

The (105:24-26) תהלים in פסוקים, discusses a puzzling series of שמות in ספר, בית הלוי:

וַיִּפְּרֹא אֶת עֲמֹ מְאֹד וַיַּעֲצֵמְהוּ מִצָּרָיו: הִפָּךְ לָבָם לְשׂוֹנֵא עֲמֹ לְהַתְנַכֵּל בְּעֵבְרָיו: שָׁלַח מֹשֶׁה עֲבָדוֹ אֶהֱרֹן אֲשֶׁר בָּחַר בּוֹ:

The entire קה discusses the חסדי ה' which Hashem performed for כלל ישראל from the inception of our nation through יציאת מצרים. Suddenly, in the middle of all of these שירות and תשבחות, we encounter a jarring פסוק: "He changed the מצרים's heart so they should hate us." What טובה is being described here? On the contrary, it seems to diminish the גאולה, as it reveals that ה' caused the מצרים to hate us!

This raises an age-old question: How could it be that after יוסף and his brothers brought such fame and prosperity to מצרים, their descendants became עבדים overnight? The פסוק suggests that ה' was behind this transformation. Why? What עבירה caused this change of heart? Moreover, why is this point included among the חסדי ה' in this פרק?

There's a מדרש רבה that discusses the פסוק of (1:8) וַיָּקֶם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם and it says as follows: - בַּהּ בְּגָדוֹ - They raised, or gave birth to, sons - כִּי בָנִים זָרִים יָלְדוּ עִתָּהּ יֹאכֶלֶם חָדָשׁ אֶת הַלְקִיָּהֶם; ה' rebelled against כלל ישראל ברית מפר - הִפְרוּ בְרִית מִילָה; - When יוסף הצדיק passed away; - כְּשִׁמַּת יוֹסֵף הַצַּדִּיק; זָרִים who were the מפר - מִכָּאן אֵתָּה לִמַּד שֶׁמֹּשֶׁה מֶלֶךְ בִּיציאתו ממצרים; מצרים - אָמְרוּ נִהְיָה כַּמִּצְרַיִם; מילה - So here we find out why משה had to be מל them again when they went out of מצרים; מצרים - וְכִיוֵן שֶׁעָשׂוּ כֵן; מצרים - הִפָּךְ הַקָּדוֹשׁ בְּרוּךְ הוּא הָאֱהָבָה שֶׁהָיוּ הַמִּצְרַיִם אוֹהְבִין אוֹתוֹ לְשׂוֹנְאָה; ברית מפר - ה' caused the מצרים to start to hate them; the פסוק we just said in תהלים - לְהַתְנַכֵּל בְּעֵבְרָיו שְׂנֹאֲמָר: הִפָּךְ לָבָם לְשׂוֹנֵא עֲמֹ.

So the questions are 1) What did כלל ישראל do? And 2) What was the purpose for why ה' did this, what benefit was there to כלל ישראל?

The בית הלוי delves deeper into this מדרש. He notes that the act of being מפר the מילה does not mean they stopped performing it. On the contrary, they continued to do מילה but followed it with מְשִׁיכָה, a practice of pulling the skin to recreate the appearance of an ערלה. This deceptive act allowed them to outwardly resemble the מצרים while technically fulfilling the מצוה. Their intent was to assimilate while still complying with הלכה. This decision stemmed from a flawed calculation. Fearing their distinction as Jews would bring animosity, they sought to blend in. Yet, they misunderstood the profound significance of ברית מילה: it is not merely a physical act but a declaration of separateness, of being the הנבחר עם. In response, ה' intervened as an act of חסד. If כלל ישראל would not maintain their separateness, He would ensure it. By turning the hearts of the מצרים to hate them, ה' preserved the distinction between His people and the nations. This separation was essential for their survival as a unique nation, both then and now.

The בית הלוי further points to a remarkable פסוק in פרשת בא. As מצרים בני ישראל left, they asked the מצרים for their valuables (12:34): וּבְנֵי יִשְׂרָאֵל עָשׂוּ כְּדִבְרֵי מֹשֶׁה וַיִּשְׁאַלּוּ מִמִּצְרַיִם כֶּסֶף וְכָל זָהָב וּשְׂמָלֹת: One would expect the מצרים to begrudgingly comply or resentfully part with their belongings. Yet the next פסוק reveals: וְה' בְּנֵי מצרים found favor with בני ישראל. Despite the devastation of מכת בכורות, the מצרים found favor with בני ישראל. How could this be? The answer lies in Hashem's control over events. Once כלל ישראל separated themselves by performing the פסח, the שְׂנֹאָה of the מצרים was no longer required. The פסוק is showing us that the whole purpose of giving the מצרים this שְׂנֹאָה was to keep us as the הנבחר עם, to keep us separate. Im Yirtzeh Hashem, we should keep doing all of our מצוות including ברית מילה, we should have many more of them in our family, and we should have a lot of שמחות, and we should see the גאולה שלמה במהרה! בימינו אמן!

This דבר תורה is dedicated לעלוי נשמת my brother,
עלוי נשמה, my parents,
and all others in need of an עליה.
May their שמות have an עליה.

<https://youtu.be/AGJfbZxEAJs>

