

# OFF-RAMP TORAH

A JUDICIOUS DEPARTURE FROM  
THIS WEEK'S TORAH PORTION

December 13, 2025



“Fostering diverse modes of attention to textual details cultivates  
correlative forms of attention to the world and divine reality”

Michael Fishbane (1943- ), *Sacred Attunement: A Jewish Theology*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעֲסוֹק בְּדַבְּרֵי תוֹרָה:

## TO START: *Parashat-haShavu'a Stats*

Weekly Portion: *vaYeisheiv* Genesis 37:1-40:23

Sequence in Torah cycle: 10<sup>th</sup> of 54

Sequence in Genesis: 10<sup>th</sup> of 12



## WHERE WE'RE GOING INSTEAD, and why

Far afield from the *parashah*, into questions of linguistics

Context: *This week's portion emphasizes twice, like bookends, that Joseph had been taken away—from both his family, and the land of Canaan—to become a slave (and, eventually, much more) in the land of Egypt.*

*This is the beginning of the narrative about the transfer of Abraham's descendants from Asia into Africa, and thus opens the door a little exploration into questions of linguistics... and why our Hebrew language matters to us.*

A) Genesis 37:35-36 –

וַיִּמָּאן לְהִתְנַחֵם וַיֹּאמֶר כִּי אֵרָד  
אֶל בְּנֵי אָבִל שְׂאֵלָה

[Jacob] refused to be consoled, insisting:  
“I will go down to join my son in the  
nether-world, still grieving!”

וַיִּבֶן אֶתֹּ אָבִיו וְהַמְדָּנִים מְכָרוּ  
אֹתוֹ אֶל מִצְרַיִם לְפוֹטִיפָר סָרִיס  
פְּרַעֲהַ שֶׁר הַטְּבָחִים

Thus his father mourned for him— even  
as the Midianites were selling him into  
**Egypt:** to Poti-Far, a court official, the  
Chief Executioner.

B) Genesis 39:1 –

וַיֹּסֶף הוֹרַד מִצְרַיִמָּה

Now Joseph had been brought down to  
Egypt,

וַיִּקְנֶהוּ פוֹטִיפָר סָרִיס פְּרַעֲהַ שֶׁר  
הַטְּבָחִים אִישׁ מִצְרַיִ

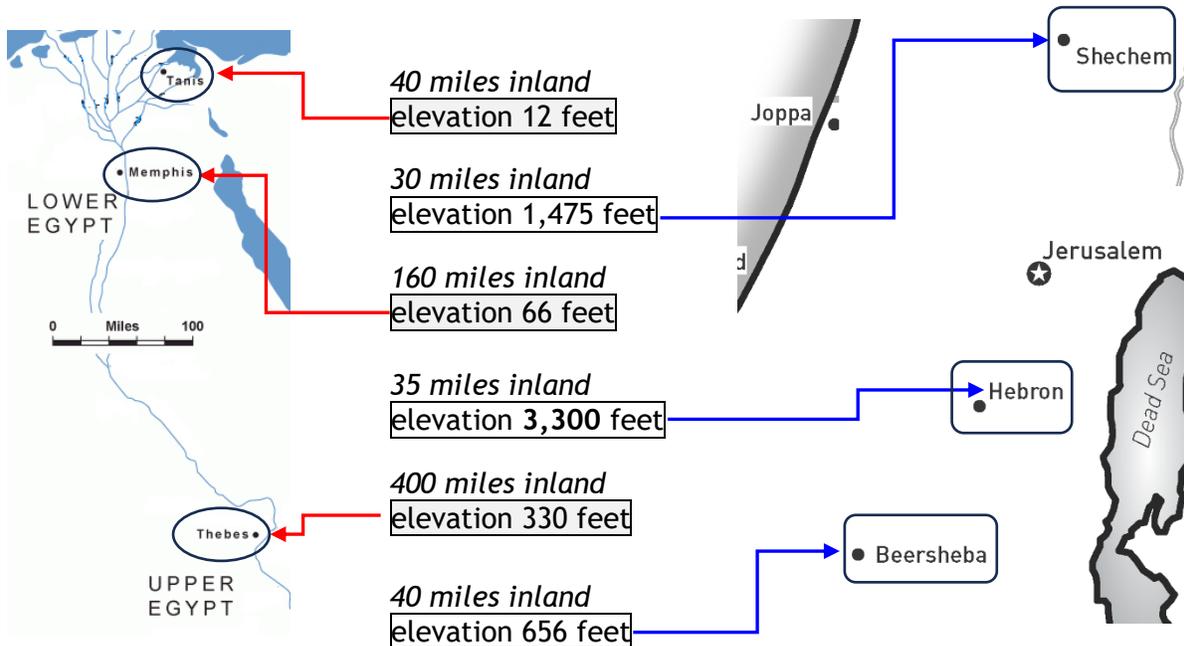
where Poti-Far— an Egyptian man and a  
court official, the Chief Executioner—  
purchased him

מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרְדָהוּ  
שָׁמָּה

from the Ishmaelites who had brought  
him down there.

**“Down to Egypt...”**

mean elevation State of Israel: 1,667 feet  
 Arabic Republic of Egypt: 1,056 feet



C) Andrew Lloyd Weber (1948- ), “Poor, Poor Joseph,” from *Joseph and the Amazing Technicolor Dreamcoat* -

Narrator: The Ishmaelites galloped off with the slave in tow,  
 Off to Egypt, where Joseph was not keen to go.  
 It wouldn't be a picnic, he could tell—

Joseph: And I don't speak Egyptian very well!



בַּיּוֹם הַהוּא יִהְיוּ חֲמֵשׁ עָרִים בְּאֶרֶץ מִצְרַיִם מְדַבְּרוֹת שְׂפַת כְּנָעַן וְנֹשְׁבֵעוֹת לַיהוָה צְבָאוֹת

D) Isaiah 19:18 - On that day [when God will have gloried over the enemy that has overrun the Nile Valley], there will be five cities within the land of Egypt **where they speak the language of Canaan** and swear by the Name of The Eternal One of Hosts

וְלֹא יִקְרָא עוֹד אֶת שְׁמֵךְ אַבְרָם

E) Genesis 17:5, 17:15 - [When Avram was 99 years old— and, as such, had been 24 years in Canaan— The Eternal One told him:] Let your name no longer be **AvRam** [“exalted father”];

וְהָיָה שְׁמֵךְ אַבְרָהָם כִּי אֵב הַמּוֹן גּוֹיִם נִתְתִּיךָ

henceforth your name is Avra**H**am— for I have made you father to a **multitude** of nations.

- continued

שָׂרָה אֲשֶׁתְּךָ לֹא תִקְרָא אֶת שְׂמִי שָׂרָה

Sarai, your wife, you are no longer to address as Sarai—

כִּי שָׂרָה שְׂמִי

for Sarah is her name.

**Hebrew letters as numbers:**

ה hei = 5      י yod = 10

אַבְרָם AvRam + ה hei = אַבְרָהָם Avraham  
 שָׂרָי Sarai - י yod + ה hei = שָׂרָה Sarah

On the one hand:



Our Mother Sarai has to relinquish the final *yod* in her name (“breaking a ten for two fives”) in order to raise her husband closer to her level of spiritual exaltation and prophetic excellence [see Midrash Exodus Rabbah 1:1, and *Ohr haChayim* on Genesis 16:5-6]. This self-sacrifice and voluntary demotion, on the part of Sarai/Sarah, is the counterpart of AvRam’s circumcision in the same chapter.

On the other hand:



By thus incorporating **God’s Own monogram ה hei** into both of their own personal names, the Father and Mother of our People established between them a spiritual parity that puts Jewish history on track for all time as an equal partnership between the men and women of Israel.

**Yod-Hei Interchange: “Tertia infirma” verbs**

“Unstable third,” referring to a fluid consonant at the end of a three-letter verb root. Grammarians of Arabic call these “weak verbs”; grammarians of Hebrew call them *lamed-yod*, or “*yod* in the third space”... to remind us that it only looks like a *hei*!

verb פ-נ-ה “to turn” past tense	פָּנָה panah	“he turned”
	פָּנִיטִי paniyti	“I turned”
verb ר-צ-ה “to want”	רָצִיתָ ratziyta	“you wanted”
verb ע-ל-ה “to ascend”	עָלִיתִי ‘aliyti	“I went up”

**“tertia infirma” correspondences in other Semitic languages**

פ-נ-ה “to turn”	Aramaic פָּנִי	Arabic فَنَى fanī
ר-צ-ה “to want”	Aramaic רָצִי	Arabic رَضِيَ ratziya
ע-ל-ה “to ascend”	Aramaic עָלִי	Arabic عَلَا ‘ala

**Family Relationships in Linguistics: There is a Limit**

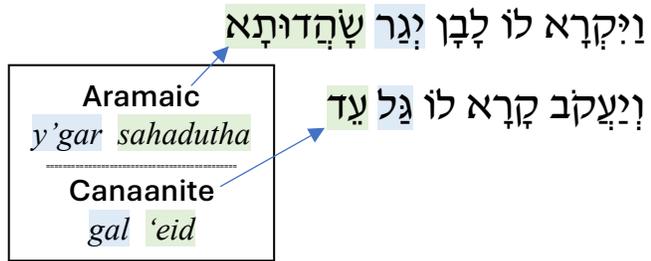
	Hebrew	כֶּלֶב	<i>kelev</i>	} case endings
	Arabic	كَلْبٌ	<i>kalb[un]</i>	
	Akkadian	𒊕𒂗𒍪	<i>kalb[u]</i>	
	Ugaritic	𐎎𐎗𐎚𐎛	<i>kalb[um]</i>	
	Aramaic	כְּלָבָא	<i>kalb[a]</i> ← definite article	
no connection at all	Persian	سگ	<i>sag</i>	
	Sumerian	𒊕𒂗	<i>ur</i>	
	Egyptian		<i>yiwyiw</i>	

וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּ גֵל וַיֹּאכְלוּ שָׁם עַל הַגֵּל

F) Genesis 31:46-67 - They gathered stones to raise a pillar on which they ate [to ratify their covenant of peace].

Lavan called it “Pillar of Witness,”

while Jacob called it “Pillar of Witness.”



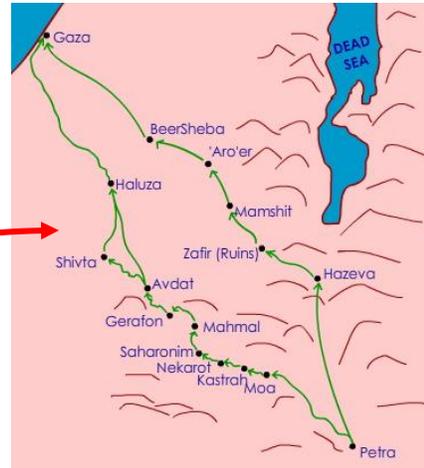
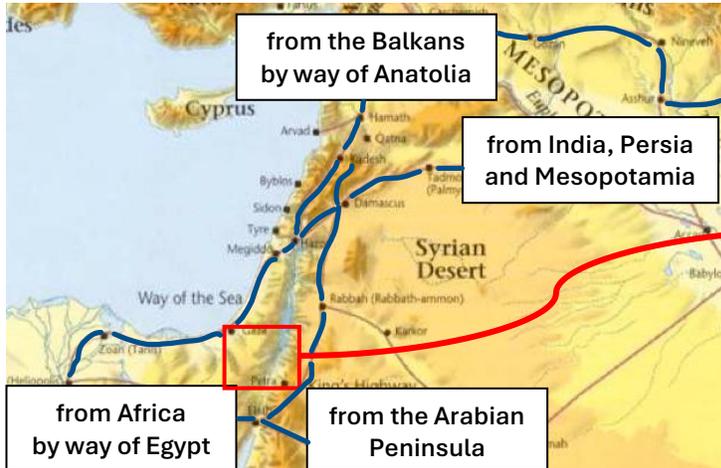
<b>Canaanite/Phoenician alef-bet</b>																					
<i>also used for writing Aramaic, Philistine, Moabite, Edomite...</i>																					
+ W	א	פ	ז	ו	ו	⌘	ז	ל	כ	ז	⊕	⊖	ז	ג	ד	ז					
T	Σ	P		Π		N	M	Λ	K	Y	⊙	Ξ	Z	Y	E	Δ	Γ	B	A		
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א

The name “Israel” (*y-s-r-‘l*) written in...

- Canaanite    **LXAWZ**    ◀ Phoenician, Moabite, Edomite, Philistine...
- Ugaritic    **𐎎𐎗𐎚𐎛**    ◀ North Semitic adopts Sumerian cuneiform
- Egyptian        ◀ “*yi-su-ri-ar*” (Merneptah stele, c. 1210 BCE)

symbols for “a foreign nation of many people”

**International Trade Routes to, and Through, Israel in Biblical Antiquity**



travel itinerary of the Nabatean "Spice Road" from Yemen to Gaza through Israel's Negev

**Some Loan Words in Biblical Hebrew**

Genesis 37:9 - והיה השמש ויהירח ואחד עשר כוכבים משתחוים לי  
 "[In my dream,] the sun and moon and eleven stars were bowing down to me."  
 משתחוה *mishtachaveh* - "bow low" ⇔ Ugaritic 𐎎𐎗𐎕𐎗𐎏𐎗 *hishtachavy*

Isaiah 10:15 - היתפאר הגרזן על החצב בו  
 "Does the axe glory itself above the one who wields it?"  
 גרזן *garzen* - "an axe" ⇔ Philistine ארזא arg'zata

I Samuel 13:19 - Now there was no smith anywhere within the land of Israel, for the Philistines reasoned: "Lest the Hebrews make swords or spears."

Judges 16:27 - והבית מלא האנשים והנשים ושמה כל סרני פלשתים  
 "The house was full of men and woman, and all the chieftains of the Philistines were there."  
 סרן *seren* - "lord; noble" ⇔ Philistine ארס *seren* "despot"

Song of Songs 4:13 - שלחידך פרדס רמונים עם פרי מגדים  
 "Your limbs are a grove of pomegranates, and of all luscious fruits...."  
 פרדס *pardeis* - "grove; park; garden" ⇔ Persian فردوس *ferdus*

Song of Songs 6:11 - אל גנת אגוז ירדתי לראות באפי הנחל  
 "I went down into the nut orchard, to see the valley all in bud...."  
 אגוז *egoz* - "a nut" ⇔ Persian انگوزا *agauza*



Genesis 41:43 - וַיִּרְכַב אֹתוֹ בְּמַרְכָּבַת הַמִּשְׁנָה אֲשֶׁר לוֹ וַיִּקְרְאוּ לְפָנָיו אַבְרָךְ  
 “Joseph was driven in Pharaoh’s second chariot, before which runners cried ‘*avreich!*’”  
 אַבְרָךְ *avreich* ☞ Egyptian  *ibr-k*  
 “take to your heart” i.e. “attention; make way!”

Exodus 7:11 - וַיַּעֲשׂוּ גַם הֵם חַרְטָמִי מִצְרַיִם בְּלִהְטִיהֶם כֵּן  
 “But the sorcerer-priests of the Egyptians did likewise, by means of their magical arts.”  
 חַרְטוֹם *khartom* - “magician” ☞ Egyptian  *hrj-tp* “head man”

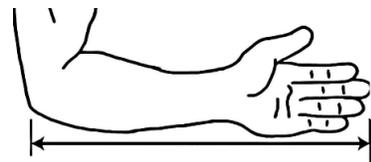
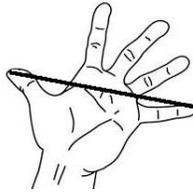
Numbers 11:5 - זָכְרָנוּ אֵת הַקִּשְׂאִים וְאֵת הָאֲבֹתָחִים  
 “We recall with longing the sumptuous produce of Egypt, the melons and watermelons.”  
 אֲבֹתָחִים *avatichim* - “watermelons” ☞ Egyptian loan word – came, with the fruit (*Cordophanis lanatus*), from Sudan, and was being propagated in the Nile Valley by 2300 BCE.

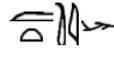
Deuteronomy 16:9 - מִהַחֵל חֲרִמֶשׁ בַּקֶּמֶה תַּחֵל לִסְפֹּר שְׁבַעַת שָׁבָעוֹת  
 “From the time you first put the sickle to the standing grain, count seven weeks.”  
 חֲרִמֶשׁ *chermeish* - “sickle” ☞ Egyptian  *hepes* “scythe”

Exodus 28:42 - וַעֲשֵׂה לָהֶם מְכַנְסֵי בָד לְכִסּוֹת בֶּשֶׂר עֲרוֹה  
 “Make for the priests trousers of fine linen, to cover the flesh of their nakedness....”  
 בָּד *bahd* - “linen” ☞ Egyptian  *bd*

Exodus 28:16 - רְבוע יהיה כפול זרת ארכו וזרת רחבו  
 “[The breastplate] shall be square— one handspan long, and one handspan wide.”  
 זֶרֶת *zeret* - “handspan” ☞ Egyptian  *drt* “hand”

טפח *tepach* handsbreadth = 1/2 זרת *zeret* “handspan” = 1/2 אמה *ammah* “cubit”



Ezekiel 9:3 - האיש הלבש הבדים אשר קסת הספר במתניו  
 “...the fellow dressed in linen garments, with a scribe’s inkwell at his waist.”  
 קֶסֶת *qeset* - “inkwell” ☞ Egyptian  *gstj* “ink palette”



Egyptian scribe’s palette, with indentations for black and red ink; tied, for convenience in carrying, to a pot containing writing reeds

Genesis 12:15 -

וַיְהַלְלוּ אֹתָהּ אֶל פַּרְעֹה וַתִּקַּח הָאִשָּׁה בֵּית פַּרְעֹה

“The officials praised her to Pharaoh, so the woman was taken to Pharaoh’s house.”

פַּרְעֹה *par'oh* - “emperor”

⊕ Egyptian  *pr'* “great house”

G) Toby Wilkinson (1969- ), *The Rise and Fall of Ancient Egypt* - The ideology of kingship required—demanded—a male ruler. Yet Hatshepsut [ruled 1479-1458] was female.

Her advisors came up with a new circumlocution for the monarch. From now on, the term for the imperial palace, *per-aa* (literally “great house”) was applied also to its chief inhabitant.

*Per-aa*—pharaoh—now became the unique designation of the Egyptian ruler.



**Some loan-words that entered Hebrew in the post-Biblical era:**

כּוֹמֵר <i>komeir</i> - “a priest”	⊕ Hurrian  <i>kumuru</i>
גֶּשֶׁר <i>gesher</i> - “a bridge”	⊕ Akkadian  <i>gishru</i>
אֵילָן <i>ilan</i> - “a tree”	⊕ Aramaic אֵילָנָא <i>ilana</i>
אֶתְרוֹג <i>etrog</i> - “citron”	⊕ Persian  <i>turunj</i>
לְבָנָה <i>l'vanah</i> - “the moon”	⊕ Arabic لَبْنَةُ <i>labnah</i>
פִּיּוּט <i>piyut</i> - “liturgical hymn”	⊕ Greek ποιητής <i>poietez</i> , “song”
אֲפוֹטְרוֹפּוֹס <i>apotropos</i> - “legal guardian”	⊕ Greek ἐπίτροπος <i>epitropos</i> , “curator”
אֲסַפְקָלָרִיָּה <i>aspaqlariah</i> - “a mirror”	⊕ Latin <i>specularium</i> , “viewer”
קֵיסָר <i>qeisar</i> - “an emperor”	⊕ Latin <i>Caesar</i>
פִּיל <i>pil</i> - “elephant”	⊕ Persian  <i>fil</i>
דָּלֵק <i>deleq</i> - “fuel”	⊕ Persian  <i>dalaq</i>

...וַיִּצְנְנוּ לָהּ דָּלִיק יַרְשָׁלַיִם שֶׁל שַׁבָּת

**Building New Hebrew Words Follows Basic Rules**

H) Eliezer Ben-Yehudah (Eliezer Yitzchaq Perlman, 1864-1922) - Hebrew can become a living language only if we revive the nation and return it to the sense of being our fatherland. In order to supplement the deficiencies of Hebrew, and make it a living tongue, our *Va'ad ha-Lashon* [Committee on Hebrew Language] **coins words according to the rules of grammar and linguistic analogy** from Semitic roots: Aramaic, Canaanite, Egyptian [*i.e.* Coptic], and especially from Arabic roots.

**Segolate Nouns** – named for the vowel *segol* that features in both syllables

verb	associated noun[s]	
יָלַד “to birth”	יָלֵד <i>yeled</i> - “a boy”	יָלְדָה <i>yaldah</i> - “a girl”
מָלַךְ “to rule”	מֵלֶךְ <i>melech</i> - “a king”	מַלְכָה <i>malkah</i> - “a queen”
דָּרַךְ “to journey”	דֶּרֶךְ <i>derech</i> - “a way”	
צָדַק “to be just”	צֶדֶק <i>tzedeq</i> - “justice”	

**Preformatives** – named for the consonant parked in front, to convert a verb into a noun.

verb	associated noun[s]
פָּתַח “to open”	מִפְתָּח <i>miftach</i> - “an opening” מַפְתֵּי'חַ <i>maftei'ch</i> - “a key; an opener”
שָׁמַר “to guard”	מִשְׁמָר <i>mishmar</i> - “an appointed watch”
בָּרַק “to flash lightning”	מִבְּרָק <i>mivraq</i> - “a telegram”
חָבַשׁ “to bind a wound”	תַּחְבוּשֶׁת <i>tachboshet</i> - “a bandage”
בָּשַׁל “to boil”	תַּבְשִׁיל <i>tavshil</i> - “a cooked dish”
לָמַד “to study”	תַּלְמוּד <i>talmud</i> - “a study”

**Mishkal** – structural and conceptual templates to build new words on.

verb	associated noun[s]
עָפַר “to crumble to dust”	עִפְרוֹן <i>ipparon</i> - “a pencil”
תָּאָב “to hunger deeply”	תֵּיאַוּן <i>tei'avon</i> - “an appetite”
דָּרַךְ “to walk the way”	דַּרְכוֹן <i>darkon</i> - “a passport”
יָשַׁב “to sit”	יְשִׁיבָה <i>y'shivah</i> - “a sitting”
כָּתַב “to write”	כְּתִיבָה <i>k'tivah</i> - “a writing”
הִלְךְ “to walk; to go”	הַלִּיכָה <i>halichah</i> - “a going”

- continued

שָׁטַר “to enforce law”

מִשְׁטָרָה *mishtarah* - “the police”

מָשַׁל “to govern”

מְמַשְׁלָה *memshalah* - “the government”

**An Array of Variations on Any Given Theme**

ס-פ-ר “to count; to recount”

סָפַר	<i>safar</i>	I / קָל / simple active	“he counted”
מִסְפָּר	<i>mispar</i>	mem-preformative noun	“a number”
מִסְפָּרַיִם	<i>misparayim</i>	“ “ “ dual form	“scissors”
מִסְפָּרָה	<i>misparah</i>	institutional formulation	“a barber shop”
<hr/>			
סִפֵּר	<i>sippeir</i>	III / פְּעֵל / intensive active	“he recounted”
סִפּוּר	<i>sippur</i>	nominal form of III verb	“a story”
סֵפֶר	<i>seifer</i>	segolate noun from I verb	“a book”
סוֹפֵר	<i>soifer</i>	nominal form of I verb	“a scribe; an author”
סִפְרִיָּה	<i>sifriyah</i>	institutional formulation	“library”

**No Crossing Over...?**

in Egypt, c. 1600 BCE

in Jerusalem, 701 BCE

I) Genesis 42:22-23 -

וַיַּעַן רְאוּבֵן אֲתָם לֵאמֹר הֲלוֹא  
אָמַרְתִּי אֵלֵיכֶם לֵאמֹר אַל תַּחֲטְאוּ  
בִּילֵד וְלֹא שְׁמַעְתֶּם וְגַם דָּמוֹ הִנֵּה  
נִדְרָשׁ

Re’uvein answered them: “Didn’t I say to you ‘do no harm to the lad!’— but you paid me no heed, and now indemnity is sought for his blood.”

וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף כִּי  
הַמְלִיץ בֵּינְתֶם

Now they did not know that Joseph understand that, **for the translator was their intermediary.**

J) II Kings 18:26 -

דָּבָר נָא אֶל עֲבָדֶיךָ אַרְמִית כִּי  
שְׁמַעִים אֲנַחְנוּ

[The courtiers of the king called out to Senn-charib’s military officer:] “Pray, kindly address your servants in [the diplomatic language of imperial] **Aramaic**, which we understand—

וְאַל תִּדְבֹּר עִמָּנוּ **יְהוּדִית** בְּאָזְנֵי  
הָעָם אֲשֶׁר עַל הַחֹמָה

**but do not speak to us in Jewish** in the hearing of the people who are atop the wall!”

K) Abraham Geiger (1810-1874), *Das Judentum und seine Geschichte* - We are losing the cream of our society to their embrace of secular nationalism. The new generation of Jews

share the conviction of German society that we are strange and “Other.” We must make it possible for Jews to remain both Jewish and modern by making ours a religion of reason, science, and aesthetics.

While to this end we should maintain some core of the liturgical tradition in Hebrew, we must adopt the use of the vernacular in our worship. Sermons and prayers in German will awaken the holiest sentiments. As for myself, **a German prayer arouses in me a deeper devotion than ever did any prayer recited in Hebrew.**”

Excerpts from *Avot and G'vurot (The Union Prayerbook, 1922)*

וְזוֹכֵר חֲסָדֵי אָבוֹת וּמִבִּיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ  
בְּאֵהָבָה

Thou rememberest the goodness of the fathers, and in Thy love Thou bringest **redemption** to their descendants for the sake of Thy name.

אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי, רַב לְהוֹשִׁיעַ

Thou art mighty forever, O Lord; Thou aboundest in **salvation**.

L) Leon Klenicki and Geoffrey Wigoder, *A Dictionary of the Jewish-Christian Dialogue* -

Redemption

Salvation

גְאֻלָּה

יְשׁוּעָה

Redemption

Salvation

ἀπολύτρωσις

σωτηρία

The Hebrew Bible uses different terms to express nuances in the idea of deliverance, *y'shu'ah* and *ge'ulah*.

*Y'shu'ah* looks to the **well-being, security, prosperity**, and vindication of the individual. A theme in the Torah is that obedience to Divine Teachings and commandments will lead to personal vindication and prosperity. *Ge'ulah* focuses on national life. Covenant promises in the Torah focus on **communal prosperity, rather than individual success**; the royal Psalms look to national victory, rather than personal vindication. Torah represents God's grace to the individual; messianic **redemption** is God's grace for the people of Israel as a national whole.

While **redemption** is a future, undisclosed hope, **salvation** is a gift made immediately accessible in the present. The Jew does not earn either **salvation** or **redemption**, **but Jewish deeds are understood as the preparation for each.**

**Salvation** and **redemption** are two words which express the liberation of human persons by God. These words imply **the poles of sin and grace, alienation and reconciliation.**

Experience shows that people flee questions of life's meaning. And, while desiring love, both given and received, they retreat into a self-enclosed world. God offers **redemption** to humans precisely in their state of alienation; He liberates them from sin.

Christians believe that **God has redeemed people through the death and resurrection of Jesus.**

Biblical Hebrew names associated with **salvation**— יְשׁוּעָה יְהוֹשֻׁעַ יְהוֹשִׁיעַ— rendered in Greek as Ἰησοῦς *Iesouz*

Sin חטָא "missing the mark"	ἁμαρτία <i>hamartia</i> - "being in error"
Faith אֱמוּנָה "loyal in service"	Πίστις <i>pistiz</i> - "belief in God [through Christ]"
Holiness קְדוּשָׁה "distinction; set apart"	ἁγιασμός <i>hagiasmoz</i> - "rendered pure"
Justice צְדָקָה "righteousness"	δικαιοσύνη <i>dikauosune</i> - "justified by faith"
Prayer עֲבוּדָה "sacred service" תְּפִלָּה "self-judgement"	προσευχή <i>proseuche</i> - "to ask for"

<p>M) <i>The Role of Language in Identity Formation: Cultural Studies Essays</i> (Cambridge, 2016) -</p> <p>In the process of identity formation, language functions as a tool holding and molding the cultural identity of its native speakers.</p> <p>Professor Ngugi Wa Thiong’o, a Kenyan scholar and author, asserts that “language is a carrier of culture.” He explains that <b>the distinctive qualities that a culture possesses</b>— for example, its own values, customs, principles, faith, ideologies and way of life— <b>are embedded in its own language.</b></p>	<p>N) RaMBaN (Bonastruc da Porta, 1194-1270), introduction to <u>his commentary on the Torah</u> -</p> <p><b>The language of the Torah is the sacred tongue.</b> It is the language in which the words of Torah and prophecies and all sacred matter were expressed.</p> <p>Moreover, <b>it is the language in which The Holy And Blessed One speaks with His congregation.</b></p>
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O) Jonah 1:8-9 - “What is your business?”

“Where have you come from?”

“What is your country? ”

“Of what people are you?”

וַיֹּאמֶר אֵלֵיהֶם **עִבְרִי אֲנִכִּי** וְאֵת יְהוָה אֱלֹהֵי הַשָּׁמַיִם  
אֲנִי נֹרָא אֲשֶׁר עָשָׂה אֶת הַיָּם וְאֵת הַיַּבְשָׁה

To which he answered: “**I am a Hebrew**, and I serve the God of Heaven, Who made both the sea and the dry land.”

מָה מְלֹאכְתְּךָ

וּמֵאַיִן תָּבוֹא

מָה אֶרְצְךָ

וְאֵי מַזָּה עִם אֲתֶּנָּה

