

Hebrew and Torah

Shemot: Exo. 1.1-6.1.

For Thu. 12/23/2010

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Please excuse typos.

Translation

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פרק א

[פרשת שמות] א וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ: ב רְאוּבֵן שְׁמֵעוֹן לֵוִי וַיהוּדָה: ג יִשָּׁשְׁכָר זְבוּלֹן וּבְנֵימִן: ד דָּן וַנַּפְתָּלִי גַד וְאָשֶׁר: ה וַיְהִי כָּל־נֶפֶשׁ יִצְאֵי יִרְדְּ-יַעֲקֹב שִׁבְעִים נֶפֶשׁ וַיּוֹסֶף הָיָה בְּמִצְרַיִם: ו וַיָּמָת יוֹסֵף וְכָל־אָחָיו וְכָל הַדּוֹר הַהוּא: ז וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצְמוּ בְּמֶאֱדָמָאד וַתִּמְלֹא הָאָרֶץ אֹתָם: ח וַיִּקַּם מֶלֶךְ־חֲדָשׁ עַל־מִצְרַיִם אֲשֶׁר לֹא־יָדַע אֶת־יוֹסֵף: ט וַיֹּאמֶר אֶל־עַמּוֹ הִנֵּה עִם בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ: י הִבֵּה נְתַחֲכֶמָה לּוֹ פֹר־יִרְבֵּה וְהָיָה כִּי־תִקְרָאנָה מִלְחָמָה וְנוֹסֶף גַּם־הוּא עַל־שְׂנְאֵינוּ וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאָרֶץ: יא וַיִּשְׁיִמּוּ עָלָיו שְׂרֵי מַסִּים לְמַעַן עַנּוֹתוֹ בְּסַבְּלָתָם וַיָּבֹן עָרֵי מִסְכָּנוֹת לַפְּרֵעָה אֶת־פַּתְסִם וְאֶת־רַעַמְסֵס: יב וְכַאֲשֶׁר יַעֲנֶנּוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיִּקְצוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל: יג וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרָדַי: יד וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעַבְדָּה קָשָׁה בְּחֹמֶר וּבִלְבָנִים וּבְכָל־עַבְדָּה בְּשָׂדֵה אֶת כָּל־עַבְדֹתָם אֲשֶׁר־עַבְדוּ בָּהֶם בְּפָרָדַי: טו וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִיִּלְדֹת הָעִבְרִית אֲשֶׁר שֵׁם הָאִחַת שִׁפְרָה וְשֵׁם הַשְּׁנִית פּוּעָה: טז וַיֹּאמֶר בְּיִלְדָכֶן אֶת־הָעִבְרִית וַיִּרְאֶינָה עַל־הָאֲבָנִים אִם־בֵּן הוּא וְהַמִּיתָן אֹתוֹ וְאִם־בַּת הוּא וְחָיָה: יז וַתִּירָאן הַמִּיִּלְדֹת אֶת־הָאֱלֹהִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֱלֹהֵן מֶלֶךְ מִצְרַיִם וַתַּחֲיֶינָן אֶת־הַיְלָדִים: [שני] יח וַיִּקְרָא מֶלֶךְ־מִצְרַיִם לְמִיִּלְדֹת וַיֹּאמֶר לָהֶן מַדּוּעַ עֹשִׂיתֶן הַדָּבָר הַזֶּה וַתַּחֲיֶינָן אֶת־הַיְלָדִים: יט וַתֹּאמְרוּן הַמִּיִּלְדֹת אֶל־פְּרֵעָה כִּי לֹא כָנְשִׁים הַמִּצְרַיִת הָעִבְרִית כִּי־חַיֹּת הִנֵּה בְטָרָם תִּבּוֹא אֲלֵהֶן הַמִּיִּלְדֹת וַיִּלְדּוּ: כ וַיִּיטַב אֱלֹהִים לְמִיִּלְדֹת וַיִּרַב הָעָם וַיַּעֲצְמוּ מְאֹד: כא וַיְהִי כִּי־יִרְאוּ הַמִּיִּלְדֹת אֶת־הָאֱלֹהִים וַיַּעַשׂ לָהֶם בָּתִּים: כב וַיִּצְוּ פְּרֵעָה לְכָל־עַמּוֹ לֵאמֹר כָּל־הַבֶּן הַיְלֹוד הַיְאָרָה תִּשְׁלִיכֶהוּ וְכָל־הַבַּת תִּחֲיֶינָה:

פרק א [פרשת שמות]

א וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיִם אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

Veele shemot beney Yisrael habaim Mitzraima et Yaakov ish uveyto bau.

1.1 Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob:

ב רְאוּבֵן שִׁמְעוֹן לֵוִי וַיהוּדָה: ג יִשָּׂשכָר זְבֻלוּן וּבִנְיָמִן: ד דָּן וְנַפְתָּלִי גַד וְאַשֶּׁר:

Ruven Shimon Levi viYhuda. Yisaschar Zevulun uBinyamin. Dan veNaftali Gad veAsher.

2 Reuben, Simeon, Levi, and Judah; 3 Issachar, Zebulun, and Benjamin; 4 Dan, Naphtali, Gad, and Asher.

Ruven - ^sOT:7205 רְאוּבֵן Re'uwbene (reh-oo-bane'); from the imperative of OT:7200 and OT:1121; see a son;
Shimon ^sOT:8095 שִׁמְעוֹן Shim'own (shim-one'); from OT:8085; hearing
Levi - ^sOT:3878 לֵוִי Leviy (lay-vee'); from OT:3867; attached
Yehudah - ^sOT:3063 יְהוּדָה Yehuwdah (yeh-hoo-daw'); from OT:3034; celebrated
Yisaschar - ^sOT:3485 יִשָּׂשכָר Yissaskar (yis-saw-kawr'); (strictly yis-saws-kawr'); from OT:5375 and OT:7939; he will bring a reward
Zevulun - ^sOT:2074 זְבֻלוּן Zebuwluwn (zeb-oo-loon'); or Zebuluwn (zeb-oo-loon'); or Zebuwln (zeb-oo-loon'); from OT:2082; habitation;
Binyamin - ^sOT:1144 בִּנְיָמִן Binyamiyn (bin-yaw-mene'); from OT:1121 and OT:3225; son of (the) right hand
Dan - ^sOT:1835 דָּן Dan (dawn); from OT:1777; judge;
Naftali - ^sOT:5321 נַפְתָּלִי Naphtaliy (naf-taw-lee'); from OT:6617; my wrestling;
Asher - ^sOT:836 אֲשֶׁר 'Asher (aw-share'); from OT:833, happy;

ה וַיְהִי כָּל-נַפְשׁ יֹצְאֵי יַרְדֵּי-יַעֲקֹב שִׁבְעִים נַפְשׁ וַיֹּסֵף הָיָה בְּמִצְרַיִם:

Vaihi kal-nefesh yotzey yerech-Yaakov shivim nafesh veyosef haya veMitzraim.

5 All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already).

Yerech - (not translated) ^sOT:3409 יָרֵךְ yarek (yaw-rake'); from an unused root meaning to be soft; the thigh (from its fleshy softness); by euphem. the generative parts; figuratively, a shank, flank, side:

ו וַיָּמָת יוֹסֵף וְכָל-אָחָיו וְכָל הַדּוֹר הַהוּא:

Vaiyamat Yosef vechal-echav vechol hador hahu.

6 And Joseph died, all his brothers, and all that generation.

Dor - ^sOT:1755 דוֹר dour (dore); or (shortened) dor (dore); from OT:1752; properly, a revolution of time, i.e. an age or generation; also a dwelling: -- *Looks similar to דוֹד dod meaning uncle or beloved.*

ז וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמֵאֵד מְאֹד וַתִּמְלֵא הָאָרֶץ אֹתָם:

Vuvney Yisrael paru vaiyishretzu vaiyirbu vaiyaatzmu bimod meod vatimali haaretz otam.

7 But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.

Increased - ^sOT:8317 שָׂרָץ sharats (shaw-rats'); a primitive root; to wriggle, i.e. (by implication) swarm or abound;

Multiplied - ^sOT:6105 עָצַם `atsam (aw-tsam'); a primitive root; to bind fast, i.e. close (the eyes); intransitively, to be (causatively, make) powerful or numerous; denominatively (from OT:6106) to crunch the bones: ^lPreterite (simple past tense) 3rd person plural.

Filled - ^sOT:4390 מָלֵא male' (maw-lay'); or mala' (Est 7:5) (maw-law'); a primitive root, to fill or (intransitively) be full of, in a wide application (literally and figuratively):

ח וַיִּקַּם מֶלֶךְ-חַדָּשׁ עַל-מִצְרַיִם אֲשֶׁר לֹא-יָדַע אֶת-יוֹסֵף:

Vaiyakam melech-chadash al-Mitzraim asher lo-yada et-Yosef.

8 Now there arose a new king over Egypt, who did not know Joseph.

New - ^SOT:2319 חַדָּשׁ chadash (khaw-dawsh'); from OT:2318; new:

ט וַיֹּאמֶר אֶל-עַמּוֹ הֲנִה עִם בְּנֵי יִשְׂרָאֵל רַב וְעַצוּם מִמֶּנּוּ:

Vaiyomer el-amo nine am beney Yisrael rav veatzum mimenu.

9 And he said to his people, "Look, the people of the children of Israel are more and mightier than we;

Mightier - ^SOT:6099 אֶתְּסוּמ (aw-tsoom'); or אֶתְּסוּם (aw-tsoom'); passive participle of OT:6105; powerful (specifically, a paw); by implication, numerous: *Related to multiplied in verse 7.*

י הָבֵה נִתְחַכְמָה לוֹ פֶּן-יִרְבֶּה וְהָיָה כִּי-תִקְרָאנָה מִלְחָמָה וְנוֹסַף גַּם-הוּא עַל-שְׂנְאֵינוּ וְנִלְחַם-בָּנוּ וְעָלָה מִן-הָאָרֶץ:

Haba nitchakma lo pen-yirbe vehaya ki-tikrena milchama venosef gam-hu al-soneynu venilcham-banu veala min-haaretz.

10 come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land."

Shrewdly - ^SOT:2449 חָכָם chakam (khaw-kam'); a primitive root, to be wise (in mind, word or act):

יא וַיִּשְׂימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עַנּוֹתוֹ בְּסִבְלָתָם וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לְפָרְעֹה אֶת-פִּתּוֹם וְאֶת-רַעַמְסֵס:

Vaiyasimu alav sarey misim lemaan anoto besivlotam vaiyiven arey miskanot lefaro et-Pitom veet-Raamses.

11 Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses.

Taskmasters - ^SOT:4522 מַס mac (mas); or mic (mees); from OT:4549; properly, a burden (as causing to faint), i.e. a tax in the form of forced labor:

Afflict - ^SOT:6031 עָנָה `anah (aw-naw'); a primitive root [possibly rather ident. with OT:6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications,

Burdens - ^SOT:5450 סִבְלָה cebalah (seb-aw-law'); from OT:5447; portage: KJV: burdens.

Supply - ^SOT:4543 מִסְכָּנָה mickenah (mis-ken-aw'); a magazine: KJV - store (-house), treasure.

יב וְכַאֲשֶׁר יַעֲנּוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיִּקְצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל:

Vechaasher yeanu oto ken yirbe vechen yifrotz vaiyakutzu mipney beney Yisrael.

12 But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel.

Multiplied - ^SOT:6555 פָּרַץ parats (paw-rats'); a primitive root; to break out (in many applications, direct and indirect, literal and figurative):

Grew - ^SOT:6973 קוּץ quwts (koots); a primitive root; to be (causatively, make) disgusted or anxious:

יג וַיַּעֲבְדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל בְּפָרֹךְ:

Vaiyaavdu Mitzraim et-beney Yisrael befarech.

13 So the Egyptians made the children of Israel serve with rigor.

Rigor - ^SOT:6531 פֶּרֶק (peh'-rek); from an unused root meaning to break apart; fracture, i.e. severity: KJV - cruelty, rigour.

יָד וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעַבְדָּה קָשָׁה בְּחֹמֶר וּבִלְבָנִים וּבְכָל־עַבְדָּה בְּשָׂדֵה אֶת
כָּל־עַבְדָּתָם אֲשֶׁר־עָבְדוּ בָּהֶם בְּפָרֶךְ:

*Vaimararu et-chayeyhem baavoda kasha behomer uvilvenim uvchal-avoda basade et
kal-avodatam asher-avdu bahem befarech.*

14 And they made their lives bitter with hard bondage — in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.

Bitter - ^sOT:4843 מָרַר marar (maw-rar'); a primitive root; properly, to trickle [see OT:4752]; but used only as a denominative from OT:4751; to be (causatively, make) bitter (literally or figuratively):

KJV - (be, be in, deal, have, make) bitter (-ly, -ness), be moved with choler, (be, have sorely, it) grieved (-eth), provoke, vex.

Hard - ^sOT:7186 קָשָׁה qasheh (kaw-sheh'); from OT:7185; severe.

Mortar - ^sOT:2563 חֹמֶר chomer (kho'mer); from OT:2560; properly, a bubbling up, i.e. of water, a wave; of earth, mire or clay (cement); also a heap; hence, a chomer or dry measure:

Brick - ^sOT:3843 לֵבֶנֶח lebanah (leb-ay-naw'); from OT:3835; a brick (from the whiteness of the clay):

טו וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִילֻדַת הָעִבְרִיּוֹת אֲשֶׁר שֵׁם הָאִחָת שִׁפְרָה וְשֵׁם הַיְשִׁנִּית
פּוּעָה:

Vaiyomer melech Mitzraim lamyaldot haivriyot asher shem haachat Shifra veshem hashenit Puah.

15 Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Puah;

Shifra - ^sOT:8235 שִׁפְרָה shiphrah (shif-raw'); from OT:8231; brightness:

Puah - ^sOT:6326 פּוּעָה Puw`ah (poo-aw'); from an unused root meaning to glitter; brilliancy;

טז וַיֹּאמֶר בִּילְדָכֶן אֶת־הָעִבְרִיּוֹת וּרְאִיתֶן עַל־הָאֲבָנִים אִם־בֶּן הוּא וְהַמַּתָּן אֹתוֹ
וְאִם־בַּת הוּא וְחַיָּה:

Vvaiyomer beyaledchen et-haivriot uriten al-haavnaim im-ben hu vahamiten oto veim-bat hiv vachaya.

16 and he said, "When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, if it is a son, then you shall kill him; but if it is a daughter, then she shall live."

יז וַתִּירָאנָּה הַמִּילֻדַת אֶת־הָאֱלֹהִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֱלֹהֵן מֶלֶךְ מִצְרַיִם
וַתַּחֲיִין אֶת־הַיְלָדִים:

Vatirena hamyaldot et-haElohim velo asu kaasher diber aleyhen melech Mitzraim vatchaiyen et-hailadim.

17 But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive.

Fear - ^Lוַתִּירָאנָּה 3rd person plural fem. ^sOT:3372 יָרַע (yaw-ray'); a primitive root; to fear; morally, to revere; caus. to frighten:

[שְׁנִי] יח וַיִּקְרָא מֶלֶךְ מִצְרַיִם לְמִילֻדַת וַיֹּאמֶר לָהֶן מַדּוּעַ עָשִׂיתֶן הַדָּבָר הַזֶּה
וַתַּחֲיִין אֶת־הַיְלָדִים:

Vaiyikra melech-Mitzraim lamyaldot vaiyomer lahen madua asiten hadavar haze vatchaiyena et-hailadim.

18 So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?"

יֵט וַתֹּאמְרֵן הַמִּיֻלְדוֹת אֶל־פַּרְעֹה כִּי לֹא כַנְשִׁים הַמִּצְרִיֹּת הָעֵבְרִיֹּת כִּי־חַיּוֹת הֵנָּה
בְּטָרֶם תִּבּוֹא אֲלֵהֶן הַמִּיֻלְדֹת וַיֻּלְדוּ:

*Vatomarna hamyaldot el-Paroh ki lo chanashim haMitzriyot haivriyot ki-chayot hena
beterem tavo alehen hamyaledet veyaladu.*

19 And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are lively and give birth before the midwives come to them."

כ וַיֵּיטֵב אֱלֹהִים לַמִּיֻלְדֹת וַיִּרְבֶּה הָעָם וַיַּעֲצֻמוּ מְאֹד:

Vaiyeytev Elohim lamyaldot vaiyirev haam vaiyaatzmu meod.

20 Therefore God dealt well with the midwives, and the people multiplied and grew very mighty.

כֹּא וַיְהִי כִּי־רָאוּ הַמִּיֻלְדֹת אֶת־הָאֱלֹהִים וַיַּעַשׂ לָהֶם בָּתִּים:

Vaihi ki-yaru hamyaldot et-haElohim vaiyaas lahem batim.

21 And so it was, because the midwives feared God, that He provided households for them.

כב וַיִּצַו פַּרְעֹה לְכָל־עַמּוֹ לֵאמֹר כָּל־חַיִּלֹּד הַיָּאֵרָה תִשְׁלִיכוּהוּ וְכָל־חַבַּת

תִּחַיֶּינָה:

Vaitzav Paroh lechal-amu limor kal-haben hayilod haiora tashlichuhu vechal-habat techaiyun.

22 So Pharaoh commanded all his people, saying, "Every son who is born you shall cast into the river, and every daughter you shall save alive."

Cast - ^sOT:7993 שָׁלַךְ shalak (shaw-lak); a primitive root; to throw out, down or away (literally or figuratively):

A word about Midrash Rabbah

It is a natural inclination to accept commentary we like and throw out commentary that we disagree with. I find that most of the Midrash Rabbah is rather useless because of the agenda that is apparent in the writings. The effort is made to glorify Jacob (not Israel) and to show his sons as being holy and righteous and good when it is untrue. We see for example that Yhudah sold his brother Yosef into slavery. They even plotted to kill him but decided instead to make a nice profit (30 pieces of silver) off his demise. They then were thoughtless about what this action would do to their father Jacob (Israel). Only after taking Benjamin with them to Egypt and finding that the governor (Joseph) would not let him go back that they now became overly concerned about their father. Last week's derash was a total waste of time. Even looking at it made me noxious. This is why I did not include any Midrash that week.

Sometimes we see value in the commentary that expands our understanding of the stories. The following derash is an example of this value.

MMidrash Rabbah - Exodus 1:5

5. NOW THESE ARE THE NAMES OF THE SONS OF ISRAEL. These are mentioned here on account of the pending redemption of Israel. Reuben-as it is said: *I have surely seen the affliction of my people* (Ex. III, 7). Simeon-because it says: *And God heard their groaning* (ib.II, 24). Levi-because God associated himself with them in their trouble from the midst of the thornbush, to fulfil that which is said: *I will be with him in trouble* (Ps. XCI, 15). Judah-because they praised God. Issachar -because God gave them as the reward of their servitude the spoil of Egypt and of the sea, to fulfil that which is said: *And afterward shall they come out with great substance* (Gen.XV, 14). Zebulun-because God caused His *Shechinah*

(1) Lit, translation; the present part. (*ha-baim*) being used in the original.

(2) On which the burdens had been imposed. According to the Tanh. the Israelites had already been 71 years in Egypt, for Joseph was 39 years when they came to Egypt, and he died at the age of 110.

(3) The Midrashic comment has dropped out here. Supplement as in the Tanhuma: 'This teaches that Jacob did not descend into Egypt until Hezron and Hannul (as emended by Mah.) were one year and two years old respectively and he had provided them with wives'-of course, in ancient days betrothal at such an early age was not unusual.-This comment is based on the word HOUSEHOLD (lit. 'house'), which the Rabbis frequently interpreted as meaning wife.

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to dwell in their midst, as it is said: *And let them make Me a sanctuary, that I may dwell among them* (Ex. XXV, 8). Moreover, the word 'Zebulun' refers to the Sanctuary, for it is said: *I have surely built Thee a house of habitation* (zebul), *a place for Thee to dwell in for ever* (I Kings VIII, 13). Benjamin-because it is said: *Thy right hand* (yemineka), *O Lord, glorious in power* (Ex. XV, 6). Dan- because it says: *And also that nation, whom they shall serve, will I judge* (dan); *and afterward shall they come out with great substance* (Gen.XV, 14). Naphtali-because of the Torah and commandments which the Lord had given them, of which it is written: *Sweeter also than honey and the honeycomb-nofeth* (Ps. XIX, 11). Gad-because of the manna with which God fed them and which was *Like coriander* (gad) *seed* (Ex. XVI, 31).¹ Asher-because all those who heard of their redemption and greatness praised them, as it is written: *And all nations shall call you happy* (ishru); *for ye shall be a delightsome land, saith the Lord of Hosts* (Mal. III, 12). Joseph-for God will one day again redeem Israel from the wicked dominion as he redeemed them from Egypt, as it says²: *And it shall come to pass in that day, that the Lord will set His hand again* (yosif) *the second time* (Isa. XI, 11).