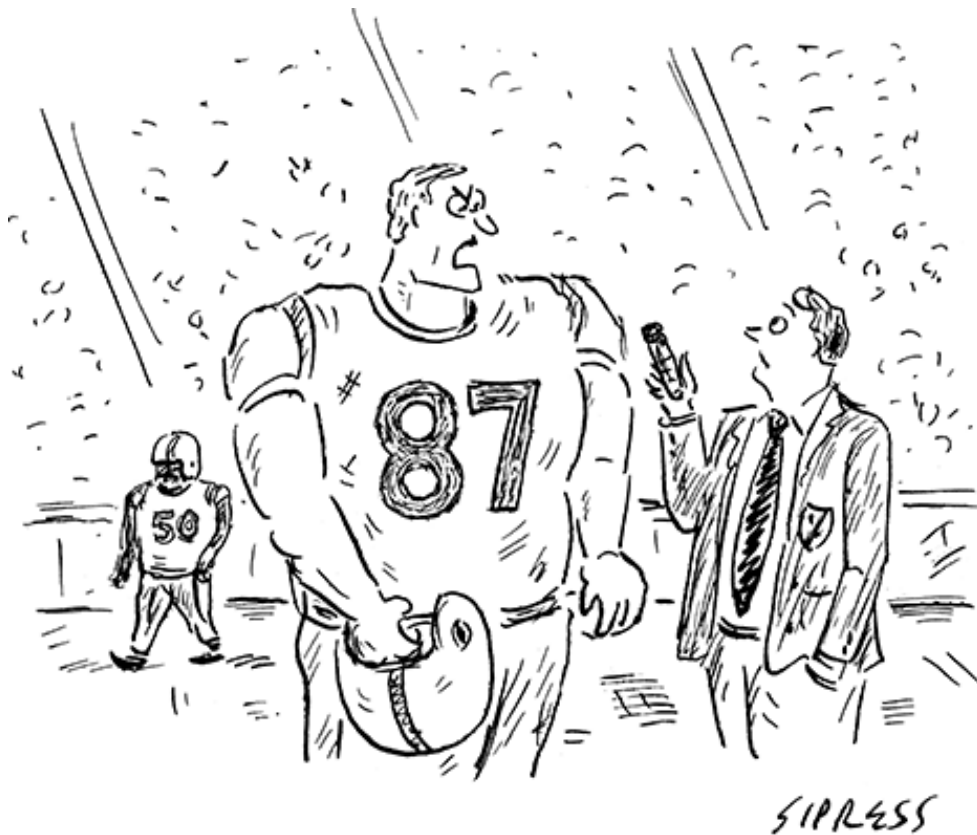


Miller Introduction to Judaism Program  
American Jewish University

CLASS #8

# God: Encountering the Holy



*"First, I'd like to blame the Lord for causing us to lose today."*

# ***GOD WRESTLING***

Genesis 32:25-31

And Jacob was left alone. And a man wrestled with him until the break of dawn. When he saw that he had not prevailed against him, he wrenched Jacob's hip at its socket, so that the socket of his hip was strained as he wrestled with him. Then he said, "Let me go, for dawn is breaking." But he answered, "I will not let you go, unless you bless me." Said the other, "What is your name?" He replied, "Jacob." Said he, "Your name shall no longer be Jacob, but *Yisrael*, for you have wrestled with God and man, and you have prevailed." Jacob asked, "Tell me your name." But he said, "You must not ask my name!" And he took leave of him there. So Jacob named the place Peniel, meaning, "I have encountered God face to face, yet my life has been preserved."



שמע ישראל ה' אלוהינו ה' אחד

Sh'ma Yisrael  
Adonai Eloheinu  
Adonai Eḥad

**LISTEN UP GOD-WRESTLERS:  
YHVH is our God  
YHVH is One.**

ברוך אתה ה' אלוהינו מלך העולם

Baruch Ata Adonai Eloheinu Melekh ha-Olam  
Blessed are You, Adonai our God, Master of the Universe

*Before eating bread:*

Baruch Ata Adonai Eloheinu Melekh ha-Olam  
Hamotzi leḥem min ha-aretz

*Upon reaching a special moment:*

Baruch Ata Adonai Eloheinu Melekh ha-Olam  
She'ḥe'ḥeyanu v'kiye'manu v'higiyanu l'zman ha'zeh.

# 49 Names of G?d

אהיה אשר אהיה

*I will be what I will be.*

You wish to know My name? I will be what I will be, that is to say, I am One, but since there are many names, they are each in accordance with different deeds, times, or happenings. Even though My name changes in accordance with events, My essence stays the same forever” (Midrash HaGadol, Sh’mot 3:14)

**INSTRUCTIONS: Read through the whole list and then go back and place a:**

**CIRCLE by 5 Names that you feel comfortable with/are meaningful to you.**

**CHECK by 5 Names that you do not feel comfortable with/are not meaningful to you.**

**QUESTION MARK by 5 Names that surprised you/you don’t understand/you want to discuss.**

1. Adonai “My Lord”
2. Eloheinu “Our God”
3. Kadosh Baruch Hu “Holy Blessing One”
4. Aveinu “Our Father”
5. HaGadol “Great One”
6. HaNora “The Terrifying One”
7. El Elyon “Highest God”
8. Eli “My God”
9. Yedid Nefesh “Soulmate”
10. HaMelech “The King”
11. Tzuri “My Rock”
12. YHVH “Was/Is/Will Be”
13. Atik Yomi “The Ancient One”
14. Mekor HaChayim “Source of Life”
15. HaBorei “Creator”
16. HaShem “The Name”
17. HaGoel “The Savior”
18. HaMakom “The Place/Omnipresent”
19. Av HaRachamim “Merciful Father”
20. Ein Sof “The Infinite”
21. Refa’enu “Our Healer”
22. Dayan HaOlam “Eternal Judge”
23. Maayan Chayenu “Wellspring of Life”
24. Ish Milchama “The Man of War”
25. Ehyeh “Becoming”
26. Baruch She’amar V’haya HaOlam “The One Who Spoke the World into Being”
27. Ro’einu “Our Shepherd”
28. El Emunah “Reliable One”

29. Ahuv "Beloved"
30. Hashem Tzeva'ot "Lord of Armies"
31. Ruach Ha'Olam "Spirit of the World"
32. Avinu Shebashayim "Our Father in Heaven"
33. Anochi "I"
34. Melech Malchei HaMelachim "King over the King of Kings"
35. HaMakor "The Source"
36. Tzur Yisrael "Rock of Israel"
37. Rachmana "Compassionate One"
38. Oseh HaShalom "Maker of Peace"
39. Shekhina "The Presence"
40. Aveinu Malkeynu "Our Father and Ruler"
41. El Nistar "The Hidden One"
42. Elohai Avoteinu "God of Our Ancestors"
43. Echad "Oneness"
44. Moreinu "Our Teacher"
45. Nishmat Kol Chai "The Breath of All Life"
46. Shalom "Peace/Wholeness"
47. Ayin "Nothingness"
48. Ribono shel Olam "Master of the Universe"
49. Ehyeh Asher Ehyeh "I Will Be What I Will Be"

***Share and compare with a hevruta partner.***

**What do your lists have in common? What is different?**

**What trends do you notice?**

**What does your list suggest about the God that you actually believe in?**

**PESIKTA D'RAV KAHANA 12:25**

I AM ADONAI YOUR GOD...Rabbi Levi said that the Holy Blessed One appeared like one of those icons which has faces everywhere; a thousand people can look at it, and it looks back at each one. In the same way, when God spoke, each individual could say, "God speaking to me!" It does not say "I am the Lord *your* God" with "you" in the plural; it says "you" in the singular.

Rabbi Yossi bar Hanina said: God's speech came to each individual according to their capacity. Do not be surprised at this: when the manna descended for Israel, it tasted differently to everyone. To infants it tasted like their mothers' milk, as it says: "It tasted like rich cream [Num. 11:8]." To the young it tasted differently, as it says: "Bread, and oil, and honey [Ezekiel 16:19]." To elders it tasted differently, as it says: "The taste of it was like wafers made with honey [Ex. 16:31]." In the same way as the manna tasted in each person's mouth according to their uniqueness, so each individual heard God's speech according to their uniqueness.

# Close Encounters at Sinai

## EXODUS 19

On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered the wilderness of Sinai. Having journeyed from Rephidim, they entered the wilderness of Sinai and encamped in the wilderness. Israel encamped there in front of the mountain, and Moses went up to God...

On the third day, as morning dawned, there was thunder, and lightning, and a dense cloud upon the mountain, and a very loud blast of the horn; and all the people who were in the camp trembled. Moses led the people out of the camp toward God, and they took their places at the foot of the mountain.

Now Mount Sinai was all in smoke, for the Lord had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain trembled violently. The blare of the horn grew louder and louder. As Moses spoke, God answered him in thunder. The Lord came down upon Mount Sinai, on the top of the mountain, and the Lord called Moses to the top of the mountain and Moses went up.

## I KINGS 19

Now Ahab told Jezebel everything Elijah had done and how he had killed all the prophets with the sword. So Jezebel sent a messenger to Elijah to say, "May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them."

Elijah was afraid and ran for his life. When he came to Beersheba in Judah, he left his servant there, while he himself went a day's journey into the desert. He came to a broom tree, sat down under it and prayed that he might die. "I have had enough, LORD," he said. "Take my life; I am no better than my ancestors." Then he lay down under the tree and fell asleep.

All at once an angel touched him and said, "Get up and eat." He looked around, and there by his head was a cake of bread baked over hot coals, and a jar of water. He ate and drank and then lay down again. The angel of the LORD came back a second time and touched him and said, "Get up and eat, for the journey is too much for you." So he got up and ate and drank. Strengthened by that food, he traveled forty days and forty nights until he reached Horeb, the mountain of God...

He came to a cave there, where he spent the night, and – behold! – the word of Adonai came to him, saying to him, "What are you doing here, Elijah?" And Elijah answered, "I have been zealous, truly zealous, for Adonai of hosts, for the children of Israel have abandoned your covenant; they have destroyed your altars, and your prophets they have killed by the sword. I am the only one left, and now they seek my life so they can take it away."

He said: "Go out and stand on the mountain before Adonai". Behold! – Adonai went by, and a huge, strong wind broke the mountains to pieces and shattered the rocks before Adonai: but Adonai was not in the wind; after the wind came an earthquake: but Adonai was not in the earthquake. After the wind came a fire, but Adonai was not in the fire; and after the fire came a **kol demama dakka**.

When Elijah heard, he wrapped his face in his robe and went out and stood at the entrance to the cave, and a voice came to him which said, "What are you doing here, Elijah?"



## A Final Word on the Imminent and the Transcendent

# ADON OLAM

English translation	Transliteration	Hebrew
Eternal Master, who reigned supreme, Before all of creation was drawn; When it was finished according to His will, Then "King" His name was proclaimed to be	<i>Adon 'olam, 'asher malakh, b'terem kol yetzir niv'ra L'et na'asa v'heftso kol, Azai melekh sh'mo nikra</i>	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל יִצִיר נִבְרָא לְעֵת נַעֲשֶׂה בְּחִפְזוֹ כ' ל' אֲזִי מָלַךְ שְׁמוֹ נִקְרָא
When this our world shall be no more, In majesty He still shall reign, And He was and He is And He will be in glory.	<i>V'aharey kikh'lot hakol L'vado y'imlokh nora V'hu hayah v'hu hoveh V'hu yih'yeh b'tif'arah</i>	וְאַחֲרַי כְּכֹלוֹת הַכּוֹל לְבָדוֹ יִמְלֹךְ נוֹרָא וְהוּא הָיָה וְהוּא ה' הַנֶּה וְהוּא יִהְיֶה בְּתִפְאַרָה
Alone is he, there is no other, Without division or ally; Without beginning, without end, To Him is the power and sovereignty	<i>V'hu 'eḥad v'eyn sheyni L'ham'shil lo l'haḥbirah B'li reyshiyt b'li taḥ'liyt V'lo ha'oz v'hamis'rah</i>	וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לּוֹ לְהַחְבִּירָה בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הָעֹז וְהַמְשָׁרָה
He is my God, my living redeemer Rock of my affliction in time of trouble He is my banner and refuge Filling my cup the day I call	<i>V'hu 'Eli v'ḥay go'ali v'tsur ḥevli b'eit tsarah V'hu nisi 'umanos li m'nat kosi b'yom 'ekra</i>	וְהוּא אֱלֹהֵי וְחַי גּוֹאֲלִי וְצוּר חֻבְלֵי בְּעֵת צָרָה וְהוּא נִסִּי וּמְנוֹס לִי מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא
Into His hand I commit my spirit When I sleep, and I awake And with my spirit, my body Adoni is with me, I will not be afraid.	<i>B'yado af'kid ruḥi b'et 'ishan v'a'ira v'im ruḥi g'viyati Adonai li v'lo 'ira</i>	בְּיָדוֹ אֶפְקִיד רוּחִי בְּעֵת אִישָׁן וְאַעִירָה וְעִם רוּחִי גּוֹיָתִי אֲדֹנָי לִי וְלֹא אִירָא



*What questions do you still have about God?*