

ברוך אתה יהוה
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.



Exodus 3:1-6

ומשה היה רעה את-צאן יתרו חותנו פהו
מדגו וינהג את-הצאן אחר המדבר ויבא
אל-הַר הָאֵלֹהִים חֲרֵבָה: וַיֵּרָא מֶלֶאֲכָד
יְהוָה אֱלֹהֵי בְלֶבֶת-אֵשׁ מִתּוֹךְ הַסֵּנֶה וַיֵּרָא
וְהִנֵּה הַסֵּנֶה בֹעֵר בְּאֵשׁ וְהַסֵּנֶה אֵינּוּ
אֵכָל:

1-2. Moshe was pasturing the sheep of his father in law Yitro, priest of Midian. He was driving the sheep into the wilderness. He came to the Mount of God at Horev. An **angel** of YHVH appeared to him in a **flame of fire from amidst the bush**. He looked: wow, the **bush burns** with fire, but the bush is not consumed!

RELATIONSHIP ASKS AGENCY

וַיֹּאמֶר מֹשֶׁה אֶסְרֶה-נָּא וְאֶרְאֶה
אֶת-הַמְרִאָה הַגְּדֹלָה הַזֹּאת מִדּוּעַ לֹא-יִבְעַר
הַסֵּנֶה: וַיֵּרָא יְהוָה כִּי סָר לְרֵאוֹת וַיִּקְרָא
אֵלָיו אֱלֹהִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה
מֹשֶׁה וַיֹּאמֶר הֲנִי:

3-4. **Moshe said, "I will turn and look** at this great sight: why does the **bush not burn?"** **YHVH saw that [Moshe] turned to look.** God called to [Moses] from amidst the bush saying, "Moshe, Moshe." He answered, "Hineini."

וַיֹּאמֶר אֱלֹהִים-תִּקְרַב הֵלֶם שֶׁל-נִעְלִיד מֵעַל
רַגְלֶיךָ כִּי הַמְקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו
אֲדַמַּת-קֹדֶשׁ הוּא: וַיֹּאמֶר אֲנִי אֵלֶיךָ
אֲבִיד אֵלֶיךָ אֲבָרְחָם אֵלֶיךָ יִצְחָק וְאֵלֶיךָ
יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרָא מִהִבֵּית
אֱלֹהִים:

5-6. [God] said: "Do not draw near. Take off your shoes from off your feet, for the place on which you stand is holy ground." [God] said: **"I am the God of your ancestors: God of Avraham, God of Yitzhak, and God of Yaakov."** Moshe hid his face, for he was afraid to gaze at God.

It's been
awhile

P	Pshat (פשט)	Literal (surface • plain)	<ul style="list-style-type: none"> Divinity introduces Self as ancestral God FIRE AND LIGHT AS WORKING METAPH
R	Remez (רמז)	Implication (pointer • hint)	<ul style="list-style-type: none"> Moses needs to be educated that he has ancestors... Moses *turned*, and then God *turned* = relational agency
D	Drash (דרש)	Description (inquire)	<ul style="list-style-type: none"> Moses as reincarnation of Noah (water, ark, tikkun for selfish) Location was 'in Moses' ordinary work *and* Mount of God Didn't Jacob have a similar experience on a rock pillow?
S	Sod (סוד)	Mystical (secret)	<ul style="list-style-type: none"> Divinity and humanity inter-healing ancestrally Divinity ever present, and also dependent on US

Why did Moses Hide?

Exodus 3:5-6

וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אֲבֹתָי אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מִשֶּׁה
פָּנָיו כִּי יָרָא מֵהַבַּיִת אֶל-הָאֱלֹהִים:

6. [God] said: "I am the God of your ancestors: God of Avraham, God of Yitzhak, and God of Yaakov." Moshe hid his face, for he was afraid to gaze at God.

Moshe Consciousness

**Natural Prophecy,
Wisdom & Leadership**
R. David Shlomo ibn Abi Zimra

Evolution
(Rambam, Exodus Rabbah)

Moshe Attributes

Futurity – projecting Sinai's cleft of rock, Elijah
Encountering / showing up
Modeling

Purge slave mentality
Unreadiness to hold the light
Rookie (טירון / *tiron*)

Exodus 3:7-14

וַיֹּאמֶר יְהוָה הֲרָאִה רְאִיתִי אֶת-עֲנֵי עַמִּי
אֲשֶׁר בְּמִצְרַיִם וְאֶת-צַעֲקוֹתָם שְׁמַעְתִּי
מִפְּנֵי נַגְשָׁיו כִּי יַדְעֹתִי אֶת-מַכְאֲבוֹ: וְאָרַד
לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלִהְיוֹתוֹ מִן-
הָאָרֶץ הַהִוא אֶל-אֶרֶץ טוֹבָה וְרוֹחָבָה אֶל-
אֶרֶץ זָבֶת חֶלֶב וְדָבָשׁ אֶל-מְקוֹם הַכְּנַעֲנִי
וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי:

7-8. YHVH said: "I have surely seen the affliction of My people who are in Egypt and heard their cry from their taskmasters; I know their pain. I came down to save them from Egypt's hand, to lift them from [there] to a good, spacious land flowing with milk and honey, the place of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.

וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי-יִשְׂרָאֵל בְּאָזְנִי
וְגַם רְאִיתִי אֶת-הַלַּחַץ אֲשֶׁר מִצְרַיִם
לְחַצִּים אֹתָם: וְעַתָּה לֵךְ וְאֶשְׁלַחְךָ אֶל-
פַּרְעֹה וְהוֹצֵא אֶת-עַמִּי בְנֵי-יִשְׂרָאֵל
מִמִּצְרַיִם:

9-10. "For here the Children of Israel's cry came to Me: I also saw the oppression by which Egypt oppresses them. Now go: I send you to Pharaoh, and you will bring forth My people, the Children of Israel, from Egypt."

וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים מִי אֲנֹכִי כִי
אֵלֶךְ אֶל-פַּרְעֹה וְכִי אוֹצִיא אֶת-בְּנֵי
יִשְׂרָאֵל מִמִּצְרַיִם: וַיֹּאמֶר כִּי-אֶהְיֶה עִמָּךְ
וְזֶה-לְךָ הָאוֹת כִּי אֲנֹכִי שֹׁלְחֶיךָ
בְּהוֹצִיאֶךָ אֶת-הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן
אֶת-הָאֱלֹהִים עַל הַהָר הַזֶּה:

11-12. Moshe said to God, "Who am I that I will go to Pharaoh, that I would bring the Children of Israel out of Egypt?" [God] said, "I will be with you, and this will be a sign to you that I sent you: When you bring the people out of Egypt, you all will serve God at this mountain."

וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנֹכִי בָא
אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי
אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ-לִי מַה-
שְּׁמוֹ מָה אֵמַר אֲלֵהֶם: וַיֹּאמֶר אֱלֹהִים אֶל-
מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר
לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם:

13-14. 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.'"

<u>P</u>	Pshat (פֶּשֶׁט)	Literal (<i>surface • plain</i>)	
<u>R</u>	Remez (רִמּוֹז)	Implication (<i>pointer • hint</i>)	
<u>D</u>	Drash (דְּרָשׁ)	Description (<i>inquire</i>)	
<u>S</u>	Sod (סוּד)	Mystical (<i>secret</i>)	

What's in a Name, Part I

Rashi, Ex. 3:14

אהיה אשר אהיה. אֶהְיֶה עִמָּם בְּצָרָה זוֹ
אֲשֶׁר אֶהְיֶה עִמָּם בְּשִׁעְבּוֹד שְׂאֵר מַלְכוּתוֹת.
אָמַר לְפָנָיו, רַבּוֹנוֹ שֶׁל עוֹלָם, מָה אָנִי
מְזַכֵּיר לָהֶם צָרָה אַחֲרָתִי? דִּים בְּצָרָה זוֹ,
אָמַר לוֹ יְיָהּ אֲמַרְתָּ, כִּי תֹאמַר וְגו'

I Will Be What I Will Be – I will be with them in this sorrow. *I Who Am* will be with them in the subjugation they suffer by other nations. Then [Moshe] said before God: "Master of the Universe! Why should I mention to them more sorrows: they have enough with this sorrow!" God said to him: "You spoke well. 'Say thus [to the Children of Israel], 'I Will Be' – without 'What I Will Be' – sent me to you."

Sforno, Ex. 3:14

אהיה אשר אהיה. ההוה תמיד על ענין
אחד מצד עצמו, ומזה יתחייב שיאהב
המציאות וישנא כל הפסד מנגד
למציאות, כאמרו כי לא אחפוץ במות
המת ומזה יתחייב שיאהב משפט
וצדקה, אשר תכליתם מציאות, וישנא
העול והאכזריות, המטים עקלקלות אל
העדר והפסד, ובוזה שנא חמס ואכזריות
המצרים נגדכם:

I Will Be What I Will Be – I am eternal Being by Myself [not subject to creation by another]. From this, [it follows that] I love existence and hate what stands against existence, as in (Ezek. 18:32) "I do not desire the death of who dies." From this, [it follows that] I love righteousness and justice, which nourish existence, and hate the yoke [of bondage] and cruelty, which corrupt and inhibit. From this, [it follows that] I hate the violence and cruelty of Egyptians arrayed against them.

Hizkuni, Ex. 3:14

אהיה אשר אהיה הראשון שם, והשני
פירוש השם, כלומר שמי אהיה לפי
שאהיה ואעמוד לעולמי עולמים בלי
תכלה ושאהיה עמהם שאגאלם
מסבלות מצרים ושם זה של הויה מסר
יעקב לבניו כדכתיב והיה ה' עמכם
והשיב אתכם וגו' כל מי שיבשר לכם
גאולת מצרים בלשון הויה עם בשורת
הפקידה תאמינו לדבריו. וכן עשו כיון
שבאו משה ואהרן והזכירו להם שם זה
של הויה מיד ויאמן העם כי פקד.

I Will Be What I Will Be – The first [*I Will Be*] is the Name and the second explains the Name, as if to say that My Name is *I Will Be*, meaning that I will continue to be forever and ever, without end, that "*I will Be*" with them to redeem them from Egyptian suffering. This is the Name of Existence on which Yaakov instructed Yosef (Gen. 48:21: ["I am about to die, but *God Will Be* with you and bring you back [to the land of your ancestors]"). Believe him who announces to you deliverance of Egypt by the language of *Being*. And they did, for Moshe and Aharon came and immediately reminded them of this Name *Existence*, and the people believed that God remembered them.

Da'at Z'keinim, Ex. 3:14

שמא יסבור משה ששמי אהיה אשר
אהיה ולכך חזר ואמר כה תאמר. ויאמר
עוד שמא יקראוני עוד ישראל אהיה
וטעות יהיה בידם שהרי יש לו לקרות
יהיה לעולם ...

Lest Moses think that God's Name really is *I Will Be What I Will Be*, God tells Moshe precisely how to answer the elders' question about Who it is that sent him. God continued instructing lest Israel call [God] *I Will Be* but err in believing that "*What*" "*Will Be*" is in their hands. So, God instructed that they would call God *I Will Be* eternally....

"Becoming"
(R. Rachel Barenblat)

But Moshe said to God
Who am I to go to Pharaoh?
And God said
I will be with you
I am becoming who I am becoming
it is time for you to do the same
everyone else walked right by
but you saw the miracle burning

Pick up your staff now
and make yourself ready
The journey ahead is long
and generations will comb their stories
to learn how you tied your shoes
and how to lead the people
with compassion and with vision
as you are about to do.

"God's Coming Out"
(Mike Moskowitz)

[Full article link](#)

Tradition teaches that we received the Torah only as a unified community, with each and every person equally invited, present and welcomed. The completeness of Torah depended on the wholeness of community. Just as a Torah with even one letter missing cannot ever be true Torah, so too a community with even one person excluded or dehumanized cannot ever be true holy community.

In that spirit, there are real spiritual consequences if anyone feels pressured much less forced to conceal who they truly are out of fear of not being fully accepted. We learn that it is un-Jewish and un-holy, by definition, to exclude in those ways — as equally unacceptable as dropping letters from Torah itself.

In that same spirit, the Revelation at Sinai was a true divine “coming out” to the world. What little our enslaved ancestors knew of G-d was in their liberation from bondage, but now God would reveal God’s Self. G-d’s “I” narrative of introduction at Sinai reminds that there is but one God, in whose image we all are created. To discriminate against a person for just being is to discriminate against the source of all being.... We remember the moment when God said, “This is who I Am.”

God’s identity needs no affirmation, but God still gave humanity the opportunity to say, “Yes, we see You, and we will call You by the names You teach us.” God modeled coming out, and God modeled how we should treat everyone.