

אַנְךָ לְדוֹדִי אַדִּידִי לִי

His head is as the finest gold; his locks are curled, [they are as] black as a raven.

(*Shir HaShirim* 5:11)

His head is as the finest gold: The beginning of His words shone like the finest gold, and so Scripture says: “The commencement of Your words enlightens.” (*Tehillim* 119:130) The commencement of, “I am the Lord your God” showed them first that He has the right of sovereignty over them, and He then issued His decrees upon them. (*Rashi ibid.*)

On the *Pasuk* in *Tehillim* quoted above *Rashi* elaborates further:

The commencement of Your words enlightens: The beginning of your words enlightened the heart of Israel, that You understand the simple, by Your statement (*Exod. 20:2*): “I am... Who took you out.” You let them know the favor that You did for them that You acquired them from the house of bondage to know that You are their Master, and they should accept Your kingdom upon themselves. (*Exod. 20:3*): “You shall not have another god, etc.” and afterwards You made Your decrees (*Rashi Tehillim* 119:130)

Let us imagine: *Klal Yisroel* stands by *Har Sinai* as the Creator of Heaven and Earth opens all the Heavens above showing them that “*Ein od milvado* – there is no one else besides Him.” He has chosen them to be His chosen nation. He has the power to punish those who disobey Him and provide infinite and eternal reward to those who follow His commandments. However, it seems that all of that is not enough. In order to truly get His nation to accept His kingship upon themselves He must first “let them know the favor that He did for them.”

How much more so in the depths of our exile, far away from the revelation at *Har Sinai*, must we preface our attempt at getting others to accept upon themselves Hashem’s kingship by first “letting them know the favor that Hashem did for them.” For that is what talks to the human being more than all the miracles, proofs, and reasons in the world.

