

Torah Reading for Bo

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Parshat Bo

Shabbat, 6 Shevat, 5780

1 February, 2020

Haftarah: (Jeremiah 46:13-28)

Please note: These Haftarah texts follow Chabad custom. Other communities could possibly read more, less, or a different section of the Prophets altogether. Please consult with your rabbi.

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HIDE RASHI'S COMMENTARY

Jeremiah Chapter 46

13. The word that the Lord spoke to Jeremiah the prophet, concerning the coming of Nebuchadnezzar king of Babylon to smite the land of Egypt.

concerning the coming of Nebuchadnezzar: This was a second blow, [viz.] that Nebuchadnezzar laid Egypt waste in the twenty-seventh year of his reign (Ezek. 29:17), as we learned in Seder Olam (ch. 26).

14. Proclaim it in Egypt and let it be heard in Migdol, and let it be heard in Noph and in Tahpanhes, say, "Stand fast and prepare yourself, for the sword has devoured round about you."

"Stand fast and prepare yourself": for the war. והכן means "and prepare."

15. Why have your mighty men been swept away? None of them stood, for the Lord pushed him down.

been swept away?: Heb. נסוּ. Your mighty men have been swept away and have slid. Cf. "sweeping (סֹחֵף)

יג הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה אֶל־יִרְמְיָהוּ הַנָּבִיא לָבוֹא נְבוּכַדְרֶאצַּר מֶלֶךְ
בָּבֶל לְהַכּוֹת אֶת־אֶרֶץ מִצְרַיִם:

יד הִגִּידוּ בְּמִצְרַיִם וְהִשְׁמִיעוּ בְּמִגְדּוֹל וְהִשְׁמִיעוּ בְּנֹף וּבְתַחְפְּנֶחֱס אָמְרוּ
הַתִּיַצֵּב וְהִכֵּן לָךְ כִּי־אֵכְלָה חֶרֶב סְבִיבֶיךָ:

טו מִדּוּעַ נִסְתָּף אַבְיִירֶיךָ לֹא עָמַד כִּי יְהוָה הִדְפּוֹ:

rain" (Prov. 28:3); "His field has been inundated (בסתחפה)" (Kethuboth 1:6). Menahem (Machbereth p. 126) classified it as an expression of complete destruction, and so did he classify מטר סחף. Dunash, however, interprets מטר סחף like מטר סועף, cutting rain. Cf. "Lops off (מקטף) the branches with a saw" (Isa. 10:33).

16. He made many stumbling blocks, yea, they joined one another, and they said, "Arise, and let us return to our own people and to the land of our birth, before the oppressing sword."

He made many stumbling blocks: The Holy One, blessed be He, Who pushed him down, made many stumbling blocks for him.

yea, they joined: Heb. נפל [lit. fell]. They joined one another, saying, Arise and let us go back to our own people, whence we came to wage war.

the oppressing sword: Heb. חרב. Jonathan renders: The sword of the enemy, which is like intoxicating wine. היונה. An expression of wine (יין). Another interpretation: It is an expression of oppression (אונאה).

17. There they called out, "Pharaoh, king of Egypt, who made a lot of noise, has allowed the appointed time to pass by!"

There they called out: In the battle, they proclaimed publicly a reproachful byword.

"Pharaoh, king of Egypt, who made a lot of noise": Who would raise the sound of his noise, the noises to boast with his armies.

has allowed the appointed time to pass by: For he had appointed a set time to go forth and wage war, and he did not go forth, and the day of the appointed time passed by.

18. As long as I live, says the King, Whose name is the Lord of Hosts, that as sure as Tabor is among the mountains, and Carmel is by the sea, it shall come about.

that as sure as Tabor is among the mountains: Just as it is a true fact that Tabor is fast among the mountains and Mount Carmel is by the sea, so is it true that this thing shall come upon Egypt.

19. O you daughter who lives in Egypt, make for yourself equipment for exile, for Noph shall become waste and desolate without an inhabitant.

equipment for exile: When a person embarks on a journey, he prepares for himself a flask and an

טז הרבה כושל גם-נפל איש אל-רעהו ויאמרו קומה | ונשבה
אל-עמנו ואל-ארץ מולדתנו מפני חרב היונה:

יז קראו שם פרעה מלך-מצרים שאון העביר המועד:

יח חי-אני נאם-המלך יהוה עבדות שמו כי כתבור בהרים וככרמל
בים יבוא:

יט כלי גולה עשי לך יושבת בת-מצרים כיינך לשמה תהיה ונצתה
מאין יושב:

earthenware cup with which to drink.

desolate: Heb. ונצחה, an expression of desolation (ציה).

20. Egypt was a fair heifer; destruction from the north is coming, yea it is coming!

a fair heifer: A beautiful kingdom.

destruction: peoples that kill [acc. to Jonathan]. קָרַץ is an expression of cutting. Cf. "I... was cut (קָרַצְתִּי) out of clay" (Job 33: 6).

from the north: From Babylon.

21. Also her princes who are in her midst are like fattened calves, for they too turn around and flee together, they do not hold their ground, for the day of their calamity has come upon them, the time of their visitation.

Also her princes: Heb. שְׂכָרֶיהָ, her princes. Cf. "with the great razor (הַשְׂכִּירָה) " (Isa. 7: 20).

fattened: (kopla in O.F., couple in modern French).

turn around: Turned their back to seek to flee.

22. Its voice shall go like [that of] the snake, for they will march with an army and will come against her with axes as if they were hewers of wood.

Its voice shall go like [that of] the snake: The "snake" comes to teach us about Egypt but ends by learning. For we learn from here that when the Holy One, blessed be He, said to the serpent, "You shall walk on your belly" (Gen. 3:14), He severed his feet, and his voice went to the end of the world. So we learned in the 'Thirty-two Methods of Rabbi Eliezer the son of Rabbi Jose the Galilean' (Method 12).

for they will march with an army: against her.

23. They will cut down her forest, says the Lord, for they are innumerable, for they are more numerous than locusts and they are uncountable.

They will cut down her forest: They have power to cut down her forest.

for they are innumerable: [lit. it shall not be fathomed, i.e.,] the number of their host.

כ עֲגֹלָה יִפְה־פִּיָּה מִצָּרִים קָרַץ מִצָּפוֹן בָּא בָּא:

כא גַּם־שְׂכָרֶיהָ בְּקִרְבָּהּ בְּעֻגֵּי מִרְבֵּק בִּיגִם־הֶמָּה הִפְּנוּ נָסוּ יַחֲדָיו לֹא
עָמְדוּ כִּי יוֹם אִידָם בָּא עֲלֵיהֶם עַת פְּקֻדָּתָם:

כב קוֹלָהּ בְּנִחְשׁ יִלְךְ בִּיבְחִיל יֵלְכוּ וּבְקִרְדָּמוֹת בָּאוּ לָהּ כְּחֻטְבֵי עֲצִים:

כג בָּרַתּוּ יַעֲרָה נְאֻם־יְהוָה כִּי לֹא יִחָקֵר כִּי רַבּוֹ מֵאַרְבֶּה וְאִין לָהֶם
מִסְפָּר:

24. The daughter of Egypt has been put to shame; she has been delivered into the hand[s] of the people of the north.

כד הַבִּישָׁה בְּתַמְצָרִים נְתָנָה בְּיַד עַם־צָפוֹן:

25. The Lord of Hosts, the God of Israel has said: Lo I will visit upon Amon of No and upon Pharaoh and upon Egypt, and upon their gods and upon their kings, both upon Pharaoh and upon those who put their trust in him.

כה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי פּוֹקֵד אֶל־אֲמוֹן מִנָּא
וְעַל־פְּרַעֲה וְעַל־מִצְרַיִם וְעַל־אֱלֹהֵיהֶּ וְעַל־מַלְכֵיהֶּ וְעַל־פְּרַעֲה וְעַל הַבְּטָחִים
בּוֹ:

upon Amon: Heb. אל אֲמוֹן, [lit. to Amon,] upon Amon, upon the prince Amon. There are some that are an expression of greatness. Cf. "Are you greater than the greatness of No (מִנָּא אֲמוֹן) ?" ([Nahum 3:8](#)).

of No: The great Alexandria (les seigneurs d'Alexandria in O.F.).

26. And I will deliver them into the hand[s] of those who seek their lives and into the hand[s] of Nebuchadrezzar, king of Babylon, and into the hand[s] of his servants-and after that it will be inhabited again as in the days of old, says the Lord.

כו וְנָתַתִּים בְּיַד מְבַקְשֵׁי נַפְשָׁם וּבְיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וּבְיַד־עַבְדָּיו
וְאַחֲרֵיהֶם תִּשְׁכֹּן כִּי־מִיָּקֶדֶם נָאִם־יְהוָה:

and after that: At the end of forty years, as Ezekiel stated (29:1 3ff.).

27. You fear not, O Jacob My servant, and be not dismayed, O Israel! for behold, I will redeem you from afar and your children from the land of their captivity, and Jacob shall return and be quiet and at ease, and there shall be none who disturb his rest.

כז וְאַתָּה אֶל־תִּירָא עַבְדִּי יַעֲקֹב וְאַל־תַּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשְׁעֶךָ
מִרְחוֹק וְאַתִּזְרַעְךָ מֵאֶרֶץ שָׁבִים וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֲנָן וְאֵין מַחְרִיד:

You fear not: The righteous men who were in Egypt, who were exiled there against their will.

28. You fear not, My servant Jacob, says the Lord, for I am with you, for I will make a full end of all the nations where I have driven you, but of you I will not make a full end, but I will chastise you justly, and I will not completely destroy you.

כח אַתָּה אֶל־תִּירָא עַבְדִּי יַעֲקֹב נָאִם־יְהוָה כִּי אֲתָךְ אֲנִי כִּי אֶעֱשֶׂה כָּלָה
בְּכָל־הַגּוֹיִם | אֲשֶׁר הִדְחַתִּידָּ שָׁמָּה וְאַתָּךְ לֹא־אֶעֱשֶׂה כָּלָה וְיִסְרַתִּידָּ
לְמִשְׁפָּט וְנִקְהָ לֹא אֲנַקֶּךָ:

justly: With sparing justice, little by little.

completely destroy: Heb. וְנָקָה [lit. clean,] an expression of sweeping and destroying, and Jonathan too rendered it an expression of destroying.