

Parsha Plug: Vaera and Bo

| Shemot 6:2-8, 10:1-2 | שמות ו:ב-ח, י:א-ב |
|--|---|
| <p>VAERA 6:2 God spoke to Moshe, and He said to him, "I am the Lord. 3 I appeared to Avraham, Yitzchak, and Yaakov with [the name] Kel Sha--ddai, but [with] My name Hashem, I did not become known to them. 4 And also, I established My covenant with them to give them the land of Canaan, the land of their sojournings in which they sojourned. 5 And also, I heard the moans of the children of Israel, whom the Egyptians are holding in bondage, and I remembered My covenant. 6 Therefore, say to the children of Israel, 'I am the Lord, and I will take you out from under the burdens of the Egyptians, and I will save you from their labor, and I will redeem you with an outstretched arm and with great judgments. 7 And I will take you to Me as a people, and I will be a God to you, and you will know that I am the Lord your God, Who has brought you out from under the burdens of the Egyptians. 8 I will bring you to the land, concerning which I raised My hand to give to Avraham, to Yitzchak, and to Yaakov, and I will give it to you as a heritage; I am the Lord.'"</p> <p>BO 10:1 The Lord said to Moshe: "Come to Paro, for I have hardened his heart and the heart of his servants, in order that I may place these signs of Mine in his midst, 2 and in order that you tell into the ears of your son and your son's son how I made a mockery of the Egyptians, and [that you tell of] My signs that I placed in them, and you will know that I am the Lord."</p> | <p>ו:ב וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְקֹוֹק: ג וְאַרְאֶה אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֶל־שְׁדָי וְשְׁמִי יְקֹוֹק לֹא נִודַעְתִּי לָהֶם: ד וְגַם הַקְּמַתִּי אֶת־בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֵת אֶרֶץ מְגֻרֵיהֶם אֲשֶׁר־גֵּרוּ בָּהּ: ה וְגַם אֲנִי שָׁמַעְתִּי אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבִדִּים אֹתָם וְאָזְכֹּר אֶת־בְּרִיתִי: ו לְכֹן אֹמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְקֹוֹק וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם מִבְּיַד חֲזָקָה וְהוֹצֵאתִי אֶתְכֶם מִעֲבָדֵיהֶם וְגָאֹלְתִּי אֶתְכֶם בְּזֵרוֹעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים: ז וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים וַיֵּדְעוּתָם כִּי אֲנִי יְקֹוֹק אֱלֹהֵי־יִכְם הַמּוֹצִיא אֶתְכֶם מִמִּצְרַיִם מִבְּיַד חֲזָקָה וְהָבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַלְתִּי אֶת־יְדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרֶשָׁה אֲנִי יְקֹוֹק:</p> <p>י:א וַיֹּאמֶר ה' אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה כִּי־אֲנִי הַכְּבַדְתִּי אֶת־לְבֹו וְאֶת־לֵב עֲבָדָיו לִמְעַן שְׁתִּי אֶתִּי אֵלֶּה בְּקֶרְבּוֹ: ב וְלִמְעַן תִּסְפֹּר בְּאָזְנֵי בִנְךָ וּבִן־בִּנְךָ אֵת אֲשֶׁר הִתְעַלְלֹתִי בְּמִצְרַיִם וְאֶת־אֹתֹתִי אֲשֶׁר־שַׁמְתִּי בָם וַיֵּדְעוּתָם כִּי־אֲנִי ה':</p> |

| Rashi on Shemot 6:3 | רש"י שמות ו:ג |
|--|--|
| <p>It is not written לא הודעתי (I did not make known), but לא נודעתי (was not known). I was not recognized by them in My attribute of keeping faith, by which My name is called Hashem, which denotes that I am certain to fulfill My promise. For, indeed, I made promises to them but did not fulfill them. ['Hashem' appears before the time of Moshe, for example with Avraham in Gen. 15:7 and Yaakov in Gen. 18:13].</p> | <p>לֹא הִודַעְתִּי אֵין כְּתִיב כָּאֵן אֶלָּא לֹא נִודַעְתִּי, לֹא נִכְרַתִּי לָהֶם בְּמִדַּת אֱמֻתוֹת שְׁלִי, שְׁעָלֶיהָ נִקְרָא שְׁמִי ה', נֶאֱמַן לְאַמֶּת דְּבָרִי, שֶׁהָיָה הַבְּטָחָתִּים וְלֹא קִמַּמְתִּי:</p> |

| Midrash Aggadah, Exodus 6:3:1,2 | מדרש אגדה שמות ו:ג:ב |
|---------------------------------|----------------------|
|---------------------------------|----------------------|

| | |
|---|---|
| <p>1. God said to Moshe: How many times did I appear to them (the Avot) and I did not say My name was Hashem as I said to you. They did not wonder/doubt Me or My attributes. But you, right when I revealed Myself to you, you asked Me My name, and afterward you said to Me, "Since I have come to Paro to speak in Your name, he has harmed this people" (Shemot 5:23). Immediately I pronounced the judgement on you that you would not enter into the land. 2. Another interpretation: I appeared as Kel Shad-dai, as if to say that I performed many miracles for them and it was 'enough' that I saved them from the hands of their enemies. But I did not kill their enemies. I saved Avraham from Paro, Yitzchak from Avimelech, and Yaakov from Lavan.</p> | <p>א: וארא אל אברהם אל יצחק ואל יעקב בא-ל-ש-די ושמי ה' לא נודעתי להם. אמר הקב"ה למשה כמה פעמים נגליתי להם ולא אמרתי ששמי ה', כמו שאמרתי לך, ולא הרהרו אחרי ואחרי מדותי...ואתה תחלת אשר נגליתי עליך, אמרת לי מה שמך, וסוף אמרת לי ומאז באתי אל פרעה לדבר בשמך הרע לעם הזה (שמות ה' כג), מיד נטל עליו את הדדין, כדי שלא יכנס לארץ: ב: ד"א וארא אל אברהם וגו' בא-ל-ש-די. כלומר עשיתי להם כמה נסים ושדי שאני הצלתי אותם מיד אויביהם ולא הרגתי את שונאיהם שהצלתי את אברהם מיד פרעה ואת יצחק מיד אבימלך ואת יעקב מיד לבן:</p> |
|---|---|

| Midrash Tanchuma Buber, Vaera 5:1 | תנחומא בובר, וארא ה' א: |
|--|---|
| <p>I did not proclaim it to them, but to you I have revealed it because you are going to redeem Israel, so as to make them prosper. God said: In this world I have revealed My name to individuals, but in the world to come, I am making My name known to all Israel, as stated (Is. 52:6), "Therefore My people shall know My name".</p> | <p>לא פירסמתי להם אם מפורש הוא, ולך גליתי אותו, שאתה הולך לגאול את ישראל כדי שתצליח, אמר הקב"ה בעולם הזה ליחידים גליתי שמי, אבל לעולם הבא לכל ישראל אני מודיע שמי, שנאמר לכן ידע עמי שמי וגו' (ישעיה נב ו).</p> |

| Ramban on Shemot 6:2 | רמב"ן שמות ו:ב |
|--|--|
| <p>God's revelation and His communication with the Avot came through an ameliorated attribute of justice and with that attribute was His conduct towards them. But with Moshe, His conduct and His recognition to him were by the attribute of mercy, which is indicated by His Great Name (Hashem)...</p> | <p>והנה הענין, שהאבות היה גלוי השכינה להם והדבור עמהם במדת הדין רפה ונהג עמהם בה, ועם משה יתנהג ויודע במדת הרחמים שהוא בשמו הגדול...</p> |

| |
|--|
| <p>Ann Macy Roth, <i>The Representation of the Divine in Ancient Egypt</i> SEE SUPPLEMENT</p> |
|--|

| |
|--|
| <p>Rabbi Jonathan Sacks, <i>The God Who Acts in History (Vaera 5779)</i></p> |
| <p>Never before had God intervened in history, to rescue a people from slavery and set them on the path to freedom. This was a revolution, at once political and intellectual. To most humans at most times, there seems to be no meaning in history. We live, we die, and it is as if we had never been. The universe gives no sign of any interest in our existence. If that was so in ancient times, when people believed in the existence of gods, how much more so is it true</p> |

today for the neo-Darwinians who see life as no more than the operation of “chance and necessity” (Jacques Monod) or “the blind watchmaker” (Richard Dawkins)...Judaism is humanity’s first glimpse of history as more than a mere succession of happenings – as nothing less than a drama of redemption in which the fate of a nation reflects its loyalty or otherwise to a covenant with God...Only profound faith – a new kind of faith, breaking with the entire world of ancient mythology – could give people the courage to set out on a journey to the unknown. That is the meaning of *Hashem*: the God who intervenes in history. As Judah Halevi points out, the Ten Commandments begin not with the words “I am the Lord your God who created heaven and earth,” but “I am the Lord your God who brought you out from Egypt, from the house of slavery.” *Elokim* is God as we encounter Him in nature and creation, but *Hashem* is God as revealed in history, in the liberation of the Israelites from slavery and Egypt...That is what God tells Moses is about to be revealed: *Hashem*, meaning God as He intervenes in the arena of time, “so that My name may be declared throughout the world” (Ex. 9:16). The script of history would bear the mark of a hand not human, but divine. And it began with these words: “Therefore say to the Israelites: I am *Hashem*, and I will bring you out from under the yoke of the Egyptians.”

Rabbi Mark Borovitz, *Finding Recovery and Yourself in Torah (Va-era Day 3)*

Hashem is the third-person singular future tense meaning, “God will be”. In Hebrew, the future tense is used to denote an action not yet complete. Nachmanides called Hashem the name by which all that exists has its being...[B]ecause God is telling us that Hashem is the name for the Israelites to use, God is telling us that once we get out of slavery we have to part of the solution. Once we have been brought out of the narrow places that trap us, we can no longer sit around waiting for someone else to take care of us; entitlement is not the proper way of being in the world. Rather, Hashem teaches us that we, the redeemed have to add our part to the world, taking actions in partnership with God’s will. In what ways are you God’s partner?