



REVERENCE AND HONOR OF G-D, PART 1

I. Introduction

1. Genesis 20:10-11

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| <p>And Abimelech said to Abraham, “what did you see, that you did this thing?”<br/>                 And Abraham said, “I said, ‘there is simply no fear of G-d in this place, and they will kill me because of my wife’”.</p> | <p>וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל-אַבְרָהָם מָה רָאִיתָ כִּי עָשִׂיתָ אֵת-<br/>                 הַדְּבָר הַזֶּה:<br/>                 וַיֹּאמֶר אַבְרָהָם כִּי אָמַרְתִּי רַק אֵין-יִרְאַת אֱלֹקִים בְּמָקוֹם<br/>                 הַזֶּה וְהִרְגִּינִי עַל-דְּבַר אִשְׁתִּי:</p> |
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II. The Fear of G-d

2. Deuteronomy 10:20

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| <p>The L-rd your G-d you shall fear, He shall you serve, to Him shall you cleave, and in His Name you shall take oaths,</p> | <p>אֵת-ד' אֱלֹהֶיךָ תִירָא אֹתוֹ תַעֲבֹד וְכֹו תִדְבָּק וּבְשֵׁמוֹ<br/>                 תִּשָּׁבַע:</p> |
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3. Ibn Ezra, loc. cit.

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| <p>You shall fear the L-rd your G-d: so that you do not transgress the negative commandments.</p> | <p>את ה' אלקיך תירא. שלא תעברון על מצוות לא תעשה:</p> |
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III. The Significance for Noahides

4. Sefer HaChinuch, Mitzvah 432

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| <p>And this commandment is practiced in every place and at all times and by the entire human species. And this is one of the constant commandments upon a person, that the obligation not ever be interrupted from upon a person, even for one instant. And one upon whom the matter of a sin comes to his hand is obligated to arouse his spirit and to place into his heart at that juncture that G-d, blessed be He, oversees all of the actions of people and [takes] vengeance according to the evil of the deed. And one who transgresses this and does not [apprise] his heart of this at those times has violated this positive commandment; as this is the specific time [for the] fulfillment of this positive commandment. However for a person to stand with alacrity and to</p> | <p>וְנוֹהֶגֶת מִצְוָה זוֹ בְּכֹל מְקוֹם וּבְכֹל זְמַן וּבְכֹל מִין הָאָדָם,<br/>                 וְזֹאת אַחַת מִן הַמִּצְוֹת הַתְּמִידוֹת עַל הָאָדָם, שְׁלֹא יִפְסֹק<br/>                 חַיּוּבָן מֵעַל הָאָדָם לְעוֹלָם, אֲפֹלוּ רָגַע אֶחָד, וּמִי שִׁבָּא<br/>                 דְּבַר עֲבָרָה לִידּוֹ סִבָּ לְהַעִיר רוּחוֹ וְלָתֵת אֵל לְבוֹ בְּאוֹתוֹ<br/>                 הַפְּרָק, שֶׁהַשֵּׁם בְּרוּךְ הוּא מְשַׁגֵּחַ בְּכֹל מַעֲשֵׂה בְּנֵי אָדָם,<br/>                 וְיִשִּׁיב לָהֶם נֶקֶם כְּפִי רַע הַמַּעֲשֵׂה. וְהַעוֹבֵר עַל זֶה וְלֹא<br/>                 שֵׂת לְבוֹ בְּכֹף בְּאוֹתוֹ שְׁעוֹת בְּטַל עֲשֵׂה זֶה, שִׂזּוּ הִיא שְׁעַת<br/>                 קִיּוּם עֲשֵׂה זֶה בְּכוּוֹן. וְאוֹלָם כֹּל יְמֵי הָאָדָם וְכֹל עֲתוֹתָיו<br/>                 בְּכֹלֵל הַמִּצְוָה לְעִמּוּד זְרִיז וְנִזְכָּר עָלֶיהָ.</p> |
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| remember it during all of his times is included in the commandment [as well]. <sup>1</sup> |  |
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IV. Laws Concerning Blasphemy

5. Leviticus 24:16

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| And he who blasphemes the name of the L-rd, shall surely be put to death, and all the congregation shall certainly stone him: both the stranger, and he that is born in the land, when he blasphemes the name of the L-rd, shall be put to death. <sup>2</sup> | וְנִקְבַּ שְׁמֵי ד' מוֹת יוֹמָת רְגוֹם יִרְגְּמוּ־בּוֹ כָּל־הָעֵדָה כְּגֵר<br>כְּאֶזְרָח בְּנִקְבוֹ־שֵׁם יוֹמָת: |
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6. TB Sanhedrin 56a

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| How does Rabbi Meir understand the phrase “both the stranger, and he that is born in the land”? A convert or a born Jew would be liable to death by stoning, while a non-Jew by the sword. | ורבי מאיר האי כגר כאזרח מאי עביד ליה גר ואזרח<br>בסקילה אבל עובד כוכבים בסייף |
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7. Ibid.

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| As it is taught in a <i>baraita</i> : Why must the verse state: “Anyone who curses his G-d shall bear his sin”? But isn’t it already stated: “And he who blasphemes the name of the L-rd shall be put to death” (Leviticus 24:16)? Rather, since it is stated: “And he who blasphemes the name of the L-rd shall be put to death,” one might have thought that one will be liable only for cursing the ineffable name of G-d. From where is it derived that the verse includes one who curses any of the appellations as well? The verse states: “Anyone who curses his G-d,” to indicate that one is liable to be executed in any case. This is the statement of Rabbi Meir. <sup>3</sup> | דתניא (ויקרא כד, טו) איש איש כי יקלל אלהיו ונשא<br>חטאו מה תלמוד לומר והלא כבר נאמר (ויקרא כד,<br>טז) ונוקב שם ה' מות יומת לפי שנאמר ונוקב שם מות<br>יומת יכול לא יהא חייב אלא על שם המיוחד בלבד<br>מניין לרבות כל הכינויין תלמוד לומר איש כי יקלל<br>אלהיו מכל מקום דברי רבי מאיר |
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<sup>1</sup> Translation by Rabbi Francis Nataf

<sup>2</sup> Koren Bible translation

<sup>3</sup> Steinzaltz translation



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8. Rambam, Laws of Kings and Wars 9:2

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| <p>A Ben Noach who “blesses” G-d. whether he does so using the Unique Name or any other expression denoting Him, in any language, in liable.</p> | <p>כִּן נִחַ שְׁבַרְדָּ אֶת הַשֵּׁם. בֵּין שְׁבַרְדָּ בַשֵּׁם הַמְיֻחָד. בֵּין שְׁבַרְדָּ בְּכַנּוּי בְּכָל לְשׁוֹן חַיִּב.</p> |
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9. Rambam, Laws of Oaths

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| <p>[The same laws apply whether] one took an oath - or another person administered an oath to him - with G-d's ineffable name - or with one of the descriptive terms used to refer to Him, e.g., he took an oath "on He whose name is Gracious," "on He whose name is Merciful," or "on He whose name is Patient," regardless of the language he used. The statement is considered an oath in the full sense of the term. Similarly, a statement with the terms <i>eleh</i> or <i>erur</i> is considered as an oath, provided one mentions one of G-d's names or one of the terms used to describe Him. What is implied? When a person said: "May one who eats this-and-this entity be cursed unto G-d," or "...cursed unto He whose name is Gracious," "...cursed unto He whose name is Merciful" and then ate that entity, he has taken a false oath. Similar concepts apply with regard to the other types of oaths.<sup>4</sup></p> | <p>אֶחָד הַנִּשְׁבַּע. אוֹ שֶׁהִשְׁבִּיעוּ אַחֵר בַּשֵּׁם הַמְיֻחָד. אוֹ בְּאֶחָד מִן הַכַּנּוּיִין כְּגוֹן שְׁנִשְׁבַּע בְּמִי שְׁשָׂמוֹ חַנּוּן וּבְמִי שְׁשָׂמוֹ רַחוּם וּבְמִי שְׁשָׂמוֹ אֶרֶךְ אַפַּיִם. וְכִיּוֹצֵא בָהֶן בְּכָל לְשׁוֹן הָרִי זֶה שְׁבֻעָה גְמוּרָה. וְכֵן אֵלֶּה וְאַרְוֵר הָרִי הֵן שְׁבֻעָה. וְהוּא שְׁנִזְכִּיר שֵׁם מִן הַשְּׂמוֹת אוֹ כַּנּוּי מִן הַכַּנּוּיִין. כִּיּוֹצֵא כְּגוֹן שְׁשָׂמַר בְּאֵלֶּה אוֹ אֶרֶוֹר לֵה. אוֹ לְמִי שְׁשָׂמוֹ חַנּוּן. אוֹ לְמִי שְׁשָׂמוֹ רַחוּם. מִי שִׂיאָכַל דְּבַר פְּלוּנִי וְאָכְלוּ הָרִי זֶה נִשְׁבַּע לַשָּׁקֶר. וְכֵן בְּשָׂאֵר מִיְּנֵי שְׁבֻעוֹת:</p> |
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<sup>4</sup> Translation by Rabbi Eliyahu Touger