

When one thinks of someone doing something alone, verses having an accomplice – having a partner – we should (perhaps) think of this in the simplest way possible, lest we get caught-up in apologetics that all but redefine the term “partner,” or in Hebrew, *shittuf*, in a way that leaves it all but devoid of meaning. Please consider:

**Shabbos/Yom Tov Addition to Pesukei D’Zimrah (Also found in the Haggadah)**

On *Shabbos* and *Yom Tov*, we *daven/pray* an extended version of *Pesukei D’Zimrah*, which ends with the prayer (recognition of Torah Truth) *Nishmas Kol Chai*. This prayer includes the following:

“The soul (*neshamah*) of every living being shall bless Your Name (*recognize You as the Sole Source of all blessings*), HaShem our G-d; the spirit (*ruach*) of all flesh shall always glorify and exalt Your remembrance, our King ... **[A]nd other than You we have no king, redeemer or savior** ... [W]e have no king but You ... *HaShem neither slumbers or sleeps*<sup>1</sup> ... To You alone we give thanks. Were our mouth (singular? *As one man with one heart?*) as full of song as at the sea<sup>2</sup>, and our tongue as full of joyous song as its multitude of waves, and our lips as full of praise as the breadth of the heavens, and our eyes as brilliant as the sun and the moon, and our hands as outspread as eagles of the sky and our feet as swift as hinds – we still could not thank You sufficiently, HaShem our G-d, and G-d of our forefathers, and to bless Your Name for even one of the thousand thousand, thousands of thousands and myriad myriads of favors the You preformed for our ancestors and for us. You redeemed us from Egypt, HaShem our G-d ...

“Therefore, the organs that You set within us, and the spirit and soul that You breathed into our nostrils, and the tongue that You placed in our mouth – all of them shall thank and bless, praise and glorify, exalt and revere, be devoted, sanctify and declare the sovereignty of Your Name our King. For every mouth shall offer thanks to You; every tongue shall vow allegiance to You; every knee shall bend to You; every erect spine shall prostrate itself before You; all hearts shall fear You, and all innermost feelings and thoughts shall sing praises to Your Name ...

[Cf. *Yishayahu* 2:11, 17 “...[T]he Lord alone shall be exalted in that day ... and the Lord alone shall be exalted in that day.”]

We note that the above (excerpted) text is also included in the *Pesach Haggadah*. Our question is, which of these texts included this prayer/recognition of Torah Truth first? Is the Siddur quoting the Haggadah, or is the Haggadah incorporating a prayer from the Siddur? We suppose that the answer, in reality, doesn’t really matter as both were the products of Chazal. But what we would like to focus on is the fact that Moshe is all but written out of the text of the Haggadah – and for a good reason: so that children do not confuse Who/who it was Who/who redeemed us from Egypt. This prayer, which alludes to the Song at the Sea where total credit for all of the miracles associated with the Exodus from Egypt (including the Splitting of the Sea) is given to HaShem, teaches us the lesson that we cannot possibly ever thank HaShem for all that He has done for us. Our question is, where is there room in our mouth (singular intentional) for any praise or exultation of one of HaShem’s messengers (Moshe/Mashiach) if we are incapable of thanking HaShem sufficiently? Perhaps, the apologists might say, since we cannot thank HaShem with any degree of completeness, then we should not even try? Or, the apologist might

<sup>1</sup> Cf. **Tehillim 121:4** ... Re: **Yisro to Moshe** ... “You cannot do this alone (as ONLY HaShem works ALONE) because you will tire (and ONLY HaShem “does” without tiring or needing sleep).”

<sup>2</sup> The Song at the Sea (*Shemos* 15:1- 19) when total credit and recognition is given ONLY to HaShem! **NOTE:** Rav Yosef Bear Soloveitchik sheds insight into the Song at the Sea, and the fact that total credit is given to HaShem, with NO credit given to Moshe; if anyone cares this author has access to this piece of Torah Knowledge.

say, since we are focused on a “messenger of HaShem,” that this is as if we are focusing on HaShem? We reject both of these obviously ridiculous apologetics, and request that we all focus on the Sole Source of our ever blessing, and our ONLY King, Redeemer, and Savior: HaShem.

The Torah Truth that it is HaShem ALONE to Whom we owe thanks and gratitude is taught throughout the *Siddur*. And allusions to the *Mesorah* attributing these things to HaShem ALONE are found in the following texts:

*Ashrei (Tehillim 145)* “David’s Psalm of praise. **I will exalt You, my God, O King; and I will bless your name for ever and ever ... One generation shall praise Your works to another, and shall declare Your mighty acts. I will speak of the glorious splendor of Your majesty, and of Your wondrous works.** And men shall speak of the might of **Your awesome acts**; and I will declare **Your greatness**. They shall utter the fame of **Your great goodness**, and shall sing of **Your righteousness**. The Lord is gracious, and full of compassion; slow to anger, and of abundant loving kindness. The Lord is good to all; and His mercies are over all His works. All Your works shall praise You, O Lord; and **Your pious ones shall bless You. They (Your pious ones) shall speak of the glory of Your kingdom, and talk of Your power; To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom ...**”

Consider the Rambam’s Fifth Principle regarding exultation:

**The fifth fundamental principle is that it is fitting to serve and exalt G-d and publicize His greatness** and the obligation to serve Him. This is not true of all the [spiritual] beings on a lower rung than He – the angels, the stars, the heavenly spheres, the elements – or any combination of them. For all of these entities have been given a specific nature according to which they conduct themselves. They have no authority, nor choice: these are the sole province of G-d, blessed be He.

This theme, of exalting His acts, His wonders, and His glory, is found in Pesukei D’Zimrah (Divrei HaYomim Alef 16:8-36):

“...[D]eclare His name, make His acts known among the peoples ... speak of **His wonders** ... you who seek HaShem ... Remember **His wonders** that He wrought ... Relate **His glory** among the nations, among the nations, among all the peoples **His wonders**.”

קראו בשמו הודיעו בעמים עלילתיו ... שיחו בכל נפלאותיו ...  
מבקשי יקוק ... זכרו נפלאותיו אשר עשה ...  
ספרו בגוים את כבודו, בכל העמים נפלאותיו

Thus, in our opinion, even if it is a *kosher hashkafah* that HaShem performs miracles “through” his human messengers – we, of course, do not think that this *is* a *kosher hashkafah*, but we will be dealing with this momentarily – to attribute His wonders/miracles to any of His messengers is contrary to the words of the Prophets as well as the Rambam’s Fifth Principle. Either way, we go on:

When the word “alone” is found in conjunction with HaShem, we need to keep in mind the following parts of the *Davening* (Prayer) which teach that it is HaShem ALONE ...

*Adon Olam* : “After all has ceased to be, He, the Awesome One, will reign alone.”  
ואחרי ככלות הכל, לבדו ימלוך נורא

Perhaps this is why the *Mashiach* is not referred to as a “*melech/king*” in the End Times, but rather as a “*nasi/prince*”? See *Haftaras Parashas HaChodesh (Yechezkel 45:16-46:18)*.

*Birchas HaShachar, Atah* (*Melachim Beis* 19:15): "... [Y]ou are the God, You alone, of all the kingdoms of the earth; You have made heaven and earth..."

אתה הוא האלקים לבדך לכל ממלכות הארץ. אתה עשית את השמים ואת הארץ

*Pesukei D'Zimrah* (*Tehillim* 148:13): "...for His name alone is/will have been exalted..."

כי נשגב שמו לבדו

This theme, of HaShem alone being exalted in the End of Days, is echoed twice in the space of seven *passukim* in the *Navi Yishayahu* (2:11, 17[-18]):

"The lofty looks of man shall be brought low, and the arrogance of men shall be brought low, and the Lord alone (לבדו) shall be exalted in that day ... And the haughtiness of man shall be bowed down, and the arrogance of men shall be brought down, and the Lord alone (לבדו) shall be exalted in that day. [And the idols he shall completely abolish]."

*Pesukei D'Zimrah, Baruch* (*Tehillim* 72:18): "Blessed be the Lord God, the God of Israel, Who alone does wonders."

עשה נפלאות לבדו

*Pesukei D'Zimrah, Atah Hu* (*Nechemiah* 9:6): "It is You alone, HaShem, You have made the heavens ..."

אתה הוא יקוק לבדך אתה [לבדך] עשית את השמים

*Pesukei D'Zimrah (Shabbos)* (*Tehillim* 136:4): "To Him Who alone does great wonders; for his loving kindness endures for ever."

לעשה נפלאות גדלות לבדו

*Pesukei D'Zimrah (Shabbos) Neshmas* [Also found in the *Pesach Haggadah*]: "To You alone (לבדך) we give thanks. Were out mouths as full of song as the sea, and out tongue as full of joyous song as its multitudes of waves, and our lips as full of praise as the breath of the heavens, and our eyes as brilliant as the sun and the moon, and our hands as outspread as eagles of the sky and our feet as swift as hinds – we still could not thank You..."

**Ben Avraham** – Our question is, where can we find room in our mouths to long for, await, thank, et al, one of His "messengers" when we say the above words every Shabbos, every Yom Tov, and – especially – in the Pesach Haggadah when we go out of our way to write Moshe OUT of the narrative?

*Birchas Krias Shema, L'Keil*: "For He alone effects mighty deeds ... is Lord of wonders."

כי הוא לבדו פועל גבורות ... ארון הנפלאות

*Birchas Krias Shema, T'heilos* (*Shemos* 15:11): "Who is like You, O Lord, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders?"

מי כמכה באלם ... מי כמכה ... עשה פלא

Now, once more consider this theme of exalting His acts, His wonders, and **His glory**, is found in *Pesukei D'Zimrah* (*Divrei HaYomim Alef* 16:8-36):

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 ספרו בגוים את כבודו, בכל העמים **נפלאותיו**

Then consider the words of the *Navi Yishayahu*:

(42:8) “I am the Lord; that is my name; and **My Glory (וכבודי)** will I not give to another, neither My praise to carved idols.”

Is this not the same “glory” that was written of in His Torah:

(Bamidbar 14:22) “Because all those men which have seen **My Glory (את כבודי)**, and **My miracles, which I did** in Egypt and in the wilderness, and have tempted me now these ten times, and have not listened to My Voice.”

Finally, consider a Ben Avraham *chiddush* on “My Voice,” which we believe is a reference to the first two commandments, heard by all of Israel at Sinai (as opposed to the other six-hundred and eleven commandments which were given by HaShem, but through Moshe):

(*Shemos* 20:1-3) “And God spoke all these words, saying, I am the Lord your God, Who brought you out of the land of Egypt, out of the house of slavery. You shall have **no other gods** before Me.”

Now, if we have not made our point about HaShem doing His miracles alone, or the meaning of the term alone, please consider the following:

Each morning during *Shacharis*, *Yidden* learn from the *Navi Nechemiah* (9:6):

אתה הוא יקוק **לבדך** אתה [לבדך] עשית את השמים  
 It is You **alone**, HaShem, You [**alone**] have made the heaven

This lesson, that HaShem “**alone**” made the heavens and the earth, is a lesson that our Sages strive to emphasize in their commentaries on the first chapter of Bereshis. Rashi on *Bereshis* 1:5, “*And God called the light Day, and the darkness he called Night. And there was evening and there was morning, **one day**,*” reads:

**one day** According to the sequence of the language of the chapter, it should have been written, “the first day,” as it is written regarding the other days, “second, third, fourth.” Why did Scripture write “one”? Because the Holy One, blessed be He, was the only one in His world, for the angels were not created until the second day. [i.e., יום אחד is understood as ‘*the day of the only One*’] So is it explained in *Genesis Rabbah* (3:8).

*Bereshis Rabbah* 3:8 – R. Judan said: The day in which the Holy One, blessed be He, was One in His universe. This agrees with R. Johanan but not with R. Hanina. For R. Johanan said: The angels were created on the second day, as it is said, *Who layest the beams of Thine upper chambers in the waters, and it is written, Who makest the spirits Thine angels (Tehillim 104:3f.)*. R. Hanina said: The angels were created on the fifth day, [*Hence it was not on the first day only that God was unique and alone in the universe*] as it is written, *And let fowl fly above the earth (Bereshis 1:20)*, and it is written, *And with twain he did fly (Yishayahu 6:2)*. R. Luliani b. Tabri said in R. Isaac's name: Whether we accept the view of R. Hanina or of R. Jobanan, all agree that none were created on the first day, lest you should say, Michael stretched [the world] in the south of the firmament and Gabriel in the north, while the Holy One, blessed be He, measured it in the middle; but I am the Lord that makes all things; that stretched forth the heavens alone (לבדי); that spread abroad the earth by Myself (me itti) (Yishayahu 44:24): mi itti (who was with Me?) is written; who was associated with Me in the creation of the world? [Cf. *Bereshis Rabbah* 1:3]

**Bereshis Rabbah 1:3** – R. Tanhuma commenced with: *For Thou art great, and doest wondrous things, etc. (Tehillim 86:10)*. R. Tanhum b. R. Hiyya said: If a gourd has a hole even as small as the eye of a needle, all its air escapes; yet though man is formed with many cavities and orifices, his breath does not escape through them. Who achieved this? Thou God **alone** (לבודך) (Tehillim 86:10). When were the angels created? R. Johanan said: They were created on the second day, as it is written, *Who layest the beams of Thine upper chambers in the waters (Tehillim 104:3)*, followed by, *Who makest the spirits Thine angels (Tehillim 104:4)*. [The former verse is interpreted as a poetic description of the dividing of the upper from the nether waters, which took place on the second day (Bereshis 1:6-8); and on the same day He created the angels, as is shown by the latter verse.] R. Hanina said: They were created on the fifth day, for it is written, *And let fowl fly above the earth (Bereshis 1:20)*, and it is written, *And with twain he did fly (Yishayhu 6:2)*. [Thus angels too fall within the category of beings that fly, and were created on the same day as all flying creatures.] R. Luliani b. Tabri said in R. Isaac's name: Whether we accept the view of R. Hanina or that of R. Johanan, **all agree that none were created on the first day, lest you should say, Michael stretched [the world] in the south and Gabriel in the north, while the Holy One, blessed be He, measured it in the middle; but I am the Lord, that makes all things; that stretched forth the heavens alone (לבודי); that spread abroad the earth by Myself (me itti) (Yishayahu 44:24): mi itti (who was with Me) is written: who was associated with Me in the creation of the world? Ordinarily, a mortal king is honored in his realm and the great men of the realm are honored with him. Wherefore? Because they bear the burden [of state] with him. The Holy One, blessed be He, however, is not so, but He alone created His world, He alone is glorified in His universe.** R. Tanhuma quoted: 'For Thou art great and doest wondrous things.' Wherefore? [I.e. wherein does His greatness lie?] Because 'Thou God art alone': Thou alone didst create the world. Hence, *IN THE BEGINNING GOD CREATED*.

**Or HaChayim, Bereshis 1:1 §2** – Let us now approach the word *Bereshis* from a homiletical (*d'rash*) point of view. According to Tehillim 33:6, "By the word of the lord the heavens were made, by the breath of His mouth, all their hosts." We must remember that according to our tradition G-d did not create the angels until the second day (Bereshis Rabbah 3:8) in order that people should not make the mistake the mistake of believing that the angels assisted G-d in the works of creation...

**QUESTION:** Why if, as is evidenced in the conversations we have had with *Yidden* who argue against our understanding of *shittuf*, HaShem can do something through a *sheliach* and it is still considered "l'vado" (alone), do our Sages go to such lengths to distance HaShem from His angels when it comes to Creation? In other words, if our detractors are correct – that HaShem, through a *sheliach*, can still be considered "l'vado," – why would it be problematic for HaShem to have accomplished creation through an angel/*malach/sheliach*?

Based upon the above Torah Evidence, we stand by our position that "alone" means "alone," and not through a *sheliach*, definitely NOT through a human *sheliach*.

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## ***Davar Achar (An After Thought)*** **"Alone" & Strong's Numbers<sup>3</sup>**

It is interesting for a *ger* (who happens to have been born into a Christian Family) to note that the word “alone” is (seemingly) problematic to Christians, so much so that for the Hebrew word “*l’vado*” (and some of its variations) there is no “Strong’s Number” assigned. We believe that this is so because, according to Christian Theology, the concept/doctrine of the Christian Trinity is not openly revealed until the New Testament. The word “*l’vado*” (alone) found within the following verses, all but eliminates the possibility of a “Trinity,” and supports the Oneness of HaShem that is fully and truly revealed in the Jewish Scriptures. For the sake of our argument with our fellow *Yidden*, the word “*l’vado*” eliminates the possibility that HaShem performs miracle/ wonders/et al “through” His messengers, the Prophets, but ... **N** (I would continue, but since no one will bother reading this carefully, let alone have their mind changed by what we consider to be irrefutable evidence, why bother...)

**KJV Nehemiah 9:6** Thou, *even* thou, art LORD <03068> **alone** (לְבַדֶּךָ)[No Strong's #]; thou hast made (עָשִׂיתָ) <06213> (08804) heaven <08064>, the heaven <08064> of heavens <08064>, with all their host <06635>, the earth <0776>, and all *things* that *are* therein, the seas <03220>, and all that *is* therein, and thou preservest <02421> (08764) them all; and the host <06635> of heaven <08064> worshippeth <07812> (08693) thee.

**KJV Job 9:8** Which **alone** (לְבַדֶּךָ)[No Strong's #] spreadeth out <05186> (08802) the heavens <08064>, and treadeth <01869> (08802) upon the waves <01116> of the sea <03220>.

**KJV Psalm 86:10** For thou *art* great <01419>, and doest (וַעֲשֵׂה) <06213> (08802) wondrous things <06381> (08737): thou *art* God <0430> **alone** (לְבַדֶּךָ)[No Strong's #].

**KJV Psalm 136:4** To him who **alone** (לְבַדֶּךָ)[No Strong's #] doeth (וַעֲשֵׂה) <06213> (08802) great <01419> wonders <06381> (08737): for his mercy <02617> *endureth* for ever <05769>.

**KJV Psalm 148:13** Let them praise <01984> (08762) the name <08034> of the LORD <03068>: for his name <08034> **alone** (לְבַדֶּךָ)[No Strong's #] is excellent <07682> (08737); his glory <01935> *is* above the earth <0776> and heaven <08064>.

**KJV Isaiah 2:11** The lofty <01365> looks <05869> of man <0120> shall be humbled <08213> (08804), and the haughtiness <07312> of men <0582> shall be bowed down <07817> (08804), and the LORD <03068> **alone** (לְבַדֶּךָ)[No Strong's #] shall be exalted <07682> (08738) in that day <03117>... **Isaiah 2:17** And the loftiness <01365> of man <0120> shall be bowed down <07817> (08804), and the haughtiness <07312> of men <0582> shall be made low <08213> (08804): and the LORD <03068> **alone** (לְבַדֶּךָ)[No Strong's #] shall be exalted <07682> (08738) in that day <03117>.

<sup>3</sup> Strong was a Christian who “studied” the Jewish Scriptures in the original Hebrew. He developed a system by which he assigned a “number” to each Hebrew word in order to facilitate the “study” of the Christian (mis)understanding of the Jewish Scriptures.

**KJV Isaiah 37:16** O LORD <03068> of hosts <06635>, God <0430> of Israel <03478>, that dwellest <03427> (08802) *between* the cherubims <03742>, thou *art* the God <0430>, *even* thou **alone** (אֱלֹהֵינוּ) [No Strong's #], of all the kingdoms <04467> of the earth <0776>: thou hast made (עָשִׂיתָ) <06213> (08804) heaven <08064> and earth <0776>.

**KJV Isaiah 44:24** Thus saith <0559> (08804) the LORD <03068>, thy redeemer <01350> (08802), and he that formed <03335> (08802) thee from the womb <0990>, I *am* the LORD <03068> that maketh (עָשִׂה) <06213> (08802) all *things*; that stretcheth forth <05186> (08802) the heavens <08064> **alone** (אֲנִי) [No Strong's #]; that spreadeth abroad <07554> (08802) the earth <0776> by myself;