

Maamarei Mordechai

הסבר לפי ממש פשוט

Parshas Beshalach 5784

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Moshe leads the people through the sea on dry land.

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה' וַיֵּאֱמִינוּ בֵּה
וּבְמֹשֶׁה עַבְדּוֹ:

“And Yisroel saw the great hand that Hashem did in Mitzrayim, and the people feared Hashem, and they believed in Hashem and Moshe His servant.” (Shmos 14:31).

This pasuk is at the end of the narrative about the splitting of the Yam Suf. What great hand did the people see? Why does it say that they now believed in Moshe?

This new faith in Moshe is understood when understanding Moshe’s role. When asked to go to Pharaoh, Moshe asks, “Who am I that I shall go to Pharaoh?” (Ibid 3:11). Hashem responds, “Because I will be with you, and that will be the sign.” (Ibid 3:12). The question Moshe asked about who is he to be sent is not answered by Hashem said He will be with Moshe. In other words, Moshe was correct that he was nobody and it was only that Hashem sent him. So, it does not really answer the question. Further, Moshe asks for a name to give to Bnei Yisroel. (Ibid 3:13). The response is not “Hashem” or “El Shakkai” but “I am who I am.” (Ibid 3:14). Also, after Hashem gives him the prophecy of all that will occur in Mitzrayim, “Moshe answered, and he said, ‘But Lo! They will not believe me. And they will not listen to my voice. Because they will say, “Hashem did not appear to you.”’” (Ibid 4:1). Moshe was correct, they did not listen to his voice. (Ibid 6:9). Was Moshe correct? Why then did they finally believe in Moshe?

Read the pesukim carefully. Moshe asks Hashem אֵלֶיךָ אֶל־פְּרֹעֶה “Who is “Anoichi?” Because I will go to Pharaoh.” (Ibid 3:11). Moshe was asking who Anoichi was. Hashem referred to Himself as Anoichi previously. “And He said, ‘Anoichi the Lord of your forefathers.’” (Ibid 3:6). Whenever it says “Anoichi” in the Torah it most likely can be read referring to Hashem. As the pasuk says, “I am (Anoichi) Hashem your Lord.” (Ibid 20:2). Anoichi is Hashem. Hashem tells Yitzchok, “Anoichi the Lord of Avraham, your father, do not fear because Anoichi is amongst you.” (Bereishis 26:24). Responding to Moshe about a name to give to Bnei Yisroel, Hashem said, “I will be’ with you, and that is your sign that Anoichi sent you.” (Shmos 3:12). Hashem previously tells Yitzchok, “Reside in this land and ‘I will be with you.’” (Bereishis 26:3). Hashem referred to Himself as “I will be.” Also, “And Hashem said to Yaakov, ‘return to your land of your fathers and birthplace, I will be with you.’” (Ibid 31:3). Hashem refers to Himself as “I will be.”

Moshe then asks Hashem, “Behold, Anoichi will go to Bnei Yisroel and I will say to them...what name shall I say?” (Shmos 3:13). Hashem then clarified to Moshe, “I will be that I will be...so shall you say to Bnei Yisroel, ‘I will be’ sent me to you.” (Ibid 3:14). Moshe now knew who Anoichi was and who to say sent him. He had one more question. “Lo! They will not believe *to me*. And they

will not listen to my voice. Because they will say, 'No! Hashem appeared to you.'" (Ibid 4:1). It does not use the word אֲתִי "me." But לִי "to me." He is saying they will not believe in the messenger, not that they won't believe his words. They will say to me, "No!" how can we believe in you, "Hashem appeared to you." Meaning, you saw and spoke to Hashem. Therefore, you may be great, but you do not know what it is like to have faith and Emunah. Faith and belief require to adhere to something you have not experienced directly. Moshe could not "believe" in Hashem because he "knew" Hashem.

וַיִּאָּנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעֻקוּ וַתַּעַל שְׁוַעֲתָם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה: "And Bnei Yisroel groaned from their work, and they cried out. And they sent their cries to the Lord from their work." (Ibid 2:23). Despite their labors they cried out to Hashem. They did not see Him, nor heard him, nor did they know anyone who He actually appeared to. Yet, they had faith and cried out to Hashem.

Bnei Yisroel did not listen to Moshe, because of *their* work. (Ibid 6:9). They could not relate to him. Moshe, ultimately, was correct, they could not relate to someone who was not a man of just faith. Moshe, also, proved it. Hashem went so far as to say, וַעֲתָה לֵךְ: "And now, go, Anochi and I Will Be is with your mouth. I will instruct you of which to speak." (Ibid 4:12). Hashem was telling Moshe his task did not require someone of faith. It is merely someone as great as him, who cares enough about others, who has worked on himself as he had, to be the vessel for Hashem to speak to Pharaoh. Pharaoh was not worthy of having a malakh talk to him (like Avimelech, Lavan, and Balaam did). Moshe was the worthy vassal. When Moshe did not want to be a mere puppet (ibid 4:13) "Hashem's anger burned against him." (Ibid 4:14). This anger, גִּיחַר־אַף, did not happen now. It happened later and was specifically about being the vessel of Hashem. After the incident of the scouts Hashem's anger burned and Moshe was distressed. (Bamidbar 11:10). Moshe knew a punishment was coming, and they wandered four decades because of it. (Ibid 32:10). Hashem's anger burned against Aharon and Miriam for their lambasting Moshe. (Ibid 12:9). Miriam was punished. Every time Hashem's anger burned there was punishment. Bnei Yisroel wandered, Miriam was stricken with tzaraas. Yet, Hashem was angry at Moshe (Shmos 4:14) and Aharon (Bamidbar 12:9). Where was their punishment? They were punished for the waters of strife, hitting the rock instead of talking to it. (Bamidbar 20:12 and Devarim 4:21). The Torah records a punishment without "burning anger." The burning anger was mentioned previously in connection to their incorrect attitudes.

When faced with their hardest trails and Moshe was able to perform and split the sea and have the people cross on the other side. When he wielded the great hand of Hashem, that is when they believe in Moshe. They finally saw that Moshe was the vassal of Hashem, who would protect them and save them, and that is when they had faith in him. What changed was Moshe saying, "Have no fear, stand by, and witness the deliverance of Hashem...Hashem will do battle for you." (Shmos 14:13-14). Before being instructed to split the sea Moshe was already calming the nation. He showed he was a man of faith, too. They were able to connect the wonders by the sea to the wonders in Mitzrayim. Moshe talked beseeched on their behalf (ibid 14:15) and also showed that Hashem really could do anything to save them.