

Fill Your Own Cup 5786
Winter Series – Session Six – Nachshon

1) Nachshon, Who Led the Way – a poem by Jacqueline Jules

Trapped between the Red Sea
and Pharaoh's army
Nachshon listened while others
bickered over who would go first.

He watched Moses cry and pray.

Then he stepped into the water.

I close my eyes
and imagine Nachshon,
moving forward with faith, despite
being drenched to the chin.

Did he know the sea would split
before it covered his head?

That Adonai would admonish Moses
for offering prayer when action was needed?

When my moment on the shore has passed,
will it be said I stepped into the water
instead of standing back, waiting
for someone else to go first?

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2) Exodus 6:23

(23) Aaron took to wife Elisheba, daughter of Amminadab and sister of **Nahshon**, and she bore him Nadab and Abihu, Eleazar and Ithamar.

שמות ו' כ"ג
(כג) וַיִּקַּח אֶהָרֹן אֶת־אֵלִישֶׁבַע בַּת־עַמִּינָדָב
אֶחָת נַחֲשׁוֹן לֹו לְאִשָּׁה וַתֵּלֶד לּוֹ אֶת־נָדָב וְאֶת־
אֲבִיהוּא אֶת־אֶלְעָזָר וְאֶת־אִיתָמָר:

3) Numbers 7:12

(12) The one who presented his offering on the first day was **Nahshon son of Amminadab** of the tribe of Judah.

במדבר ז' י"ב
(יב) וַיְהִי הַמִּקְרִיב בַּיּוֹם הָרִאשׁוֹן אֶת־קֹרְבָנוֹ
נַחֲשׁוֹן בֶּרֶעַמִּינָדָב לְמִטַּה יְהוּדָה:

4) Numbers 10:14

(14) the first standard to set out, troop by troop, was the division of Judah. In command of its troops was **Nahshon son of Amminadab**;

במדבר י' י"ד
(יד) וַיִּשָּׂע דָּגֵל מַחֲנֶה בְּנֵי־יְהוּדָה
בְּרֵאשִׁיטָה לְצַבָּאתָם וְעַל־צְבָאוֹ נַחֲשׁוֹן בֶּרֶעַמִּינָדָב:

5) Ruth 4:18-22

רות ד' י"ח-כ"ב

<p>(18) This is the line of Perez: Perez begot Hezron, (19) Hezron begot Ram, Ram begot Ammi-nadab, (20) Amminadab begot Nahshon, Nahshon begot Salmon, (21) Salmon begot Boaz, Boaz begot Obed, (22) Obed begot Jesse, and Jesse begot David.</p>	<p>(יח) וְאֵלֶּה תּוֹלְדוֹת פֶּרֶץ פֶּרֶץ הוֹלִיד אֶת־חֲצִרֹן : (יט) וְחֲצִרֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עַמִּינָדָב : (כ) וְעַמִּינָדָב הוֹלִיד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת־ שַׁלְמוֹן : (כא) וְשַׁלְמוֹן הוֹלִיד אֶת־בְּעֹז וּבְעֹז הוֹלִיד אֶת־עֹבֵד : (כב) וְעֹבֵד הוֹלִיד אֶת־יֵשׁוּי וְיֵשׁוּי הוֹלִיד אֶת־ דָּוִד :</p>
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<p>6) Exodus 14:10-22 As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to God. And they said to Moses, “Was it for want of graves in Egypt that you brought us to die in the wilderness? What have you done to us, taking us out of Egypt? Is this not the very thing we told you in Egypt, saying, ‘Let us be, and we will serve the Egyptians, for it is better for us to serve the Egyptians than to die in the wilderness?’” But Moses said to the people, “Have no fear! Stand by and witness the deliverance which God will work for you today; for the Egyptians whom you see today you will never see again. God will battle for you; you hold your peace!” Then God said to Moses, “Why do you cry out to Me? Tell the Israelites to go forward. And you lift up your rod and hold out your arm over the sea and split it, so that the Israelites may march into the sea on dry ground. And I will stiffen the hearts of the Egyptians so that they go in after them; and I will gain glory through Pharaoh and all his warriors, his chariots, and his riders. Let the Egyptians know that I am God, when I gain glory through Pharaoh, his chariots, and his riders.” The messenger of God, who had been going ahead of the Israelite army, now moved, and followed behind them; and the pillar of cloud shifted from in front of them and took up a place behind them, and it came between the army of the Egyptians and the army of Israel. Thus there was the cloud with the darkness, and it cast a spell upon the night, so that the one could not come near the other all through the night. <i>Then Moses held out his arm over the sea and God drove back the sea with a strong east wind all that night and turned the sea into dry ground. The waters were split, and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left.</i></p>	<p style="text-align: right;">שמות יד: י-כב</p> <p>וּפְרָעָה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וַהֲגִה מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה : וַיֹּאמְרוּ אֶל־מֹשֶׁה הַמַּבְלִי אִיךָ קָבְרִים בְּמִצְרַיִם לְקַחְתֶּנּוּ לָמוֹת בְּמִדְבָּר מִהֲזֹאת עֲשִׂיתָ לָנוּ לְהוֹצִיאֵנוּ מִמִּצְרַיִם : הֲלֹא־זֶה הַדְּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חַדְל מִמֶּנּוּ וְנַעֲבֹדָה אֶת־מִצְרַיִם כִּי טוֹב לָנוּ עֲבַד אֶת־מִצְרַיִם מִמָּוְתֵנוּ בְּמִדְבָּר : וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אֲלֵתִירָאוּ הַתֵּיבָבוּ וַיֵּאוּ אֶת־יְשׁוּעַת יְהוָה אֲשֶׁר־יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רָאִיתֶם אֶת־מִצְרַיִם הַיּוֹם לֹא תִסְפוּ לְרַאֲתָם עוֹד עַד־עוֹלָם : יְהוָה יִלָּחֶם לָכֶם וְאַתֶּם תַּחַרְשׁוּן : (פ) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלַי דַּבֵּר אֶל־בְּנֵי־יִשְׂרָאֵל וַיִּסְעוּ : וְאַתָּה הָרֵם אֶת־מִטְּפֶךָ וַיִּטֵּה אֶת־יָדְךָ עַל־הַיָּם וּבִקַּעְהוּ וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבֵּשׁה : וְאֲנִי הִנְנִי מַחֲזִק אֶת־לֵב מִצְרַיִם וַיָּבֹאוּ אַחֲרֵיהֶם וְאֶכְפְּדָה בְּפָרְעָה וּבְכָל־חֵילוֹ בְּרַכְבּוֹ וּבְפָרָשָׁיו : וַיִּדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה בְּהַקְבְּדֵי בְּפָרְעָה בְּרַכְבּוֹ וּבְפָרָשָׁיו : וַיִּסַּע מִלֶּאֶד הָאֱלֹהִים הִהָלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיִּלְךְ מֵאַחֲרֵיהֶם וַיִּסַּע עִמּוֹד הָעָנָן מִפְּנֵיהֶם וַיַּעֲמֹד מֵאַחֲרֵיהֶם : וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הָעָנָן וְהַחֹשֶׁךְ וַיֹּאֶר אֶת־הַלְּיָלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלְּיָלָה : וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֵךְ יְהוָה אֶת־הַיָּם בְּרוּחַ קָדִים עֲזָה כָּל־הַלְּיָלָה וַיִּשַׁם אֶת־הַיָּם לַחֲרֹבָה וַיִּבְקְעוּ הַמַּיִם : וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבֵּשׁה וְהַמַּיִם לָהֶם חוֹמָה מִיְמִינָם וּמִשְׂמָאלָם :</p>
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§ **What was the incident where Judah sanctified God's name in public? As it is taught in a *baraita* that Rabbi Meir would say: When the Jewish people stood at the Red Sea, the tribes were arguing with one other. This one was saying: I am going into the sea first, and that one was saying: I am going into the sea first. Then, in jumped the tribe of Benjamin and descended into the sea first, as it is stated: "There is Benjamin, the youngest, ruling them [*rodem*]" (Psalms 68:28). Do not read it as: "Ruling them [*rodem*]" ; rather, read it as: **Descending [red]** into the sea [*yam*]. And the princes of the tribe of Judah were stoning them [*rogmim otam*] for plunging in first and not in the proper order, as it is stated in the continuation of the verse: "The princes of Judah, their council [*rigmatam*]" (Psalms 68:28). Therefore, Benjamin the righteous was privileged to serve as host to the Divine Presence of the Almighty, as the Temple was built in the territory of Benjamin, as it is stated in Moses' blessing for the tribe of Benjamin: "The beloved of the Lord shall dwell in safety by Him; He covers him all the day, and God rests between his shoulders" (Deuteronomy 33:12).**

Rabbi Yehuda said to Rabbi Meir: That is not how the incident took place. Rather, this tribe said: I am not going into the sea first, and that tribe said: I am not going into the sea first. Then, in jumped the prince of Judah, Nahshon ben Amminadab, and descended into the sea first, accompanied by his entire tribe, as it is stated: "Ephraim surrounds Me with lies and the house of Israel with deceit, and Judah is yet wayward toward God [*rad im El*]" (Hosea 12:1), which is interpreted homiletically as: And Judah descended [*rad*] with God [*im El*]. And in this regard, the tradition, i.e., the Writings, explicates Nahshon's prayer at that moment: "Save me, God; for the waters are come in even unto the soul. I am sunk in deep mire, where there is no standing...let not the water flood overwhelm me, neither let the deep swallow me up" (Psalms 69:2–3, 16).

At that time, Moses was prolonging his prayer. The Holy Blessed One, said to him: My beloved ones are drowning in the sea and you prolong your prayer to me?

Moses said before God: Master of the Universe, but what can I do? God said to him: "Speak to the children of Israel that they go forward. And you, lift up your rod and stretch out your hand" (Exodus 14:15–16). For this reason, because Nahshon and the tribe of Judah went into the sea first, the tribe of Judah merited to govern Israel, as it is stated: "Judah became God's sanctuary, Israel God's dominion. The sea saw it and fled" (Psalms 114:2–3).

The *baraita* interprets the verses in this manner: **What is the reason that Judah became His sanctuary and Israel came under His dominion? It is because "the sea saw it and fled."**

יהודה מאי היא? דתנא, היה רבי מאיר אומר: כשעמדו ישראל על הים היו שבטים מנצחים זה עם זה, זה אומר: אני יורד תחלה לים, וזה אומר: אני יורד תחלה לים, קפץ שבטו של בנימין ויורד לים תחילה, שנאמר: "שם בנימין צעיר רדם", אל תקרי "רדם" אלא "רד ים". והיו שרי יהודה רוגמים אותם, שנאמר: "שרי יהודה רגמתם". לפיכך זכה בנימין הצדיק ונעשה אושפיזין לגבורה, שנאמר: "ובין כתפיו שכרו".

אמר לו רבי יהודה: לא כף היה מעשה, אלא זה אומר: אין אני יורד תחילה לים, וזה אומר: אין אני יורד תחילה לים, קפץ נחשון בן עמינדב ויורד לים תחילה, שנאמר: "סבבני בכחש אפרים ובמרמה בית ישראל ויהודה עד רד עם אל". ועליו מפרש בקבלה: "הושיעני אלהים כי באו מים עד נפש... טבעתי ביון מצולה ואין מעמד וגו'", "אל תשטפני שבלת מים ואל תבלעני מצולה וגו'".

באותה שעה היה משה מאריך בתפלה, אמר לו הקדוש ברוך הוא: ידידי טובעים בים ואתה מאריך בתפלה לפניי!
אמר לפניו: רבוננו של עולם! ומה בנדי לעשות? אמר לו: "דבר אל בני ישראל ויסעו. ואתה הרם את מטף ונטה את ידך וגו'". לפיכך, זכה יהודה לעשות ממשה בישראל, שנאמר: "היתה יהודה לקדשו ישראל ממשלותיו", מה טעם "היתה יהודה לקדשו וישראל ממשלותיו" — משום ד"הים ראה וינס".

8) Sefat Emet, Leviticus, Passover 31:6

Who split the the Sea of Reeds into sections (Psalms 136:13) - There is an interpretation that the Sea was split into twelve sections, one for each tribe. And why does this matter? This is simply to teach us, that each tribe was worthy of having the sea split because of it! And not only this, but every single person from the Jewish people was worthy of having the sea split for him. That is why it is written: You who drove back the sea with Your might (Psalms 74:13) – it means you cut the sea up into tiny pieces. Every Jew had a portion in the splitting of the sea. And that is why the Jewish people were blessed by the sand of the sea, that every person has a part of the heavens, the earth, and the sea.

שפת אמת ויקרא פסח לאו:

איתא לגזור ים סוף לגזרים
 שנגזר לייב גזירים לכל שבת
 דרך אחר. ומאי נ"מ בזה. רק
 להודיע שכל שבת כדאי לגזור
 הים בשבילו. ולא זו בלבד רק
 כל איש ישראל ראוי לקרוע
 הים בשבילו.
 לכן כ' פוררת בעוד ים
 משמע לפירורין.
 לכל איש ישראל הי'
 חלק בקי"ס. ובנ"י נתברכו כחול
 הים שיש לכל אחד חלק בשמים
 ובארץ ובים.