

Shiur L'Yom Sh'lishi¹

[Tuesday's Study]

READINGS: ***Torah Va'era:*** **Exodus 6:28 -7:24**
 Haftarah: **Ezekiel 29:1-6[a]**
 B'rit Chadasha: **Hebrews 3:4-6**

I will make Pharaoh's heart stubborn and hard.

[Exodus 7:3]

Today's Meditation is Psalm 18:24-26;

This Week's Amidah Prayer Focus is Petition # 11, *Et-Tzemach David [Sprout/Outgrowth of David]*

Vayehi b'yom - *And it happened on a day ... **diber Adonai el-Moshe b'erezt Mitzrayim***
– *the Holy One spoke to Moshe in the land of Egypt. Exodus 6:28a.*

Egypt has always been a dark and dangerous place – a place that proves the ancient maxim ‘*power corrupts, and absolute power corrupts absolutely*’. Even in the days of Avram and Sarai's visit, Egypt was a cesspool of *ra* [KJV ‘evil’], *shachat* [KJV ‘corruption’] and *chamas* [KJV ‘violence’]. It was known far and wide for narcissistic materialism, pagan occultism, ethnic prejudice, cruel oppression, perverse sexuality, and human-trafficking – all seething under a paper-thin veneer of ‘civilization’. That façade is rapidly dissolving, putting the country on a collision course with chaos. The laws of sowing and reaping are finally about to claim their inevitable harvest – and the vultures are beginning to circle. Suddenly the multitudes who embraced Pharaoh's programs of ethno-centric hatred, and who cheered on every anti-Hebrew campaign from discrimination to persecution to systemic oppression to race- and gender-specific infanticide, want to cry foul and claim victimhood. The suddenly offended populace's virtue-signaling, culture-canceling, narrative-reframing, and history-rewriting have gotten downright ridiculous. At the same time, their country's economy is crashing. Supply lines are suddenly unreliable. Prices on just about everything are going through the roof. Their once-proud culture's influence on the world stage is almost nil. Tensions are soaring. Emotions are flaring. Can civil unrest, mass panic, and violence in the streets be far behind?

What is a Pharaoh to Do?

All this has Pharaoh scrambling. As the ultimate poster-boy for narcissists, xenophobes, and opportunists, he has to find a way to keep control of the narrative. He therefore has assigned minions to make up and spread anti-Semitic rhetoric designed to deflect all the blame and frustration on his favorite scapegoats – *i.e.* the

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Hebrew slave population. He has his spin-masters busy day and night, stirring the witches' cauldron of every racial, ethnic, cultural, religious, and ideological offense known to man – so he can divide, conquer, and manipulate. He has everyone convinced that he or she is an expert on history, science, medicine, and social justice – well, at least the state-sponsored weaponized imaginations thereof. He has everyone believing himself or herself to be a righteously indignant vigilante-enforcer of the new 'cultural norms' Pharaoh has been promoting. He has everybody suddenly insisting that their race, their ethnicity, their culture, their class, their political theory, their gender-grouping, their 'science', and/or their religious tradition is morally superior to that of – yet has unfairly been treated worse than - anyone else. Pharaoh has effectively worked the 'native' Egyptian population up into a xenophobic fury. Strangely enough, he has managed to convince the other minority groups, immigrant throngs, and slave populations whose purse strings he controls to go along with his campaign against those 'deplorable Hebrew insurrectionists'. Offense and outrage are suddenly being promoted as great virtues; while calmness, kindness, understanding, and giving others the benefit of the doubt are condemned as high crimes against the state. Ethno-centric policies – as well as acts of isolation, oppression and violence – are being sold as true patriotism. The media and the clueless minions keep falling for the age-old divide, conquer, and control strategy hook, line, and sinker. Facts suddenly do not matter – after all, a shrewd politician manufactures his own 'truth', and manipulates 'facts' and 'narratives' at will!

You see, Dear Reader, race-baiting speech, ethnocentric rhetoric, class-envy inciting oratory, gender-distrust diatribe, political polemic, religious tradition shaming, culture-cancelling, and self-righteous virtue-signaling are by no means new to the 21st Century. Ancient Egypt – and virtually all nations and cultures that have arisen since – have reeked of such poison. Once such things are given 'play' in the fallen human mind, they quickly spread to the forum, the theater, the palace, the market, and the street, corrupting and damaging everything they touch. Racial, ethnic, and class-based tension is spiking in the land of the pyramids. Everyone suddenly has = and insists on sharing - an opinion, an attitude, and an offense. Ethno-centricity – masquerading as 'cultural/racial pride' - has caused bitter root of enmity. As a result, things are getting worse for the Hebrews every day. Pharaoh is flexing his tyrant muscles – and the Hebrews in the slave camps are paying a high price.

But Don't Give Up Hope for Redemption Just Yet!

Meanwhile, at least the lines of communication between the Creator and his protégé species are open and flowing again! A 'new' – well, actually, a very ancient – *model for God/Man Relationship* is developing before our eyes. Once

again the Creator and a mere mortal – in this case, Moshe - are interacting, conversing, communicating, consulting, and co-laboring. Of course, the Creator is the main actor in all these interactions. Of course, it is He Who is doing all the thinking and planning. Of course, Moshe's participation is pretty much limited to listening, learning, foolishly insisting on playing the Devil's Advocate, losing every debate hands down, and then making awkward stabs at following the Holy One's instructions – but, hey ... that is pretty much the *modus operandi* of all amateurs in the realm of God/Man interaction. From the human partner's perspective, the relationship is a roller-coaster ride full of emotional triggers and resistance impulses, on the one hand, yet wonder, awe, delight, peace, and joy on the other. Walking with the Holy One, Moshe is discovering, involves *a lot of giving and taking*, as well as extended seasons of *ebbing and flowing*. Sometimes the interaction with the Holy One is *in-your-face, flesh-wilting, consuming, and exhausting*; other times it is less intense – consisting of being 'led' by an Invisible Hand, responding to an Inaudible Whisper, and having everything one thinks, speaks, and does in response to the hypnotic stimuli of mundane life moderated and corrected-on-the-go by the ancient equivalent of a 'personal rabbi app'.

The Garden of Eden it definitely isn't – by a long shot - but at least the beautiful Voice of the Creator is being heard once again. Free-flowing 'God-speak' means there is still hope for humanity to be redeemed to its intended '*shadow-like image of God*' purpose and for Creation to be restored to its original, intended Edenic state of beauty, fruitfulness, and shalom.

Study the Give-and-Take, Ebb-and-Flow Patterns Closely!

The kind of relationship we are watching the Holy One forge with Moshe is a model of the one He wants to forge with us all. He wants all of us to be in an ever deepening, ultimately transformative relationship with Him. And that means that He wants us all to come into an ever deepening, ultimately transformative relationship with one another as well. We are all, you see, being drawn into and influenced by the same Brilliant Mind, the same Beautiful Heart, the same Pulsing Rhythm, and the same Powerful Spirit.

Keep in mind that one of the parties to this developing relationship is Divine - but the other is ... well ... let's just say very, very human. One of the parties is focused on long-range, even eternal, objectives, while the other is focused on short-range comfort and his present viewpoint about what is 'right vs. wrong', 'fair vs. unfair', 'moral vs. immoral', and 'good vs. evil'. One of the parties is All-Seeing, All-Wise, and Omnipotent, while the other is weak, vulnerable, and gullible in every way imaginable – mentally, emotionally, and spiritually. One of the parties is Omniscient, while the other can't see past his own personal and ethnic self-interest.

The Divine Partner knows that even when the spirit of man is willing – as it is with Moshe - the flesh remains weak, and the mind continues to be compromised by the dark energy juices of the fruit of the tree of the knowledge. The Holy One does not, therefore, expect perfection – much less perfect understanding or response – from the human side. He knows all too well the tendency of fallen human beings to stumble into offense, to slide into depression, to leap off into sensitivity, sensuality, sentimentality, and pseudo-intellectualism, and to let worry, anxiety, and unbridled emotion derail the process. He also knows all too well that sometimes we just get bored, sometimes get all caught up in emotions and/or egos, and often wake up on the proverbial wrong side of the bed. He does not give up. He keeps calling – and guiding - His partners back to ‘true tone’. How does He do this? How does He bring His human partners back to their true kingdom identity, mission, and destiny when they go AWOL on Him? Oh, Beloved - watch closely now! The Master Relationship-Builder is going to work.

***Even Model Relationships Have Ups and Downs,
Fits and Starts, and Ebbs and Flows***

As the action sequences of *Va’era* struggle to get traction the great *redemption movement* the Holy One called Moshe to initiate seems to have come off the rails. Can it really be over before it really even got started? Moshe and Aharon have gone to Pharaoh as instructed. They have said to him exactly what the Holy One told them to say. We were so hopeful. We had actually begun to taste the sweet dream of freedom. We had actually begun to believe that we had a higher purpose on earth than building store cities for Pharaoh and being blamed for everything that went wrong in Egypt. When Moshe and Aharon went into Pharaoh’s court, we pumped our fist in triumph. We whistled while we worked all day. Then we waited with bated breath for the two brothers to return and tell us ... well, to at least tell us that Pharaoh had agreed to give us a few days off. Alas, the meeting on which we placed our hopes turned out to be an unmitigated disaster. Pharaoh laughed at the idea of letting us go – even for a short festival in the desert. He responded to Moshe’s *shelach et-ami* request by doubling our workload. The gild is therefore definitely off the lily on the great ‘freedom’ movement. We are not only still at work in Pharaoh’s slime pits – we are being required to slave away there under more crushing levels of oppression than ever before.

Soldiers stand guard over us - with spears pointed in our direction. Burly taskmasters, under orders from Pharaoh to make our lives as miserable as possible, bark impossible commands – then crack the whip to make sure we comply. Their assignment is to make sure we cannot *feel anything but pain*, and cannot *think any thoughts other than what it is going to take to meet our quota for the day*. Pharaoh wants to make sure we abandon all hope of making any change whatever to the

status quo. There seems to be no way out. Evil appears to have triumphed.

And what are we to make of Moshe? The way most of us feel about him now, we would be fine with him slithering right back into the desert from which he came. Mountain of God indeed! Burning thorn bush? Right! Voice of the Creator of the Universe? I'm afraid you've been too long in the sun, *Chaver!*

Into the Vanity, the Chaos, and the Darkness, the Holy One Speaks

Even as Moshe sat sulking, smarting from his recent humiliation at the hands of Pharaoh, the Holy One stepped out of His cloak of invisibility and appeared to him. He had known exactly how Moshe and Aharon's meeting with Pharaoh would go down all along. He acted like it was all part of His Plan! So, after re-introducing Himself, the Holy One told Moshe to get back up off his pity pad and jump back into his assignment.

Ani Adonai

I am the Holy One [YHVH]

daber el-Par'oh melech Mitzrayim

Speak to/make happen to Pharaoh, king of Egypt,

et kol-asher ani dover eleicha

everything I speak to you.

[Exodus 6:29]

The Holy One is not backing down. He is not about to abandon the bold *redemptive and restorative plan* He has set in motion just because Pharaoh is proving to be a tough nut to crack. In fact, Pharaoh's resistance was completely anticipated – see Exodus 3:9. He just needs Moshe to get back out there and keep pushing the redemption envelope. What He does not need is Moshe changing the rules of engagement, or adding to or subtracting from the confrontation protocol. He does not need Moshe spewing his own 'ideas' or 'opinions'. He does not need Moshe getting all self-righteous and either quoting cliché platitudes at him or going off on high-sounding rants about what is 'right and wrong, 'fair and unfair', 'moral and immoral', 'just and unjust', and/or 'good and evil'. He knows that those kinds of discussions can never advance the Grand Redemptive Plan – only sabotage it. So the Holy One briefs Moshe again on the rules of engagement he is to follow. He reiterates: *speak to Pharaoh only what I speak to you*. You represent ME – not the other way around. You are on a carefully-defined, very limited Kingdom assignment – not a moral, ethical, ethnic, or religious crusade. You are an ambassador – an emissary – not a policy maker.

Your assignment, should you choose to accept it, is to stay calm, stay on mission, on task, on time, on assignment, and under authority – and say only what you have heard Me saying – word ... for ... word, whenever possible. Anything else, Moshe

... any deviation at all from what I have spoken – any ‘free-styling’ on your part whatever – will constitute an act of SABOTAGE! After all, the Holy One’s Eternal Plan – not any man’s temporal, short-sighted, pseudo-intellectual conceptualization – is always the ultimate definition of what is *right*, what is *fair*, what is *moral*, what is *just*, and what is *good*.

Our Rules of Engagement With the ‘Powers’ of this World

Our rules of engagement are simple:

- NO IMPROVIZATION! NO AD-LIBBING!
- NO MIXING YOUR OWN THOUGHTS, OPINIONS, PHILOSOPHIES AND/OR FEELINGS WITH MY DIRECTIONS – i.e. no ‘loose cannonizing’!
- NO COLOR COMMENTARY ON MY WORDS OR ACTIONS!
- NO PONTIFICATION OR PULPIT-POUNDING!
- NO EMOTIONAL MANIPULATION!
- NO HIGH-SOUNDING RHETORIC!
- NO HALF-BAKED MORALIZING!
- NO VIRTUE-SIGNALING!
- NO HYPE, HYPERBOLE, OR HYPOCRITICAL JUDGING!
- NO LONG-WINDED LECTURES – BUT ALSO NO SHARP, SARCASTIC ONE-LINE ZINGERS!
- NO COUNTER-PRODUCTIVE RANTING!
- NO OUTRAGE OR OUTBURSTS!
- NO NAME-CALLING OR DEROGATORY-LABELING!
- NO RESPONDING TO INSULT, ACCUSATION, OR DERISION IN KIND!
- NO FINGER-WAGGING, HAND-WRINGING, OR HEAD-TOSSING!
- NO IVORY-TOWER ANALYZING!
- NO HISSY FITS OR HISTRIONICS!
- NO CROWD-PLEASING AMEN-TRIGGERS!
- NO GLOATING, SELF-PROMOTING, OR SHOW-BOATING!
- NO PANDERING!
- NO POSING FOR EIGHT-BY-TEN GLOSSY PHOTOS!
- NO OPEN-MIKE SLIP-UPS!
- NO MIKE-DROP WALK AWAYS!

Do you understand these rules of engagement? Remember - for every idle word, you will be called to give an account – and so will we all. See **Matthew 12:36**.

Open Portals Up the Ante – and Magnify the Responsibility!

The Holy One has opened the portals of revelation and allowed Moshe – and us - to gaze in wonder into the workings of His Brilliant Mind. He has thereby revealed

the next choreographed step in His Grand Design for Humankind's Redemption and Creation's Restoration to awestruck mortals. So ... have you been paying attention? Do you now understand what it is that our Wonderful Creator has in mind for planet earth? Do you realize that what He is doing is a lot more than just rescuing a bunch of Hebrew slaves from Egyptian bondage? Do you see that what is being established is a prophetic roadmap and pattern for the end of days? And do you understand what is – and is not – your intended role in all the above?

Welcome to the Trials and Tribulations of 'Holy Nation' Building

There is something bigger is going on, you see, than a Righteous God giving a cruel and arrogant Pharaoh the back of His Hand. Something much more significant for the future of mankind is about to take place than a stammering prophet exposing all of ancient Egypt's false gods for the frauds they were. It all has to do with the next phase of the Creator's plans for the seed of Avraham. The revelation bomb was dropped in Exodus 6:6-9. There the Creator laid out His plan to bring redemption to the world - not through floods, earthquakes, fires, and/or angelic invasions, but through awakening, calling forth, and training a *Bride-People!* And He intends to bring forth that Bride-People from *a nation of embattled and overwhelmed slaves!* That is why He told Moshe to declare to us:

***I am the Holy One. I will bring you out from under the burdens of the Egyptians,
I will rescue you from their bondage, and I will redeem you
with an outstretched arm and with great judgments.
I will take you as My people, and I will be your God.
Then you will know that I am Adonai your God
who brings you out from under the burdens of the Egyptians.
And I will bring you into the land that I swore to give to Avraham, Yitzhak and Ya'akov;
and I will give it to you as a heritage: I am Adonai.'***
[Exodus 6:6-8]

The descendants of the man to whom the Holy One promised ***"I will make of you a great nation"*** [Genesis 12:2] are being called forth from the dust of the earth. They are going to be inspired to rise up out of the deep darkness of Mitzrayim and start to shine like the stars of Heaven. As they respond, the Holy One plans to empower them to follow Avraham's Covenant-guided footsteps to the endless horizon of their glorious destiny. He plans to lead, guide, teach, and train them, and through His guidance, teaching, and training make them over into 'His People'. As 'His People' He will cause them to become a *great nation*. By acknowledging and honoring and walking with Him as 'their God' they will demonstrate to the earth what human beings are designed to look like, think like, talk like eat like, respond to provocation and adversity like, and behave like.

The Holy One has promised to make for us a great *shem* – *i.e. a unique identity and mission, resulting in amazing levels of positive influence and beneficial impact.* His

Plan for us is for them to gradually learn to co-labor with Him in order to become *a flowing fountain through which the Holy One continually releases blessings upon the rest of mankind and upon Creation*. This involves all who bless us being blessed by the Holy One, and it also involves those who curse us being cursed by the Holy One. And the ultimate ‘endgame’ of the Grand Redemptive Plan is that through us *all the families of the earth will be blessed*. Some people in those families will joyfully receive the blessing, gratefully embrace it, and humbly walk in it; others will not see our presence in their world as a blessing at all – and will choose to be offended by us and react violently against us. That is each man’s – and each nation’s and culture’s - choice; the Holy One will give them multiple reasons, as well as repeated opportunities, to reconsider, and to embrace the blessing; but if any person, family, ethnic group, nation, or culture’s final choice is to reject us or curse us, He will not override either that choice or its consequences.

The great redemption story the Holy One is bringing to pass is not just about a blasphemous pagan king taking it on the chin. It is about more than a nation that willingly collaborated with a maniacal despot to oppress the poor, the widow, the fatherless, and the foreigner, being humbled by a just God. It is about even more than a people who railed curse after curse upon the descendants of Avraham being cursed. The real story that is unfolding before our eyes on the pages of *Sefer Sh’mot* is that the Creator of the Universe is finally calling forth a Bride-People to arise and shine in the deepest depths of *tohu v’vohu v’choshek*². The last time the *Ruach of Elohim* brooded over *tohu v’vohu v’choshek* the Voice of the Creator burst forth from the eternal silence and said “**Yehi Ohr**” [*i.e. Let there be light!*]. This time when faced with *tohu v’vohu v’chosek* He is going to call forth and empower a Bride-People to actually **become the light**. See also Isaiah 42:6, Isaiah 60:1-3, and Matthew 5:14.

Much more detail is coming in this regard – awaiting our arrival at Mount Sinai and points beyond. But for now, the Bridegroom is appearing in the land. So let the Bride-People Awaken and Arise!

Arise, My Love ... and Come Away!

In one of his earlier ‘appearings’ Holy One promised Avraham that He would both *make his descendants exceedingly numerous* and *give his descendants the right to possess the land of Kena’an as an eternal inheritance*. That much we have known for awhile now. But the Holy One had left out in His conversations with Avraham and the other patriarchs several very important details. The Holy One never told the patriarchs exactly *what kind of relationship* – *i.e. what level of intimacy* - *all*

² The Hebrew phrase is taken from Genesis 1:2. The Authorized King James Translation of the Bible translates this phrase into English as ‘*without form, and void and darkness*’.

those descendants He had promised to Avraham were going to have with Him. I call this the ‘unresolved relationship issue’. Neither had the Holy One explained to the patriarchs exactly what kind of role in relation to the Holy One’s redemptive plan for mankind – and what kind of impact – the descendants of the patriarchs were going to serve³. I call this the ‘unresolved destiny issue’.

At least some of those details – especially those relating to *the relationship issue* - have now been filled in. The Creator has committed to *take the descendants of the patriarchs unto Himself* not only as a specially favored nation, but as ‘His People’. In order to do that He has promised to *make Himself well known to – and by – them individually and corporately, and then to establish those very people as custodians of the critical Middle Eastern land mass where He had caused the patriarchs to sojourn*. This is indeed a *dramatic step* in God-man relations. It appears the Creator wants a *whole nation* to have a relationship with Him something like unto the one He and Avraham had enjoyed – a relationship pursuant to which each man of that special group of people will like Avraham *teach his children and his household after them to that they may cherish the way of the Holy One, do righteousness and justice, to the end that the Holy One may bring on Avraham that which he spoke concerning him*. **Genesis 18:19-20**. This is quite an ambitious – and potentially world-changing plan. It has to be, because through Avraham’s seed all the families of the world are to be blessed. **Genesis 12:3**. There are, however, still quite a few details that need to be ironed out – and some *obstacles* that need to be overcome - before this plan can come to fruition.

Obstacles Standing in the Way of the Holy One’s Plan

What obstacles need to be overcome, you ask? First, please forgive the descendants of Avraham, Yitzchak and Ya’akov if they need a little convincing that the One Who made this bold declaration is really Who He says He is, that He can really do what He says He can do - and that the special relationship He says He has in mind for them is really something worth having. Avraham, Yitzchak, and Ya’akov all got richly blessed and had significant impact on their respective generations - so the ancient tales have made clear. But that was *a long time ago*. The patriarchs were not slaves. They were not scorned and humiliated at every turn. They were not forced to watch others cruelly murder their sons and take their wives and daughters away into dark chambers of human trafficking and exploitation. From the perspective of the Hebrews of Moshe’s day all they have to show for being ‘Avraham’s seed’ are exposure to virulent *anti-Semitism*, subjection to state-sponsored *pogroms*, forced *enslavement*, the *decimation of their families*, and successive generations of *bondage, deprivation* and *SUFFERING*.

³ The details regarding the issue of *national mission* will begin to be filled in by the Holy One later on in this same book of Torah, in parsha *Yitro*, specifically in *Exodus chapters 19-20*.

Secondly please remember that Pharaoh is not just a *man ruling a country*, but is under a culture delusion that he is the *avatar of Horus*, the Egyptian god of the sky. He therefore considers – and advertises - himself to have the supreme and unquestioned right to determine who lives and who dies and who serves and who is served along with the right to control everything else that goes on upon the earth. The Egyptians have bought it. The Hebrews have bought it for centuries. Pharaoh is riding high, so to speak. So it is going to take quite some convincing to make him believe that it is in his best interest to let the seed of Avraham, Yitzchak, and Ya'akov [who are, after all, presently serving him for nothing] just walk away.

Thirdly please forgive Moshe, the shepherd-turned-prophet whom the Creator of the Universe has chosen to be His point man on this ambitious operation, if he needs a little convincing that the mission is [a] possible, and [b] worth the pain of the pushback. Moshe's confidence level is at low tide. He is at a place now where no matter what the Holy One says to him he just keeps repeating the self-defeating phrase *Ani aral s'fatayim* [i.e. *I have uncircumcised lips*]. Exodus 6:12 & 30.

The Prophet's Strategic Crisis of Confidence

This latest crisis in prophetic confidence started when in response to a request that the Hebrew slaves be allowed take 3 days off to hold a celebration in honor of their ancestors' God, Pharaoh just *laughed at him* and *doubled the people's workload*. As a result now the very people whom the Holy One sent him to lead out of bondage are no longer willing to even *listen to Moshe* – much less *follow him out of Egypt to who-knows-where* for who-knows-what kind of future. Pardon Moshe if he takes note of the fact that despite all the Holy One's high-sounding talk of deliverance a quick look around clearly shows that *things are now much, much worse for the descendants of Avraham, Yitzchak, and Ya'akov, now than they were the day Moshe arrived*. It seems to Moshe that all he has been able to do so far for the slave population of Egypt is *stir up more trouble* for them.

Moshe's screaming flesh was ready to catch the first camel back to Midyan. At least his father-in-law's sheep listened to him! *Ahem!* Wouldn't this be a really good time for another God-encounter?

Another Day of His Appearing Coming Right Up!

The Holy One does not disappoint. He is courting a Bride-people. He will not let a depressed prophet with a wounded spirit and a corresponding bad attitude derail the most glorious courtship process the world has ever seen. He is committed to do whatever is necessary, whenever and however it is expedient, to make sure His covenant promises to Avraham, to Yitzchak, to Ya'akov and to all their

descendants, born and unborn, are fulfilled. So He steps out of eternity into time and tells Moshe and Aharon to march right back into Pharaoh's court to go through the '*let my people go*' schtick all over again – albeit with a slight twist this time.

Moshe is not convinced. He repeats his earlier complaint: *Ani aral s'fatayim* - [*I have uncircumcised lips!*] *v'eych yish'ma elay Pharaoh* [*Why should Pharaoh listen to me?!*] **Exodus 6:30**. Why indeed should Pharaoh listen to Moshe? It is a *fair question*. And the Holy One gives a fair answer.

Re'eh!

Just watch! [literally, 'Behold!', or 'See!']

Netaticha Elohim l'Far'oh

I am establishing you as a god to Pharaoh!

v'Aharon achicha yihyeh nevi'echa

And Aharon your brother will be as your prophet.

[Exodus 7:1]

In other words, the Holy One tells Moshe that of course Pharaoh will not listen to him. But that has nothing whatever to do with his calling. The assignment the Holy One has given Moshe has nothing whatever to do with oratorical talents or powers of persuasion. The Holy One *never suggested that Pharaoh would listen to Moshe* – or that Pharaoh's cooperation was part of the plan. The Holy One has always made it very, very clear to Moshe that Pharaoh is *not going* to listen to him.

The Holy One's Plan has always rested upon the premise that neither Pharaoh nor any of the other darkness-obsessed world leaders of whom Pharaoh is the prototype *will ever* listen to His prophets. The unwillingness of Pharaoh and his ilk to listen to and embrace the Creator's decrees has been figured into the plan all along. See e.g. **Exodus 3:19**. I even suspect that this particular Pharaoh's reign was specifically chosen as the time frame for the Exodus primarily *because* the Holy One in His omniscience knew beyond a shadow of a doubt that this Pharaoh would not listen to Moshe. So it was with Herod. So it will be with the Anti-Messiah.

Pharaoh's goodwill is not something the Holy One wants Moshe and Aharon to expect any more than He wants the 'two witnesses' of the Book of Revelation to expect the Anti-Messiah's goodwill at the end of this age. Moreover, Moshe and Aharon's assignment at this stage is not to establish policy for Egypt any more than the assignment of the two witnesses of the Book of Revelation will be to establish policy for the kingdom of Mystery Babylon. The assignment of Moshe and Aharon – like the assignment of the two witnesses of the Book of Revelation – is simply to *say whatever the Holy One wants said* and thereby to serve as a catalyst for *the things the Holy One is doing in the hearts of His Beloved*. So after

addressing Moshe's complaints the Holy One sends Moshe [now age 80] and Aharon [now age 83]⁴ right back to the courts of Pharaoh again. The Holy One even tells the duo specifically what they should expect to happen when they go this time.

Va'ani aksheh et-lev Pharaoh

I will harden [or lay a heavy burden on] Pharaoh's heart,

v'hirbeyti et-ototai v'et moftai b'erezt Mitzrayim

and I will display many miraculous signs and wonders in Egypt.

V'lo-yish'ma aleichem Pharaoh

But Pharaoh will not sh'ma [listen to, heed, and act pursuant to your message].

v'natati et-yadi b'Mitzrayim

But then I will array My Hand against Egypt,

V'hotzeti et-tziv'otai et-ami b'nei-Yisra'el me'erezt Mitzrayim

and I will bring forth my armies - My people, the Israelites - from Egypt

bish'fatim g'dolim

with great acts of judgment

bintoti et-yadi ani Adonai al-Mitzrayim

Egypt will know that I am Adonai when I display My power against Egypt,

V'hotzeti et-b'nei-Yisra'el mitocham

and when I bring b'nei Yisrael out from among them

[Exodus 7:3-4(a)]

The Holy One wants Moshe and Aharon to be under no illusions whatever about how their message is going to be received. He tells them right up front that though they are to tell Pharaoh to *let the people go* their purpose in doing so is most definitely not to talk Pharaoh into doing what they tell him. Their purpose in saying 'let the people go' is simply to make Pharaoh really *good and mad*. That, Beloved, is all this particular passage really means when it says He will 'harden Pharaoh's heart'. The Hebrew verb used here is not **chazak** [i.e. truly meaning to *strengthen or make hard*] but is instead **qashah** [i.e. meaning to *impose a heavy burden, or cause to toil or convulse laboriously*].

Pharaoh's heart will also eventually become hardened in the **chazak** sense it is true – but it will not be the Holy One who does that kind of heart-hardening. Pharaoh will do a great job of hardening his own heart in the **chazak** sense when the time comes.

This is *no time for foolishness*, Moshe. It is not a season for cynicism, sarcasm, or any other form of negativity. It is not a time to cower in fear, to hesitate in

⁴ The ages of Moshe and Aharon at the time they were sent back to Pharaoh's courts are stated for us in Exodus 7:7.

uncertainty, or to cave-in to discouragement, depression, intimidation, or stress. You do not have to run the show. You do not have to know what you are doing - or even to have answers for the people's questions. Just *do what you see Me doing*, son; and just *speak what I give you to speak*. *Do not add to what I tell you - and do not subtract from it either*.

Courtship Through Signs and Wonders

In further preparation of the prophetic duo He has selected for this mission, the Holy One tells Moshe and Aharon that they need to be prepared for Pharaoh to demand that they “perform a miracle”.

Ki yedaber aleichem Pharaoh l'emor tnu lachem mofet

When Pharaoh speaks to you he will tell you to prove yourself with a miracle/wonder.

v'amarta el-Aharon kach et-matcha

You [Moshe] then are to tell Aharon, 'Throw your staff down before Pharaoh

v'ha-sh'lech l'fnei Far'oh yehi l'tanin

And let it become before Pharaoh as a crocodile!

[Exodus 7:8-9]

Please note a very important difference between what the Holy One did with Moshe's rod when the audience was Moshe and/or the Hebrew elders and what He now says He will do with Moshe's rod when Moshe and Aharon appear before Pharaoh. When the Holy One introduced to Moshe the 'sign of the rod' [Exodus 4:23] the Holy One caused the shepherd's rod to become a **nachash** [Hebrew for serpent]. This time the Holy One wants Moshe and Aharon to know there is going to be a significant 'upgrade' – this time instead of becoming a **nachash** [Hebrew for serpent] the rod will become a **tannin** [Hebrew for crocodile]⁵.

This might not mean much to you or me or a group of Hebrews – but it is designed to absolutely blow Pharaoh's mind. Quite a conversation starter, huh?

Crocodiles In the Courtyard!

Torah tells us that when Moshe and Aharon went to Pharaoh the second time they did exactly as the Holy One had directed. Here is what happened:

Aharon cast down his rod before Pharaoh and before his servants,

vayehi l'tanin *[and it became a crocodile].*

[Exodus 7:10]

I know any English Bibles you are reading probably say the rod became a *serpent*.

⁵ This word is found in the creation account in Genesis 1:21, where it is usually translated as "sea monsters". It appears from Ezekiel 29:3, however, that the Hebrew noun **tannin** signifies a crocodile, the great scaly carnivore of the Nile. That verse refers to "Pharaoh king of Egypt, the great **tannin** that crouches in the midst of his rivers."

That is exactly what happened at the Burning Bush - but that is not what the Hebrew text says happened here. The Hebrew text says clearly that what the rod became in this instance was a *crocodile* – *i.e.* a *tanin*, not a *nachash*⁶. Why, when the audience was Pharaoh and a court full of Egyptian magicians, did Moshe’s rod turn into a *crocodile instead of a serpent*? Because the Egyptians considered the Nile River a god – a god whose image was that of a *tannin* [crocodile]. This ‘crocodile god’, called ‘*Sobek*’, was touted as being in control of and having exclusive dominion over *all the waters in Egypt*. It was as a sacrifice to this crocodile god that the people of Egypt, under the command of Pharaoh, regularly threw offerings – including male Hebrew children - into the Nile.

Thus for the God of Moshe and Aharon to come in and make a *tannin* [crocodile] appear ‘on cue’ before Pharaoh and his court was scandalous. It demonstrated publicly that one of Egypt’s most powerful gods was subject to the will and power of the Divine Being the people of Egypt knew only as the “*God of the Hebrews*”. *Sobek* is, it appears, destined to be the first Egyptian ‘god’ whom the Holy One is going to reveal as a fraud. Pharaoh could not allow that. He had to act fast. Even if it required ‘hocus pocus’ and sleight of hand he could not let it be said that *Sobek* was subject to the power and had to appear at the whim of the Holy One. So Torah tells us:

*Then Pharaoh called for the wise men and the sorcerers to join them.
The magicians of Mitzrayim did in like manner with their enchantments.
For they cast down every man his rod, and they became l’taninim [as crocodiles]:
but Aharon's rod swallowed up their rods.*

Despite the fact that the crocodile that emerged from Aharon’s rod consumed the crocodiles that emerged from the rods of Pharaoh’s magicians, Pharaoh chose to totally disregard this sign. Torah tells us:

*Pharaoh's heart was hardened [Hebrew verb chazak, meaning strengthened/strong]
and he refused to sh'ma [listen to, heed, and act in accordance with] them;
as the Holy One had said he would.*

It was just as the Holy One had told Moshe it would be. Pharaoh was not interested in cooperating with a bunch of Hebrews – or bowing down to their God. Pharaoh himself - or perhaps his culturally induced delusion that as the avatar of Horus he possessed occult powers strong enough to overcome the Hebrews and their God - *made his heart that way*. This self-induced hardness of heart – and this reliance upon occult powers - is about to prove very costly to Pharaoh. Over the next several chapters we will see that in response to these things the Holy One is about to unleash a series of 10 “plagues” (literally, in Hebrew, *strategic strikes*) upon Pharaoh, his land, and all his Hebrew-persecuting minions.

⁶ *Nachash* is the Hebrew word English speakers interpret as ‘serpent’.

Let the River Flow!

Today's aliyah tells us about the first of the plagues/*strategic blows* with which the Holy One would strike Pharaoh and Egypt – the *turning of the waters of the Nile River into blood*. The legend of *Sobek* – the crocodile god of the Nile – had to be totally discredited in the eyes of both the Egyptians and the Hebrews. And the Holy One made sure it was. Hence Torah tells us in Exodus 7:20:

Vayarem b'mateh vayach et-ha-mayim asher b'Ye'or

And [Aharon] held the staff up, and he struck the Nile's water

l'eynei Far'oh ul'eynei avadav

in view of Pharaoh and his officials.

vayehafeichu kol-ha-mayim asher-b'Ye'or l'dam

And all the Nile's waters turned into blood.

V'ha-dagah asher b'Ye'or metah vayiv'ash ha-Ye'or

The fish in the Nile died, and the river became noxious

v'lo-yachlu Mitzrayim lish'tot mayim min-ha-Ye'or

and the Egyptians were no longer able to drink the Nile's water;

vayehi ha-dam b'chol-eretz Mitzrayim

It had become blood everywhere in Egypt.

What's the big deal, you say? It's *just a river*, right? In America and many other countries there are rivers *every few miles* along the highway. But it is not like that in Egypt. In Egypt the Nile was – and still is – essential to *LIFE*.

The Centrality of the Nile River to the Vitality of Egypt

In Egypt there is only *one* river – indeed only *one* source of fresh water – the Nile. Almost no rain ever falls in Egypt, which is one vast desert. The only reason people have ever lived in Egypt is the fact that many miles to the South in the *tropical forests of central Africa the Holy One has caused water to overflow from Lake Victoria* (in modern day Uganda) and *Lake Tana* (in modern day Ethiopia) and form streams which merge at Khartoum and then flow on Northward together to the Mediterranean Sea. Each September/October when the rainy season hits the tropical areas of Africa Egypt is the beneficiary, as the Nile swells some 23 to 26 feet in depth, overflows its banks, and spills rich tropical soil along the river valley.

It is because of the Nile and only because of the Nile that Egypt has drinkable water. It is because of the Nile and only because of the Nile that Egypt can support life – human or animal. Without the Nile Egypt is *dead* and cannot be revived. Egyptians of Pharaoh's time were even more dependent upon the Nile than modern-day Westerners are dependent upon electricity. So when the Holy One set about to make His existence known (that is, to "*appear*") in Egypt He went *right to*

the point. He told Moshe to say:

***By this you will know that I am the Holy One;
... I will strike the waters of the Nile, and it will be changed into blood.***

From one quick, decisive blow, administered without mercy to the Nile Egypt would be completely devastated and would never recover. But while the Holy One's plan was for a quick, decisive blow to be administered to the Nile, it was *not* to be one administered without mercy. That was not the *will*, nor is it the *way*, of our God. The Holy One did not after all have any desire to *destroy* Egypt, or even to inflict a smidgeon of unnecessary harm upon it. He wanted Egypt to *know* Him, and to *acknowledge His existence and His sovereignty*. And He would do exactly what it took – no more, no less – to make sure that happened.

The Holy One's Hand is indeed a “mighty Hand”, but that “mighty Hand” is, in today's aliyah and always, *held back by Divine self-restraint*. His is a *Father's Hand* – a Hand which *disciplines* but which will never *abuse*. So the first “plague” or judgment upon Egypt was, like all the Holy One's judgments, [a] *measured, tempered with mercy*, [b] *strategically limited in scope*, and [c] *restrained by the Holy One's own goodness and grace*. The Holy One merely *flexed His “muscle” a tiny bit* and thereby showed Egypt – and of course the Hebrew slaves residing in the work camps of the store cities Pharaoh was building – a taste of what He could do – in order to give the peoples a chance to redeem themselves. And lest we think a single Egyptian died of thirst Torah tells us:

Vayachpeiru chol-Mitzrayim s'vivot ha-Ye'or mayim lish'tot

And all the Egyptians dug around the Nile to get drinking water,

ki lo yachlu lish'tot mimeymeit ha-Ye'or

since they could not drink water directly from the river.

[Exodus 7:24]

The sight of the river was frightening. The stench was horrible. And with the death of so many fish, persons employed in the fishing industry of Egypt suffered a great economic setback. Meanwhile, the people of Egypt for a few days had to expend some serious effort they were not used to expending just to get a drink of water. But when it was all over *not a single person died*. Not *one*. The nation of Egypt, though stunned, embarrassed, and weakened, remained the greatest superpower of the world.

The experience was *intensely unpleasant* – but it could have been far, far worse. It lasted *seven long days* – but then the Holy One lifted His Hand off the River completely. He did not have to. No one asked him to. No one could make Him. He did it out of mercy and compassion. The God of the Hebrews is *chazaq* – i.e. strong – but He is anything but malevolent. He is a surgeon, not a butcher; an ecosystem

manager, not a demolition crew. And the theme of this book is established right up front as being *redemption* – not *judgment*.

The Meaning and Power of the Blood

Let's look at the instrumentality the Holy One chose to deal with the river-worshippers of Egypt – *blood*. In Hebrew the word our English Bibles translate as 'blood' is *dahm*⁷. From the very beginning of Torah it has been emphasized that the substance called *dahm* is much more than mere plasma and platelets in the Creator's eyes. Torah instead calls *dahm* the *source of "the life of the creature"*. If that does not stir up your spiritual interest then try this. The first Biblical mention of *dahm* – in Genesis 4 – tells us that *dahm* is not just a bodily fluid – but has a **voice** that resonates in the spiritual realm where the Holy One can hear. Do you remember the passage that taught us this?

*The Holy One said [to Kayin, after he murdered his brother, Hevel] "What have you done?
The voice of your brother's dahm [blood] cries to me from the ground.
Now you are cursed because of the ground, which has opened its mouth
to receive your brother's dahm [blood] from your hand.*
[Genesis 4:10-11]

We learn two fascinating things about *dahm* from this passage. Not only does blood have a *voice* that cries out to the Holy One - it also has a *special relationship with Creation* that causes the ground to open its mouth to receive it when it is spilled. But there is even more. The second Biblical discussion of *dahm* takes place immediately after the Flood. After Noah and his family descended from the Ark to begin life on earth anew, the Holy One pronounced this spiritual ground rule:

*Whoever sheds man's dahm [blood], by man will his dahm be shed,
for in the image of God He made man.*

Remember also that in a few short chapters *dahm* is about to become the instrumentality of the Holy One's deliverance. At that time the Holy One's instructions will be:

*On the tenth day of this month they are to take to them every man a lamb,
according to their fathers' houses, a lamb for a household;

They are to take some of the dahm [blood],
and put it on the two side-posts and on the lintel, on the houses in which they shall eat it.

I will go through the land of Mitzrayim in that night,
and will strike all the firstborn in the land of Mitzrayim, both man and animal.
Against all the gods of Mitzrayim I will execute judgments: I am the Holy One.
The dahm [blood] is to be to you for a token on the houses where you are:
and when I see the dahm [blood], I will pass over you,
and there will be no plague on you to destroy you when I strike the land of Mitzrayim.*

⁷ *Dahm* is *dalet, mem sofit*. It is Strong's Hebrew word #1818.

Blood is indeed so much more than plasma and platelets. It is so much more than an eye-catching symbol. Hence is it any wonder that *dahm* is spilled at the most significant times in human existence:

- when a *baby is born*,
- when a *male child is circumcised*,
- when a *young woman becomes capable of reproducing life*,
- when a *marriage is consummated*,
- when a *priest is consecrated*,
- and when a *worshipper makes his or her approach to the Holy One*.

Moreover it is clear that the spilling of human blood has consequences. If done maliciously it results in judgment. Moreover, it was in Egypt where the spilling of the blood of innocents appeared in its most heinous form – infanticide. As you will recall, at the end of Exodus 1, *Pharaoh gave this order to all the people: “Every boy that is born you must throw into the Nile ...”* Exodus 1:22. Pharaoh did not order *his soldiers* to go around and kill boy babies (as horrible as this would have been). His decree was worse – he ordered every mother and every father under his authority to kill their own boy babies – and their neighbors’ boy babies. He thus involved not only *his house* but *every household in Egypt* in the murder of innocents – in the shedding of the most innocent of innocent blood.

Do you hear what I hear?

When the Holy One made the Nile run red with blood therefore it was not just a macabre magic trick designed to “wow” Pharaoh. Is it possible that the Holy One caused the same part of Creation that for centuries had opened its mouth to receive the blood of innocents of Egypt (like the male babies condemned by Pharaoh in Exodus 1:22) to now pour all that stored-up precious life-fluid into the Nile? Is it possible that the voice of all that innocent blood was thus allowed to scream into the ears of the Holy One, ***“How long, Holy One, holy, and true, until you judge the inhabitants of the earth and avenge our blood?”*** [Quote taken from Revelation 6:10]. Is it possible that in response the Holy One repeated for all to hear His earlier words to Noah: ***Whoever sheds man's blood, by man will his blood be shed, for in the image of God He made man.*** Genesis 9:6.

The most important part of the first plague was not what was *seen* – but was instead what was *heard*. The blood of the innocents cried out – and was heard in Heaven. And the fate of those who shed innocent blood was sealed. The only thing left to be determined was the mode – and the timing of the enforcement of the sentence. He who has ears to hear, let him hear.

Will Pharaoh be one of those who hear? No, he will not. For Torah tells us:

vayechezak lev-Par'oh [i.e. Pharaoh's heart grew hard]

*and he did not heed them, just as the Holy One had said
Pharaoh turned and went into his house. Neither was his heart moved by this.*

[Exodus 7:22-23]

All in good time, Dear Reader. The Holy One knows exactly what it is going to take to get Pharaoh's attention – and simultaneously awaken the hearts of His People to true love.

Questions for Today's Study

1. As today's aliyah begins Moshe is getting his "marching instructions" from the Holy One with regard to the second confrontation with Pharaoh. Before going forth to be the Holy One's point guard on the plagues, Moshe questions why Pharaoh would listen to him since he has "faltering lips". Of course, the Holy One's power is made perfect in our weakness. Moshe did not know it yet but the Exodus was not dependent in the least on his eloquence; it hinged solely on the Holy One's power. All Moshe had to do was follow orders.

[A] To Pharaoh Moshe is to be like whom?

[B] To Pharaoh Aharon is to be like whom?

[C] Read Revelation 13. In what manner is the relationship of the dragon and the two beasts to each other like (that is, a counterfeit of) the relationship between the Holy One, Moshe and Aharon to each other?

[D] What reason does the Holy One give for hardening Pharaoh's heart?

[E] How old was Moshe when he first was sent to tell Pharaoh to let the people go? How old was Aharon at that time?

2. The Holy One tells Moshe [in verse 8 of chapter 7] to expect Pharaoh to demand that he "perform a miracle".

[A] Do a study on the Hebrew words translated as "signs", "wonders", in verse 3, and "miracle" in verse 8, as follows:

[i] In Strong's look up the Hebrew words our text translates as "miracles";

[ii] Write the Hebrew words, in Hebrew letters, with vowel points.

[iii] Write the transliteration and pronunciation of the words.

[iv] Write the primary definition of the verb roots of these words.

[v] Look for at least two other usages of this word in the Torah, two in the Psalms, and two in the prophetic writings, and discuss the meaning of each of these verbs in each of those passages.

[vi] After reviewing the other notes of Gesenius regarding these words, write a paragraph (at least three sentences) describing what you think the Holy One was saying He was about to do, considering what these Hebrew words really mean.

[B] According to verse 9, what "sign", "wonder" or "miracle" did the Holy

One instruct Moshe and Aharon to perform for Pharaoh?

[C] What happened when Moshe did what the Holy One told him to do?

3. How did this second confrontation between Moshe and Pharaoh - which was *not* designed to produce the exodus - demonstrate the superiority of the Holy One over the *gods* of Egypt?

4. After Pharaoh had disregarded the “miracle” he asked for and received the Holy One sent Moshe and Aharon back to Pharaoh for a third confrontation, to announce the first of a series of 10 plagues of judgment about to be released by the Holy One on Egypt.

*Go to Pharaoh in the morning, when you see him going out to the water.
Stand by the river's bank to meet him;
and take in the rod that turned into a serpent your hand.
Tell him, the Holy One, the God of the Hebrews,
has sent me to you, saying "Let my people go, that they may serve me in the wilderness:"
and behold, until now you haven't listened.*

*Thus says the Holy One, "In this you will know that I am the Holy One.
Behold, I will strike with the rod that is in my hand
on the waters which are in the river, and they will be turned to blood.*

*The fish that are in the river will die, and the river will become foul;
and the Mitzrim will loathe to drink water from the river."*

[A] What was the first plague?

[B] What three things did the Holy One tell Moshe to warn Pharaoh would happen when this plague began?

[C] How did the Egyptians try to find water to drink?

[D] How long was this first plague allowed to have its effect upon Pharaoh and the Egyptians before the second plague was sent?

[E] Compare this plague with the end-time plague of the second seal, as described in Revelation 8:8. How is it alike? How is it different?

5. In today's haftarah reading the prophet *Yechezkiel* [Ezekiel] is told to prophesy against Pharaoh, king of Egypt.

*This is what the Holy One Adonai says:
"Behold, I am against you, Pharaoh king of Mitzrayim,
the great monster that lies in the midst of his rivers,
that has said, My river is my own, and I have made it for myself.*

*I will put hooks in your jaws,
and I will cause the fish of your rivers to stick to your scales;
and I will bring you up out of the midst of your rivers,
with all the fish of your rivers which stick to your scales.*

*I will cast you forth into the wilderness, you and all the fish of your rivers:
you will fall on the open field; you will not be brought together, nor gathered;*

*I have given you for food to the animals of the eretz and to the birds of the sky.
All the inhabitants of Mitzrayim will know that I am the Holy One."*

[A] Who does Yechezkiel say is "against" Pharaoh?

[B] To what animal does the prophet liken Pharaoh in today's Haftarah parsha?

[C] How does this animal relate to the creatures you read about in Revelation 13?

[D] What boastful words does the Holy One hear Pharaoh saying?

[E] How does the Holy One say He will take care of Pharaoh?

[F] In many prophetic words of the last few years, the "West" - and particularly the United States, has been called "Egypt", and the President of the United States has been called "Pharaoh". Without commentary on whether you believe this to be an accurate comparison, were the Holy One to do to the President of the United States, and to the United States, what He says He is going to do to Pharaoh and Egypt, describe what kind of events do you think the Holy One would cause to occur? Be sure to match the imagery of today's haftarah with your answer.

[G] According to the first clause of verse 6, what is the intended result of the Holy One's judgment on Pharaoh and Egypt?

6. In today's B'rit Chadasha reading the Holy One is pictured as a *Master builder* of everything.

*For every house is built by someone; but he who built all things is God.
Moshe indeed was faithful in all his house as a servant,
for a testimony of those things that were afterward to be spoken,
but Messiah is faithful as a Son over his house;
whose house we are, if we hold fast our confidence
and the glorying of our hope firm to the end.*

[A] In Strong's look up the words translated as "built" and "builder" in verse 4. Write the Greek words and their meanings. Then see if you can find analogous Hebrew words (since the book is written to Hebrew speaking people) and state them and their meanings.

[B] What position does the writer of Hebrews say Moshe has in the Holy One's "house".

[C] What function/task was Moshe assigned by the Holy One in relation to the Holy One's house?

[D] What position does the writer of Hebrews say Yeshua has in the Holy One's house?

[E] What, according to the writer of Hebrews, is the Holy One's "house"?

May you be securely anchored in the true "house" of the Holy One,

The Rabbi's son

Meditation for Today's Study

Psalm 18:24-26

*Therefore the Holy One has rewarded me according to my righteousness,
According to the cleanness of my hands in his eyesight.*

*With the merciful You will show yourself merciful.
With the perfect man, You will show yourself perfect.*

*With the pure, You will show yourself pure.
With the crooked You will show yourself shrewd.*