

ברוך אתה יהו"ה
אלהינו מלך העולם
אשר קדשנו במצוותיו
וצונו לעסוק
בדברי תורה.

Barukh Atah Adonai
Eloheinu melekh ha-olam
asher kidshanu b'mitzvotav
v'tzivanu la'asok
b'divrei Torah.

Blessed are You, YHVH,
our God, eternal sovereign, who
sanctifies us in God's connecting
command to busy ourselves
in words of Torah.

PARADIGMATIC LIBERATION – THE INTERVENTION THAT LED TO ALL OTHERS
Exodus 6:2-9

וידבר אלהים אל משה ויאמר אליו אני יהו"ה: וארא אל-אברהם אל-יצחק ואל-יעקב באל שדי ושמי יהו"ה לא נודעתי להם:

2-3. God spoke to Moshe and said to him, I am YHVH. I made myself seen to Avraham, to Yitzhak and to Yaakov by the name of *El Shaddai*, but My Name, *YHVH*, I did not make known to them. *What's with the Names?*

God hardened Pharaoh's heart: equity? What's the fairness of that.

וגם הקמתי את-בריתי אתם לתת להם את-ארץ כנען את ארץ מגריהם אשר-גרו בה: וגם אני שמעתי את-נאקת בני ישראל אשר מצרים מעבדים אתם ואזכר את-בריתי:

4-5. I also established My covenant with them, to give them the land of Canaan, the land of their sojourning, in which they dwelt. I also heard the groaning of the Children of Israel, whom the Egyptians enslave, and I recalled My covenant. *(Repeated from last week's pareshah.)*

Abhorrent that God, as quasi-parent, seemed to abandon the kids.

Seder stuff

לכן אמר לבני-ישראל אני יהו"ה והוצאתי אתכם מתחת סבלות מצרים והצאתי אתכם מעבדתם וגאלתי אתכם בזרוע נטויה ובשפטים גדלים: ולקחתי אתכם לי לעם והייתי לכם לאלהים וידעתם כי אני יהו"ה אל היתכם המוציא אתכם מתחת סבלות מצרים:

6-7. Therefore say to the Children of Israel: I am YHVH. I will bring you out from under Egyptian suffering. I will save you from their slavery. I will redeem you with an outstretched arm and with great judgments. I will take you to Me for a people, and I will be to you a God – so you will know that I am YHVH your God, who brings you out from under Egyptian suffering.

Freedom isn't the end, it's the means to the end.

והבאתי אתכם אל-הארץ אשר נשאתי את-ידי לתת אתה לאברהם ליצחק וליעקב ונתתי אותה לכם מורשה אני יהו"ה: וידבר משה כן אל-בני ישראל ולא שמעו אל-משה מקצר רוח וימעבדה קשה:

8-9. I will bring you into the land, of which I swore to give to Avraham, to Yitzhak, and to Yaakov. I will give it to you as a heritage. I am YHVH. Moshe spoke thus to the Children of Israel, but they didn't hear Moshe from shortness of spirit and hard labor. *We had no agency yet.*

What is this? Why?

P	Pshat (פשט)	Literal (surface • plain)	<ul style="list-style-type: none"> Promises of liberation >> Passover Haggadah Multiplicity of Names (and yet we say God's Name is One)
R	Remez (רמז)	Implication (pointer • hint)	<ul style="list-style-type: none"> Totally without context: they have no experiential history Implication that the people are too worn down to do...
D	Drash (דרש)	Description (inquire)	<ul style="list-style-type: none"> Rebooting covenantal relationship: why remind??? Why did Torah repeat v5 (from prior pareshah)? No partnership yet: God did it all – why?
S	Sod (סוד)	Mystical (secret)	<ul style="list-style-type: none"> Do the Names connote different valences? Shekhinah amidst suffering? Why did God [seem to] abandon the people?

What's In a Name, Part II

Exodus 3:13-14

וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הַנְּהַ אֲנֹכִי בֹא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ-לִי מָה-שְּׁמוֹ מָה אָמַר אֱלֹהִים: וַיֹּאמֶר אֱלֹהִים מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם:

Moshe said to God, "If I go to the Children of Israel and say to them, 'The God of your fathers sent me to you,' and they say to me, 'What is [God's] Name?' what will I say to them?" God said to Moshe, "I will be what I will be. Say thus to the Children of Israel, 'I Will Be sent me to you.'"

אֶהְיֶה אֲשֶׁר אֶהְיֶה

Ehyeh Asher Ehyeh I Will Be What I Will Be

Futurity • Ever Unfolding • Becomingness • Illimitable • Don't Pin Me Down
 Did God change, or did WE?

Names as ... meaning pointers? identity?

Collective developmental theology

וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה: וְאַרְאֵ אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שְׁדָי וְשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם:

Exodus 6:2-3

God spoke to Moshe and said to him, I am YHVH. I made myself seen to Avraham, to Yitzhak and to Yaakov by the name of *El Shaddai*, but My Name, *YHVH*, I did not make known to them.

אֵל שְׁדָי	<i>El Shaddai</i>	God of Sufficiency God Almighty
יהו"ה	??	??

Ramban, Ex. 6:2-3

לא נודעתי להם, לא הודעתי אין כתיב כאן אלא לא נודעתי להם, שלא נודעתי להם במדה אמתית שלי שעליה נקרא שמי יהו"ה, נאמן לאמת הדברים, שהרי הבטחותים ולא קיימתים כל אלו דברי הרב. וירצה לפרש שעדיין לא נודע קיום ההבטחה ואף על פי שעדיין לא הגיע הזמן.

[My Name YHVH] I did not make known to them – Actually, it says "My Name was not made known to them." My Name was not made known to them by My true measure by which My Name is called YHVH, faithful to the truth of [all] things [=events] – for the many [past] things [=event] did not fully keep My promise – meaning that the fulfillment of the promise was not yet known, for the time had not yet come.

Genesis 15:13-14

וַיֹּאמֶר לְאַבְרָם יְדַע תְּדַע כִּי-גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם וְעַבְדוּם וְעַנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי וְאַחֲרַי-כֵּן יֵצְאוּ בְרִכְשׁ גָּדוֹל:

[God] said to Avram, "Deeply know that your offspring will be strangers in a land not theirs, and they will be enslaved and oppressed 400 years. Then I will execute judgment on the nation they will serve, and they will go free with great wealth.

– a rose by any other name?

– Existence • Beingness •

– “copula” - to be in present tense Exodus 9:1-3

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה בֹּא אֶל-פַּרְעֹה וְדַבַּרְתָּ אֵלָיו כֹּה-אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַח אֶת-עַמִּי וְעַבְדוּנִי: כִּי אִם-מֵאֵן אַתָּה לְשַׁלַּח וְעוֹדָד מִחֲזִיק בָּם: הִנֵּה יָד-יְהוָה הַיּוֹיָה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה בַּסּוּסִים בַּחֲמֹרִים בַּגְּמָלִים בַּבָּקָר וּבַצֹּאן דָּבַר כְּבֹד מֵאֹד:

YHVH said to Moses, "Come to Pharaoh and say to him, 'So says YHVH, God of the Hebrews: Let My people go and they will worship Me. For if you refuse to let them go and keep holding them, then the hand of *YHVH HVYH* [will be] on your livestock in the field – horses, donkeys, camels, cattle and sheep – by a very severe pestilence.

יהו"ה הוי"ה	??	??
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WHY COULDN'T WE HEAR?

Exodus 6:9

וַיְדַבֵּר מֹשֶׁה כֵּן אֶל-בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ
אֶל-מֹשֶׁה מִקְצָר רוּחַ וּמִעֲבֹדָה קָשָׁה:

Moshe spoke thus to the Children of Israel, but they didn't hear Moshe from shortness of spirit and hard labor.

Rashi, Ex. 6:9

מִקְצָר רוּחַ - כָּל מִי שֶׁהוּא מְצָר, רוּחוֹ
וַיִּשְׁמְעוּ קְצָרָה, וְאֵינוֹ יָכוֹל לְהִאָרֵץ:
בְּנִשְׁמֵתוֹ:

Due to shortness of spirit – All who are in straits, one's breath comes in short gasps and one cannot draw long breaths.

Ibn Ezra, Ex. 6:9

וְלֹא הָיוּ אוֹזְנֵי לְדַבְרֵי כִי קִצְרָה רוּחוֹם
בְּאוֹרֵךְ הַגְּלוּת וּבְעֲבוּדָה קָשָׁה שֶׁהִתְחַדְּשָׁה
עֲלֵיהֶם:

And they did not incline their ears to [Moshe's] words. Their spirit of attention shortened away from the midst of redemption due to the hard labor constantly renewed on them.

Ramban, Ex. 6:9

לֹא בְּעִבּוּר שֶׁלֹא יֵאֱמִינוּ בֵּה' וּבְנִבְיָאוֹ, רַק
שֶׁלֹא הָיוּ אוֹזְנֵי לְדַבְרֵי מִקְוֹצָר רוּחַ, כְּאָדָם
שֶׁתִּקְצָר נַפְשׁוֹ בְּעִמְלוֹ, וְלֹא יִרְצֶה לְחַיּוֹת
רַגְעַ בְּצַעְרוֹ, מִדַּעְתּוֹ שִׁירוּחַ לוֹ אַחֲרֵי כֵן
וּקְוֹצָר הַרוּחַ הוּא פְּחָדָם שֶׁלֹא יִהְרָגָם
פְּרַעָה בְּחָרֵב כְּאֲשֶׁר אָמְרוּ שׁוֹטְרִיהֶם אֶל
מֹשֶׁה, וְעֲבוּדָה קָשָׁה, הוּא הַדּוּחָק שֶׁהָיוּ
הַנוֹגְשִׁים אֲצִים בֵּהֶם וְלֹא יִתְנוּם לְשִׁמוּעַ
דְּבַר וּלְחֻשׁוֹב בּוֹ:

Not that they wouldn't believe in God or God's prophet, just that they wouldn't attentively listen to [Moshe's] words. They were like those whose souls were so shortened in their travails that they don't want to live another moment in their sorrow. From this awareness and shortness of spirit arose their terror that Pharaoh would murder them by sword, as their officers told Moses: hard labor so pressed on them that they couldn't hear a word much less think of it.

Sforno, Ex. 6:9

מִקְצָר רוּחַ כִּי לֹא נֶאֱמַנָה אֶת אֵל רוּחוֹם,
וְלֹא נִתְּנוּ לֵב לְהִתְבּוֹנֵן:

From shortness of spirit, it was not believable, so they couldn't pay attention to contemplate it.

believability-faith
(נאמנה • *ne'emanah*)

spirit-breath attention-heart
(רוח • *ruach*) (תת לב • *tet lev*)

contemplate = mind
(התבונן • *hitbonein*)

"Kotzer ruah is not the end of the story. Being in dire straits – unable to breathe, unable to focus, hearts and souls unable to hope – is not the end of the story. On the contrary, it's the first step toward liberation."

– R. Rachel Barenblat

וַיִּאָּחֲזוּ בְּנֵי-יִשְׂרָאֵל מִן-הָעֲבֹדָה וַיִּזְעֻקוּ
וַיִּתְעַל שׁוֹעֲתָם אֶל-הָאֱלֹהִים מִן-הָעֲבֹדָה:
וַיִּשְׁמַע אֱלֹהִים אֶת-נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים
אֶת-בְּרִיתוֹ אֶת-אַבְרָהָם אֶת-יִצְחָק וְאֶת-
יַעֲקֹב: וַיֵּרָא אֱלֹהִים אֶת-בְּנֵי יִשְׂרָאֵל וַיֵּדַע
אֱלֹהִים:

"The Children of Israel groaned from slavery, and they cried out, and their cry rose up to God from slavery. God heard their groans and remembered the covenant with Avraham, with Yitzhak, and with Yaakov. God saw the Children of Israel, and God knew."

– Exodus 2:24-25

WHAT COULDN'T WE HEAR?

Exodus 6:6-8

לְכֹן אָמַר לְבְנֵי-יִשְׂרָאֵל אֲנִי יְהוָה הַהוֹצֵאתִי
 אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם וְהִצַּלְתִּי
 אֶתְכֶם מֵעַבְדֹתָם וְגָאַלְתִּי אֶתְכֶם בְּזְרוּעַ
 נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים: וְלָקַחְתִּי אֶתְכֶם
 לִי לְעָם וְהִייתִי לָכֶם לֵאלֹהִים וַיְדַעְתֶּם כִּי
 אֲנִי יְהוָה הַאֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם
 מִתַּחַת סִבְלוֹת מִצְרַיִם: וְהִבֵּאתִי אֶתְכֶם
 אֶל-הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת-יָדִי לָתֵת אֹתָהּ
 לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם
 מוֹרְשָׁה אֲנִי יְהוָה:

Thus say to the Children of Israel: I am YHVH. I will bring you out from under Egyptian suffering. I will save you from their slavery. I will redeem you with an outstretched arm and with great judgments. I will take you to Me for a people, and I will be to you a God – so you will know that I am YHVH your God, who brings you out from under Egyptian suffering. I will bring you into the land, of which I swore to give to Avraham, to Yitzhak, and to Yaakov: I will give it to you as a heritage. I am YHVH.

The Five Promises of Liberation

וְהוֹצֵאתִי	<i>v'hotzeiti</i>	I will bring you out	from under Egyptian suffering.
וְהִצַּלְתִּי	<i>v'hitzalti</i>	I will save you	from their slavery
וְגָאַלְתִּי	<i>v'gaalti</i>	I will redeem you	with an outstretched arm
וְלָקַחְתִּי	<i>v'lakakhti</i>	I will take you	to Me for a people, and I will be to you a God, and you will know
וְהִבֵּאתִי	<i>v'heveiti</i>	I will bring you	into the land, of which I swore to give

believability-faith (נאמנה • <i>ne'emanah</i>)	suffering	physical circumstance
spirit-breath (רוח • <i>ruach</i>)	slavery	identity, emotional control
attention-heart (תת לב • <i>tet lev</i>)	outstretched arm	external manifestations
contemplate = mind (התבונן • <i>hitbonein</i>)	knowing	inter-being: new identity
	arriving	becoming: promise kept

Malbim, Ex. 6:7

Meir Leibush ben Yehiel Mikhel Wisser (Ukraine, 1809-1879)

וידעתם כי אני יהוה ה' אלהיכם המוציא אתכם, כי הדבור הראשון היה אנכי ה' אלהיך אשר הוצאתיך מארץ מצרים, ואז תשיגו כי אלהיכם שהוציא אתכם ממצרים הוא שם הויה, כי יהיה זה באותות ובמופתים אדירים ונוראים:

You will know that I am YHVH your God, who takes you out – The first utterance [of the Ten Commandments] will be (Ex. 20:2): "I am YHVH your God, who took you out of the land of Egypt." Therefore comprehend that it is your God who took (past) you out of Egypt, the One whose name is *Havayah* (present), and this will be (future) by signs and wonders, beloved and awesome.

HOW CAN WE GET READY? • WHAT'S IN THE WAY OF OUR READINESS?