

Finding Pesach in the Torah:
Exploring How Different Stories Reference the Exodus
Sarah Gordon

I. Story #1: Avram and Sarai in Pharaoh's House

<p><u>1. Breishit 12:10-20</u> 10) <u>There was a famine in the land, and Abram went down to Egypt to sojourn there, for the famine was severe in the land.</u> (11) <u>As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are. (12) If the Egyptians see you, and think, 'She is his wife,' they will kill me and let you live. (13) Please say that you are my sister, that it may go well with me because of you, and that I may remain alive thanks to you."</u> (14) <u>When Abram entered Egypt, the Egyptians saw how very beautiful the woman was. (15) Pharaoh's courtiers saw her and praised her to Pharaoh, and the woman was taken into Pharaoh's palace. (16) And because of her, it went well with Abram; he acquired sheep, oxen, asses, male and female slaves, she-asses, and camels. (17) But ה' afflicted Pharaoh and his household with mighty plagues on account of Sarai, the wife of Abram. (18) Pharaoh sent for Abram and said, "What is this you have done to me! Why did you not tell me that she was your wife? (19) Why did you say, 'She is my sister,' so that I took her as my wife? Now, here is your wife; take her and begone!" (20) And Pharaoh put agents in charge of him, and they sent him off with his wife and all that he possessed.</u></p>	<p>1. בראשית יב: י-כ (י) ויהי רעב בארץ וירד אברם מצרימה לגור שם כִּי-כָבַד הָרַעַב בְּאֶרֶץ: (יא) וַיְהִי כַּאֲשֶׁר הִקְרִיב לְכוּא מִצְרִימָה וַיֹּאמֶר אֶל-שָׂרִי אִשְׁתּוֹ הִנֵּה-נָא יִדְעֵתִי כִּי אִשָּׁה יִפְתֹּ-מְרָאָה אָתָּ: (יב) וְהִיָּה כִּי-יִרְאוּ אֹתְךָ הַמִּצְרִיִּים וַאֲמָרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ אֹתִי וְאֹתְךָ יַחֲיוּ: (יג) אִמְרִי-נָא אַחְתִּי אַתְּ לִמְעַן יִיטַב-לִי בַעֲבוּרְךָ וְחַיְתָה נַפְשִׁי בְּגַלְלָה: (יד) וַיְהִי כְּכוּא אֲבָרָם מִצְרִימָה וַיִּרְאוּ הַמִּצְרִיִּים אֶת-הָאִשָּׁה כִּי-יִפָּה הוּא מְאֹד: (טו) וַיִּרְאוּ אֹתָהּ שָׂרִי פְרַעֲה וַיְהַלְלוּ אֹתָהּ אֶל-פְּרַעֲה וַתִּקַּח הָאִשָּׁה בֵּית פְּרַעֲה: (טז) וּלְאֲבָרָם הֵיטִיב בַּעֲבוּרָהּ וַיְהִי-לוֹ צֹאן-וּבִקָּר וְחֲמֹלִים וְעַבְדִּים וְשִׁפּוֹת וְאֹתָנֹת וּגְמֻלִים: (יז) וַיִּנְגַע ה' אֶת-פְּרַעֲה בְּנֹגְעִים גְּדֹלִים וְאֹת-בֵּיתוֹ עַל-דְּבַר שָׂרִי אִשְׁתּוֹ אֲבָרָם: (יח) וַיִּקְרָא פְּרַעֲה לְאֲבָרָם וַיֹּאמֶר מַה-זֹּאת עָשִׂיתְ לִי לָמָּה לֹא-הִגַּדְתָּ לִּי כִּי אִשְׁתְּךָ הוּא: (יט) לָמָּה אָמַרְתָּ אַחְתִּי הוּא וַאֲקַח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קָח וְלָהּ: (כ) וַיֵּצֵא עָלָיו פְּרַעֲה אֲנָשִׁים וַיִּשְׁלְחוּ אֹתוֹ וְאֶת-אִשְׁתּוֹ וְאֶת-כָּל-אֲשֶׁר-לוֹ:</p>
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<u>2. Parallels to Egypt and the Exodus</u>	
<p>a. Avraham descends to Egypt because of famine</p>	<p>Yosef's brothers descend to Egypt because of famine: בראשית מג (א) וְהָרַעַב כָּבַד בְּאֶרֶץ: (ב) וַיְהִי כַּאֲשֶׁר כָּלָו לְאֹכַל אֶת-הַשֶּׁבֶר אֲשֶׁר הָבִיאוּ מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אֲבִיהֶם שָׁבוּ שְׁבוּ-לָנוּ מִעֵט-אֹכֶל:</p>

	<p><u>Breishit 43</u> (1) <u>But the famine in the land was severe.</u> (2) And when they had eaten up the rations which they had brought from Egypt, their father said to them, "Go again and procure some food for us."</p>
b. Women will be kept alive and men killed	<p>Boys will be killed but girls kept alive</p> <p style="text-align: right;"><u>שמות א</u> (כב) וַיִּצְוֶה פַרְעֹה לְכָל-עַמּוֹ לֵאמֹר כָּל-הַבֶּן הַיְלֹד הַיְאֹרֶה תִשְׁלִיכֶהוּ וְכָל-הַבֵּת תַּחֲיֶינָו:</p> <p>(22) Then Pharaoh charged all his people, saying, "Every boy that is born you shall throw into the Nile, but let every girl live."</p>
c. Plagues and use of word שלח	<p>Plagues and use of word שלח</p> <p style="text-align: right;"><u>שמות יא</u> (א) וַיֹּאמֶר ה' אֶל-מֹשֶׁה עוֹד נִגַע אֶחָד אָבִיָּא עַל-פְּרַעֲרָה וְעַל-מִצְרָיִם אַחֲרֵי-כֵן יִשְׁלַח אֶתְכֶם מִזֶּה כְּשִׁלְחֹו כָּל־הָגֹרֶשׁ וְגֹרֶשׁ אֶתְכֶם מִזֶּה:</p> <p><u>Shemot 11</u> (1) And ה' said to Moses, "I will bring but one more <u>plague</u> upon Pharaoh and upon Egypt; after that he shall let you go from here; indeed, when he lets you go, he will drive you out of here one and all.</p>
d. Avraham called before Pharaoh	<p>Moshe called before Pharaoh</p> <p style="text-align: right;"><u>שמות ח</u> (ד) וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וְלֵאחֶיבֵן וַיֹּאמֶר הֲעֵתִירוּ אֶל-ה' וַיֹּסֶר הַצִּפְרִדְעִים מִמֶּנִּי וּמִעַמִּי וְאַשְׁלַחְהֶם אֶת-הָעָם וַיִּזְבְּחוּ לָהּ:</p> <p><u>Shemot 8</u> (4) <u>Then Pharaoh summoned Moses and Aaron</u> and said, "Plead with ה' to remove the frogs from me and my people, and I will let the people go to sacrifice to ה'."</p>
e. Leave with riches after subterfuge	<p>Leaves with riches after subterfuge</p> <p style="text-align: right;"><u>שמות יב</u> (לה) וּבְנֵי-יִשְׂרָאֵל עָשׂוּ כְדַבַּר מֹשֶׁה וַיִּשְׁאַלּוּ מִמִּצְרָיִם כָּל-יְכֶסֶף וְכָל-זָהָב וּשְׂמֹלֹת:</p> <p><u>Shemot 12:</u> (35) The Israelites had done Moses' bidding and borrowed from the Egyptians <u>objects of silver and gold, and clothing.</u></p>

What's the lesson/takeaway?

3. Ramban, Breishit 12:10

(1) AND THERE WAS A FAMINE IN THE LAND. Now Abraham went down to Egypt on account of the famine to dwell there in order to keep himself alive in the days of the drought, but the Egyptians oppressed him for no reason [and attempted] to take his wife.

The Holy One, blessed be He, avenged their cause with great plagues, and brought him forth from there *with cattle, with silver, and with gold*, and Pharaoh even commanded his men to escort them from the land. He thereby alluded to Abraham that his children would go down to Egypt on account of the famine to dwell there in the land, and the Egyptians would do them evil and take the women from them, just as Pharaoh said, *And every daughter ye shall save alive, Exodus 1:22* but the Holy One, blessed be He, would avenge their cause with great plagues until He would bring them forth with silver and gold, sheep and oxen, very rich in cattle, with the Egyptians pressuring to send them out of the land. Nothing was lacking in all the events that happened to the patriarch that would not occur to the children.

The Rabbis have explained this subject in Bereshith Rabbah: 40:8. "Rabbi Pinchas said in the name of Rabbi Oshaya that the Holy One, blessed be He, said to Abraham, 'Go forth and tread out a path for your children!'

Thus you find that whatever is written concerning Abraham is also written concerning his children. In connection with Abraham it is written, *And there was a famine in the land*; in connection with Israel, it is written "For these two years hath the famine been in the land." Genesis 45:6.

Know that Abraham our father unintentionally committed a great sin by bringing his righteous wife to a stumbling-block of sin on account of his fear for his life. He should have trusted that G-d would save him and his wife and all his belongings for G-d surely has the power to help and to save. His leaving the

3. רמב"ן שמות יב:

וַיְהִי רָעַב בְּאֶרֶץ הַנְּהָא אַבְרָהָם יָרַד לְמִצְרַיִם מִפְּנֵי הָרָעַב לְגֹר שָׁם לְהַחְיֹת נַפְשׁוֹ בְּיַמֵּי הַבְּצֻרָת, וְהַמִּצְרַיִם עָשְׂקוּ אוֹתוֹ חֲנָם לְקַחַת אֶת אִשְׁתּוֹ, וְהַקֵּב"ה נָקָם נְקַמְתָּם בְּנִגְעִים גְּדוֹלִים וְהוֹצִיאוּ מִשָּׁם בְּמִקְנֵה בְּכֶסֶף וּבְזָהָב, וְגַם צִוָּה עָלָיו פְּרַעֲה אֲנָשִׁים לְשַׁלְחָם. וְרַמַּז אֵלָיו כִּי בְנָיו יָרְדוּ מִצְרַיִם מִפְּנֵי הָרָעַב לְגֹר שָׁם בְּאֶרֶץ, וְהַמִּצְרַיִם יָרְעוּ לָהֶם וַיִּקְחוּ מֵהֶם הַנְּשִׂאִים, כְּאֲשֶׁר אָמַר (שְׁמוֹת א כב) "וְכָל הַבֵּת תַּחֲיִין", וְהַקֵּב"ה יִנְקָם נְקַמְתָּם בְּנִגְעִים גְּדוֹלִים עַד שִׁיּוֹצִיאֵם בְּכֶסֶף וּבְזָהָב וְצֹאן וּבִקְרָר מִקְנֵה כֶּבֶד מֵאֲדָ, וְהַחֲזִיקוּ בָהֶם לְשַׁלְחָם מִן הָאֶרֶץ, לֹא נִפְל דְּבַר מִכָּל מֵאֲרַע הָאָב שֶׁלֹּא יֵהִי בְּבָנִים. וְהַעֲנִין הַזֶּה פְּרִשׁוּתוֹ בְּבְרָאשִׁית רַבָּה (בְּרָאשִׁית רַבָּה מ'ו'), רַבִּי פִּנְחָס בְּשֵׁם רַבִּי אוֹשְׁעִיא אָמַר, אָמַר הַקֵּב"ה לְאַבְרָהָם צֹא וּכְבַשׂ אֶת הַדֶּרֶךְ לִפְנֵי בְנֵיךָ, וְאַתָּה מוֹצֵא כָּל מֵה שֶׁכְּתוּב בְּאַבְרָהָם כְּתוּב בְּבָנָיו, בְּאַבְרָהָם כְּתוּב "וַיְהִי רָעַב בְּאֶרֶץ", בְּיִשְׂרָאֵל כְּתוּב (בְּרָאשִׁית מ"הו') "כִּי זֶה שְׁנַתִּים הָרָעַב בְּקֶרֶב הָאֶרֶץ". וְדַע כִּי אַבְרָהָם אֲבִינוֹ חֲטָא חֲטָא גְּדוֹל בְּשִׁגְגָה שֶׁהֵבִיא אִשְׁתּוֹ הַצְּדִיקָת בְּמִכְשׁוֹל עוֹן מִפְּנֵי פִּחְדוֹ פֶּן יִהְרָגוּהוּ, וְהִזִּיה לּוֹ לְבַטַח בְּשֵׁם שְׂיִצִּיל אוֹתוֹ וְאֶת אִשְׁתּוֹ וְאֶת כָּל אֲשֶׁר לוֹ, כִּי יֵשׁ בְּאַלְקִים כֹּחַ לְעֶזֶר וּלְהַצִּיל. גַּם יִצִּיאָתוֹ מִן הָאֶרֶץ שְׂנֵצְטוּהָ עָלֶיהָ בְּתַחֲלָה מִפְּנֵי הָרָעַב עוֹן אֲשֶׁר חֲטָא, כִּי הָאֲלֵקִים בְּרָעַב יִפְדּוּנוּ מִמּוֹת. וְעַל הַמַּעֲשֶׂה הַזֶּה נִגְזַר עַל זְרַעוֹ הַגְּלוּת בְּאֶרֶץ מִצְרַיִם בְּיַד פְּרַעֲה, בְּמִקּוֹם הַמִּשְׁפָּט שֶׁמָּה הָרָשַׁע וְהַחֲטָא:

Land, concerning which he had been commanded from the beginning, on account of the famine, was also a sin he committed, for in famine G-d would redeem him from death. It was because of this deed that the exile in the land of Egypt at the hand of Pharaoh was decreed for his children.

4. Pesach Haggadah

In every generation one is obligated to see himself as if he had come out of Egypt.

4. הגדה של פסח

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם

II. Story #2: Ya'akov in Lavan's House

5. Breishit 31

(1) Now he heard the things that Laban's sons were saying: "Jacob has taken all that was our father's, and from that which was our father's he has built up all this wealth." (2) Jacob also saw that Laban's manner toward him was not as it had been in the past. (3) Then ה' said to Jacob, "Return to your ancestors' land—where you were born—and I will be with you." (4) Jacob had Rachel and Leah called to the field, where his flock was, (5) and said to them, "I see that your father's manner toward me is not as it has been in the past. But the God of my father's [house] has been with me. (6) As you know, I have served your father with all my might; (7) but your father has cheated me, changing my wages time and again. God, however, would not let him do me harm.

(9) God has taken away your father's livestock and given it to me...

(17) Thereupon Jacob put his children and wives on camels; (18) and he drove off all his livestock and all the wealth that he had amassed, the livestock in his possession that he had acquired in Paddan-aram, to go to his father Isaac in the land of Canaan.

(20) Jacob kept Laban the Aramean in the

5. בראשית לא

(א) וַיִּשְׁמַע אֶת־דְּבָרֵי בְנֵי־לְבָן לֵאמֹר לָקַח יַעֲקֹב אֶת כָּל־אֲשֶׁר לְאָבִינוּ וּמֵאֲשֶׁר לְאָבִינוּ עָשָׂה אֵת כָּל־הַכֶּבֶד הַזֶּה: (ב) וַיֵּרָא יַעֲקֹב אֶת־פְּנֵי לְבָן וְהִנֵּה אֵינְנו עִמּוֹ כְּתִמּוֹל שְׁלֹשׁוֹם: (ג) וַיֹּאמֶר ה' אֶל־יַעֲקֹב שׁוּב אֶל־אֶרֶץ אָבוֹתֶיךָ וְלִמְוֹלְדֹתֶיךָ וְאֵהִיָּה עִמָּךְ: (ד) וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרַחֵל וּלְלֵאָה הַשְׂדָּה אֶל־צֹאנָן: (ה) וַיֹּאמֶר לָהֶן רְאֵה אֲנִי אֶת־פְּנֵי אָבִיכֶן כִּי־אֵינְנו אֵלַי כְּתִמְלֵל שְׁלֹשִׁים וְאֵלַי אָבִי הִיָּה עִמָּדִי: (ו) וְאַתְּנָה יַדְעָתָן כִּי בְכָל־כַּחֲסֵי עֲבַדְתִּי אֶת־אָבִיכֶן: (ז) וְאָבִיכֶן הִתֵּל בִּי וְהִחֲלַף אֶת־מִשְׁכַּרְתִּי עֲשַׂרְת מַגִּים וְלֹא־נָתַנּוּ אֵלָיִם לְהִרְעֵ עִמָּדִי:

(ט) וַיֵּצֵל אֵלָיִם אֶת־מִקְנֵה אָבִיכֶם וַיִּתֵּן־לִי:

(טז) כִּי כָל־הָעֹשֶׂר אֲשֶׁר הֵצִיל אֵלָיִם מֵאֲבִינִי לָנוּ הוּא וְלִבְנֵינוּ וְעֵתָה כָּל־אֲשֶׁר אָמַר אֵלָיִם אֵלַיךְ עָשָׂה: (יז) וַיִּקַּם יַעֲקֹב וַיִּשָּׂא אֶת־בְּנָיו וְאֶת־נָשָׁיו עַל־הַגְּמֵלִים: (יח) וַיִּנְהַג אֶת־כָּל־מִקְנֵהוּ וְאֶת־כָּל־רֶכְשׁוֹ אֲשֶׁר רָכַשׂ מִקְנֵה קִנְיָנוֹ אֲשֶׁר רָכַשׂ בְּפָדָן אַרְם לְבֹא אֶל־יִצְחָק אָבִיו אֶרְצָה כְּנָעַן:

(כ) וַיִּגְבַּע יַעֲקֹב אֶת־לֵב לָבֶן הָאֲרָמִי עַל־בְּלִי הַגִּיד לוֹ כִּי בָרַח הוּא: (כא) וַיִּבְרַח הוּא וְכָל־אֲשֶׁר־לוֹ וַיִּקַּם וַיַּעֲבֵר אֶת־הַנְּהַר וַיִּשָּׂם אֶת־פְּנָיו הַר הַגְּלָעָד: (כב) וַיַּגֵּד לְלָבֶן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב:

(כו) וַיֹּאמֶר לָבֶן לִיעֲקֹב מַה עָשִׂיתָ וַתִּגְבַּע אֶת־לִבְבִי

dark, not telling him that he was fleeing, (21) and fled with all that he had. Soon he was across the Euphrates and heading toward the hill country of Gilead. (22) On the third day, Laban was told that Jacob had fled.

(26) And Laban said to Jacob, “What did you mean by keeping me in the dark and carrying off my daughters like captives of the sword? (27) Why did you flee in secrecy and mislead me and not tell me? I would have sent you off with festive music, with timbrel and lyre.

(36) Now Jacob became incensed and took up his grievance with Laban. Jacob spoke up and said to Laban, “What is my crime, what is my guilt that you should pursue me? (37) You rummaged through all my things; what have you found of all your household objects? Set it here, before my kin and yours, and let them decide between us two. (38) “These twenty years I have spent in your service, your ewes and she-goats never miscarried, nor did I feast on rams from your flock. (39) That which was torn by beasts I never brought to you; I myself made good the loss; you exacted it of me, whether snatched by day or snatched by night. (40) Often, scorching heat ravaged me by day and frost by night; and sleep fled from my eyes. (41) Of the twenty years that I spent in your household, I served you fourteen years for your two daughters, and six years for your flocks; and you changed my wages time and again.(42) Had not the God of my father’s [house]—the God of Abraham and the Fear of Isaac—been with me, you would have sent me away empty-handed. But it was my plight and the toil of my hands that God took notice of—and gave judgment on last night.”

וַתְּנַהֵל אֶת־בְּנֹתַי כְּשִׁבְיוֹת חָרָב: (כז) לָמָּה נִחַבְתָּ אֶת־לְבָרְחַ וַתִּגְנֹב אֶת־י וְלֹא־הִגַּדְתָּ לִּי וְאַשְׁלַחְךָ בְּשִׁמְחָה וּבְשָׂרִים בְּתֹף וּבְכִנּוֹר:
 (לו) וַיִּחַר לִיעֶקֶב וַיִּרְבּ בְּלִבּוֹ וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן מִה־פְּשְׁעֵי מָה חִטַּאתִי כִּי דָלַקְתָּ אַחֲרָי: (לז)
 כִּי־מִשְׁשַׁתָּ אֶת־כָּל־כְּלֵי מִה־מִּצְאָתְךָ מִכָּל־כְּלֵי־בֵיתְךָ שִׁים לָהּ נָגַד אַחֲרַי וְאֶחָיִד וַיִּזְכִּיחוּ בֵּין שְׁנֵינוּ: (לח) זֶה עֲשָׂרִים שָׁנָה אֲנִכִּי עִמָּךָ רִחַלְיָה וְעֵדִיָּה לֹא שָׁכְלוּ וְאֵילֵי צֹאנְךָ לֹא אָכְלֹתִי: (לט) טִרְפָּה לֹא־הִבַּאתִי אֵלֶיךָ אֲנִכִּי אֲחֻטָּנָה מִיַּד־יָדְךָ תִּבְקַשְׁנָה גְּנֹבֹתַי אִם וּגְנֹבֹתַי לִילָה: (מ) הֵייתִי בַיּוֹם אֲכַלְנִי חָרָב וְקָרַח בְּלִילָה וַתִּדְד שְׁנֵתִי מֵעֵינַי: (מא) זֶה־לִּי עֲשָׂרִים שָׁנָה בְּבֵיתְךָ עֲבַדְתִּיךָ אַרְבַּע־עֶשְׂרֵה שָׁנָה בְּשִׁתִּי בְּנֹתֶיךָ וְנָשִׁי שָׁנִים בְּצֹאנְךָ וַתַּחַלֵּף אֶת־מִשְׁכָּרְתִּי עֲשָׂרַת מָנִים:
 (מב) לוּלִי אֱלֹקֵי אָבִי אֱלֹקֵי אַבְרָהָם וַיַּחַד וַיִּצְחַק הָיָה לִּי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עַנְיִי וְאֶת־יָגִיעַ כְּפִי רָאָה אֱלֹקִים וַיִּזְכֵּךְ אֶמְשׁ:

6. Parallels between בראשית כט - לא and Egypt and the Exodus

a. Ya'akov refers to time working for Lavan as servitude

בראשית לא:ו - וַאֲתָנָה יְדַעְתָּן כִּי בְּכָל־כֹּחִי עֲבַדְתִּי אֶת־אֲבִיכֶן:
 Breishit 31:6 - As you know, I have served your father with all my might;

	<p><u>בראשית לא:מב</u> - לולי אלקי אבי אלקי אברהם ויחיד יצחק היה לי כי עתה ריקם שלחתי את עניי ואת יגיעי כפי ראה אלקים ויזכר אמש:</p> <p><u>Breishit 31:42</u> - Had not the God of my father's [house]—the God of Abraham and the Fear of Isaac—been with me, you would have sent me away empty-handed. <u>But it was my plight and the toil of my hands that God took notice of</u>—and gave judgment on last night."</p>
b. Ya'akov is constantly deceived	<p><u>בראשית לא:ז</u> - ואיכן התל בי והחלף את משכרתי עשרת מנים</p> <p><u>Breishit 31:7</u> - but your father has cheated me, changing my wages time and again.</p> <p><u>בראשית לא:כז</u> - למה נחבאת לברח ותגנב אתי ולא הגדת לי...</p> <p><u>Breishit 31:27</u> - <u>Why did you flee in secrecy and mislead me and not tell me?</u></p>
c. Servitude leads to the family multiplying	<p><u>בראשית ל:מג</u> - ויפרץ האיש מאד מאד ויהיו לו צאן רבות ושפחות ועבדים וגמלים וחמרים:</p> <p><u>Breishit 30:43</u> - <u>So the man grew exceedingly prosperous, and came to own large flocks, maidservants and menservants, camels and asses.</u></p>
d. Ya'akov runs away, Lavan chases him on the third day	<p><u>בראשית לא:כב-כג</u> - ויגד ללבן ביום השלישי כי ברח יעקב: ויקח את אחיו עמו וירדף אחריו...</p> <p><u>Breishit 31:22-23</u> - <u>On the third day, Laban was told that Jacob had fled.</u> So he took his kinsmen with him <u>and pursued him...</u></p>
e. Leaves with a lot of property	<p><u>בראשית לא:ט</u> - ויצל אלקים את מקנה אביכם ויתת לי:</p> <p><u>Breishit 31:9</u> - <u>God has taken away your father's livestock and given it to me.</u></p>

<p><u>7. Pesach Haggadah</u> <u>GO AND LEARN what Laban the Aramean sought to do to our father Jacob:</u> <u>Pharaoh condemned only the boys to death, but Laban sought to uproot everything, as it is written: "An Aramean sought my father's death, and he went down to Egypt and resided there, just a handful of souls; and</u></p>	<p><u>7. הגדה של פסח</u> <u>צא ולמד מה בקש לבן הארמי לעשות ליעקב</u> <u>אבינו: שפרעה לא גזר אלא על הזכרים, ולבן בקש לעקר את הפל. שנאמר: ארמי אבד אבי, וירד מצרימה ויגר שם במתי מעט, ויהי שם לגוי גדול עצום ורב.</u></p>
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there he became a nation - large, mighty, and great.”

III. Story #3: Hagar and Sarai

8. Breishit 16

(1) Sarai, Abram's wife, had borne him no children. She had an Egyptian maidservant whose name was Hagar. (2) And Sarai said to Abram, "Look, ה' has kept me from bearing. Consort with my maid; perhaps I shall have a child through her." And Abram heeded Sarai's request. (3) So Sarai, Abram's wife, took her maid, Hagar the Egyptian—after Abram had dwelt in the land of Canaan ten years—and gave her to her husband Abram as concubine. (4) He cohabited with Hagar and she conceived; and when she saw that she had conceived, her mistress was lowered in her esteem. (5) And Sarai said to Abram, "The wrong done me is your fault! I myself put my maid in your bosom; now that she sees that she is pregnant, I am lowered in her esteem. ה' decide between you and me!" (6) Abram said to Sarai, "Your maid is in your hands. Deal with her as you think right." Then Sarai treated her harshly, and she ran away from her. (7) A messenger of ה' found her by a spring of water in the wilderness, the spring on the road to Shur, (8) and said, "Hagar, slave of Sarai, where have you come from, and where are you going?" And she said, "I am running away from my mistress Sarai." (9) And the messenger of ה' said to her, "Go back to your mistress, and submit to her harsh treatment." (10) And the messenger of ה' said to her, "I will greatly increase your offspring. And they shall be too many to count." (11) The messenger of ה' said to her further, "Behold, you are pregnant; And shall bear a son; You shall call him Ishmael. For ה' has paid heed to your suffering. (12) He shall be a wild ass of a person; His hand against everyone, And everyone's hand against him; He shall dwell alongside of all his kin." (13) And she called the messenger of

8. בראשית טז

(א) וְשָׂרַי אִשְׁתּוֹ אֲבָרָם לֹא יָלְדָה לוֹ וְלֵהּ שִׁפְחָה מִצְרַיִת וּשְׁמָהּ הָגָר: (ב) וַתֹּאמֶר שָׂרַי אֶל-אֲבָרָם הִנֵּה-נָא עֲצַרְנִי ה' מִלְּדוֹת בֶּן-נָא אֶל-שִׁפְחָתִי אוּלַי אֲבֹנָה מִמֶּנָּה וַיִּשְׁמַע אֲבָרָם לְקוֹל שָׂרַי: (ג) וַתִּקַּח שָׂרַי אִשְׁתּוֹ-אֲבָרָם אֶת-הָגָר הַמִּצְרַיִת שִׁפְחָתָהּ מִקֶּץ עֶשֶׂר שָׁנִים לְשִׁבְתּוֹ אֲבָרָם בְּאֶרֶץ כְּנָעַן וַתִּתֵּן אֹתָהּ לְאֲבָרָם אִשָּׁה לוֹ לְאִשָּׁה: (ד) וַיָּבֵא אֶל-הָגָר וַתְּהַר וַתֵּלֶד כִּי הָרְתָה וַתִּקַּל גְּבֵרָתָהּ בְּעֵינֶיהָ: (ה) וַתֹּאמֶר שָׂרַי אֶל-אֲבָרָם חֲמֹסִי עָלַיךָ אֲנֹכִי נָתַתִּי שִׁפְחָתִי בְּחִיקוֹךָ וַתֵּלֶד כִּי הָרְתָה וְאִקְל בְּעֵינֶיהָ יִשְׁפֹּט ה' בֵּינִי וּבֵינֶיךָ: (ו) וַיֹּאמֶר אֲבָרָם אֶל-שָׂרַי הִנֵּה שִׁפְחָתְךָ בְּיָדְךָ עֲשִׂי-לָהּ הַטּוֹב בְּעֵינֶיהָ וַתַּעֲנֶה שָׂרַי וַתִּבְרַח מִפְּנֵיהָ: (ז) וַיִּמְצְאֶהּ מְלֹאָה ה' עַל-עֵין הַמַּיִם בְּמִדְבָּר עַל-הָעֵין בְּדֶרֶךְ שׁוּר: (ח) וַיֹּאמֶר הָגָר שִׁפְחָת שָׂרַי אִי-מִזָּה בָּאת וְאָנָּה תִּלְכִי וַתֹּאמֶר מִפְּנֵי שָׂרַי גְּבֵרָתִי אֲנִי בְּרַחַת: (ט) וַיֹּאמֶר לָהּ מְלֹאָה ה' שׁוּבִי אֶל-גְּבֵרָתְךָ וְהִתְעַנִּי תַּחַת יָדֶיהָ: (י) וַיֹּאמֶר לָהּ מְלֹאָה ה' הֲרֵבָה אֲרֻבָּה אֶת-זַרְעֶךָ וְלֹא יִסְפֹּר מִרְבּוֹ: (יא) וַיֹּאמֶר לָהּ מְלֹאָה ה' הִנֵּה הָרָה וְיִלְדֶת בֶּן וְקִרְאת שְׁמוֹ יִשְׁמַעְאֵל כִּי-שָׁמַע ה' אֶל-עֲנִיָּהּ: (יב) וְהוּא יִהְיֶה פְּרָא אָדָם יָדוּ בְּכָל יוֹד כָּל בּוֹ וְעַל-פְּנֵי כָל-אֲחָיו יִשְׁכַּן: (יג) וַתִּקְרָא שְׁם-ה' הַדֹּבֵר אֵלֶיהָ אֹתָהּ אֵל רֹאֵי כִי אָמְרָה הַגֵּם הַלֵּם רֹאֵיתִי אַחֲרַי רֹאֵי: (יד) עַל-כֵּן קָרָא לְבָאָר בְּאֵר לַחֵי רֹאֵי הִנֵּה בֵּין-קֶדֶשׁ וּבֵין בְּרֶד: (טו) וַתֵּלֶד הָגָר לְאֲבָרָם בֶּן וַיִּקְרָא אֲבָרָם שְׁם-בְּנֵוֹ אֶשְׂרָיִלְדָה הָגָר יִשְׁמַעְאֵל: (טז) וְאֲבָרָם בֶּן-שָׁמְנַיִם שָׁנָה וְשֵׁשׁ שָׁנִים בְּלָדֶת-הָגָר אֶת-יִשְׁמַעְאֵל לְאֲבָרָם: {ס}

God who spoke to her, “El-roi Apparently “God of Seeing.” by which she meant, “Have I not gone on seeing after my being seen!” (14) Therefore the well was called Beer-lahai-roi; it is between Kadesh and Bered.— (15) Hagar bore a son to Abram, and Abram gave the son that Hagar bore him the name Ishmael. (16) Abram was eighty-six years old when Hagar bore Ishmael to Abram.

9. Breishit 15

(5) [Then in the vision, God] took him outside and said, “Look toward heaven and count the stars, if you are able to count them”—continuing, “So shall your offspring be.”

(13) And [God] said to Abram, “Know well that your offspring shall be strangers in a land not theirs, and they shall be enslaved and oppressed four hundred years; (14) but I will execute judgment on the nation they shall serve, and in the end they shall go free with great wealth.”

(17) When the sun set and it was very dark, there appeared a smoking oven, and a flaming torch which passed between those pieces. (18) On that day ה' made a covenant with Abram: “To your offspring I assign this land, from the river of Egypt to the great river, the river Euphrates— (19) the Kenites, the Kenizzites, the Kadmonites, (20) the Hittites, the Perizzites, the Rephaim, (21) the Amorites, the Canaanites, the Girgashites, and the Jebusites.”

9. בראשית טו

(ה) ויֵצֵא אֱלֹהֵי הַחוּצָה וַיֹּאמֶר הַבֶּט-נָא הַשְּׁמִימָה וּסְפֹר הַכּוֹכָבִים אִם-תּוּכַל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זְרַעֲךָ:

(יג) וַיֹּאמֶר לְאַבְרָם יָדַע תְּדַע כִּי-גֵר אֶהְיֶה זְרַעֲךָ בְּאֶרֶץ לֹא לָהֶם וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: (יד) וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּן אֲנִי וְאַחֲרֵי-כֵן יֵצְאוּ בְּרַכְשׁ גָּדוֹל:

(יז) וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְעֵלְטָה הָיָה וְהִנֵּה תִנּוּר עֶשֶׂן וְלִפִּיד אֵשׁ אֲשֶׁר עָבַר בֵּין הַגְּזָרִים הָאֵלֶּה: (יח) בַּיּוֹם הַהוּא כָּרַת ה' אֶת-אַבְרָם בְּרִית לֵאמֹר לְזַרְעֲךָ נָתַתִּי אֶת-הָאָרֶץ הַזֹּאת מִנְהַר מִצְרַיִם עַד-הַנְּהַר הַגָּדֹל נְהַר-פָּרָת: (יט) אֶת-הַקֵּינִי וְאֶת-הַקְנִזִּי וְאֶת-הַקְדְּמֹנִי: (כ) וְאֶת-הַחִתִּי וְאֶת-הַפְּרִזִּי וְאֶת-הַרְפָּאִים: (כא) וְאֶת-הָאֱמֹרִי וְאֶת-הַכְּנַעֲנִי וְאֶת-הַגִּרְגָּשִׁי וְאֶת-הַיְבוּסִי: {ס}

10. Hizkuni, Breishit 17:12

And everyone's hand against him: through trade and negotiating through business.

And he'll dwell amongst his brothers: and his wealth will extend so far that he will be in contact with all kinds of people.

10. חזקוני בראשית טז:יב:

ויד כל בו. ע"י משא ומתן של סחורה.

ועל פני כל אחיו ישכן. נחלותיו יתפשטו בין כל אחיו מרוב עושר.

What's the lesson/takeaway?

<p>11. Ramban, Breishit 17:6 AND SARAI DEALT HARSHLY WITH HER, AND SHE FLED FROM BEFORE HER FACE. <u>Our mother did transgress by this affliction</u>, and Abraham also by his permitting her to do so. And so, G-d heard her [Hagar's] affliction and gave her a son who would be a <i>wild-ass of a man</i>, to afflict the seed of Abraham and Sarah with all kinds of affliction.</p>	<p>11. רמב"ן בראשית טז: <u>ותענה שרי ותברח מפניה - חטאה אמנו בעוני הזה</u>, וגם אברהם בהניחו לעשות כן, ושמע ה' אל עניה ונתן לה בן שיהא פרא אדם לענות זרע אברהם ושרה בכל מיני העוני:</p>
<p>12. Rabbi Dr. Yonatan Grossman, VBM, "The Suffering of Hagar and the Enslavement in Egypt": Very often we find no explicit judgment of deeds or characters in the Torah itself. <u>However, the Torah has many ways of conveying an evaluation of people and their actions. Sometimes the Torah uses one story - in which it is quite clear who is acting morally and who is not - to illuminate, by comparison, the characters in another instance.</u> By means of such comparison (using similar wording or a similar circumstance), <u>when one story reveals quite clearly the Torah's criticism of a specific character, then the other story also hints at a similar view of the characters concerned.</u> Thus we find an evaluation - if not explicit then at least hinted at.</p>	
<h3>IV. Story #4: Shlomo and his building projects</h3>	
<p>13. Melakhim 1, 9: (15) <u>This was the purpose of the forced labor which Solomon imposed: It was to build the House of the LORD, his own palace, the Millo, and the wall of Jerusalem, and [to fortify] Hazor, Megiddo, and Gezer.</u> (19) <u>and all of Solomon's garrison towns, chariot towns, and cavalry towns—everything that Solomon set his heart on building in Jerusalem and in the Lebanon, and throughout the territory that he ruled.</u> (20) All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites who were not of the Israelite stock—(21) those of their descendants who remained in the land and whom the Israelites were not able to annihilate—<u>of these Solomon made a slave force, as is still the case.</u> (22) <u>But he did not reduce any Israelites to slavery; they served, rather, as warriors and as his attendants,</u></p>	<p>13. מלכים א, פרק ט (טו) <u>וזֶה דְּבַר הַמַּסָּךְ אֲשֶׁר הֵעֵלָה הַמֶּלֶךְ שְׁלֹמֹה לְבִנּוֹת אֶת בֵּית יְקֹוֹק וְאֶת בֵּיתוֹ וְאֶת הַמְּלוּאָה וְאֶת חוֹמַת יְרוּשָׁלַם וְאֶת חֹצֵר וְאֶת מְגִדּוֹ וְאֶת גְּזֵר...</u> (יט) <u>וְאֶת כָּל עָרֵי הַמַּסְכָּנוֹת אֲשֶׁר הָיוּ לְשֹׁלֹמֹה וְאֶת עָרֵי הָרֶכֶב וְאֶת עָרֵי הַפָּרָשִׁים וְאֶת חֹשֶׁק שְׁלֹמֹה אֲשֶׁר חֹשֶׁק לְבִנּוֹת בִּירוּשָׁלַם וּבְלִבְנוֹן וּבְכָל אֶרֶץ מְמִשְׁלֹתוֹ: (כ) כָּל הָעָם הַנּוֹתֵר מִן הָאֲמֹרִי הַחֲתִי הַפְּרָזִי הַחִוִּי וְהַיְבוּסִי אֲשֶׁר לֹא מִבְּנֵי יִשְׂרָאֵל הֵמָּה: (כא) בְּנֵיהֶם אֲשֶׁר נָתְרוּ אַחֲרֵיהֶם בְּאֶרֶץ אֲשֶׁר לֹא יָכֻלוּ בְנֵי יִשְׂרָאֵל לְהַחְרִימָם וַיַּעֲלֵם שְׁלֹמֹה לְמַס עֶבֶד עַד הַיּוֹם הַזֶּה: (כב) וּמִבְּנֵי יִשְׂרָאֵל לֹא נָתַן שְׁלֹמֹה עֶבֶד כִּי הֵם אֲנָשֵׁי הַמְּלָחָמָה וְעֹבְדֵי וְשָׂרִי וְשֹׁלְשֵׁי וְשָׂרֵי רֶכֶב וּפָרָשִׁי: ט</u></p>

officials, and officers, and as commanders of his chariotry and cavalry.	
<p><u>14. Melakhim 1, 5</u> (27) King Solomon imposed forced labor on all Israel; the levy came to 30,000 men. (28) He sent them to the Lebanon in shifts of 10,000 a month: they would spend one month in the Lebanon and two months at home. Adoniram was in charge of the forced labor.</p>	<p><u>14. מלכים א, פרק ה</u> (כז) ויעל המלך שלמה מס מכל ישראל ויהי המס שלשים אלף איש: (כח) וישלחם לבנונה עשרת אלפים בחדש חליפות חדש יהיו בלבנון שנים וחדשים בביתו ואדנירם על המס:</p>
<p><u>15. Melakhim 1, 11</u> (28) This Jeroboam was an able man, and when Solomon saw that the young man was a capable worker, <u>he appointed him over all the forced labor of the House of Joseph.</u></p>	<p><u>15. מלכים א, פרק יא</u> (כח) והאיש ירבעם גבור חיל וירא שלמה את הנער כי עשה מלאכה הוא ויפקד אתו לכל סבל בית יוסף:</p>
<p><u>16. Melakhim 1, 12</u> (4) <u>"Your father made our yoke heavy. Now lighten the harsh labor and the heavy yoke that your father laid on us, and we will serve you."</u> (12) My father imposed a heavy yoke on you, and I will add to your yoke; <u>my father flogged you with whips</u>, but I will flog you with scorpions."</p>	<p><u>16. מלכים א, פרק יב</u> (ד) אביך הקשה את עלנו ואתה עתה הקל מעבדת אביך הקשה ומעלו הכבד אשר נתן עלינו ונעבדך: (יב) ועתה אבי העמים עליכם על כבד ואני אוסיף על עלכם אבי יסר אתכם בשוטים ואני איסר אתכם בעקרבים: (מלכים א, יב:יא)</p>

V. Story #5: The Plishtim and the Ark

<p><u>17. Shmuel 1, 5</u> (1) When the Philistines captured the Ark of God, they brought it from Eben-ezer to Ashdod. (2) The Philistines took the Ark of God and brought it into the temple of Dagon and they set it up beside Dagon. (3) Early the next day, the Ashdodites found Dagon lying face down on the ground in front of the Ark of the LORD. They picked Dagon up and put him back in his place; (4) <u>but early the next morning</u>, Dagon was again lying prone on the ground in front of the Ark of the LORD. The head and both hands of Dagon were cut off,</p>	<p><u>17. שמואל א, ה</u> (א) ופלישתים לקחו את ארון האלקים ויבארו מאבן העזר אשדוד: (ב) ויקחו פלישתים את ארון האלקים ויבאו אתו בית דגון ויציו אתו אצל דגון: (ג) וישכמו אשדודים ממחרת והנה דגון נפל לפניו ארצה לפני ארון ה' ויקחו את דגון וישבו אתו למקומו: (ד) וישכמו בבקר ממחרת והנה דגון נפל לפניו ארצה לפני ארון ה' וראש דגון וישי י כפות ידיו כרותות אל המפתן רק דגון נשאר עליו: (ה) על כן לא ידרכו כהני דגון וכל הבאים בית דגון על מפתן דגון באשדוד עד היום הזה: {פ} (ו) ותכבד יד ה' אל האשדודים וישמם ויה אתם</p>
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lying on the threshold; only Dagon's trunk was left intact. (5) That is why, to this day, the priests of Dagon and all who enter the temple of Dagon do not tread on the threshold of Dagon in Ashdod. (6) The hand of the LORD lay heavy upon the Ashdodites, and He wrought havoc among them: He struck with hemorrhoids. (7) When the men of Ashdod saw how matters stood, they said, "The Ark of the God of Israel must not remain with us, for His hand has dealt harshly with us and with our god Dagon." (8) They sent messengers and assembled all the lords of the Philistines and asked, "What shall we do with the Ark of the God of Israel?" They answered, "Let the Ark of the God of Israel be removed to Gath." So they moved the Ark of the God of Israel [to Gath]. (9) And after they had moved it, the hand of the LORD came against the city, causing great panic; He struck the people of the city, young and old, so that hemorrhoids broke out-a among them. (10) Then they sent the Ark of God to Ekron. But when the Ark of God came to Ekron, the Ekronites cried out, "They have moved the Ark of the God of Israel to us to slay us and our kindred." (11) They too sent messengers and assembled all the lords of the Philistines and said, "Send the Ark of the God of Israel away, and let it return to its own place, that it may not slay us and our kindred." For the panic of death pervaded the whole city, so heavily had the hand of God fallen there; (12) and the men who did not die were stricken with hemorrhoids. The outcry of the city went up to heaven.

Shmuel 1, 6

(1) The Ark of the LORD remained in the territory of the Philistines seven months. (2) Then the Philistines summoned the priests and the diviners and asked, "What shall we do about the Ark of the Lord? Tell us with what we shall send it off to its own place." (3) They answered, "If you are going to send the Ark of the God of Israel away, do not send it away without anything; you must also pay an indemnity to Him. Then you will be healed, and He will make Himself known to you;

(בעפלים) [בטחרים] את־אשדוד ואת־גבוליה: (ז) ויראו אנשי־אשדוד כי־כן ואמרו לא־ישב ארון אלקי ישראל עמנו כי־קשתה ידו עלינו ועל דגון אלקינו: (ח) וישלחו ויאספו את־כל־סרני פלשתים אליהם ויאמרו מה־נעשה לארון אלקי ישראל ויאמרו גת יִסֹב ארון אלקי ישראל ויִסֹבו את־ארון אלקי ישראל: {ס} (ט) ויהי אחרי | הסבו אתו ותהי יד־ה' | בעיר מהומה גדולה מאד ויהי את־אנשי העיר מקטן ועד־גדול וישתרו להם (עפלים) [טחרים]: (י) וישלחו את־ארון האלקים עקרון ויהי כבוא ארון האלקים עקרון ויצעקו העקרנים לאמר הסבו אלי את־ארון אלקי ישראל להמיתני ואת־עמי: (יא) וישלחו ויאספו את־כל־סרני פלשתים ויאמרו שלחו את־ארון אלקי ישראל וישב למקומו ולא־ימית אתי ואת־עמי כי־היתה מהומת־מות בכל־העיר כבדה מאד יד האלקים שם: (יב) והאנשים אשר לא־מתו הכו (בעפלים) [בטחרים] ותעל שועת העיר השמים: {ס}

שמואל א, 1

(א) ויהי ארון־ה' בשדה פלשתים שבעה חדשים: (ב) ויקראו פלשתים לכהנים ולקסמים לאמר מה־נעשה לארון ה' הודענו במה נשלחנו למקומו: {ס} (ג) ויאמרו אם־משלחים את־ארון אלקי ישראל אל־תשלחו אתו ריקם כי־השב תשיבו לו אשם אז תרפאו ונדע לכם למה לא־תסור ידו מכם: (ד) ויאמרו מה האשם אשר נשיב לו ויאמרו מספר סרני פלשתים חמשה (עפלי) [טחרי] זָהָב וחמשה עכברי זָהָב כִּי־מגפה אחת לכלם ולסרניכם:

otherwise His hand will not turn away from you.”(4) They asked, “What is the indemnity that we should pay to Him?” They answered, “Five golden hemorrhoids and five golden mice, corresponding to the number of lords of the Philistines; for the same plague struck all of you and your lords.

18. Parallels to the Exodus

- struck, plague - מגפה, ויך
-
- G-d strikes people and their god, similar to Egypt (Shemot 12:12):
 - ובכל־אלהי מצרים אַעֲשֶׂה שְׁפָטִים אַגִּי ה': "and against all the gods of Mizrayim I will execute judgments:"
- Rising early in the morning
- Asking the diviners for advice
- Great outcry in the land - similar to the plague of firstborn and Jews crying out in slavery
 - Shemot 11:6 - וְהִיְתָה צַעֲקָה גְדֹלָה בְּכָל־אֶרֶץ מִצְרַיִם אֲשֶׁר כָּמֹהוּ לֹא נִהְיְתָה וְכִמֹּהוּ לֹא תִסָּף: "And there shall be a great cry throughout all the land of Mizrayim, such as there was none like it, nor shall be like it any more."
 - Shemot 2:23 - וַיִּזְעַקוּ וַתַּעַל שְׁוַעֲתָם אֶל־הָאֱלֹקִים מִן־הָעֲבֹדָה: "and their cry rose up to God by reason of the bondage."

What's the lesson/takeaway?

19. Shmuel 1, 4:8

Woe to us! Who will save us from the power of this mighty God? He is the same God who struck the Egyptians with every kind of plague in the wilderness!

19. שמואל א, ד:ח

אֲוִי לָנוּ מִי יִצִילֵנוּ מִיַּד הָאֱלֹקִים הַאֲדִירִים הָאֵלֶּה אֵלֶּה הֵם הָאֱלֹקִים הַמִּכִּים אֶת־מִצְרַיִם בְּכָל־מַכָּה בַּמִּדְבָּר:

20. Pesach Haggadah

And this [promise] is what has stood by our ancestors and us; for it was not only one man who rose up to destroy us:

20. הגדה של פסח

היא שְׁעֲמֻדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שְׁבָכֵל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מִצִּילֵנוּ מִיָּדָם.

In every single generation people rise up to destroy us – but the Holy One Blessed be He saves us from their hands.

Further learning:

- Prof. Yonatan Grossman, VBM, [“The Suffering of Hagar and the Enslavement in Egypt”](#)
- Dr. Yael Ziegler, HaTanakh, [“Avram in Egypt, Yaakov in Haran, and the Exodus from Egypt”](#)
- Rav Yoel Bin Nun, 929, [“We Were Slaves to Shlomo”](#)
- Rav Amnom Bazak, VBM, [“The Ark of G-d in Peleshet”](#)