

# Maamarei Mordechai

הסבר לפי ממש פשוט

Parshas Bo 5785

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Moshe publicly proclaims the last strike against Egypt.

וַיִּרְדּוּ כָל-עַבְדֵיךָ אֵלַי וְהִשְׁתַּחֲוּוּ-לִי לֵאמֹר צֵא אִתָּהּ וְכָל-הָעָם אֲשֶׁר-בְּרַגְלֶיךָ  
וְאַחֲרֵי-כֵן אֵצִא וְיֵצֵא מֵעַם-פְּרֹעֵה בְּחַרְיֵי-אָף: {ס}

“And all of your servants shall descend, they shall be to Me, and they shall prostrate to Me, saying, ‘Go, you and the entire people that are your followers.’ And after this, I will go. And He left from with Pharaoh in burning anger.” (Shmos 11:8).

Who is talking to who? Who left Pharaoh’s presence? Who were the servants?

Hashem’s tally was completing, His equation balancing. From the proper time to take Bnei Yisroel out, to the exact pressure and punishment exacted upon Egypt, to the turmoil all of this caused on nature, Hashem calculated every bit to the last decimal point. The geula from Mitzrayim was not happenstance nor a mere show of forceful might. Hashem gave no more than necessary and took no more than intended.

Moshe left Pharaoh’s presence for the last time after he was summoned at the conclusion of the Strike of Darkness – makos choshech. Pharaoh told Moshe that Moshe would never see his face again (ibid 10:28) and Moshe agreed (ibid 10:29). Moshe was then taught to calculate the new moon so that he could tell Bnei Yisroel to take a lamb or goat on the tenth of the month. (Ibid 12:3). On the fourteenth they would prepare it and then eat it on the night of the fifteenth. (Ibid 12:6). This commandment was to be tied to the last strike, that of the Firstborn. (Ibid 12:13).

Hashem told Moshe about Makos Bechoros. (Ibid 11:1). Then our pasuk says “And He left from Pharaoh in burning anger.” The next pasuk says, “And Hashem said to Moshe, ‘Pharaoh will not listen to you.’” (Ibid 11:9). At first blush, Moshe left Pharaoh’s presence in anger after giving the warning and Hashem told Moshe that Pharaoh will not heed the warning. However, when learning the entire account of the geulas Mitzrayim it becomes clear it could not mean “Moshe left in anger” for two reasons. First, it was both, Moshe and Aharon that left. It would say “they left.” Also, Moshe had no reason to be angry at Pharaoh. This was not his fight. He was a messenger. Clearly then, it was “it” that left. Hashem left in burning anger. The reason Hashem was still burning in anger is because the final blow was not yet struck. The equation was not yet fully balanced.

The second reason is that Moshe and Aharon did not see Pharaoh again after they were summoned following makos choshech. Therefore, they could not have left Pharaoh nor have gone there to warn Pharaoh. Instead, the pasuk means Hashem left “from being with Pharaoh.” Hashem is always with world leaders. Hashem guides them. However, now, Hashem was leaving Pharaoh. Hashem – Himself – would strike the final blow

against Egypt. Hashem had to leave Pharaoh. Pharaoh was now on his own. Hashem was able to leave a world leader because Pharaoh was no longer a world leader.

Many of Pharaoh's courtesans and servants left him after the mako of locusts. "Not true! Go please, people, and go worship this Hashem. Because you have asked me leave for this.' And they were expelled from the face of Pharaoh." (Ibid 10:11). It could not be Moshe and Aharon who were expelled to worship Hashem because Pharaoh said, no. Also, Moshe and Aharon were not expelled until after the darkness. Pharaoh expelled his own courtesans and servants. They were begging for Bnei Yisroel to be able to go free. Pharaoh's heart was heavy, and he expelled them, too. He wanted no naysayers in his presence.

After teaching about the month and the youngling to be tied to the bed, Hashem tells Moshe there will be one more strike. Then he told Moshe to also have Bnei Yisroel collect silver and gold from their Egyptian neighbors. "And Hashem gave grace to the people in the eyes of the Egyptians, and also the Important Man Moshe was made very great and esteemed in the Lands of Mitzrayim, in the eyes of Pharaoh's servants and the eyes of the people." (Ibid 11:3). The Egyptians started to flock to Moshe. They turned to him instead of Pharaoh. They realized Moshe was better for their well-being than Pharaoh was. Pharaoh was losing his influence and power fast. He was about to have no country or people to rule over. Yes, he did retain the armies, as he was able to pursue Bnei Yisroel into the wilderness. He also retained messengers to send messages to Moshe and Aharon for them to leave the lands. "And he sent a message to Moshe and Aharon, by night courier, and it said, 'Get up and leave from my people. You and also the entire Bnei Yisroel, and go worship Hashem like you have spoken.'" (Ibid 12:31). This was not written as before saying Pharaoh summoned them. He sent a message to them.

Moshe proclaimed, publicly, the last warnings from Hashem. It is known that it is publicly, and not to Pharaoh, because unlike the other times the Torah does not say that Moshe came before Pharaoh, nor does it say Hashem told Moshe to go before Pharaoh. Simply: "And Moshe said, 'So said Hashem, like midnight, I will go out from within Mitzrayim.'" (Ibid 11:4). This means, something will happen at midnight and that will lead to events that Hashem will finally leave Mitzrayim. He will take Bnei Yisroel with Him, obviously. Those events are "And every firstborn will die, in the entire Land of Egypt..." Ibid 11:5). "And there will be such a great cry in all of the Land of Egypt..." (Ibid 12:6). The pasuk before also says, "Say in the ears of the people." That is an expression of a public proclamation. He announced about the gold and silver and about the final blow.

Then, just before giving the actual narrative of the final mako and the final hours in Egypt, the Torah gives a recap. Pharaoh refused to heed Moshe (ibid 11:9) and Moshe and Aharon performed all the signs and wonders that Hashem told them to (Ibid 11:10). Their job was about done. Hashem took over for Makos Bechoros. Hashem proclaimed all of the remaining courtesans and servants would bow to Hashem and tell Moshe to leave with Bnei Yisroel and the defectors (eiruv rav). Only then would Hashem go. And Hashem left Pharaoh with a burning anger because there was one more strike to give.