



1. Nechemiah 9:9-10

And You saw the suffering of our ancestors in Egypt, and You heard their cries at Yam Suf. And You sent signs and wonders upon Pharaoh and his servants and the entire nation of his land, for You know that they had been cruel to them, and You made a Name for yourself, like this day.

2. Ralbag to Nechemiah 9:10

והנה במה שהשפעת מהטוב הנפשי לישראל באלו המכות אשר הכית פרעה ועבדיו ועמו, בכל מכה לא היה מהעול כלל כי ידעת כי כלם הרשיעו על ישראל לענותם בענויים נפלאים, ודמו לכלותם בגזרותיהם במה שגזרו שכל הבן הילוד ישליכו היאורה. ובזה הוסר הספק איך היה נענש פרעה וד' יתברך הקשה את לבו, וזה כי הוא לא היה נענש על מה שהקשה ד' יתברך בו את לבו, אבל היה ראוי לעונש מצד מה שהרשיע כנגד ישראל. ורצה ד' יתברך בהטילו העונש עליו שיגיע מזה תועלת לישראל שידעו כי הוא ד', ולזה הבטיח ד' יתברך אברהם שיחדש אלו המופתים בצאתם ממצרים... ובזה נתבאר לאברהם קיום היעוד שיעדו ד' יתברך מענין ירושת הארץ אשר בעבורו שאל אות ואמר "במה אדע כי אירשנה," כי בסבת אלו האותות קנה זרעו מהשלמות מה שהיה ראוי בו לירשת הארץ....

Regarding Your flow of spiritual bounty upon Israel with these plagues with which you struck Pharaoh, his slaves and his nation, there was no corruption at all in any plague, for You knew that all of them had harmed Israel, torturing them greatly, and they thought they would destroy the Jews with their decrees, with their decree that every son born should be thrown into the river. This point removes the doubt of how Pharaoh could have been punished when Gd hardened his heart – he was not punished for Gd's hardening of his heart, but he deserved punishment for his harming of Israel. And Gd wished to benefit Israel by punishing him, for they would then know that He is Gd. Therefore, Gd promised Avraham that He would create these new wonders when they left Egypt... It was thus clarified to Avraham the fulfillment of the destiny Gd had set, receiving the land, for which Avraham had requested a sign, "How should I know that I will receive it." Via these signs his descendants acquired the completion they would need in order to receive the land....

3. Tur, Orach Chaim 113

The Ashkenazi sages said that in the first three blessings there are 107 words, because they are based on Tehillim 29 which contains 91 words, and Yeshayah 29:23 [16 words].

Even posture is based on pesukim

4. Melachim I 8:48

And they will pray toward You, toward their land that You gave to their ancestors, the city You chose, the house I built in Your Name.

5. Tehillim 130:1

A song of steps; from the depths I call you, Gd.

6. Bereishit 18:23, 44:18; Melachim I 18:21

And Avraham stepped forth... And Yehudah stepped forth... And Eliyahu stepped forth...

7. Yechezkel 1:7

And their leg was a straight leg...

8. Tehillim 146:8

Gd straightens those who are bent...

9. Talmud, Yevamot 105b

One sage said: One who prays must turn his eyes downward, as Melachim I 9:3 says, "My eyes and My heart will be there forever." A second said: His eyes should be upward, as Lamentations 3:41 says, " We will raise our hearts in our hands."

Rabbi Yishmael son of Rabbi Yosi joined them; he asked, "What are you discussing?" They said, "Prayer." He said, "My father said: One who prays must turn his eyes downward and his heart upward, to satisfy these two verses."

10. Devarim 33:2; Tehillim 91:7

...On His right side was the law of fire.

A thousand will fall at your side, and ten thousand at your right; they will not reach you.