



## במסות באותות ובמופתים With Tests, Signs and Wonders

### ■ The Miracle's Appearance

Hashem, nature's Creator and Director, reveals Himself in the world via both natural and super-natural occurrences.

A miracle, i.e., a super-natural event, does not just suddenly happen. It is the result of a gradual process that includes the necessary and appropriate preparations beforehand, climaxing with the miracle itself. The following verse, describing the momentous and miraculous Exodus from Egypt, spells out the three steps of the process:

או הנסה אֱ-לֹהִים לְבוֹא לְקַחַת לּוֹ גּוֹי מִקֶּרֶב גּוֹי בְּמִסַּת בְּאֵתֶת וּבְמוֹפְתִים ...

*Has G-d ever performed miracles [like this],  
taking a nation out of another nation with such tremendous  
tests, signs and wonders...* (D'varim 4,34)

First comes the **test**. A miracle cannot occur unless preceded by a show of genuine faith backed up by significant deeds, including self-sacrifice. The next step is **signs**, whose purpose we will discuss below, and finally comes the **miracle** itself. Israel could not have been extricated from Egypt without open miracles – but these occurred only after the tests and the signs.

What is the function of the **signs**? We know that G-d wants the world to run and exist according to the rules of nature that He created. Miracles are viewed as exceptional events, occurring only when G-d finds it necessary to take special action to offset evil results of man's free will. Miracles ensure that the original plan that G-d set for the world is preserved and maintained.

In the case of the Jews in Egypt, there was absolutely no moral justification for Pharaoh's desire to keep Israel in his land and subjugate them forever. When the Divinely determined end of Israel's enslavement arrived – that is, the end of its “training” period for its true destiny in the world – G-d had to intervene with great wonders and miracles to cause Pharaoh to stop working to impede the Divine plan.

The miracles of the Exodus will never repeat themselves. They must therefore be eternalized with clear *signs* accompanying Israel throughout history to remind future generations of the *tests* and *miracles* that happened. Let us see how this *test, sign* and *miraculous wonder* pattern is implemented in the Plague of the First-Borns.

#### ■ The Test of the Pesach Sacrifice

On the 14<sup>th</sup> day of the month of Nissan, precisely at midnight, an astonishing and powerful miracle occurred: The Smiting of the First-Borns. An invisible hand drew a precise map of the location of the eldest in each Egyptian household, enabling only them to be targeted and destroyed, while the Israelites were passed over. It was this last of the Ten Plagues that determined absolutely who was a Jew and who was an Egyptian.

This *miracle* was preceded by *signs*, and the signs were preceded by a *test*. The test demanded of the head of every family in Israel a tremendous effort to overcome his natural fears and inclinations: He was to take a lamb on the tenth day of the month, hold and guard it for a few days, and then slaughter it. This was a very difficult test, as lambs were the symbol of idol-worship in Egypt; for the Jews to mistreat an Egyptian god so callously and brutally was a provocative insult to their masters.

Let us listen to how Moshe Rabbeinu describes it. King Pharaoh had suggested that instead of leaving Egypt altogether, the Jews should simply bring sacrifices *inside* Egypt. Moshe responded:

לא נכון לעשות כן... הן נזבח את תועבת מצרים לעיניהם ולא יסקלנו!?

*This is not suitable... Could we offer the Egyptian abomination<sup>2</sup> before their very eyes and not have them stone us?* (Sh'mot 8,22)

In other words, “This is totally unrealistic! How can we possibly slaughter your gods in public without being lynched en-masse?”

2. As explained in “A Man with Insight and Wisdom” (Vayigash), this phrase is the Torah's reference to the Egyptian gods.

Incidentally, this explains why Moshe twice asked to go on a “*three-days’ walk away*” (5,3 and 8,23), for it is a distance that can be considered “safe” when trying to keep antagonists apart. This was exactly the distance that Lavan placed between his sheep and that of his nephew Yaakov, so that they should not intermingle, as written: “*He placed a three-days’ walk between himself and between Yaakov.*” (B’reshit 30,36)

Returning to the difficulty of this test, we consult the Medrash, which discusses Israel’s last days in Egypt:

Israel was told, “*Pull and acquire sheep for you*” (Sh’mot 12,21), meaning, “*Pull yourselves away from idol-worship, and then acquire sheep and slaughter the gods of Egypt, and make a Pesach sacrifice*” – for thus will Hashem pass over you [from the same root as the word *Pesach*] and save you.” (Medrash Sh’mot Rabba 16,2)

The Israelites were to take the Egyptian sheep-gods on the tenth day of the month, and to slaughter them only on the 14<sup>th</sup>. This means that for at least three full days, an Egyptian god was tied up in every Jewish home, right in front of their Egyptian neighbors’ unbelieving, furious eyes! This was quite a test for the Israelites to undergo. But it served an all-important purpose: Detaching Israel from idol-worship. How so?

Moshe had asked to be allowed to go to the desert for three days, where Israel would separate from the culture of idol-worship before receiving the Torah. But Pharaoh refused, and so they ended up undergoing the three-day separation process *inside* Egypt as they held the Egyptian gods that they planned to sacrifice to Hashem. Their courageous, determined stand in the face of the enraged Egyptians is what put an end to their further assimilation within Egyptian society. It also opened the Jewish hearts to the true faith in the G-d of Israel, namely, fearlessness of everything other than G-d Himself.

Note that this process was preceded by three days of darkness, which helped Israel psychologically to undergo the detachment from Egypt.

### ■ The Blood and the Sign

Following the *test* comes the *sign*. We saw that holding the sheep and slaughtering it was the height of self-sacrifice. It is therefore only natural that the blood of this slaughter would be used as a symbol of this sublime act by Bnei Yisrael:

וְהָיָה הַדָּם לָכֶם לְאֵת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שָׁם...

*The blood will be a sign for you on  
the houses where you reside...* (Sh'mot 12,13)

The phrase “*a sign for you*” means that it will be for your benefit. It will remind you of your mission and task in the world. It will preserve for future generations your sacrifice in the struggle against idol-worship – a sacrifice that was a necessary condition for the Exodus. The memory of the Exodus will thus defeat forever the tendency to follow the ways of the idol-worshipping nations. Not for naught do the first two of the Ten Commandments emphasize the importance of cleaving to Hashem and abandoning idol-worship:

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים.  
לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פְּנֵי.

*I am the Lord your G-d, Who took you out of Egypt,  
out of the house of bondage.*

*You shall not have other gods before me.* (20,2-3)

Thus, the Pesach blood is a symbol – and this helps us understand the Medrashic exposition on the words וַרְאִיתִי אֶת הַדָּם וַפְסַחְתִּי עֲלֵיכֶם, *I will see the blood, and I will pass over you* (12,13): “The blood is seen to Me and not to anyone else” (Mechilta d'Rebbe Yishmael, Bo, 6). The Egyptians did not see the blood that was hidden from view behind the door, for it was a memorial sign specifically for Israel. The blood is a remembrance of the educational values that were revealed in the slaughter of the Pesach lambs: self-sacrifice, abandonment of idol-worship, and true faith in G-d Who revealed His strong hand and brought great awe of Heaven among the Egyptians.

This entire process teaches us that in order for a *miracle* to occur, the beneficiaries must first pass an appropriate *test* showing their very high level of faith. In addition, a *sign* must be left for future generations as a memorial and testimony of the test that was passed, so that the self-sacrifice not be in vain or forgotten.

### ■ A Sign Upon Your Hand

The Passover blood, sprinkled upon the doorposts and over the door, was a sign for its time. But how can it be preserved for generations? The Torah provides the answer at the end of the *Kadesh li kol b'chor* passage, immediately after the Israelites left Egypt:

וְהָיָה לָּךְ לְאֹת עַל יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ,  
 לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בְיַד חֲזָקָה הוֹצֵאתָ אֶת מִצְרָיִם.

*The tefillin will be a sign on your hand and a remembrance [atop your forehead] so that G-d's Torah will be in your mouth for G-d took you out of Egypt with a mighty hand.* (13,9)

The hand-tefillin is worn on the left hand, corresponding to the blood on the **left doorpost**. The head-tefillin stands for the blood placed atop the **door-frame**. What parallels the blood sprinkled on the **right-hand doorpost**?

The answer is: The parchment passages that comprise the Mezuzah, which we affix at the right-hand entrance to our houses and rooms. By fulfilling this mitzvah throughout history, we perpetuate forever the sign of “blood” of the Exodus night.

This is why these two commandments of Tefillin and Mezuzah were joined together in the first paragraph of Kriat Shma:

וּקְשַׁרְתֶּם לְאֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.  
 וּכְתַבְתֶּם עַל מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

*You shall bind [these words] as a sign on your hand, and [atop your head]. And you shall write them on the doorposts of your home and gates.* (D'varim 6,8-9)

Together they represent the essence of the signs of blood atop the doorframe and two doorposts, as is written: *The triple-strand rope will not quickly come apart* (Kohelet 4,12). Via these two mitzvot, the great miracles of the Plague of the First-Borns and the Exodus will be engraved on our hearts forever.

We may ask: Why does the mitzvah of Mezuzah not appear in the above passage of the Exodus, in Sh'mot, but only in the Shma Yisrael passages in D'varim? The answer is that during the events of the Book of Sh'mot, the nation dwelled in tents, which are temporary and thus exempt from the mitzvah of Mezuzah. But in D'varim, the mitzvah of Mezuzah is about to become very practical: Moshe is delivering his parting speech as the nation prepares to enter Eretz Yisrael, where they will build permanent homes on which they will be obligated to place Mezuzot.

## ■ A Mighty Hand

At the end of Parashat Sh'mot, Hashem speaks encouraging words to Moshe:

עֵתָהּ תִּרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפָרְעֹה, כִּי בְיַד חֲזָקָה יִשְׁלַחֵם,  
וּבְיַד חֲזָקָה יִגְרָשֶׂם מֵאֶרֶצוֹ.

*You will now see what I will do to Pharaoh:  
with a mighty hand he will send them out,  
and with a mighty hand he will banish them  
from his country. (Sh'mot 6,1)*

The last two phrases appear to say the same thing, and the verbs in particular are synonymous: “*send them out*” and “*banish them.*” Why the duplication?<sup>3</sup>

Rashi explains that the first phrase means that Pharaoh will be forced to send them out by virtue of G-d's mighty hand, and that he will banish them against Israel's will via the Egyptians' mighty hand. On the one hand, G-d activates His mighty hand against Pharaoh, via the Ten Plagues, so that he will *send out* Bnei Yisrael to serve G-d, and on the other hand, G-d activates another mighty hand against Israel, via the Egyptians, to have them *banished* quickly.

This verse describes the mighty hand activated against Israel:

וַתַּחֲזֵק מִצְרַיִם עַל הָעָם לְמַהֵר לְשַׁלְּחֵם מִן הָאָרֶץ ...

*Egypt used force against the nation,  
to quickly send them out of the land... (Sh'mot 12,33)*

The Egyptians were anxious to *send away* the Jews to serve G-d, hoping that this would stand them in good stead and protect them from G-d's plague. But from the Israelites' standpoint, they were *banished* quickly from Egypt, with no time to properly prepare food to eat on the way:

... כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמֶה וְגַם צִדָּה לֹא עָשׂוּ לָהֶם.

*... for they were banished from Egypt, and could not tarry;  
they did not even make food for themselves. (verse 39)*

This is precisely the essence of the prophecy given to Moshe Rabbeinu before the Plague of the First-Borns:

3. This question is expanded upon in our lesson “*Sending Off vs. Expelling*” in B'reshit.

עוֹד נִגַע אֶחָד אָבִיא עַל פְּרַעֲהַ וְעַל מִצְרַיִם,  
 אַחֲרַי כֵּן יִשְׁלַח אֶתְכֶם מִזֶּה כְּשִׁלְחוֹ כָלָה, גֵּרֶשׁ יִגְרֶשׁ אֶתְכֶם מִזֶּה.  
*I will bring one more plague upon Pharaoh and Egypt,  
 and afterwards he will send you away;  
 he will totally and forcefully banish you.* (Sh'mot 11,1)

Here too we see both expressions: “send” against the king’s will, and “banish” against Israel’s will. Pharaoh thought they would return after three days; he does not intend to *banish* them, but merely to *send them* away. But as far as Bnei Yisrael were concerned, they were *banished*, with no time to prepare, and certainly with no intention to return.

Both of these “mighty hand” objectives are alluded to in mitzvot mentioned immediately after the Exodus. The *Kadesh li kol bechor* passage, which deals with the Paschal sacrifice, both opens and closes with the “mighty hand” – employed here against Israel. The relevant verses are:

קִדְשׁ לִי כָל בְּכוֹר... כִּי בְחַזֵּק יָד הוֹצִיא ה' אֶתְכֶם מִזֶּה...  
*Sanctify unto Me every first-born...  
 for with a mighty hand G-d removed you from this.* (Sh'mot 13,2-3)

...לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בְיַד חֲזָקָה הוֹצִיאָה ה' מִמִּצְרַיִם.  
*...so that G-d's Torah be in your mouth,  
 for with a mighty hand G-d removed you from Egypt.* (verse 9)

The *V'hayah ki y'viakha* passage, featuring the mitzvot of sanctifying the first-born and of wearing tefillin, also begins and ends with the “mighty hand” concept – but this time employed against Egypt:

וְהָיָה כִּי יִשְׁאֶלְךָ בְנֶךָ...  
 וְאָמַרְתָּ אֵלָיו בְּחַזֵּק יָד הוֹצִיאָנוּ ה' מִמִּצְרַיִם מִבֵּית עֲבָדִים.  
*And when your son asks you... You shall answer him:  
 G-d removed us from a house of bondage in Egypt  
 with a mighty hand.* (Sh'mot 13,14)

וְהָיָה לְאוֹת עַל יָדְכָה וּלְטוֹטְפֹת בֵּין עֵינֶיךָ כִּי בְחַזֵּק יָד הוֹצִיאָנוּ ה' מִמִּצְרַיִם.  
*[The tefillin] shall be a sign...  
 that with a mighty hand G-d took us from Egypt.* (verse 16)

How do we know that the “mighty hand” in the latter is against Pharaoh and the Egyptians? It is clear from the context: “*When Pharaoh refused to let us out, Hashem killed every first-born in Egypt...*” (verse 15)



And how do we know that the “*mighty hand*” in the *Kadesh li kol bechor* passage was employed against Israel? Again, the other verses in the passage tell us:

מִצּוֹת יֵאָכְלֵי אֶת שִׁבְעַת הַיָּמִים...וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר:  
בְּעִבּוֹר זֶה עָשָׂה ה' לִי בְצֵאתִי מִמִּצְרָיִם.

*Matzot shall be eaten for the seven days...  
and you shall tell your son on that day:*

**“For this, G-d wrought [this] for me when I left Egypt.”** (verses 7-8)

This verse is unclear. Is it “*for this*” – the eating of matzot – that G-d performed these miracles? Isn’t the opposite more likely, namely, that G-d commanded us to eat matzah to commemorate what we ate during the miraculous Exodus?

To understand this, let us keep in mind these two fundamentals: G-d rescued us from Egypt so that we would become His Nation, and the eating of matzah is one of the features of the Beit HaMikdash, the spiritual center of the Jewish nation. (The Mishna (Menachot 5,1) tells us that all the Mincha offerings in the Holy Temple, except for two, are brought in the form of matzah.) Thus, it was truly “for the [national] eating of matzah” that Hashem took us out of Egypt.

### ■ Home and Mikdash

As we have learned elsewhere in this volume,<sup>4</sup> the home of every Jewish family in Egypt became a type of Beit Mikdash: The Pesach sacrifice was slaughtered there, and its blood was gathered in a utensil and sprinkled on the doorpost and door frame, symbolizing the altar (as the Medrash Rabba explains). Similarly, no meat may be removed from the home on Pesach night, just as sacred food may not be removed from the Beit HaMikdash; if it is, it becomes unfit for eating.

Another parallel is this:

...כִּי כָל שְׂאֹר וְכָל דָּבֵשׁ לֹא תִקְטְרוּ מִמֶּנּוּ אִשָּׁה לֵה'.

*For any leavening or any honey,  
you shall not cause to [go up in] smoke,  
[as] a fire offering to G-d.* (Vayikra 2,11)

Chametz and sweet fruits are not permitted as offerings in the Beit

4. in the Pesach lesson, “*When Your Son Asks You*”



HaMikdash – just like we were similarly commanded on the night of the Exodus:

וְאָכְלוּ אֶת הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי אֵשׁ וּמְצוֹת עַל מַרְרִים יֹאכְלֶהוּ.  
*They shall eat the meat on this night, roasted over the fire,  
 and matzot; with bitter herbs they shall eat it.* (Sh'mot 12,8)

That is, the sacrifice was eaten roasted, just like the meat that was burnt on the altar in the Beit HaMikdash, and it was encompassed by matzah and bitterness, just like in the Beit HaMikdash where chametz and sweet were not permitted.

And a third likeness between Pesach night and the Beit HaMikdash: The Beit HaMikdash and the site of the altar serve as a place of refuge for accidental killers, just like the Levite cities; similarly, our homes, in which each family gathered together on the night of the Exodus (“*take sheep according to your families...*”, Sh'mot 12,21), was a place of refuge and protection in the face of the Plague of the First-Borns raging outside. As we read:

וְרָאָה אֶת הַדָּם עַל הַמִּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת  
 וּפָסַח ה' עַל הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לְבָא אֶל בְּתֵיכֶם לְנֹגֵף.  
*... He will see the blood on the doorframe and on the two  
 doorposts, and He will pass over the entrance,  
 and He will not permit the destroyer  
 to enter your houses to smite [you].* (12,23)

This all comes to attest to the fact that the night of the Exodus bears the first buds of what is to be in the Beit HaMikdash. Here, each Jewish home is a small Beit HaMikdash, and Hashem brings His Presence to dwell among each and every family – while in the future, there will be one large Beit HaMikdash for all of Israel.

### ■ Signs for You

Let us return to the above-mentioned verses (13,7-8): “*Matzot shall be eaten for the seven days... For this, G-d wrought for me when I left Egypt.*” This means that in order for us to become G-d’s People, He activated His “*mighty hand*” against us when we left Egypt. This is why the Torah continues here most uniquely:

וְהָיָה לָךְ לְאוֹת עַל יָדְךָ וּלְזִכְרוֹן בֵּין עֵינַיִךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ  
כִּי בְיַד חֲזָקָה הוּצָאָה ה' מִמִּצְרַיִם.

*It shall be a sign for you on your hand,  
and a remembrance between your eyes  
[above your forehead], so that G-d's Torah will be in your mouth  
- for with a mighty hand G-d took you out of Egypt. (verse 9)*

This sign is *for you*, just like the blood was a sign *for you* – so that you will never turn your back on your mission and destiny; so that your mouth shall be accustomed to reciting G-d's guiding words; and so that you shall not be able to resist such a decisive Divine decree.

The depth of this concept is that the entire process of the choice and sanctification of Israel as G-d's nation was planned in advance – and in fact “forces itself” upon both Israel and its foes with a “mighty hand.” This is an exalted and sublime system, reminiscent of G-d's word to the Prophet Yirmiyahu:

בְּטֶרֶם אֶצְרֶךָ בְּבֶטֶן יִדְעֵתִיךָ וּבְטֶרֶם תֵּצֵא מִרְחֹם הַקֶּדְשִׁיתִי,  
נִבִּיא לְגוֹיִם נִתְּתִיךָ.

*Before I formed you, I chose you,  
and before you left the womb, I sanctified you;  
I have made you a prophet to the nations.*

... אֵל תֹּאמַר נַעַר אָנֹכִי, כִּי עַל כָּל אֲשֶׁר אֶשְׁלַחְךָ תִּלְךָ  
וְיָאֵת כָּל אֲשֶׁר אֶצְוֶה תִּדְבֹּר.

*... Don't say, 'I am a youth' – for you must go wherever  
I send you, and speak all that I charge you. (Yirmiyahu 1,5-7)*

Hashem is telling the prophet: “Don't be small-minded; you cannot refuse the mission I am assigning you.” He gave a similar message to the Prophet Yechezkel:

וְהָעֵלָה עַל רוּחְכֶם הִיוּ לֹא תִהְיֶה,  
אֲשֶׁר אַתֶּם אֹמְרִים נְהִיָּה כְּגוֹיִם כְּמִשְׁפָּחוֹת הָאֲרָצוֹת...

*And that which comes into your minds shall never come about,  
that you say, We will be like the nations...*

חַי אֲנִי נְאֻם ה' אֱ-לֹהִים, אִם לֹא בְיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה  
וּבְחִמָּה שְׁפוּכָה אֶמְלוֹךְ עֲלֵיכֶם.

*As I live, says G-d,  
surely with a mighty hand and with an outstretched arm  
and with anger poured out I will reign over you. (20,32-33)*

## ■ Tefillin: The Double Sign

Just as Am Yisrael is commanded to grow and execute its great mission, every individual is similarly charged to grow and accept responsibility upon himself, as the Medrash teaches:

*“Heaven and the earth and all their hosts were completed”* (B’reshit 2,1).

Said R. Simone: *“Every single blade of grass has its own mazal in the heavens that strikes it and tells it [when] to grow.”* (B’reshit Rabba 10,6)<sup>5</sup>

As we noted above, we find in both *Kadesh* and *V’hayah ki y’viakha* a double mention of *“a mighty hand,”* as well as the mitzvot of both hand - and head-tefillin. We also noted that in *Kadesh*, the emphasis is on the *“mighty hand”* against Israel. Accordingly, the tefillin-verses in this passage are directed to each individual Jew: *“Do not deny your mission, and do not fear to grow.”* The hand-tefillin is thus covered - because every person has his own individual mission: *“It shall be for you a sign – and not for others.”*

But regarding the head-tefillin, the Torah states that it should be a *“remembrance [on your forehead] between your eyes,”* as if to say: *“Remember proudly, and do not allow any outside elements to impede your mission.”* The head-tefillin is therefore uncovered, standing proud and fearless.

On the other hand, as mentioned above, the passage of *V’hayah ki y’viakha* emphasizes the mighty Divine hand directed against the Egyptians and our other enemies. This explains the words *“ul’totafot bein einekha”* written regarding the head-tefillin – that the tefillin should “float” upward and be uncovered to all. The word *totafot* is derived from the Aramaic word *tafet*, meaning “to float,” as we learn in the Mishna in Pirkei Avot:

[Hillel] also saw a skull floating upon the water, and said to it, *“D’atfet, atfukh - For that which you floated [drowned], you shall be drowned, and those who drowned you will also be drowned.”*

The purpose of the uncovered tefillin is to deter the enemies who seek to attack Israel, as the Gemara teaches:

*“All the nations shall see that G-d’s name is proclaimed upon you and they will fear you”* (D’varim 28,10). R. Eliezer HaGadol says: *“This refers to the head-tefillin.”* (B’rachot 6a)

5. This Medrash was explained at length in the Pesach lesson *“Golden Utensils and Clothing”*.

In contrast, regarding the hand-tefillin, the Torah spells “*your hand*” with an extra letter *heh*, thus that the word ends with *kuf-heh*, from the root meaning “weak” - alluding to the weaker, left hand. We must strengthen this hand via the tefillin, and we must make sure the enemy does not see it – and so we cover it.

In sum: The Nation of Israel cannot run from its holy mission, and neither can the nations of the world prevent us from fulfilling it. This is the hidden *mighty hand* (vis-a-vis Israel), together with the revealed *mighty hand* (vis-a-vis the Egyptians and the other nations).

