

Religioni, Violenza e Famiglia

Source Sheet by Miriam Camerini

Genesis 8:21

(21) The LORD smelled the pleasing odor, and the LORD said to Himself: "Never again will I doom the earth because of man, since **the devisings of man's mind are evil from his youth**; nor will I ever again destroy every living being, as I have done.

Bereshit Rabbah 34,10

Antonino chiese al nostro Maestro: "Da quando l'inclinazione al male è posta nell'essere umano, da quando esce dal ventre materno, oppure quando è ancora nel ventre materno?" Gli rispose: "Da quando è ancora nel ventre materno". Disse Antonino: "No, poiché se l'avesse già nel ventre materno, si aprirebbe un varco tagliando tutto e uscirebbe (...)

L'inclinazione al male è data al momento in cui il bambino è pronto per uscire dal grembo materno.

Shemuel David Luzzatto (1800 - 1865)

"Dalla sua infanzia": già dal tempo della sua infanzia il suo cuore vaga e crea pensieri malvagi; ed ecco non ha detto: "Poiché il cuore dell'uomo è malvagio per natura", bensì che i suoi pensieri sono cattivi dai giorni della sua infanzia, ma **senza che questo sia necessario e naturale nell'uomo.**

Genesis 4:7

(7) Surely, if you do right, There is uplift.

בראשית ח':כ"א

(כא) וַיִּרַח יְהוָה אֶת־רִיחַ הַנְּיַחֵחַ וַיֹּאמֶר יְהוָה אֶל־לְבָבוֹ לֹא־אֶסַּף לְקַלֵּל עוֹד אֶת־הָאָדָמָה בְּעֵבֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעֻרָיו וְלֹא־אֶסַּף עוֹד לְהַכּוֹת אֶת־כָּל־חַי פֶּאֶשֶׁר עָשִׂיתִי:

Bereshit Rabbah 34,10

שָׁאֵל אֲנִטוֹנִינוֹס אֶת רַבֵּנוּ, אָמַר לוֹ מֵאַיִמְתִּי יֵצֵר הָרַע נִתּוֹן בְּאָדָם, מִשְׁיָצָא מִמְעֵי אִמּוֹ אוֹ עַד שֶׁלֹּא יָצָא מִמְעֵי אִמּוֹ, אָמַר לוֹ עַד שֶׁלֹּא יָצָא מִמְעֵי אִמּוֹ, אָמַר לוֹ לָאוּ, שְׁאֵלוֹ הֲיָה נִתּוֹן בּוֹ עַד שֶׁהוּא בְּמֵעֵי אִמּוֹ, הֲיָה חוֹטֵט אֶת בְּנֵי מַעִיָּה וְיוֹצֵא, וְהוֹדָה לוֹ רַבִּי, שֶׁהַשְּׁוֹה לְדַעַת הַמְּקַרָּא, שֶׁנֶּאֱמַר: כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעֻרָיו. רַבִּי יוֹדֵן אָמַר מִנְעֻרָיו כְּתִיב: מִשְׁעָה שֶׁהוּא נֹנֵעַר לְצֵאת מִמְעֵי אִמּוֹ.

Shaddal

מנעוריו: כבר מזמן נעוריו ואילך לבו חורש ויוצר מחשבות רע (עיין למעלה ו' ה'); והנה לא אמר כי לב האדם רע בטבעו, אלא כי מחשבותיו רעות מאז בימי נעוריו בלי שיהיה זה הכרחי וטבעי באדם.

בראשית ד':ז'

(ז) הֲלוֹא אִם־תִּיטִיב שְׂאֵת וְאִם לֹא תִיטִיב

But if you do not do right **Sin couches at the door**; Its urge is toward you, Yet you can be its master.”

Genesis 2:24

(24) Hence a man leaves his father and mother and clings to his wife, so that they become one flesh.

Genesis 34:1-31

(1) Now Dinah, the daughter whom Leah had borne to Jacob, went out to visit the daughters of the land. (2) Shechem son of Hamor the Hivite, chief of the country, saw her, and took her and lay with her by force. (3) Being strongly drawn to Dinah daughter of Jacob, and in love with the maiden, he spoke to the maiden tenderly. (4) So Shechem said to his father Hamor, “Get me this girl as a wife.” (5) Jacob heard that he had defiled his daughter Dinah; but since his sons were in the field with his cattle, Jacob kept silent until they came home. (6) Then Shechem’s father Hamor came out to Jacob to speak to him. (7) Meanwhile Jacob’s sons, having heard the news, came in from the field. The men were distressed and very angry, because he had committed an outrage in Israel by lying with Jacob’s daughter—a thing not to be done. (8) And Hamor spoke with them, saying, “My son Shechem longs for your daughter. Please give her to him in marriage. (13) Jacob’s sons answered Shechem and his father Hamor—speaking with guile because he had defiled their sister Dinah— (14) and said to them, “We cannot do this thing, to give our sister to a man who is uncircumcised, for that is a disgrace among us. (15) Only on this condition will we agree with you; that you will become like us in that every male among you is circumcised. (25) On the third day, when they were in pain, Simeon and Levi, two of Jacob’s sons, brothers of Dinah, took each his sword, came upon the

לַפְתַּח חַטָּאת רַבִּץ וְאֵלֶיךָ תִּשְׁוֹקָתוֹ וְאַתָּה תִּמְשָׁל-בּוֹ:

בראשית ב': כ"ד

(כד) עַל-כֵּן יַעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהֵיוּ לְבָשָׂר אֶחָד:

בראשית ל"ד: א'-ל"א

(א) וַתֵּצֵא דִינָה בַת-לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב לְרָאוֹת בְּבָנוֹת הָאֶרֶץ: (ב) וַיֵּרָא אֹתָהּ שָׁכֵם בֶּן-חַמּוֹר הַחִוִּי נָשִׂיא הָאֶרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אִתָּהּ וַיַּעֲנֶה: (ג) וַתִּדְבַק נַפְשׁוֹ בְּדִינָה בַת-יַעֲקֹב וַיֵּאָהֵב אֶת-הַנְּעוּר וַיְדַבֵּר עַל-לֵב הַנְּעוּר: (ד) וַיֹּאמֶר שָׁכֵם אֶל-חַמּוֹר אָבִיו לֵאמֹר קַח-לִי אֶת-הַיְלִדָה הַזֹּאת לְאִשָּׁה: (ה) וַיַּעֲקֹב שָׁמַע כִּי טָמְא אֶת-דִּינָה בָתּוֹ וּבָנָיו הָיוּ אֶת-מִקְנֵהוּ בַּשָּׂדֶה וְהַחֲרַשׁ יַעֲקֹב עַד-בָּאֵם: (ו) וַיֵּצֵא חַמּוֹר אֶבְי־שָׁכֵם אֶל-יַעֲקֹב לְדַבֵּר אִתּוֹ: (ז) וּבָנָי יַעֲקֹב בָּאוּ מִן-הַשָּׂדֶה כְּשִׁמְעֵם וַיִּתְעַצְבוּ הָאָנָּשִׁים וַיַּחֲרֹ לָהֶם מְאֹד כִּי-נִבְלָה עַשְׂתָּה בִּישְׂרָאֵל לְשָׁכֵב אֶת-בַּת-יַעֲקֹב וְכֵן לֹא יַעֲשֶׂה: (ח) וַיְדַבֵּר חַמּוֹר אִתָּם לֵאמֹר שָׁכֵם בְּנִי חָשְׁקָה נַפְשׁוֹ בְּבַתְכֶם תָּנוּ גַּא אֹתָהּ לוֹ לְאִשָּׁה: (ט) וַיַּעֲנוּ בְנֵי-יַעֲקֹב אֶת-שָׁכֵם וְאֶת-חַמּוֹר אָבִיו בְּמִרְמָה וַיְדַבְּרוּ אֲשֶׁר טָמְא אֶת דִּינָה אִתָּם: (י) וַיֹּאמְרוּ אֵלֵיהֶם לֹא נוֹכַל לַעֲשׂוֹת הַדָּבָר הַזֶּה לְתַת אֶת-אֲחֹתָנוּ לְאִישׁ אֲשֶׁר-לוֹ עָרְלָה כִּי-חֲרָפָה הוּא לָנוּ: (יא) אֲדָ-בָזָאת נֵאֹת לָכֶם אִם תִּהְיוּ כְּמָנוּ לְהַמְלִי לָכֶם כָּל-זָכָר: (יב) וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיוֹתָם כְּאֲכִים וַיִּקְחוּ שְׁנֵי-בְנֵי-יַעֲקֹב שְׁמֹעוֹן וְלֵוִי אֲחֵי דִינָה אִישׁ חֶרְבּוֹ וַיָּבֹאוּ עַל-הָעִיר בֶּטֶח וַיַּהַרְגוּ כָּל-זָכָר: (יג) וְאֶת-חַמּוֹר וְאֶת-שָׁכֵם בְּנוֹ הָרְגוּ לְפִי-חֶרֶב וַיִּקְחוּ אֶת-דִּינָה מִבֵּית שָׁכֵם וַיֵּצְאוּ: (יד) בְּנֵי

city unmolested, and slew all the males. (26) They put Hamor and his son Shechem to the sword, took Dinah out of Shechem's house, and went away. (27) The other sons of Jacob came upon the slain and plundered the town, because their sister had been defiled. (30) Jacob said to Simeon and Levi, "You have brought trouble on me, making me odious among the inhabitants of the land, the Canaanites and the Perizzites; my men are few in number, so that if they unite against me and attack me, I and my house will be destroyed." (31) But they answered, "Should our sister be treated like a whore?"

Genesis 22:9-10

(9) They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; **he bound his son Isaac; he laid him on the altar, on top of the wood.** (10) **And Abraham picked up the knife to slay his son.**

Judges 11:30-40

(30) And Jephthah made the following vow to the LORD: "If you deliver the Ammonites into my hands, (31) then whatever comes out of the door of my house to meet me on my safe return from the Ammonites shall be the LORD's and shall be offered by me as a burnt offering." (32) Jephthah crossed over to the Ammonites and attacked them, and the LORD delivered them into his hands. (34) When Jephthah arrived at his home in Mizpah, there was his daughter coming out to meet him, with timbrel and dance! She was an only child; he had no other son or daughter. (35) On seeing her, he rent his clothes and said, "Alas, daughter! You have brought me low; you have become my troubler! For I have uttered a vow to the LORD and I cannot retract." (36)

יַעֲקֹב בָּאוּ עַל־הַחֲלָלִים וַיִּבְזוּ הָעִיר אֲשֶׁר
טָמְאוּ אַחֲתָם: (ל) וַיֹּאמֶר יַעֲקֹב אֶל־שִׁמְעוֹן
וְאֶל־לֵוִי עֲכַרְתֶּם אֹתִי לְהַבְאִישׁנִי בְיָשֵׁב
הָאָרֶץ בְּכַנְעָנִי וּבְפָרְזֵי וְאֲנִי מְתִי מִסֹּפֶר
וְנֶאֱסָפוּ עָלַי וְהַכּוֹנֵי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי:
(לא) וַיֹּאמְרוּ הַכּוֹזְנֵה יַעֲשֶׂה אֶת־אַחֲוָתְנוּ:
(פ)

בראשית כ"ב:ט"ז

(ט) וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לּוֹ
הָאֱלֹהִים וַיִּבְנוּ שָׁם אֹבֶד־עֹלֶת
וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ
וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֹצִים: (י)
וַיִּשְׁלַח אֹבֶד־עֹלֶת וַיִּקַּח
אֶת־הַמַּאֲכָלֹת לְשִׂחַט אֶת־בְּנוֹ:

שופטים י"א:ל"ג

(ל) וַיִּדַר יְפֹתָח גִּדּוֹר לַיהוָה וַיֹּאמֶר אִם־נָתַן
תַּתֵּן אֶת־בְּנִי עִמּוֹן בְּיָדִי: (לא) וְהָיָה הַיּוֹצֵא
אֲשֶׁר יֵצֵא מִדֹּלְתֵי בֵיתִי לְקִרְאָתִי בְּשׂוֹבֵי
בְּשָׁלוֹם מִבְּנֵי עִמּוֹן וְהָיָה לַיהוָה וְהָעֹלִיתָהּ
עוֹלָה: (פ) (לב) וַיַּעֲבֹר יְפֹתָח אֶל־בְּנֵי עִמּוֹן
לְהַלָּחֵם בָּם וַיִּתְּנֵם יְהוָה בְּיָדוֹ: (לד) וַיָּבֹא
יְפֹתָח הַמַּצְפָּה אֶל־בֵּיתוֹ וְהִנֵּה בַתּוֹ יֹצֵאת
לְקִרְאָתוֹ בְּתַפְסִים וּבְמַחֲלֹת וְרַקל הָיָה חִידָהּ
אֵין־לוֹ מִמֶּנּוּ בֵּן אוֹבֶת: (לה) וַיְהִי כִּרְאוּתוֹ
אוֹתָהּ וַיִּקְרַע אֶת־בְּגָדָיו וַיֹּאמֶר אֵהָה בַּתִּי
הַכְרַע הַכְרַעַתְנִי וְאַתְּ הֵייתְ בְּעַכְרִי וְאֲנֹכִי
פְּצִיתִי־פִי אֶל־יְהוָה וְלֹא אוּכַל לָשׁוּב: (לו)
וַתֹּאמֶר אֵלָיו אָבִי פָּצִיתָה אֶת־פִּיךָ אֶל־יְהוָה
עֲשֵׂה לִי כַּאֲשֶׁר יֵצֵא מִפִּיךָ אַחֲרָי אֲשֶׁר עֲשֵׂה
לְךָ יְהוָה נִקְמוֹת מֵאִיְבֹיךָ מִבְּנֵי עִמּוֹן: (לז)

“Father,” she said, “you have uttered a vow to the LORD; do to me as you have vowed, seeing that the LORD has vindicated you against your enemies, the Ammonites.” (37) She further said to her father, “Let this be done for me: let me be for two months, and I will go with my companions and lament upon the hills and there bewail my maidenhood.” (38) “Go,” he replied. He let her go for two months, and she and her companions went and bewailed her maidenhood upon the hills. (39) After two months’ time, she returned to her father, and he did to her as he had vowed. She had never known a man. So it became a custom in Israel (40) for the maidens of Israel to go every year, for four days in the year, and chant dirges for the daughter of Jephthah the Gileadite.

וּתְאֹמַר אֶל-אֲבִיהָ יַעֲשֵׂה לִי הַדְּבָר הַזֶּה
הַרְפֵּה מִמְּנֵי שְׁנַיִם חֳדָשִׁים וְאַלְכֶה וְיִרְדַּתִּי
עַל-הַהָרִים וְאֶבְכֶּה עַל-בְּתוּלִי אָנֹכִי וּרְעִיתִי
[וְרַעוּתִי:] (לח) וַיֹּאמֶר לָכִי וַיִּשְׁלַח אוֹתָהּ
שְׁנֵי חֳדָשִׁים וַתֵּלֶךְ הִיא וּרְעוּתֶיהָ וַתִּבְכּוּ
עַל-בְּתוּלֶיהָ עַל-הַהָרִים: (לט) וַיְהִי מִקֶּץ |
שְׁנַיִם חֳדָשִׁים וַתָּשָׁב אֶל-אֲבִיהָ וַיַּעַשׂ לָהּ
אֶת-נִדְרוֹ אֲשֶׁר נָדָר וְהִיא לֹא-יָדְעָה אִישׁ
וַתְּהִי-חֶק בְּיִשְׂרָאֵל: (מ) מִיָּמִים | יְמִימָה
תִּלְכְּנָה בָנוֹת יִשְׂרָאֵל לְתַנּוֹת לְבַת-יִפְתָּח
הַגִּלְעָדִי אַרְבַּעַת יָמִים בַּשָּׁנָה: (ס)

Midrash Tanchuma

Nel momento in cui tentava di offrirla in olocausto, piangeva davanti a lui. Gli diceva: "Padre mio, ti son uscita incontro con gioia e tu mi sgozzi. Ha forse scritto l'Eterno nella Torah che bisogna offrirti sacrifici umani? No: è scritto - *Chi vorrà offrire sacrifici a Dio dal bestiame ...* (Levitico 1, 2): dal bestiame e non dagli esseri umani". Rispose a lei: "Figlia mia, ho fatto un voto: chi uscirà dalla porta di casa mia lo offrirò in olocausto.. Chi pronuncia un voto poi deve pagarlo". Rispose a lui: "Forse che Giacobbe offrì uno dei suoi figli, poiché aveva giurato di dare al Signore la decima parte di tutto ciò che aveva acquisito (Genesi 28, 22)? E Hana (...)" Diceva tutte queste cose, ma lui non la ascoltava: quando vide che non la ascoltava, gli disse: "Concedimi e scenderò al Sinedrio, che magari troverà un pertugio al tuo voto!" (...) Andò da loro e non trovarono il pertugio da aprire per annullare il suo voto, per colpa sua, perché aveva sgozzato la tribù di Efraim.

אָבִי, וְצִאתִי לְקִרְאתָךְ בְּשִׁמְחָה וְאַתָּה שׁוֹחֵט אוֹתִי.
כִּינּוּ שֶׁבָקַשׁ לְקַרְבָּהּ, הִנֵּההּ בּוֹכָה לְפָנָיו. אָמְרָה לוֹ בְּתוֹ, אָבִי, וְצִאתִי
לְקִרְאתָךְ בְּשִׁמְחָה וְאַתָּה שׁוֹחֵט אוֹתִי. שָׁמָּה כָּתוּב הַקְּדוֹשׁ בְּרוּךְ הוּא בַּתּוֹרָה
שִׁיְהוּ יִשְׂרָאֵל מִקְרִיבִין לְפָנָי הַקְּדוֹשׁ בְּרוּךְ הוּא נִפְשׁוֹת אָדָם. אִין כְּתוּב
בַּתּוֹרָה, אָדָם כִּי יִקְרִיב מִכֶּסֶם קָרְבָן לַה' מִן הַבְּהֵמָה (וַיִּקְרָא א, ב). מִן
הַבְּהֵמָה וְלֹא מִן בְּנֵי אָדָם. אָמַר לָהּ: בְּתִי, בְּדַרְתִּי, וְהִנֵּה הַיּוֹצֵא אֲשֶׁר בָּצָא
וְהַעֲלִיתִיהוּ עוֹלָה. שָׁמָּה כָּל הַנּוֹדֵר כֹּל הוּא שְׂלֵא לְשִׁלֵּם נִדְרוֹ. אָמְרָה לִיה, וְהָרִי
יַעֲבֹב אָבִינוּ שְׁנֵדֵר וְאָמַר, כָּל אֲשֶׁר תִּתֵּן לִי עֵשֶׂר וָגו' (בְּרֵאשִׁית כח, כב), וְנָתַן לוֹ
הַקְּדוֹשׁ בְּרוּךְ הוּא שְׁנַיִם עֵשֶׂר בָּנִים, שָׁמָּה הַקְּרִיב לְהַקְּדוֹשׁ בְּרוּךְ הוּא
אֶתְדֵּם מִקֶּם. וְלֹא עוֹד אֶלָּא חֲנָה, שְׁאִמְרָה, וַתִּדְרֵךְ נִדְרָה וַתֹּאמֶר, ה' צְבָאוֹת
אִם רָאָה תִרְצָה וָגו' (ש"א א, יא). שָׁמָּה הַקְּרִיבָה אֶת בְּנֵה לְפָנָי הַקְּדוֹשׁ בְּרוּךְ הוּא.
כָּל הַדְּבָרִים הָאֵלֶּה אָמְרָה לוֹ: וְלֹא שָׁמַע לָהּ. כִּינּוּ שְׁרָאָתָה שְׂלֵא שָׁמַע לָהּ, אָמְרָה לוֹ:
הַנִּיחֵנִי וְאָרַד אֶצְלֵךְ בֵּית דִּין, שָׁמָּה יִמְצְאוּ פֶתַח לְנִדְרָךְ. שְׁנַאֲמַר: הַרְפֵּה מִמְּנֵי שְׁנַיִם חֳדָשִׁים וְאַלְכֶה וְיִרְדַּתִּי עַל
הַהָרִים וָגו' (שׁוֹפְטִים יא, לו). אָמַר רַבִּי זְכַרְיָה, וְכִי יֵשׁ אָדָם יוֹרֵד עַל
הַהָרִים, וְהִלָּא בְנֵי אָדָם עוֹלִים לְהָרִים. מַהוּ וְיִרְדַּתִּי עַל הַהָרִים. אֵלוּ סְנֵהֲדָרִין,
כְּמָה שְׁנַאֲמַר: שָׁמַעוּ הָרִים אֶת רִיב ה' (מִיכָה ו, ב). הַלְכָה אֶצְלֵךְ וְלֹא יִמְצְאוּ פֶתַח
לִיִּפְתַּח לְהַתִּיר לוֹ אֶת נִדְרוֹ, בְּעוֹן אוֹתוֹן שֶׁשָּׁחַט מִשְׁבֵּט אֶפְרָיִם.

Genesis 38:13-30

(13) And Tamar was told, “Your father-in-law is coming up to Timnah for the sheepshearing.” (14) So she took off her widow’s garb, covered her face with a veil, and, wrapping herself up, sat down at the entrance to Enaim, which is on the road to Timnah; for she saw that Shelah was grown up, yet she had not been given to him as wife. (15) When Judah saw her, he took her for a harlot; for she had covered her face. (16) So he turned aside to her by the road and said, “Here, let me sleep with you”—for he did not know that she was his daughter-in-law. “What,” she asked, “will you pay for sleeping with me?” (17) He replied, “I will send a kid from my flock.” But she said, “You must leave a pledge until you have sent it.” (18) And he said, “What pledge shall I give you?” She replied, “Your seal and cord, and the staff which you carry.” So he gave them to her and slept with her, and she conceived by him. (24) About three months later, Judah was told, “Your daughter-in-law Tamar has played the harlot; in fact, she is with child by harlotry.” “Bring her out,” said Judah, “and let her be burned.” (25) As she was being brought out, she sent this message to her father-in-law, “I am with child by the man to whom these belong.” And she added, “Examine these: whose seal and cord and staff are these?” (26) Judah recognized them, and said, “She is more in the right than I, inasmuch as I did not give her to my son Shelah.” And he was not intimate with her again. (27) When the time came for her to give birth, there were twins in her womb! (28) While she was in labor, one of them put out his hand, and the midwife tied a crimson thread on that hand, to signify: This one came out first. (29) But just then he drew back his hand, and out came his brother; and she said, “What a breach you have made for yourself!” So he was named Perez. (30) Afterward his brother came out, on whose hand was the crimson thread; he was named Zerah.

בראשית ל"ח:י"ג-ל'

(יג) וַיִּגְדַּל לְתַמָּר לֵאמֹר הִנֵּה הֹגֵה חֲמִידָה עִלְיָה תִּמְנָתָהּ לְגַזְזֵי צֹאנוֹ: (יד) וַתִּסֹּר בְּגָדֶיהָ אֶלְמַנְיוֹתָהּ מֵעַלֶיהָ וַתִּכְסֶּם בַּצִּעִירָהּ וַתִּתְעַלֶּף וַתִּשָׁבַב בְּפֶתַח עֵינָיִם אֲשֶׁר עַל־דְּרָרָה תִּמְנָתָהּ לִּי לְאִשָּׁה: (טו) וַיִּרְאֶה יְהוֹדָה וַיִּחַשְׁבֶּהָ לְזוֹנָה כִּי כִסְתָהּ פָּנֶיהָ: (טז) וַיֵּט אֶלֶיהָ אֶל־הַדְּרָרָה וַיֹּאמֶר הֲבֵה־נָא אָבוֹא אֵלֶיךָ כִּי לֹא יָדַע כִּי כְלָתוֹ הוּא וַתֹּאמֶר מַה־תַּתֶּן־לִי כִּי תָבוֹא אֵלַי: (יז) וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי־עֹזִים מִן־הַצֹּאן וַתֹּאמֶר אִם־תִּתֶּן עֶרְבוֹן עַד שְׁלֹחָהּ: (יח) וַיֹּאמֶר מָה הָעֶרְבוֹן אֲשֶׁר אֶתֶן־לְךָ וַתֹּאמֶר חֲתָמֶיךָ וּפְתִילֶיךָ וּמַטְּהָ אֲשֶׁר בְּיָדְךָ וַיִּתֶּן־לָהּ וַיִּכְתֹּב אֵלֶיהָ וַתִּהְיֶה לָּו: (כד) וַיְהִי אִי כַּמְשָׁלָשׁ חֳדָשִׁים וַיִּגְדַּל לִיהוֹדָה לֵאמֹר זָנְתָה תַמָּר כְּלָתְךָ וְגַם הִגֵּה הָרָה לְזוֹנוּגִים וַיֹּאמֶר יְהוֹדָה הוֹצִיאָהּ וַתִּשְׂרָף: (כה) הוּא מוֹצִיאָתָה וְהִיא שְׁלָחָה אֶל־חֲמִידָה לֵאמֹר לְאִישׁ אֲשֶׁר־אָלַהּ לֹא אָנֹכִי הִגֵּה וַתֹּאמֶר הַכֹּרֶן־נָא לְמִי הַחֲתָמָת וְהַפְתִּילִים וְהַמַּטְּהָ הָאֵלֶּה: (כו) וַיִּכַּר יְהוֹדָה וַיֹּאמֶר צְדָקָה מִמֶּנִּי כִּי־עַל־כֵּן לֹא־נִתְּתִיהָ לְשָׁלָה בְּנִי וְלֹא־יָסַף עוֹד לִדְעָתָהּ: (כז) וַיְהִי בַעֲת לְדָתָהּ וְהִגֵּה תְאוּמִים בְּבִטְנָהּ: (כח) וַיְהִי בְלִדְתָהּ וַיִּתֶּן־יָד וַתִּקַּח הַמִּילָדָת וַתִּקְלָשׁ עַל־יָדוֹ שְׁנֵי לֵאמֹר זֶה יֵצֵא רֵאשִׁינָה: (כט) וַיְהִי אִי כַּמְשֵׁיב יָדוֹ וְהִנֵּה יֵצֵא אַחִיו וַתֹּאמֶר מַה־פָּרַצְתָּ עָלַיךָ פָּרֵץ וַיִּקְרָא שְׁמוֹ פָּרֵץ: (ל) וְאַחַר יֵצֵא אַחִיו אֲשֶׁר עַל־יָדוֹ הַשֵּׁנִי וַיִּקְרָא שְׁמוֹ זֶרַח: (ם)

