**Brooklyn torah gazette**

**For parshas balak 5782**

Volume 6, Issue 42 (Whole Number 297) 17 Tammuz 5782/ July 16, 2022

**Orthodox Jew & Patriot of The American Revolution**

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**Mordecai Sheftall is one of the greatest American patriots you’ve never heard of.**

Mordecai Sheftall, an Orthodox Jew who lived in pre-revolutionary Georgia, was one of the first colonists to call for rebellion against British rule. He helped organize America’s revolutionary armies, at times paying for soldiers’ uniforms and rations out of his own pocket. He was captured by the British, who called him “a Very Great Rebel”, spent time on a brutal prison ship, and helped build Jewish communities in the new United States he’d helped found.

Mordecai’s parents, Benjamin and Perla Sheftall, were some of the earliest settlers in Georgia. Benjamin sailed to the new colony in 1733 from London, along with 40 Jewish families, and settled in the Savannah area. When Mordecai was born in 1735 in Savannah, he was one of the very first native Georgians born in the new colony.

The family was poor and the few local schools could only educate Mordecai to the age of 11. Mordecai quickly became a successful businessman. By 17 he was tanning deerskins, and by 18 he’d saved enough money to buy grazing land in Vernonburg, near Savannah, and raise cattle. By 25, Mordecai owned a warehouse on the Savannah River and was a prominent local trader.

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**Morcecai Sheftall Synagogue in Savannah, Georgia**

At the time, Savannah’s Jewish community numbered only six families. Mordecai married a Jewish woman named Fannie from Charleston, South Carolina, and together the couple helped build up Savannah’s Jewish institutions. They were founding members of the town’s sole synagogue, Congregation Mickve Israel, at first holding services in a room in their house.

Mordecai also donated land for Savannah’s first Jewish cemetery. He was a pioneering member, and the sole Jewish representative, in Savannah’s Union Society, a non-denominational religious group helping widows and children. He maintained his religious observance and ate only kosher food.

Politically, Mordecai was an outspoken proponent of independence, a member of the pro-independence Union Society, and one of a clandestine group of men dubbed “Liberty Boys” who met in secret as early as 1774 to plan ways to protest British taxation and control of its colonies. In 1775, these audacious men disabled British cannons preventing them from being fired in public celebration of King George III’s birthday, and erected a “Liberty Pole” monument in Savannah to protest British rule. The group also stole gunpowder and bullets from British forces, secreting them away to use in case of war with Britain.

In 1776, Mordecai’s fellow patriots elected him chairman of Savannah’s Revolutionary Committee. This group soon seized control of Savannah. The populist nature of the rebels horrified the British. The Royal Governor of Georgia complained that Savannah was now controlled by “a Parcel of the Lowest People, chiefly carpenters, shoemakers, blacksmiths, etc., with a Jew at their head.”

**Appoited Commisary General of Purchases**

**And Issues for Rebel Troops in Georgia**

In 1777, with the Revolutionary War underway, the Continental Congress made Mordecai Commissary General of Purchases and Issues for rebel troops in Georgia, and in 1778 appointed him Deputy Commissary General for troops in Georgia and South Carolina. In other words, Mordecai was responsible for supplying Georgian soldiers with food, clothing, weapons and other materiel. It was a nearly impossible task; shortages plagued the American rebels during those years. George Washington famously estimated that a third of his troops had no shoes.

Mordecai was determined that troops under his care fared better. When the Continental Congress failed to provide funds to outfit troops in Georgia and South Carolina, Mordecai used his own money to pay for equipment and food, then took out huge loans to buy even more, bankrupting himself in the process.

Mordecai saw action as well, and fought British forces. Both Mordecai and his 15-year-old son Sheftall fought in the First Battle of Savannah in December 1778. As British troops overpowered the outnumbered patriots, many American rebels escaped by swimming across the Savannah River to safety. Sheftall wasn’t able to swim, however, and Mordecai refused to abandon his son. Both were captured by British soldiers, along with 185 other rebels.

**Singled Out for Especially Harsh Treatment**

His British captors called Mordecai a “Very Great Rebel”, and also noted his Jewishness, singling him out for especially harsh treatment and questioning. Mordecai and his son were denied food for two days and were threatened with death by bayonet unless they divulged military secrets of the rebels. They refused to betray their fellow rebels and were imprisoned for months on the infamous British prison ship the *Nancy*, under harsh conditions. Knowing that he was an observant Jew, his British captors gave Mordecai no meat other than pork, which he refused to eat.

While he was held captive, Mordecai’s fellow rebels elected him the president of the pro-revolutionary Union Society of Savannah, in absentia. Eventually freed, Mordecai and his son were allowed to live near Savannah under virtual house arrest; the rest of the family fled to relative safety in Charleston.

When local colonists who sympathized with the British started hunting and killing rebel troops, Mordecai and Sheftall managed to gain berths on a ship heading to what they hoped was freedom in Charleston. Instead, disaster struck: they were captured at sea by a British frigate and sent to the British colony of Antigua in the Caribbean, where they found themselves imprisoned once again.

From Antigua, Mordecai petitioned the Continental Congress to negotiate for his release, and the family was eventually able to regroup in Philadelphia 1780. There, Mordecai continued to work for the Revolutionary cause, and also helped build a new synagogue for the city’s burgeoning Jewish population. Though he tried to build a shipping business, his ventures didn’t succeed, and family lived in poverty, their former great fortune spent on supporting the Revolution.



After the war, the Sheftalls finally returned to their beloved Savannah. Their extensive family businesses were gone, and British troops had long ago seized and dispersed the family’s property. Mordecai petitioned the new American Government to repay the many loans he’d made to the Revolutionary cause, to no avail.

Mordecai worked as a state employee, charged with procurement in new State of Georgia that he’s done so much to help usher to freedom. He also threw himself into Jewish communal work, serving as president of the synagogue he’d help found. Mordecai died on July 6, 1797, and was buried in the same Jewish cemetery in Savannah that he’d founded years before. The Sheftall Cemetery was named for his generosity, reflecting his determination to build a Jewish community in his beloved home town, in a free United States of America that this patriot had done so much to help create.

***Reprinted from the July 2, 2022 website of aish.com***

**Rav Avigdor Miller**

**On Rav Shach and the Lubavitcher Rebbe**



**QUESTION: Is there one main leader of Klal Yisroel today?**

**ANSWER:** That’s not for me to say. But what I can say is that we do have leaders today. Boruch Hashem, we have leaders.

But I must tell you that I disagree with the attitude of being mivatel, of putting down, someone else’s gadol. No; I disagree with that attitude. Gedolim can be here and Gedolim can be there, and we have to appreciate all of them. Your Gadol doesn’t have to be the only Gadol.

And even though there might be a machlokes, a disagreement, between them; yes, there may be a machlokes between them, but we should stay out of it. It’s fire! Worse than fire! We shouldn’t say a word. Not a word! So if Rav Shach, let’s say, and the Lubavitcher Rebbe may have sichsuchim, some arguments; I don’t know if they have, but if they have some sichsuchim it’s none of our business. It’s the fire of Gehenim to open up your mouth. Keep your mouth closed. It’s a tragic mistake to mix in.

And the wisest way is to say nothing at all and to have the greatest derech eretz, the greatest respect, for all those people who are recognized. After all, the Lubavitcher Rebbi is recognized by many people. And Rav Shach is recognized by many people. So we should keep our mouths closed and recognize both of them. That’s the way we should follow.

 

**The Lubavitcher Rebbe and Rav Shach**

Why did the earth open its big mouth to swallow Korach? Because Korach opened his big mouth to speak against Moshe. So don’t open your mouth! Because even today the earth opens its mouth to bury men. Many are swallowed in an early grave because they opened their mouths. And what’s even worse many are swallowed into Gehenim just like Korach was. So don’t open your mouth. You’re only going to bring trouble upon yourself.

*Reprinted from June 28, 2022 email of Toras Avigdor. Adapted from Tape #901 (January 1993)*

**Reflecting on the Differences Between King David and the Ultimate Moshiach**

**From the Talks of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



The prophecy of Bilaam, contained in this week's Torah portion, Balak, concerns the End of Days -- the Messianic era. Based on the verses of Bilaam's prophecy, Maimonides rules that a person who does not believe in the coming of Moshiach denies the entire Torah. Believing in Moshiach and actively anticipating his arrival is a fundamental principle in Judaism incumbent upon all Jews.

**The Prophecy of Bilaam**

The prophecy of Bilaam foretold of two anointed kings. The first was King David, who delivered the Jewish people from their enemies; the second is Moshiach, a descendant of King David, who will redeem the Jewish people from our present exile. Some of the verses of Bilaam's prophecy pertain to King David, while others pertain to King Moshiach.

Significantly, both King David and King Moshiach are referred to as "Moshiach which means "the annointed one."

The knowledge of the existence of a prior Moshiach makes our belief in the arrival of the final Moshiach that much stronger.

Our faith is further reinforced by the fact that Bilaam's prophecy was said about both Moshiach's. For just as the first part of his prophecy was fulfilled in its entirety, so too are we assured that the second part will ultimately be fulfilled, and King Moshiach will usher in the Messianic era.

**The Two Names for the Jewish People**

In reference to King David, Bilaam declared, "A star shall step forth out of Jacob." Concerning King Moshiach, he foretold, "and a scepter shall arise out of Israel." Israel and Jacob are both names for the Jewish people. Jacob (Yaakov) is related to the Hebrew word for heel, eikev; Israel (Yisrael) comes from s'rara, meaning authority and rule.

In this we see the superiority of Moshiach over King David, for the name Israel expresses a more noble quality than the name Jacob. Indeed, in the Messianic era, the Jews will be known as "Israel."

Concerning King David, Bilaam said, "He will smite the corners of Moav." King David subdued the Moabite people and ruled over them. Moshiach, however, will rule over all the nations of the world, as it is written, "He will break down all the sons of Seth." In the Messianic era, the Jewish people will be ascendant over all other nations and peoples.

**Without Conflict or**

**The Need to Wage War**

Bilaam continued: "Seir shall also be an inheritance." An inheritance is something which is passed on from one person to another, without conflict or the need to wage war.

Similarly, in the Messianic era, the gentile nations will be pleased to help the Jewish people and will willingly participate in the worship of the one G-d, as Maimonides writes, "[Moshiach] will amend the entire world, to serve G-d together...All will call on the name of G-d in unison."

*Reprinted from the Parshat Balak 1997/5757 (Issue #477) edition of L’Chaim Weekly, a publication of the Lubavitch Youth Organization in Brooklyn, NY. Adapted from Likutei Sichot, Volume 18.*

**Rabbi Berel Wein on**

**Parshat Balak 5782**



We are taught in the book of Mishlei-Proverbs by King Solomon that it is better to hear criticism from a friend than compliments from someone who is truly one's enemy. This week's Torah reading abounds in compliments given to the Jewish people by the leading prophet of the non-Jewish world, Bilaam. From all of the compliments showered upon us by this person of evil, we are able to learn the true intentions of the one blessing us. Our sages remark that the criticism leveled by our father Jacob against Shimon are to be counted amongst the blessings that he bestowed individually on each of his children.

The words of review and correction serve to save these tribes from extinction and wrongdoing. It is not only the superficial words of blessing that are important but, perhaps, much more importantly, it is the intent and goal of the one who is blessing that determines whether these seemingly beautiful words contain within them the poison of hatred and curses.

The Talmud teaches us that from the words of blessing that escaped the mouth of Bilaam, we can determine what his true intent was. The rabbis read his blessings as being delivered with a voice of sarcasm and criticism. Words and inflections can have many meanings, and since we did not actually hear the tone of voice used by Bilaam, we may be tempted to accept his words at face value and become flattered and seduced by the compliments he granted to us. The Talmud, however, judged his words more deeply, and realized that unless the Jewish people were careful in their observance of the Torah’s commandments, the words of blessing of Bilaam would only serve to mock them in later generations.

It is difficult in the extreme to resist the temptation of actually believing that flattering words could have an inglorious deception. A thousand years later, the prophets would warn us to remember the true intent of both Balak and Bilaam. Over our long history, and especially during the millennia of exile, we have suffered much persecution and negative hatred directed towards us. We also, paradoxically, have had to withstand the blandishments and false compliments paid to Judaism by those who only wish to destroy our faith and our future.

There is no question that one would rather be liked in this life. The true intent has to be judged correctly, and factored into the acceptance of compliments, seemingly bestowed by our former or current enemies and critics. The compliments given by Bilaam caused the death of thousands of Jews. That is the reason that the Jews felt justified in avenging themselves upon Bilaam.

Poison is often injected into candies and other sweet objects that are pleasant to the pallet but are destructive to the existence of the human being. This is one of the overriding messages contained in this week's reading.

Shabbat shalom

*Reprinted from the current website of rabbiwein.com*

**Who Was Ravshakeh, Who Insulted King Hezekiah?**

**By**[**Yossi Ives**](https://www.chabad.org/search/keyword_cdo/kid/9055/jewish/Ives-Yossi.htm)



Around 2,600 years ago, the Kingdom of Judea was under grave threat. The neighboring Kingdom of Israel had been conquered by the mighty Assyrian Empire, and most of the Judean Kingdom as well.

In the Biblical book of II Kings,1 we read how the Assyrian army had besieged Jerusalem and encircled it with 185,000 troops. The noble and pious King Hezekiah was facing doom. In the end, the entire Assyrian force perished during the course of a single night, and the Judean Kingdom survived.

One of the fascinating aspects of this story is an inflammatory speech made by one of the three delegates sent by the Assyrian King, Sennacherib: Tartan (supreme commander), Rav-Saris (chief officer), and Ravshakeh.2 What and who was this last person? Possibly the royal butler, or royal spokesman? Most translations of the Bible don’t offer a translation. Listed third, he was presumably the most junior.

Upon arrival at the walls of [Jerusalem](https://www.chabad.org/library/article_cdo/aid/4246466/jewish/Jerusalem.htm), Ravshakeh proceeded to deliver a lengthy diatribe, questioning Hezekiah’s ability to stand up to the Assyrians, and mocking the trust the Judeans had in their G‑d. Ravshakeh declared that the Judeans were unprepared and that they would all die from hunger and thirst. He mockingly offered the Judeans 2,000 horses to confront the Assyrians, “if they could even find competent riders for them.”3

We may wonder why Ravshakeh was doing all the talking. This is especially perplexing, considering that he was the most junior in rank of the three delegates.4

**How Did He Know Hebrew?**

All those verbal attacks and insults were delivered, we are told, in “Judean” (Yehudit).5 Of course, there is no such language. The language spoken was Hebrew. What this means is that Ravshakeh was speaking to them in the Judean dialect of the Hebrew language, which would have been moderately different from the dialect spoken in the now-exiled Israelite Kingdom. The result of Ravshakeh’s linguistic abilities was that the assembled Judeans fully understood – which was his intention. When Hezekiah’s representatives begged Ravshakeh to speak in Aramaic, so the people would not understand, Ravshakeh made it clear that his choice of language was deliberate.6

If so, it is understood why the Assyrian king appointed Ravshakeh as the main spokesman, because he could deliver his barbs and threats in excellent Hebrew and even deliver them with a pitch-perfect accent. However, this raises an obvious question: How would an Assyrian official be so perfectly fluent in Hebrew, and how would have mastered the exact inflection? Remember that Hebrew was the language of only a small Israelite nation, and there was little chance that an Assyrian official would have been conversant in it, never mind being fully proficient.

**A Renegade Jew**

The clues to this mystery are revealed within the early rabbinic literature. The Talmud states that Ravshakeh was a Jewish apostate, meaning a renegade Jew who had disowned his own religion and people.7 That would explain how he spoke Hebrew like a native.

But we are then left with a different question: how did a common man from the statelet of [Judea](https://www.chabad.org/therebbe/livingtorah/player_cdo/aid/4121885/jewish/Settling-the-Land.htm) rise to such a prominent role in the world’s great superpower. The Assyrians would not have rushed to allow an alien into their government.

Another perplexing detail is that the prophet Isaiah referred to Ravshakeh as “the Assyrian lads.”8 Is this not a surprising term for a statesman representing such a prestigious empire?

In the story, we read that Ravshakeh’s words had a devastating psychological impact on the Judeans. Hezekiah’s representatives rent their garments, while the king himself tore his clothes and wore sackcloth as a sign of mourning, declaring the day a national disaster.9

One may ask why they were so badly affected by Ravshakeh’s hecklings, most of which were illogical bluster.

For example, he taunted them that they would die from hunger and thirst; yet, the Judeans had plenty of food stores and had [diverted the river into the city](https://www.chabad.org/library/article_cdo/aid/5489254/jewish/The-Incredible-Tunnel-of-King-Hezekiah.htm), ensuring them an endless supply of water. The ones with no water to drink at that point were the Assyrians! Ravshakeh mocked the Judeans for their lack of horses and horsemen; but what use were horses when defending a siege.

The horses the Assyrians had were only a useless burden, as they had to provide copious water and food to keep them alive. Most other arguments forwarded by Ravshakeh were vacuous, and should have been viewed as such by the Judeans. So, why were they so unsettled?

True, Ravshakeh had blasphemed [G‑d](https://www.chabad.org/library/article_cdo/aid/433240/jewish/God.htm)’s name and they were halachically obligated to mourn, but an added layer of significance appears when we know the identity of this Ravshakeh.

**A Wayward Prince**

To do so we need to turn to a surprising and cryptic statement in the [Talmud](https://www.chabad.org/library/article_cdo/aid/2537389/jewish/Talmud.htm). The discussion begins with Isaiah rebuking Hezekiah for not having children. Hezekiah justifies his reluctance to have children because he foresaw that they would lead wayward lives. Isaiah rejects Hezekiah’s reasoning, whereupon Hezekiah insists on marrying Isaiah’s daughter. In some versions of the Talmud,10 we then have the following passage:

In the end, the prophet Isaiah gave his daughter [as a wife] to Hezekiah. They gave birth to two sons: Menashe [who succeeded Hezekiah to the throne] and Ravshakeh. One day, Hezekiah was carrying the boys on his shoulders… whereupon one of them said, “father’s head would be suitable for roasting a small fish, while the other boy said father’s head would be suitable for offering an idolatrous offering. When Hezekiah heard this, he cast them down to the ground. Menashe survived, while Ravshakeh died.

**An Allegorical Situation**

As the commentators11 explain, this is to be understood somewhat allegorically. Hezekiah would not have literally tried to kill his very small sons due to their insulting words, however rude. Rather, it means that Hezekiah could see early on that his his divine inspiration was correct and his sons looked like they were headed to no good. He therefore lost hope that they would follow in his footsteps, and gave up on trying to raise them properly.

According to this rabbinic tradition, the person who was sent by the Assyrian King to taunt the Judeans was in fact Hezekiah’s own son! His name at birth has been lost to posterity, but we know him by the rank he attained in Assyria, and which he used to such terrible effect on that fateful day. If Ravshakeh had disowned his faith and renounced his Judaism, it is not surprising that the Talmud would say he “died,” for indeed that is often how an apostate is viewed in traditional Jewish literature. Indeed, the Ancient Aramaic translation to the book of Ecclesiastes states clearly that Hezekiah had a son called Ravshakeh who became an apostate.12

(Now there is an alternate tradition13 that puts the birth of Hezekiah’s son(s) at a later period. But for the purpose of this essay, let us accept this chronology.)

**How He Spoke Hebrew with a Perfect Dialect**

Now we understand how Ravshakeh spoke Hebrew and with a perfect dialect. We also now understand how he knew so well how to get under the skin of the Judeans, because he was originally one of them. We now also understand how come he was appointed to a senior position in the Assyrian Empire – because he was a royal. He was the perfect messenger to upset the Jews, because what could be more unsettling than have the king’s own son switching over to the enemy?! And, most significantly, it is now easy to understand how upsetting it would have been to hear those awful barbs and threats coming from a former prince—especially since he blasphemed G‑d himself.14

At the time, Ravshakeh was merely fourteen years old, according to this tradition, and it would therefore be completely unsurprising that Isaiah referred to Ravshakeh (his own grandson!) as a “lad.” The only reason that Ravshakeh has arisen to his high status was due to his royal blood, and because he was useful in bringing down Judea.

Ravshakeh’s brother Menashe became a wicked and sinful king, but at least he wasn’t a turncoat who abandoned his own people. By contrast, Ravshakeh had done the unthinkable and joined his own people’s powerful enemy. The boy fantasizing about practicing idolatry of Hezekiah’s head was Ravshakeh, who indeed went on to join the idolatrous Assyrians.

**The Enemy Army Perished that Very Night**

As it turns out, the entire Assyrian army perished that very night, as Isaiah foretold by Divine decree:

Therefore, so has the L-rd said concerning the king of [Assyria](https://www.chabad.org/calendar/view/day_cdo/aid/4367438/jewish/Ezekiel-Describes-Assyrias-Downfall.htm): 'He shall not enter this city, neither shall he shoot there an arrow, nor shall he advance upon it with a shield, nor shall he pile up a siege mound against it. By the way he comes he shall return, and this city he shall not enter,' says the L-rd… It came to pass on that night that an angel of the L-rd went out and slew one hundred eighty-five thousand of the camp of Assyria. They arose in the morning, and behold they were all dead corpses.

As a member of the Assyrian delegation, Ravshakeh also perished that night.15 If so, indeed he indeed died as a result of his estrangement from Hezekiah’s pious ways, which fits in perfectly with the Talmudic narrative.

Despite the deep disappointment that Hezekiah must have felt from the behavior of his own sons, the Talmud tells us that Hezekiah carried out a comprehensive religious revival, restoring his kingdom to a path of righteousness and scholarship.16 Hezekiah cemented his legacy as one of the great noble kings of the Jewish People.

**FOOTNOTES**

[1.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef1a5576451)Chapter 18 and 19.

[2.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef2a5576451)[II Kings 18:17](https://www.chabad.org/15924%22%20%5Cl%20%22v17).

[3.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef3a5576451)[II Kings 18:23](https://www.chabad.org/15924%22%20%5Cl%20%22v23).

[4.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef4a5576451)The sages of old (Rashi to 2 [Kings 18:17](https://www.chabad.org/15902#v17) based on Seder Olam) had a tradition that only Ravshakeh appeared for this particular mission. This only adds to the question of why this mission was left to Ravshakeh, a relatively junior official?

[5.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef5a5576451)[II Kings 18:26](https://www.chabad.org/15924%22%20%5Cl%20%22v26), 28.

[6.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef6a5576451)[II Kings 18:26](https://www.chabad.org/15924%22%20%5Cl%20%22v26)-7.

[7.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef7a5576451)Talmud, Sanhedrin 60a.

[8.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef8a5576451)[II Kings 19:6](https://www.chabad.org/15925%22%20%5Cl%20%22v6); [Isaiah 37:6](https://www.chabad.org/15968#v6).

[9.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef9a5576451)[II Kings 19:3](https://www.chabad.org/15925%22%20%5Cl%20%22v3).

[10.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef10a5576451)The version of the Hagahot HaBach and of the Ayn Yaakov.

[11.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef11a5576451)Iyun Yaakov commentary on the Ayn Yaakov; Ben Yehoyada commentary to the Talmud.

[12.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef12a5576451)Targum to [Ecclesiastes 10:9](https://www.chabad.org/16471#v9).

[13.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef13a5576451)Seder Olam Rabbah.

[14.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef14a5576451)Sanhedrin 60a.

[15.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef15a5576451)Targum to [Ecclesiastes 10:9](https://www.chabad.org/16471#v9).

[16.](https://www.chabad.org/library/article_cdo/aid/5576451/jewish/Who-Was-Ravshakeh-Who-Insulted-King-Hezekiah.htm%22%20%5Cl%20%22footnoteRef16a5576451)Talmud Sanhedrin 94b.

***Reprinted from the current website of Chabad.Org Magazine.***