

# Zera Shimshon

by Rabbi Shimshon Chaim Nachmani zt"l

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## Chapter XIV: Va'era (Ex. 6:2–9:35)

### Essay 12. Israel's salvation from the plague of wild beasts

**פְּסוּק** "וַשְׁמַתִּי פְּדַת בֵּין עַמִּי וּבֵין עַמָּךְ לְמַחֵר יִהְיֶה הָאֵת הַזֶּה". קִשְׁיָה דְהָא פְּדַת בְּכַר פְּתַב "וְהַפְּלִיתִי" וְכוּ' "אֶת־אֶרֶץ גִּשְׁוֹן" וְכוּ', וּמַהוּ שְׁחִזַר לִזְמַר "וַשְׁמַתִּי פְּדַת" וְכוּ'. וְעוֹד לְמָה פְּתִיב "פְּדַת" חֶסֶר נִי"ו, וְאִיךָ נִקְשָׁר סוּף הַפְּסוּק עִם "וַשְׁמַתִּי פְּדַת" וְכוּ'. וְנִשׁ לִזְמַר דְּאִתָּא בְּמִדְרָשׁ "וַשְׁמַתִּי פְּדַת" מְלַמֵּד שְׂאֵף יִשְׂרָאֵל הָיוּ רְאוּיִים לְלִקוֹת בְּמַכָּה זוּ עַכ"ל.

There is a verse: **“And I will make a distinction between My people and your people; tomorrow this sign shall come to pass.”**<sup>1</sup> A difficulty is that it had already written in the preceding verse, **“But I will set apart on that day the land of Goshen, where My people dwell, so that no wild beasts shall be there, that you may know that I the L-rd am in the midst of the land.”**<sup>2</sup> So why did it return to say **“And I will make a distinction”**? The preceding verse explained the distinction: settling the Jews in the land of Goshen, not among the Egyptians, and that they won’t be attacked by wild beasts.

**Also, why is פְּדַת [fedut] [“distinction”] written deficiently, without a vav?** I.e., why isn’t it spelled out fully, פְּדוּת?

**Also, how do we connect the end of the verse, “tomorrow this sign shall come to pass,” with “And I will make a distinction between My people and your people”?**

**It can be said that it’s brought in a Midrash:**

**“And I will make a distinction” teaches that even Israel was deserving to be afflicted with this plague [of the wild beasts], but the Holy One, Blessed be He placed the Egyptians as their ransom. [I.e., in addition to meaning “distinction,” the word *fedut* can mean “redemption,” so the Midrash interprets that G-d redeemed Israel so that they would not be afflicted by the plague of the wild beasts, even if they may have been deserving of such an affliction.]**

- Ex. Rabbah 11:2

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<sup>1</sup> Ex. 8:19.

<sup>2</sup> Ex. 8:18.

וְזָהוּ תִימָא לָמָּה דְּנִקְא בְּמִכָּה זֶה שֶׁל עָרוֹב הָיוּ יִשְׂרָאֵל רְאוּיִים לְלִקּוֹת, וּפִירְשׁוּ הַמְּפָרְשִׁים לְפִי שֶׁהָיוּ אֵלּוּ עוֹבְדֵי עֲבוֹדַת זָרָה וְאֵלּוּ עוֹבְדֵי עֲבוֹדַת זָרָה, וְקִיַּמָּא לֹן שֶׁאֵף שֶׁבִטְלוּ אַרְבַּע מִתּוֹת בֵּית דִּין, דִּין אַרְבַּע מִתּוֹת לֹא בִטְלוּ, וּמִי שֶׁנִּתְחַיֵּב סְקִילָה חַיָּה גּוֹרְרָתוֹ. וּלְפִי שֶׁהָיוּ יִשְׂרָאֵל עוֹבְדִים עֲבוֹדַת זָרָה לְפִיכָף הָיוּ רְאוּיִים גַּם הֵם לְלִקּוֹת בְּמִכָּה זֶה שֶׁל עָרוֹב, אֲבָל הַקַּב"ה הִצִּילָם. וְקוֹשֶׁה לָמָּה הִצִּילָם וַיֵּשׂ פֶּתַח־וַיִּפֶּה לְמַדַּת הַדִּין לְחִלּוֹק.

**This is strange: Why specifically in this plague of wild animals was Israel deserving to be afflicted? The commentators explain it was because these Egyptians were idol worshippers and these Israelites were idol worshippers. We hold that even if the court has abolished the four types of death penalty, the law of the four types of death penalty has not been nullified and can still be carried out by Heaven. Regarding one who is deserving of stoning, he either falls from a roof or an animal drags him away.<sup>3</sup> Because the Israelites were idol worshippers in Egypt, therefore they were deserving to be afflicted by this plague of the wild animals, but the Holy One, Blessed be He, saved them. It is difficult to understand why He saved them, and there is an opening here for the Divine Attribute of Strict Justice to take exception to the fact that G-d saved them.**

יֵשׁ לוֹמֵר דְּאִיתָא בְּמִפְרָשִׁים בְּשֵׁם הַזֹּהַר שֶׁהַעֲשָׂר מִכּוֹת הֵם כְּנֶגֶד עֲשָׂרַת הַדְּבָרוֹת, נִמְצָא שֶׁמִּכָּה עָרוֹב שֶׁהִיא הֶרְבִּיעִית הִיא נֶגֶד שְׁמִירַת שֶׁבֶת שֶׁהוּא הַדְּבֹר הֶרְבִּיעִי. וּבְמִסְכַּת שֶׁבֶת אֲמַרְיִנֵן כֹּל הַשּׁוֹמֵר שֶׁבֶת כֶּהֱלַכְתּוֹ אֶפִּילוֹ עוֹבֵד עֲבוֹדַת זָרָה כְּאֶנּוֹשׁ מוֹחֲלִין לוֹ, וַיִּשְׂרָאֵל בְּמִצְרַיִם הָיוּ שׁוֹמְרִים שֶׁבֶת כְּדֹאִיתָא בְּטוֹר אוֹרַח חַיִּים (סִימָן רפ"א). כְּשֶׁהָיוּ יִשְׂרָאֵל בְּמִצְרַיִם וַרְאָה מִלְּשָׁה כְּבוֹד הַשְּׁעָבוֹד שֶׁהַכְּבִיד עָלֵיהֶם בְּקֹשׁ מִפְרָעָה שִׁיתָן לָהֶם יוֹם אֶחָד בְּשָׁבוֹעַ שִׁיְנוּחָו בּוֹ, וְנִתְּנוּ לוֹ, וּבַחֵר מִלְּשָׁה בְּיוֹם הַשְּׁבִיעִי, וְכֹאשֶׁר נִצְטוּוּ עַל הַשֶּׁבֶת שֶׁמָּח מִלְּשָׁה שֶׁבַח בּוֹ, וְזָהוּ יִשְׁמַח מִלְּשָׁה בְּמִתְּנַת חֶלְקוֹ עַכ"ל.

**It can be said that it's brought in the commentaries in the name of the Zohar that the Ten Plagues correspond to the Ten Commandments.<sup>4</sup> It's found that the plague of wild beasts, which is the fourth plague, corresponds to the observance of the Sabbath, which is the fourth commandment. In tractate Shabbat (118b), it is said that regarding one who observes the Sabbath according to its laws, even an idol worshipper such as Enosh, he is forgiven. Israel in Egypt observed the Sabbath, as it is said in the Tur, Orach Chaim (siman 281), when Israel were in Egypt and Moses saw the burden of the servitude that had been placed upon them, he requested from Pharaoh that he give them one day in the week to rest. He gave it to him, and Moses requested the seventh day. When the Sabbath was commanded to them in the wilderness, Moses was happy that he had selected it as the day of rest, and that is the meaning of the phrase from our Shabbat morning liturgy of "Moses was happy with the gift of his portion."<sup>5</sup>**

<sup>3</sup> Sotah 8b. Regarding the other three death penalties, one who is liable [to be executed by] burning either falls into a fire or a snake bites him [which causes a burning sensation]. One who is liable to [be executed by the sword] either is turned over to the authorities [who execute him by sword], or robbers come upon him [and kill him that way]. One who is liable to [be executed by] strangling either drowns in a river or dies of diphtheria.

<sup>4</sup> Abraham Saba (1440–1508), *Tzror HaMor* on Ex. 9:28.

<sup>5</sup> Siddur, Shabbat shacharit, Amidah prayer.

אֵלָא שְׁנֵהוּ תִימָא דְאִיךְ אֶפְשֵׁר שְׁלֵא יְהִיָּה יוֹדֵעַ מִשֵּׁה שְׁעֵתִיד הַקַּב"ה לְצִוּוֹת אֶת הַשַּׁבָּת לְיִשְׂרָאֵל, וּמְכַל שְׁכֹן שְׁהוּא זְכָר לְמַעֲשֵׂה בְּרֵאשִׁית "כִּי בּוֹ שַׁבָּת מְכַל־מְלֵאכְתּוֹ" וְכוּ'. אֵלָא וְדַאי צָרִיךְ לִזְמַר שְׁהַעֲנִינָן הוּא כָּד, שְׁקוֹדֵם מִתַּן תּוֹרָה יֵשׁ סְפֵק אִם יִשְׂרָאֵל יִצְאֹו מְכַל בְּגִי נִח אִו לֹא, כְּמוֹ שְׁהַאֲרַכְנוּ לְעִיל בְּפִרְשֵׁת וַיִּשְׁלַח. וְקִיִּימָא לֹו בֵּן נִח שְׁשַׁבָּת לְשֵׁם מִצְוָה חַיִּיב מִיְתָה, אֲמַנָּם אִם שׁוֹבֵת מְמַלְאכָה שְׁלֵא לְשֵׁם מִצְוָה מוֹתֵר לֹו לְשַׁבּוֹת כְּמוֹ שְׁפָתַב מֵהַרְשֵׁ"א בְּמִסְכַּת בֵּיצָה וְעִי"ש.

**However, this is strange, for how is it possible that Moses didn't know that the Holy One, Blessed be He, was destined to command the Sabbath for Israel. Even more so, [the Sabbath] is a remembrance of act of Creation, "and God blessed the seventh day and declared it holy, having ceased on it from all the work of creation that God had done," which must have been known to Moses. Rather, it certainly needs to be said that the matter is thus: That prior to the giving of the Torah at Sinai, there was a doubt if Israel had left the category of the descendants of Noah or not, as we [discussed] at length above for parashat Vayishlach, Chapter VIII, essay 14. We hold that a descendant of Noach who rests on one day of the week for the sake of a mitzvah deserves the death penalty,<sup>6</sup> however if he is resting from work not for the sake of a mitzvah, it is permitted for him to rest, as the Maharsha wrote for tractate Beitza (16a), and see there.**

וּמַחֲמַת סְפֵק זֶה לֹא הָיָה יָכוֹל מִשֵּׁה לִזְמַר לְיִשְׂרָאֵל שְׁיִשְׁמְרוּ אֶת הַשַּׁבָּת בְּמִצְוֵי לְשֵׁם מִצְוָה, אֵלָא לְשַׁבּוֹת מְמַלְאכָה כְּדִי לְהַשִּׁיב נַפְשָׁם בְּלִבָּד. וּלְפִי זֶה כָּד הָיָה יָכוֹל לְבָרוּר יוֹם אַחַר מֵהַשַּׁבּוּעַ שְׁהַרִי לֹא הָיְתָה לָהֶם שׁוּם מִצְוָה בְּיוֹם הַזֶּה דְּנֻקָּא. אֵלָא שְׁפָחַר בְּיוֹם הַשַּׁבָּת, וְכַשְּׁבָא לְהַר סִינַי וְשָׁמַע שְׁאָמַר לֹו הַקַּב"ה מִתְּנָה טוֹבָה יֵשׁ לִי בְּבֵית גְּנֻזִי וְשַׁבָּת שְׁמָה, וְאֲנִי מְבַקֵּשׁ לִיתְנָה לְיִשְׂרָאֵל, לָךְ וְהוֹדִיעֵם, שְׁבְמִצְוָה זֹו תְּלוּיָה כָּל קְדוּשַׁת יִשְׂרָאֵל כְּדַכְתִּיב "לְדַעַת כִּי אֲנִי ה' מְקַדְשְׁכֶם", שְׁמַח מִשֵּׁה שְׁפָחַר בּוֹ, כְּדַאֲרִינָן לְעוֹלָם יַעֲסוּק אַדָּם בְּתוֹרָה וּבְמִצְוֹת אֶפְיִלוּ שְׁלֵא לְשַׁמָּה שְׁמַתוּף שְׁלֵא לְשַׁמָּה בָּא לְשַׁמָּה, שְׁהוֹאִיל שְׁפָכַר הוֹרְגָלוּ לְשַׁבּוֹת בּוֹ יִהְיוּ יוֹתֵר גְּזֵהִים מְכַאן וְלִהְבָּא לְשׁוּמְרוּ לְשֵׁם מִצְוָה.

**Because of this doubt, Moses was not able to tell the Israelites to observe the Sabbath in Egypt for the sake of a mitzvah, but to rest from work only to restore their souls. Because of this fact that they weren't observing the day of rest as a mitzvah, he could have selected another day of the week, since they would have had no mitzvah on that particular day. I.e., according to those who said that the Israelites at this time were still in the category of the descendants of Noah, and thus forbidden from observing the Sabbath for the sake of the mitzvah, Moses could have chosen as a day of rest Sunday, Monday, etc., for which there was definitely no mitzvah to observe it as a day of rest. Instead, he chose the Sabbath day, and when he came to Mount Sinai and heard that the Holy One, Blessed be He, said to him, "I have a good gift in My treasure house and Shabbat is its name, and I seek to give it to Israel; go inform them,"<sup>7</sup>**

<sup>6</sup> Sanhedrin 58b: "And Reish Lakish says: A gentile who observed Shabbat is liable [to receive the] death [penalty], as it is stated: 'And day and night shall not cease' (Gen. 8:23) [which literally means: And day and night they shall not rest. This is interpreted homiletically to mean that the descendants of Noah may not take a day of rest.] And the Master said (57a) [that] their prohibition is their death [penalty, i.e., the punishment for any prohibition with regard to descendants of Noah is execution]. Ravina says: [If a descendant of Noah observes a day of rest on any day of the week], even [one not set aside for religious worship, e.g.,] on a Monday [he is liable]."

<sup>7</sup> Shabbat 10b.

that by this mitzvah all the holiness of Israel depends, as it is written, “that you may know that I, the L-rd, have consecrated you,”<sup>8</sup> Moses was happy that he selected it. This is as it is written, “A person should always engage in Torah [study] and [the performance of] mitzvot, even [if he does so] not for its own sake, as through [the performance of mitzvot] not for its own sake, [one gains understanding and] comes [to perform them] for its own sake.”<sup>9</sup>

ומכל שכן שעכשיו ששמע שבו תלויה כל קדושת ישראל, אין הכי נמי שזכות שבת הנה מועיל להם קצת הואיל שהיו שובתים בו ממלאכה, ואם הנה מותר להם היו מתפוננים בו אף לשם מצוה, ורחמנא לביא בעי, ובנדאי שהמשיכו מעט הארה של הקדושה בנפשותם.

What’s more, now that he heard that all the holiness of Israel depends on [the Sabbath], it is indeed so that the merit of the Sabbath would help them a bit, even if they were not resting for the sake of a mitzvah, since they nevertheless rested on it from work. If it would have been permissible for them, if they had been certain that they were no longer in the category of the descendants of Noah, they would have had the intention to [observe the Sabbath] for the sake of a mitzvah. We know that the Merciful One searches the heart,<sup>10</sup> and certainly they drew a bit of illumination of holiness in their souls.

אי נמי יש לומר שמשנה הנה ברור לו כמאן דאמר שישאל יצאו מכלל בני נח בימי האבות, ולפי סברא זו בחר להם יום השבת שיהיו שובתים בו לשם מצוה. אבל לא הנה ברור לו אי עבד שפיר או לא, לפי שאף האבות והשבטים נסתפקו בזה כנאמר לעיל, וכשבא למרה ושמע שנצטוו על השבת אף קודם מתן תורה, כדאמרינו בשבת פירק ט' כאשר צוה — במרה, אז שמח משה שבת בו. ומכל מקום לא הנה שזכרם אלא כמי שאינו מצוה ועושה.

Alternatively, it can be said that it was clear to Moses according to one who says that Israel had left the category of the descendants of Noah in the days of the patriarchs, and according to this thinking, [Moses] had selected the day of Sabbath for them, that they should rest on it for the sake of a mitzvah. But it was not clear to him if he had acted well or not, because even the patriarchs and the Tribes had doubts about this, as it is said above (parashat Vayishlach, Chapter VIII, essay 14). Then he came to Mara and heard that they were commanded on the Sabbath, even prior to receiving the Torah at Mount Sinai. This is as it is said in tractate Shabbat, chapter 9, page 87b, “ ‘Observe the Shabbat day to keep it holy as the Lord your God commanded you’ (Deut. 5:11). And Rav Yehuda said that Rav said: “As He commanded you”—in Mara [as it is stated: ‘There He made for him a statute and an ordinance, and there He proved him’ (Ex. 15:25).” Then Moses was happy that he selected it as the day of rest instead of a different day of the week. In any case, their reward was only as one who acts to perform a mitzvah even though he is not commanded to do so, as they were not commanded to observe the Sabbath until they came to Mara.

<sup>8</sup> Ex. 31:13.

<sup>9</sup> Sotah 22b; Sanhedrin 105b; Horayot 10b; Pesachim 50b; Arachin 16b.

<sup>10</sup> Sanhedrin 106b.

ומשום הכי לאחר שאמר הכתוב "והפליתי" וכו' "את־ארץ־גֹּשֶׁן" חזר לומר "ושמתי פְּדַת", כלומר הגם שלכאורה ישראל היו חייבים ללקות במכה זו אפלו הכי "ושמתי פְּדַת" שראויים להצלה, מפני שמירת יום השבת. ומשום שעדיין לא נתקנו אלא ביום אחד של השבוע דהיינו השבת, וביומין דחול עֲדוּן לא נתקנו שְׁהָרִי היו עובדים עבֹדָה זָרָה, לְכָךְ פְּתִיב חֶסֶר נָא"ו "פְּדַת", כלומר שחסרים התיקון של ששה ימים של השבוע, שְׁהָרִי השבת דיו שְׁהָרָה מִגֵּן על העבֹדָה זָרָה שְׁהָרִי עובדים באותו יום עֲצָמוּ.

**Because of this, after Scripture said “But I will set apart on that day the land of Goshen,” it returns to say, “And I will make a distinction between My people and your people.” This is as if to say, even though Israel was apparently deserving to be afflicted by this plague, even so, “And I will make a distinction between My people and your people,” that they are deserving to be saved because of their observance of the Sabbath day.**

However, regarding their sin of idolatry, **only one day had been remedied in the week, which was the Sabbath, and the other days had not been remedied, for they worshipped idolatry on those days. Because of this, the word פְּדַת [fedut] [“distinction”] was written deficiently, without a vav, the sixth letter of the alphabet, as if to say that they were deficient of the remedy for idolatry for six days of the week, as the Sabbath was sufficient merit to shield against the idolatry that they worshipped only on that day itself.**

וְאִם שָׁמַעְשֵׁט הַגְּמָרָא נִרְאָה שְׁמִי שְׁמֵשֶׁמֶר אֶת הַשַּׁבָּת מוֹחֲלִין לוֹ אִיסוּר עֲבֹדָה זָרָה, וּמִשְׁמַע כָּל אִיסוּר עֲבֹדָה זָרָה. וְאִם כֵּן הִיָּה לוֹ לַשַּׁבָּת לְהִגִּין לְגַמְרֵי צְלִיָּהֶם. יֵשׁ לוֹמֵר דְּהֵתֶם אֲמַרְיִנֵן כָּל הַשּׁוֹמֵר שַׁבָּת כְּהַלְכָתוֹ, וּבְמַצְרֵם לֹא שְׁמַרוּהוּ כְּהַלְכָתוֹ שְׁהָרִי אֲדַרְבָּא לֹא הָיוּ מְתַכְּוֹנִים לִשְׁם מִצְוָה, אִי נָמִי לֹא הָיוּ מְצוּוִים וְעוֹשִׂים.

**Even from the plain meaning of the Gemara, it seems that those who keep the Sabbath are forgiven of the prohibition of idolatry, and that means every prohibition of idolatry. If so, then the Sabbath can completely shield them, even for the other six days of the week. It can be said that there it is said regarding everyone who observes the Sabbath according to its laws. In Egypt, they didn't observe it according to its laws, for to the contrary, they did not intend this for the sake of a mitzvah. Alternatively, according to those who say that they did act for the sake of the mitzvah, they acted, but without being commanded to do so.**

וְאִם תֹּאמַר אִם כֵּן אֲמַאי נִיצוּלוּ מִהַעֲרֹב, יֵשׁ לוֹמֵר שְׁהָרִי כִּכְרֵי הָיוּ מְשׁוּנָּים מִן הַמַּצְרִיִּים שְׁלֹא הִיָּה לָהֶם זְכוּת שַׁבָּת כָּלֵל, וּלְגַבֵּי יִשְׂרָאֵל הִגְנָה פּוֹרְתָא מִיָּהָ הָיָא. וְעוֹד שְׁהַקְב"ה דֵּן אֶת הָאָדָם עַל הַמַּעֲשִׂים טוֹבִים שְׁעֵתִיד לַעֲשׂוֹת, וְיִשְׂרָאֵל עֲתִידִין לְמַשׁוּף יְדִיָּהֶם מִעֲבֹדָה זָרָה לְגַמְרֵי וּלְשִׁמּוֹר אֶת הַשַּׁבָּת כְּהַלְכָתוֹ. וְאִזּוּ יִתְקַנּוּ כָּל הַשְּׁשָׁה יָמִים דְּחֹל וְתִהְיֶה לָהֶם גְּאוּלָּה גְּמוּרָה וּפְדוּת מְלֹא נָא"ו, וְהָיוּ "לְמַחֵר יִהְיֶה הָאֵת הַזֶּה" שֶׁל נָא"ו וְיִהְיֶה פְּדוּת מְלֹא.

**If you'll say: If so, why were they saved from the wild animals, it can be said that they were already different from the Egyptians, for [the Egyptians] did not have the merit of the Sabbath at all, and concerning Israel, it was at least some small protection. Also, that the Holy One, Blessed be He, judges the man on his good actions that he is destined to do in the future,**

and Israel was destined to pull their hands away from idolatry completely and to observe the Sabbath according to its laws. Then, all six days will be remedied and they will have a complete redemption and a פְּדוּת [fedut] ["redemption"] spelled fully with a vav. This is the meaning of "tomorrow this sign shall come to pass," for the word לְמָחָר could mean "tomorrow" or it could mean "later," and the word אֵת could mean "a sign" or it could mean "a letter." So instead of reading as "tomorrow this sign shall come to pass," it can be read as "later, this letter shall be present," i.e., the vav, and there will be a complete redemption.

וְעוֹד יֵשׁ לֵאמֹר לְפִי מָה שֶׁפָּתְבְּנוּ לְעֵיל בְּסִמּוּד שֶׁהָעָרוֹב בָּא עַל הַמִּצְרַיִם לְהוֹרְגָם, בְּזֶה אִף יִשְׂרָאֵל הָיוּ רְאוּיִים לְלַקּוֹת בְּמִכָּה זֹאת לְכַאוֹרָהּ, הוֹאִיל שֶׁעֲבָדוּ עֲבוּדָה זָרָה, אֲמָנָם מִטַּעַם הַשְּׁנֵי שְׁהֵיָה הָעָרוֹב לְעַרְבָב תְּקֻמַּת כְּשִׁפְיָהֶם, בְּזֶה לֹא הָיוּ רְאוּיִים לְיִשְׂרָאֵל לְלַקּוֹת, וְלָכֵן מִתְחַלְלָה אָמַר "וְהַפְּלִיתִי בַיּוֹם הַהוּא" וְכוּ', שֶׁהָרִי יִשְׂרָאֵל אֵינָם מְכַשְׁפִּים, וְאִף מִטַּעַם אַחַר שֶׁהָיוּ בָּאִים לְהַרְגוֹ, "וְשִׁמְתִי פְּדוּת" בְּנֶאֱמַר לְעֵיל, וְאֵין עוֹד פְּתֻחוֹן פֶּה לְמַדַּת הַדִּין שֶׁהָרִי הָעָרוֹב רְאוּי לְמִצְרַיִם מִשְׁנֵי טַעְמִים וְלְיִשְׂרָאֵל רַק מִטַּעַם אֶחָד וְגַם טַעַם זֶה אֵינוֹ.

Furthermore, it must be said according to what we wrote above (essay 11) that the wild animals came upon the Egyptians for two reasons: to kill them, and to damage the power of their sorcerers. In this first regard the Israelites also deserved to be afflicted with this plague, since they worshiped idolatry. However, on the other hand, the wild animals were to destroy the wisdom of their sorcerers, and in this regard, Israel was not deserving to be afflicted. Therefore, initially [Scripture] said, "But I will set apart on that day the land of Goshen," for Israel are not sorcerers.

Even for the first reason, that [the wild animals] came to kill, "And I will make a distinction," as was said above, and there is no other opening here according to the Divine Attribute of Strict Justice to complain that Israel should have been afflicted. For the wild animals were deserved for Egypt for two reasons, and for Israel for only one reason, and even this one reason is not entirely true, as discussed above.

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