

In That He, Too, Is Flesh: Moshe in the Megillah

Source Sheet by Tamar Weissman

אסתר ג'ז'

(ז) בַּחֹדֶשׁ הָרִאשׁוֹן הוּא-חֹדֶשׁ נִסָּן בְּשָׁנַת שְׁתַּיִם עָשְׂרָה לְמֶלֶךְ
אָחַשְׁוֵרוּשׁ הַפִּיל פּוּר הוּא הַגּוֹרֵל לְפָנָי הַמֶּן מִיּוֹם | לְיוֹם וּמְחֹדֶשׁ
לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אָדָר: {ס}

Esther 3:7

(7) In the first month, that is, the month of Nisan, in the twelfth year of King Ahasuerus, pur—which means “the lot”—was cast before Haman concerning every day and every month, [until it fell on] the twelfth month, that is, the month of Adar.

מגילה י"ג ב:ט"ו

”הַפִּיל פּוּר הוּא הַגּוֹרֵל”, תָּנָא: כִּיּוֹן שֶׁנִּפְּל פּוּר בְּחֹדֶשׁ אָדָר שָׂמַח
שְׂמֵחָה גְּדוּלָה, אָמַר: נִפְּל לִי פּוּר בְּיָרַח שְׁמֵת בּוֹ מִשָּׁה. וְלֹא הָיָה יוֹדֵעַ
שֶׁבִשְׂבָעָה בְּאָדָר מֵת, וּבִשְׂבָעָה בְּאָדָר נוֹלָד.

Megillah 13b:15

The verse states: **“They cast *pur*, that is, the lot”** (Esther 3:7). A Sage **taught** the following *baraita*: **Once the lot fell on the month of Adar, he, Haman, greatly rejoiced**, for he saw this as a favorable omen for the execution of his plans. **He said: The lot has fallen for me in the month that Moses died**, which is consequently a time of calamity for the Jewish people. **But he did not know that** not only **did Moses die on the seventh of Adar**, but **he was also born on the seventh of Adar**, and therefore it is also a time of rejoicing for the Jewish people.

שמות י"ז:ז-י"ג

(ז) וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב | בְּנֵי יִשְׂרָאֵל וְעַל נִסְתָּם
אֶת־יְהוָה לֵאמֹר הֲיֵשׁ יְהוָה בְּקִרְבָּנוּ אִם־אֵין: {פ} וַיָּבֹא עֲמֹלֵק
וַיִּלָּחֶם עִם־יִשְׂרָאֵל בְּרֶפְיִדִים: (ט) וַיֹּאמֶר מֹשֶׁה אֶל־יְהוֹשֻׁעַ בְּחַר־לָנוּ
אֲנָשִׁים וְצֵא הִלָּחֶם בְּעֲמֹלֵק מִחֹר אֲנֹכִי נֹצֵב עַל־רֹאשׁ הַגִּבְעָה וּמִטָּה
הָאֱלֹהִים בְּיָדִי: (י) וַיַּעַשׂ יְהוֹשֻׁעַ כְּאֲשֶׁר אָמַר־לוֹ מֹשֶׁה לְהִלָּחֶם בְּעֲמֹלֵק
וּמִשָּׁה אֶהְרֹן וְחֹזֵר עָלוּ רֹאשׁ הַגִּבְעָה: (יא) וְהָיָה כְּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ
וְגַבַּר יִשְׂרָאֵל וְכָאֲשֶׁר יִנְיַח יָדוֹ וְגַבַּר עֲמֹלֵק: (יב) וַיְדִי מֹשֶׁה כַּבָּדִים
וַיִּקְחוּ־אֲבָן וַיִּשְׁיִמוּ תַחְתָּיו וַיֵּשֶׁב עָלֶיהָ וְאֶהְרֹן וְחֹזֵר תָּמְכוּ בְּיָדָיו מִזֶּה
אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אָמוּנָה עַד־בֹּא הַשָּׁמֶשׁ: (יג) וַיַּחֲלֵשׁ יְהוֹשֻׁעַ
אֶת־עֲמֹלֵק וְאֶת־עַמּוֹ לְפִי־חֶרֶב: {פ}

Exodus 17:7-13

(7) The place was named Massah and Meribah, because the Israelites quarreled and because they tried יהוה, saying, "Is יהוה present among us or not?" (8) Amalek came and fought with Israel at Rephidim. (9) Moses said to Joshua, "Pick some troops for us, and go out and do battle with Amalek. Tomorrow I will station myself on the top of the hill, with the rod of God in my hand." (10) Joshua did as Moses told him and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. (11) Then, whenever Moses held up his hand, Israel prevailed; but whenever he let down his hand, Amalek prevailed. (12) But Moses' hands grew heavy; so they took a stone and put it under him and he sat on it, while Aaron and Hur, one on each side, supported his hands; thus his hands remained steady until the sun set. (13) And Joshua overwhelmed the people of Amalek with the sword.

בכורות ה' ב:ד'

וְעוֹד שְׁאֵלָתוֹ: מַאי לְשׁוֹן "רְפִידִים"? וְאָמַר לִי: רְפִידִים שְׁמָהּ. כִּתְנָאִי:

רַבִּי אֱלִיעֶזֶר אוֹמֵר: רַפִּידִים שְׁמָהּ, רַבִּי יְהוֹשֻׁעַ אוֹמֵר: שְׂרִיפוּ עֶצְמוֹן מִדְּבַרֵי תוֹרָה, וְכֵן הוּא אוֹמֵר: "לֹא הִפְנוּ אָבוֹת אֶל בְּנֵי מִרְפְּיוֹן יָדִים".

Bekhorot 5b:4

Rabbi Ḥanina continues: **And furthermore, I also asked** Rabbi Eliezer: **What** is the meaning of **the term: "Rephidim,"** in the verse: "Then came Amalek, and fought with Israel in Rephidim" (Exodus 17:8)? **And he said to me** that **Rephidim** was **its name**, i.e., of the location. The Gemara comments that this answer is **like** one side of a dispute between *tanna'im*: **Rabbi Eliezer says** that **its actual name** was **Rephidim**. **Rabbi Yehoshua says:** This moniker is an allusion to the fact **that** the Jewish people **became lax [rippu] with regard to the statements of the Torah** in Rephidim, **and so it says:** "The fathers look **not back to their children because of feebleness [rifyon] of hands**" (Jeremiah 47:3).

מדרש תנחומא, יתרו ג'ג-ד'

בְּשַׁעָה שֶׁבָּא עַמְלֵק הָרָשָׁע לְהִלָּחֵם בְּיִשְׂרָאֵל, מֵה כְּתִיב שָׁם, וַיִּלָּחֶם עִם יִשְׂרָאֵל בְּרַפִּידִים. מֵהוּ רַפִּידִים? שְׂרִפוּ יָדֵיהֶן מִן הַתּוֹרָה וּמִן הַמִּצְוֹת. רֵאֵה מֵה כְּתִיב שָׁם? וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה... הַיֵּשׁ יְהוּה בְּקִרְבָּנוּ אִם אֵין, רַבִּי בְּרַכְיָה אָמַר בְּלִבָּם הָיוּ מְשִׁיחִין וְהַקְדוּשׁ בְּרוּךְ הוּא נוֹתֵן לָהֶם אֶת שְׂאֵלָתָם שֶׁנֶּאֱמַר: וַיִּנְסוּ אֶל בְּלִבָּבָם לְשֶׂאֵל אֶכָּל לִנְפְשָׁם וְגו' (תהלים עח, יח) אָמַר לָהֶן הַקְדוּשׁ בְּרוּךְ הוּא: כִּד הִרְהַרְתֶּם הַיֵּשׁ יְהוּה בְּקִרְבָּנוּ חַיִּיכֶם הִרִינִי מוֹדִיעַ לָכֶם לְכֹד וַיָּבֵא עַמְלֵק,

Midrash Tanchuma, Yitro 3:3-4

(3) It is written concerning the time the wicked Amalek came to fight against Israel: And fought with Israel in Rephidim (Exod. 17:8). What is meant by rephidim (Rephidim)? It means that rafu yadehem ("their hands become weak") in the fulfillment of the law and the commandments. Observe that it is written: And the name of the place was called Massah and Meribah (ibid., v.

7).

Is the Lord among us, or not? (ibid. 7). R. Berechiah said: While they were still reflecting upon the matter, the Holy One, blessed be He, answered them, as it is said: And they tried God in their hearts by asking for food for their craving (Ps. 79:18). But the Holy One, blessed be He, said to them: You have been asking, Is the Lord among us or not? Be assured, I will let you know. Hence, Then came Amalek....

ראש השנה כ"ט א:ו'

מִתְנַיִי "וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וַיִּגְבֵּר יִשְׂרָאֵל וַיִּגְוִי", וְכִי יָדְיוֹ שָׁלַח
מֹשֶׁה עוֹשׂוֹת מְלַחְמָה אוֹ שׁוֹבְרוֹת מְלַחְמָה? אֵלֵּא לֹא לֹמַר לָךְ: כָּל זְמַן
שֶׁהָיוּ יִשְׂרָאֵל מְסַתְּכֵלִין כָּל־פִּי מֵעֵלָה וּמִשְׁעַבְדֵּינָא אֶת לְבָבָם לְאֲבִיהֶם
שְׁבַשְׁמִים — הָיוּ מִתְּגַבְּרִים, וְאִם לֹא — הָיוּ נוֹפְלִים.

Rosh Hashanah 29a:6

MISHNA: “And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed” (Exodus 17:11). It may be asked: **Did the hands of Moses make war** when he raised them or **break war** when he lowered them? **Rather**, the verse comes **to tell you** that **as long as the Jewish people turned their eyes upward and subjected their hearts to their Father in Heaven, they prevailed, but if not, they fell.**

אסתר רבה ו:ב'

(ב) אִישׁ יְהוּדִי הָיָה בְּשׁוֹשֵׁן הַבֵּיָרָה (אסתר ב, ה), אִישׁ מְלַמֵּד שֶׁהָיָה
מְרַדְּכֵי שְׁקוּל בְּדוֹרוֹ כְּמֹשֶׁה בְּדוֹרוֹ, דְּכַתִּיב בֵּיהּ (במדבר יב, ג): וְהָאִישׁ
מֹשֶׁה עָנּוּ מְאֹד, מָה מֹשֶׁה עָמַד בְּפָרָץ, דְּכַתִּיב (תהלים קו, כג): וַיֹּאמֶר
לְהַשְׁמִידֵם לוּלֵי מֹשֶׁה בְּחִירוֹ עָמַד בְּפָרָץ וַיִּגְוֵי, אִף מְרַדְּכֵי כֵּן, דְּכַתִּיב
(אסתר י, ג): דִּרְשׁ טוֹב לְעַמּוֹ וְדַבֵּר שְׁלוֹם לְכָל זֶרְעוֹ. מָה מֹשֶׁה לְמַד
תּוֹרָה לְיִשְׂרָאֵל, דְּכַתִּיב (דברים ד, ה): רְאֵה לְמַדְתִּי אֶתְכֶם חֻקִּים
וּמִשְׁפָּטִים, אִף מְרַדְּכֵי כֵּן, דְּכַתִּיב (אסתר ט, ל): דְּבָרֵי שְׁלוֹם וְאַמֶּת,

וּכְתִיב (משלי כג, כג): אָמַת קָנָה וְאֵל תִּמְכֹּר.

Esther Rabbah 6:2

(2) “There was a Judean man in the Shushan citadel, and his name was Mordekhai, son of Ya'ir, son of Shimi, son of Kish, a Benjamite” (Esther 2:5). “There was a Judean man [*ish*] in the Shushan citadel” – *ish* teaches that Mordekhai, in his generation, was the equivalent of Moses, in his generation, as it is written about him: “And the man [*veha'ish*] Moses was very humble” (Numbers 12:3). Just as Moses stood in the breach, as it is written: “He said He would destroy them, were it not for Moses His chosen one, who stood before Him in the breach...” (Psalms 106:23); also Mordekhai did likewise: “A seeker of good for his people and spokesman of peace for all his descendants” (Esther 10:3). Just as Moses taught Torah to Israel, as it is written: “See, I have taught you statutes and ordinances” (Deuteronomy 4:5), also Mordekhai did so, as it is written: “Matters of peace and truth” (Esther 9:30), and as it is written: “Acquire truth and do not sell” (Proverbs 23:23).

חולין קל"ט ב:י"ב

אמרי ליה פפונאי לרב מתנה מצא קן בראשו של אדם מהו אמר
(שמואל ב טו, לב) ואדמה על ראשו משה מן התורה מנין (בראשית
ו, ג) בשגם הוא בשר המן מן התורה מנין (בראשית ג, יא) המן העץ
אסתר מן התורה מנין (דברים לא, יח) ואנכי הסתר אסתיר מרדכי
מן התורה מנין דכתיב (שמות ל, כג) מר דרור ומתרגמינן מירא
דכ"א:

Chullin 139b:10-12

...They also asked Rav Mattana: From where in the Torah is the existence of Moses [Moshe] alluded to before his birth? He replied that the verse states: “For that he also [beshaggam] is flesh; therefore shall his days be one hundred and twenty years” (Genesis 6:3). [Rashi: The numerical value of beshaggam is the same as that of the Hebrew name Moshe, and it is known that Moses lived a total of 120 years (see Deuteronomy 34:7).] They also asked Rav Mattana:

From where in the Torah can one find an allusion to the hanging of Haman? He replied: The verse states after Adam ate from the tree of knowledge: “Have you eaten of [hamin] the tree, about which I commanded you that you should not eat?” (Genesis 3:11). Hamin is spelled in the same manner as Haman: Heh, mem, nun. They also asked Rav Mattana: From where in the Torah can one find an allusion to the events involving Esther? He replied to them that the verse states: “Then My anger shall be kindled against them on that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day: Have not these evils come upon us because our God is not among us? And I will hide [haster astir] My face on that day for all the evil which they shall have wrought, in that they are turned to other gods” (Deuteronomy 31:17–18). They also asked him: From where in the Torah can one find an allusion to the greatness bestowed upon Mordecai? He replied: As it is written with regard to the anointing oil in the Tabernacle: “And you shall also take the chief spices, of flowing myrrh [mor deror]” (Exodus 30:23); and we translate mor deror into Aramaic as: Mira dakhya, which resembles the name Mordecai...

בראשית ו'א-ג'

(א) וַיְהִי כִּי־הִתְחַל הָאָדָם לָרֹב עַל־פְּנֵי הָאָדָמָה וּבָנוּת יִלְדוּ לָהֶם: (ב) וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוּת הָאָדָם כִּי טִבַּת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בְּחָרוּ: (ג) וַיֹּאמֶר יְהוָה לֹא־יִדּוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׂגָם הוּא בָשָׂר וְהָיוּ יָמֵיו מִמָּה וְעָשָׂרִים שָׁנָה:

Genesis 6:1-3

(1) When humankind began to increase on earth and daughters were born to them, (2) the [males among the] divine beings saw how pleasing the human women were and took wives from among those who delighted them.— (3) יהוה said, “My breath shall not abide in humankind forever, since it too is flesh; let the days allowed them be one hundred and twenty years.”—

במדבר כ:א-י"ג

(א) וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה מִדְּבַר־צִין בַּחֹדֶשׁ הָרִאשׁוֹן וַיָּשֶׁב הָעָם בְּקִדְשׁ וַתָּמַת שָׁם מִרְיָם וַתִּקָּבֵר שָׁם: (ב) וְלֹא־הָיָה מַיִם לָעֵדָה וַיִּקְהֲלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן: (ג) וַיִּרְבּוּ הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ לֵאמֹר וְלוֹ גִּוְעָנוּ בְּגֹועַ אַחֲיֵינוּ לְפָנֶיךָ יְהוָה: (ד) וְלָמָּה הֵבֵאתָם אֶת־קִהְלֵךְ יְהוָה אֶל־הַמִּדְבָּר הַזֶּה לָמוּת שָׁם אֲנַחְנוּ וּבְעֵירָנוּ: (ה) וְלָמָּה הֶעֱלִיתָנוּ מִמִּצְרַיִם לְהֵבִיא אֹתָנוּ אֶל־הַמִּקְוֹם הַרְעָה הַזֶּה לֹא מִקְוֹם זָרַע וַתֵּאֲנֶה וּגְפֹן וְרִמּוֹן וּמִיִּם אֵין לְשִׁתּוֹת: (ו) וַיָּבֹא מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקִּהְלֵךְ אֶל־פְּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיִּירָא כְבוֹד־יְהוָה אֲלֵיהֶם: {פ} (ז) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: (ח) קַח אֶת־הַמָּטֶה וְהַקִּהְלֵךְ אֶת־הָעֵדָה אֹתָהּ וְאַהֲרֹן אַחֲיֶיךָ וּדְבַרְתֶּם אֶל־הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִימְיוֹ וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֵּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעֵירָם: (ט) וַיִּקַּח מֹשֶׁה אֶת־הַמָּטֶה מִלְּפָנֶיךָ יְהוָה כַּאֲשֶׁר צִוָּהוּ: (י) וַיִּקְהֲלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הַקִּהְלֵךְ אֶל־פְּנֵי הַסֵּלַע וַיֹּאמְרוּ לָהֶם שְׁמַעוּ־נָא הַמְרִים הַמִּן־הַסֵּלַע הַזֶּה נוֹצֵיא לָכֶם מַיִם: (יא) וַיִּרְם מֹשֶׁה אֶת־יָדוֹ וַיִּךְ אֶת־הַסֵּלַע בְּמַטְהוֹ פַּעַמַיִם וַיֵּצְאוּ מַיִם רַבִּים וַתִּשְׁתַּהֲעֵדָה וּבְעֵירָם: {ס} (יב) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַל־אַהֲרֹן יַעַן לֹא־הֶאֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל לְכֵן לֹא תָבִיאוּ אֶת־הַקִּהְלֵךְ הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נִתְּתִי לָהֶם: (יג) הִמָּה מִי מְרִיבָה אֲשֶׁר־רָבוּ בְנֵי־יִשְׂרָאֵל אֶת־יְהוָה וַיִּקְדַּשׁ בָּם: {ס}

Numbers 20:1-13

(1) The Israelites arrived in a body at the wilderness of Zin on the first new moon, and the people stayed at Kadesh. Miriam died there and was buried there. (2) The community was without water, and they joined against Moses and Aaron. (3) The people quarreled with Moses, saying, "If only we had perished when our brothers perished at the instance of 4) ! (יהוה) Why have you brought יהוה's congregation into this wilderness for us and our beasts to die there? (5) Why did you make us leave Egypt to bring us to this wretched place, a place with no grain or figs or vines or pomegranates? There is not even water to drink!" (6) Moses and Aaron came away from the congregation to the entrance of the Tent of Meeting, and fell on their faces. The Presence of יהוה

appeared to them, (7) and יהוה spoke to Moses, saying, (8) “You and your brother Aaron take the rod and assemble the community, and before their very eyes order the rock to yield its water. Thus you shall produce water for them from the rock and provide drink for the congregation and their beasts.” (9) Moses took the rod from before יהוה, as he had been commanded. (10) Moses and Aaron assembled the congregation in front of the rock; and he said to them, “Listen, you rebels, shall we get water for you out of this rock?” (11) And Moses raised his hand and struck the rock twice with his rod. Out came copious water, and the community and their beasts drank. (12) But יהוה said to Moses and Aaron, “Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them.” (13) Those are the Waters of Meribah —meaning that the Israelites quarrelled with יהוה —whose sanctity was affirmed through them.

דברים ל"ב:מ"ט-נ"ב

(מט) עֲלֵה אֶל־הַר הָעֵבְרִים הַזֶּה הַר־נֹבֹ אֲשֶׁר בְּאֶרֶץ מוֹאָב אֲשֶׁר
עַל־פְּנֵי יְרֵחוֹ וּרְאֵה אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל לְאֶחְזָה:
(נ) וּמַתְּ בְּהַר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֶאֱסַף אֶל־עַמִּיךָ כְּאֲשֶׁר־מַתְּ אֶהְרֹן
אֶחֱיֶיךָ בְּהַר הַהוֹר וַיֵּאֱסַף אֶל־עַמּוּיוֹ: (נא) עַל אֲשֶׁר מָעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי
יִשְׂרָאֵל בְּמִי־מְרִיבַת קֹדֶשׁ מִדְּבַר־צֵן עַל אֲשֶׁר לֹא־קִדַּשְׁתֶּם אוֹתִי בְּתוֹךְ
בְּנֵי יִשְׂרָאֵל: (נב) כִּי מִנְּגִד תִּרְאֶה אֶת־הָאֶרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל־הָאֶרֶץ
אֲשֶׁר־אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל: {פ}

Deuteronomy 32:49-52

(49) Ascend these heights of Abarim to Mount Nebo, which is in the land of Moab facing Jericho, and view the land of Canaan, which I am giving the Israelites as their holding. (50) You shall die on the mountain that you are about to ascend, and shall be gathered to your kin, as your brother Aaron died on Mount Hor and was gathered to his kin; (51) for you both broke faith with Me among the Israelite people, at the waters of Meribath-kadesh in the wilderness of Zin, by failing to uphold My sanctity among the Israelite people.

(52) You may view the land from a distance, but you shall not enter it—the land that I am giving to the Israelite people.

בראשית י"ד:ז'

(ז) וַיָּשְׁבוּ וַיָּבֹאוּ אֶל-עֵין מִשְׁפַּט הַיְּדֵן הַזֶּה הַשְּׂדֵה הָעֵמֶלְקִי וְגַם אֶת-הָאֲמֹלִי הַיֹּשֵׁב בְּחֶצְצֹן תְּמָר:

Genesis 14:7

(7) On their way back they came to En-mishpat, which is Kadesh, and subdued all the territory of the Amalekites, and also the Amorites who dwelt in Hazazon-tamar.

רש"י על בראשית י"ד:ז':א'-ב'

(א) עין משפט היא קדש. על שם העתיד, שעתידין משה ואהרן להשפט שם על עסקי אותו העין והם מי מריבה. ואנקלוס תרגמו כפשוטו מקום שהיו בני המדינה מתקבצים שם לכל משפט: (ב) שדה העמלקי. עדין לא נולד עמלק, ונקרא על שם העתיד:

Rashi on Genesis 14:7:1-2

(1) עין משפט היא קדש EN-MISHPAT, THE SAME IS KADESH — It is here named EN-MISHPAT (“the well of judgment”) in reference to what would happen there in the future — where Moses and Aaron would once be judged because of what occurred at that fountain. It is identical with “the waters of Meribah” (cf. Numbers 20:1 and Numbers 20:13) (Midrash Tanchuma, Lech Lecha 8). Onkelos, however, translates it according to its plain sense: the plain where the people of the district used to gather for every lawsuit. (2) שדה העמלקי THE COUNTRY OF THE AMALEKITES — Amalek, it is true, was not yet born, but it is here named in reference to the name it would bear in the future (Genesis Rabbah 42:7).

מדרש תנחומא, לך לך ח:ה'

(ה) וַיָּשׁוּבוּ וַיָּבֹאוּ אֶל עֵין מִשְׁפָּט, יְתַבָּרֵךְ שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא שְׁכָתוֹב בוֹ, מִגִּיד מִרְאשִׁית אַחֲרִית (ישעיהו מו, י), עַל יְדֵי שְׁעֵתִיד מִשָּׁה לְטוֹל מִשְׁפָּטוֹ בְּקִדְשׁ עַל יְדֵי הַמַּיִם, לְפִיכָךְ נִקְרָא מִקֹּדֶם עֵין מִשְׁפָּט. וַיְכּוּ אֶת כָּל שְׂדֵה הָעַמְלֵקִי, לְכַמֵּה דוֹרוֹת נוֹלַד עַמְלֵק.

Midrash Tanchuma, Lech Lecha 8:5

(5) *And they turned back and came to En-mishpat—the same is Kadesh* (Gen. 14:7). Blessed be the name of the Holy One, blessed be He, who declares *the end from the beginning* (Isa. 46:10). This place was named En-mishpat (“well of judgment”) on account of the fact that in the future Moses would be judged there because of the water. *And smote all the country of the Amalekites* (Gen. 14:7). The Amalekites are mentioned in this verse though many generations were to pass before Amalek was born.

רמב"ן על במדבר כ:ח:א'

הַחֲטָא בְּמִשָּׁה וְאַהֲרֹן בְּמֵי מְרִיבָה אֵינוֹ מִתְּפָרְסִים בְּכָתוּב.
וְהָאֵמֶת כִּי הָעֲנִין סוּד גְּדוֹל מִסְתָּרֵי הַתּוֹרָה,

Ramban on Numbers 20:8:1

The sin of Moses and Aaron in the [matter of the] waters of Meribah is not clearly expressed in Scripture.

The Truth [Cabalistic explanation] is that this subject [i.e., the nature of Moses' sin in the incident of the waters of Meribah] is one of the great secrets amongst the mysteries of the Torah.

רש"י על דברים ל"ב:ב:א"ב'

עַל אֲשֶׁר לֹא קִדְשְׁתָּם אוֹתִי. גְּרַמְתָּם לִי שְׁלֹא אֶתְקַדְּשׁ, אֲמַרְתִּי לָכֶם

דברים י"א:ב-י"ז

(יב) אֶרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ דֹרֵשׁ אֹתָהּ תִּמְיֵד עֵינַי יְהוָה אֱלֹהֶיךָ בָּהּ מִרְשִׁית הַשָּׁנָה וְעַד אַחֲרֵית שָׁנָה: {ס} (יג) וְהָיָה אִם-שָׁמַעַתְּ שְׁמִיעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: (יד) וְנָתַתִּי מְטָר-אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשָׁה וְיִצְהַרְךָ: (טו) וְנָתַתִּי עֶשֶׂב בְּשֹׁדֶךָ לְבַהֲמֹתֶיךָ וְאָכְלֹת וְשִׁבְעֹת: (טז) הַשְּׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אַחֲרָיִם וְהִשְׁתַּחֲוִיתֶם לָהֶם: (יז) וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מְטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאִבְדַּתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

Deuteronomy 11:12-17

(12) It is a land which your God יהוה looks after, on which your God יהוה always keeps an eye, from year's beginning to year's end. (13) If, then, you obey the commandments that I enjoin upon you this day, loving your God יהוה and serving [God] with all your heart and soul, (14) I will grant the rain for your land in season, the early rain and the late. You shall gather in your new grain and wine and oil— (15) I will also provide grass in the fields for your cattle—and thus you shall eat your fill. (16) Take care not to be lured away to serve other gods and bow to them. (17) For יהוה's anger will flare up against you, shutting up the skies so that there will be no rain and the ground will not yield its produce; and you will soon perish from the good land that יהוה is assigning to you.

יומא כ"ט א:ג-ד'

”לְמַנְצַח עַל אֵילַת הַשַּׁחַר” אָמַר רַבִּי אָסִי: לָמָּה נִמְשָׁלָה אֶסְתֵּר לְשַׁחַר — לֹאמַר לָךְ: מָה שַּׁחַר סוּף כָּל הַלְיָלָה, אַף אֶסְתֵּר סוּף כָּל הַנְּסִיִּים.

Yoma 29a:3-4

“For the leader, about the morning hind” (Psalms 22:1) Rabbi Asi said:

Why was Esther likened to the dawn? It is to tell you: Just as the dawn is the conclusion of the entire night, so too, Esther was the conclusion of all miracles performed for the entire Jewish people.

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