



Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

VAERA • וארא

FROM THE TEACHINGS AND WRITINGS OF **RABBI LORD JONATHAN SACKS** זצ"ל

With thanks to the Schimmel Family for their generous sponsorship of Covenant & Conversation, dedicated in loving memory of Harry (Chaim) Schimmel.

"I have loved the Torah of R' Chaim Schimmel ever since I first encountered it. It strives to be not just about truth on the surface but also its connection to a deeper truth beneath. Together with Anna, his remarkable wife of 60 years, they built a life dedicated to love of family, community, and Torah.

An extraordinary couple who have moved me beyond measure by the example of their lives." — Rabbi Sacks

This year's series of essays were originally written and recorded by Rabbi Sacks זצ"ל in 5773 (2012–2013).
These timeless messages are accompanied by a new [Family Edition](#) created to inspire intergenerational learning on the Parsha.

Of Lice and Men

The dust of the earth was turned to lice all across Egypt. The magicians tried to produce lice with their sorcery, but they could not. Meanwhile the lice still infested people and animals alike.

"This," the magicians told Pharaoh, "is the finger of God." But Pharaoh's heart was toughened, and – as the Lord had predicted – he would not listen to them.

Exodus 8:12–15

Too little attention has been paid to the use of humour in the Torah. Its most important form is the use of satire to mock the pretensions of human beings who think they can emulate God. One thing makes God laugh – the sight of humanity attempting to defy heaven:

The kings of the earth take their stand,
And the rulers gather together against
the Lord and His anointed one.

"Let us break our chains," they say,
"and throw off their fetters."
He who sits in heaven laughs,
God scoffs at them.

Psalms 2:2–4

There is a marvellous example in the story of the Tower of Babel. The people in the plain of Shinar decide to build a city with a tower that "will reach heaven." This is an act of defiance against the Divinely given order of nature ("The heavens are the heavens of God: the earth He has given to the children of men"). The Torah then says, "But God came down to see the city and the tower . . ." (Gen. 11:5). Down on earth, the builders thought their tower would reach heaven. From the vantage point of heaven, however,

it was so minuscule that God had to “come down” to see it.

Satire is essential in order to understand at least some of the plagues. The Egyptians worshipped a multiplicity of gods, most of whom represented forces of nature. By their “secret arts” the magicians believed that they could control these forces. Magic is the equivalent in an era of myth to technology in an age of science. A civilisation that believes it can manipulate the gods, believes likewise that it can exercise coercion over human beings. In such a culture, the concept of freedom is unknown.

The plagues were not merely intended to punish Pharaoh and his people for their mistreatment of the Israelites, but also to show them the powerlessness of the gods in which they believed (“I will perform acts of judgement against all the gods of Egypt: I am God”, Ex. 12:12). This explains the first and last of the nine plagues prior to the killing of the firstborn. The first involved the Nile. The ninth was the plague of darkness. The Nile was worshipped as the source of fertility in an otherwise desert region. The sun was seen as the greatest of the gods, Re (and Pharaoh was considered to be his child). Darkness meant the eclipse of the sun, showing that even the greatest of the Egyptian gods could do nothing in the face of the true God.

What is at stake in this confrontation is the difference between myth – in which

the gods are mere powers, to be tamed, propitiated or manipulated – and biblical monotheism in which ethics (justice, compassion, human dignity) constitute the meeting-point of God and humankind. That is the key to the first two plagues, both of which refer back to the beginning of Egyptian persecution of the Israelites: the killing of male children at birth, first through the midwives (though, thanks to Shifra and Puah’s moral sense, this was foiled) then by throwing them into the Nile to drown.

That is why, in the first plague, the river waters turn to blood. The significance of the second, frogs, would have been immediately apparent to the Egyptians. Heqet, the frog-goddess, represented the midwife who assisted women in labour. Both plagues are coded messages meaning: “If you use the river and midwives – both normally associated with life – to bring about death, those same forces will turn against you.” An immensely significant message is taking shape: Reality has an ethical structure. If used for evil ends, the powers of nature will turn against man, so that what he does will be done to him in turn. There is justice in history.

The response of the Egyptians to these first two plagues is to see them within their own frame of reference. Plagues, for them, are forms of magic, not miracles. To Pharaoh’s magicians, Moses and Aaron are people like themselves who practice “secret arts”. So they replicate them: they show that they too can turn

water into blood and generate a horde of frogs. The irony here is very close to the surface. So intent are the Egyptian magicians on proving that they can do what Moses and Aaron have done, that they entirely fail to realise that far from making matters better for the Egyptians, they are making them worse: more blood, more frogs.

This brings us to the third plague, lice. One of the purposes of this plague is to produce an effect which the magicians cannot replicate. They try. They fail. Immediately they conclude, “This is the finger of God” (Ex. 8:15).

This is the first appearance in the Torah of an idea, surprisingly persistent in religious thinking even today, called “the god of the gaps”. This holds that a miracle is something for which we cannot yet find a scientific explanation. Science is natural; religion is supernatural.

An “act of God” is something we cannot account for rationally. What magicians (or technocrats) cannot reproduce must be the result of Divine intervention. This leads inevitably to the conclusion that religion and science are opposed. The more we can explain scientifically or control technologically, the less need we have for faith. As the scope of science expands, the place of God progressively diminishes to vanishing point.

What the Torah is intimating is that this is a pagan mode of thought, not a Jewish one. The Egyptians admitted that Moses

and Aaron were genuine prophets when they performed wonders beyond the scope of their own magic. But this is not why we believe in Moses and Aaron. On this, Maimonides is unequivocal:

Israel did not believe in Moses our teacher because of the signs he performed. When faith is predicated on signs, a lurking doubt always remains that these signs may have been performed with the aid of occult arts and witchcraft. All the signs Moses performed in the Wilderness, he did because they were necessary, not to authenticate his status as a prophet . . . When we needed food, he brought down manna. When the people were thirsty, he cleaved the rock. When Korach’s supporters denied his authority, the earth swallowed them up. So too with all the other signs. What then were our grounds for believing in him? The Revelation at Sinai, which we saw with our own eyes and heard with our own ears . . .

Hilchot Yesodei HaTorah 8:1

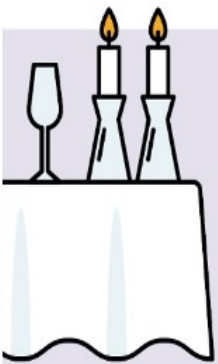
The primary way in which we encounter God is not through miracles but through His word – the Revelation – Torah – which is the Jewish people’s constitution as a nation under the sovereignty of God. To be sure, God is in the events which, seeming to defy nature, we call miracles. But He is also in nature itself. Science does not displace God: it reveals, in ever more intricate and wondrous ways, the

design within nature itself. Far from diminishing our religious sense, science (rightly understood) should enlarge it, teaching us to see “How great are Your works, O God; You have made them all with wisdom.” Above all, God is to be found in the Voice heard at Sinai, teaching us how to construct a society that will be the opposite of Egypt: in which the few do not enslave the many, nor are strangers mistreated.

The best argument against the world of Ancient Egypt was Divine humour. The cultic priests and magicians who thought they could control the sun and the Nile discovered that they could not even produce a louse. Pharaohs like Ramses II demonstrated their godlike status by creating monumental architecture: the great temples, palaces, and pyramids whose immensity seemed to betoken Divine grandeur (the Gemara explains that Egyptian magic could not function on

very small things). God mocks them by revealing His Presence in the tiniest of creatures. “I will show you fear in a handful of dust”, writes the poet, T. S. Eliot.

What the Egyptian magicians (and their latter-day successors) did not understand is that power over nature is not an end in and of itself, but solely the means to ethical ends. The lice were God’s joke at the expense of the magicians who believed that because they controlled the forces of nature, they were the masters of human destiny. They were wrong. Faith is not merely belief in the supernatural. It is the ability to hear the call of the Author of Being, to be free in such a way as to respect the freedom and dignity of others.



Around the Shabbat Table

1. Are there times when we fall into the same trap as the Egyptian magicians, assuming our modern capabilities mean we have mastered things that we don't truly understand?
2. Why do you think the Egyptian magicians tried to replicate, the plagues rather than stopping them?
3. How does the idea that God mocks human arrogance appear in other biblical stories?

● These questions come from this week's **Family Edition** to Rabbi Sacks' Covenant & Conversation. For an interactive, multi-generational study, check out the full edition at rabbisacks.org/covenant-conversation-family-edition/vaera/of-lice-and-men/