

Parashat Yitro - 10 Commandments



שמות ל"ד:כ"ח

(כח) וַיְהִי־שָׁם עִם־יְהוָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלְּחֹת אֶת דְּבַר־יְהוָה הַבְּרִית עֲשֹׂת הַדְּבָרִים:

Exodus 34:28

(28) And [Moses] was there with the Eternal forty days and forty nights; he neither ate bread, nor drank water. And he wrote upon the tablets the words of the covenant, **the ten words**.

דברים ד': י"א-י"ג

(יא) וַתִּקְרְבוּן וַתַּעֲמְדוּן תַּחַת הַהָר וְהָהָר בָּעַר בְּאֵשׁ עַד־לֵב הַשָּׁמַיִם חֹשֶׁךְ עָנָן וְעַרְפָּל:
(יב) וַיְדַבֵּר יְהוָה אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אַתֶּם שֹׁמְעִים וְתִמוּנָה אֵינְכֶם רֹאִים
זוֹלָתִי קוֹל: (יג) וַיִּגַּד לְכֶם אֶת־בְּרִיתוֹ אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת עֲשֵׂרֶת הַדְּבָרִים וַיְכַתְּבֵם
עַל־שְׁנֵי לַחֹת אֲבָנִים:

Deuteronomy 4:11-13

(11) And you came near and stood under the mountain; and the mountain blazed with fire unto the heart of heaven, with darkness, cloud, and thick darkness. (12) And the Eternal spoke to you out of the midst of the fire; you heard the sound of words, but you saw no form; only a voice. (13) And God declared unto you God's covenant, which God commanded you to perform, **even the ten words; and God wrote them upon two tablets of stone.**

שמות ל"א:י"ח

(יח) וַיִּתֵּן אֶל־מֹשֶׁה כְּבִלְתוֹ לְדַבֵּר אֵתוֹ בְּהַר סִינַי שְׁנֵי לַחֲתֵי הָעֵדוּת לַחֲתֵי אֲבֹן
כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים:

Exodus 31:18

(18) And God gave to Moses, when God had finished speaking with him upon mount Sinai, **the two tablets of the testimony, tablets of stone,** written with the finger of God.

שמות ל"ב:ט"ו

(טו) וַיִּפֹּן וַיֵּרֵד מֹשֶׁה מִן־הַהָר וּשְׁנֵי לַחֹת הָעֵדוּת בְּיָדוֹ לַחֹת כְּתָבִים
מִשְׁנֵי עֲבָרֵיהֶם מִזֶּה וּמִזֶּה הֵם כְּתָבִים:

Exodus 32:15

(15) And Moses turned, and went down from the mountain, **with the two tablets of the testimony in his hand**; tablets that were written on both their sides; on the one side and on the other were they written.

שמות כ"ד:י"ב

(יב) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֵה אֵלַי הַהָרָה וְהִיא־שָׁם וְאֶתְנָה לְךָ אֶת־לְחֹת הָאֲבֹן וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם:

Exodus 24:12

(12) And the Eternal said to Moses: ‘Come up to Me to the mountain and be there; and I will give you **the tablets of stone**, and the law and the commandment, which I have written, that you may teach them.’

שמות כ"ה:כ"א

(כא) וְנָתַתְּ אֶת־הַכַּפֹּרֶת עַל־הָאָרוֹן מִלְמַעְלָה וְאֶל־הָאָרוֹן תִּתֵּן אֶת־הָעֵדוּת אֲשֶׁר אָתִּין אֵלֶיךָ:

Exodus 25:21

(21) And you shall put the ark-cover on top upon the ark; and in the ark you shall put **the testimony** that I shall give you.

Ramban on Exodus 20:13:1

What makes sense with regards to the writing of the tablets is that the five first ones are on one tablet, which are about Honoring the Creator, as I have mentioned, and the second set of five on one tablet, which makes five against five, as they mentioned in Sefer Yeztira (1:3), with regards to the ten sefirot, which is also like the number of ten fingers, five against five, and a personal covenant is meant in the middle, and from this it is made clear why there are two, because until Honor Your Father, which corresponds to the Written Torah, and from here onwards, they correspond to the Oral Torah, and it seems that our Sages hinted at this when they said; Two tablets corresponding to Heaven and Earth, and corresponding to Groom and Bride, and corresponding to two wedding attendants, and corresponding to two worlds. And all of this is one hint, and the enlightened one will understand the secret.

Ramban on Exodus 20:6:1

To those who love Me, and who keep My commandments. It seems that the meaning of this verse is a promise regarding these commandments that God mentioned; God says that the one who does them, God will deal with kindly them for one thousand generations; they will give their lives for God, for they acknowledge the Honored Name, and God's divinity alone, and they ignore all foreign divinity, and do not serve them, even when one's life is in danger - they are called God's Lovers, because this is the love where people devote their lives, as it says: "And you shall love the Eternal your God with all your heart, and with all your soul" (Devarim 6:5), that they will give their souls and lives with love, that they will not switch to another god, and will not associate with a foreign god, and thus it says about Avraham: "the seed of Avraham, My lover" (Isaiah 41:8), for Avraham gave his life because he would not serve idols in Ur Casdim, and the rest of the Tzadikim are called those who Keep My Commandments.

Rashbam on Genesis 26:5:4

My laws and My instructions - According to the essence of its contextual meaning: (commandments) that are self-evident (= rational), such as: theft, sexual immorality, and coveting, and courts, and welcoming guests, everyone was accustomed to them before the Giving of the Torah, but they were renewed and made explicit for Yisrael, and they made a Covenant to uphold them.

What we call in Hebrew "Aseret Ha-Dibrot", we refer to in English as "The Ten Commandments."

Is this translation correct? Why or why not?

How would you translate "dibrot"?

- As statements?
- As commandments?

Decree of Henry III (1218) - He was 11 at the time

The king to the Sheriff of Worcestershire, greetings. We order that you have announced and observed in all your jurisdiction that all Jews, wherever they walk or ride, in or outside the town, should wear on their chest, on their outer garments two emblems in the form of white tablets made of linen cloth, or parchment, so that in this way Jews may be clearly distinguished from Christians. Attested by the Earl [the regent William Marshal] at Oxford 20 March 1218. The same was sent to the sheriffs of Gloucestershire, Warwickshire, Lincolnshire, Oxfordshire and Northamptonshire, and to the mayor and sheriffs of London.¹

Daïson filisaboh



colecesp.

ita
er

Uguio icaccari nri pientib; appio
scripta quardā littāz que in thesauria nra



**Zu lob vnd gedechtniswurdigen ehrendem gantzen volck
Sriechenten iudischen volck zu Franckfort an tag gegeben**

Anno 1476
den 11. d. d. d.
mit namen
halb tag alle
am armenen
martertzer
entlich gar



habend die zu
ein Knablen
Simon dritt
gestolen vnd
dongestagge
stochen vnd
vmbgebracht



Rashbam on Exodus 34:29

(1) **כִּי קָרַן**, an expression denoting majesty. The word occurs in this sense also in Chabakuk 3,4 **קַרְנִים מִיָּדוֹ** לוֹ, “which gives off rays from every side.” Anyone who compares the meaning of the words **קָרַן עוֹר פָּנָיו** in Deuteronomy 33,17 **וְקַרְנֵי רֵאֵם לוֹ**, “having horns like the re'em” is completely foolish. It is quite normal for words in the Torah to have more than one meaning, depending on the context in which they are used.

Michelangelo's Moses
(1475 - 1564)





Philippe de Champaigne's Moses (1648) - both versions

Rembrandt van Rijn - Moses with
the Ten Commandments 1659

What do you see?

How is Moses portrayed?

What stands out in the picture?

How are the tablets pictured?





The Portuguese Synagogue, also known as the Esnoga, or Snoge, is a late 17th-century Sephardic synagogue in Amsterdam, completed in 1675.



QUITTUNG ÜBER
FÜNFZIG KRONEN



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WER DIESE QUITTUNG VERFÄLSCHT ODER NACHMACHT
ODER GEFÄLSCHTE QUITTUNGEN IN VERKEHR BRINGT,
WIRD STRENGSTENS BESTRAFT.



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