RDTQ

ג:א–ו: The Spectacle

ג:ז–י: Hashem's call to Moshe

ג:יא–ד:יז: Moshe's dialogue (5 rounds)

1) 3:11-12
2) 3:13-22
3) 4:1-9
4) 4:10-12
5) 4:13-17

Moshe is a reluctant leader

He stands up for justice by killing the egyptian, but hesitates before doing so. It's not surprising, because it's a big job.

The Young Moshe by Rav Moshe Lichtenstein

1. What question does Rav Mosheh Lichtenstein pose?
    a. Why do we leave out 60 years of character development?
2. To whom does Rav Mosheh Lichtenstein compare Moshe? Why?
    a. Avraham. Because the torah also leaves out much of Avraham's adult life, and both of them are prominent biblical figures.



3. How does the Midrash deal with these 2 cases differently? Why?
    a. The midrash does not expand upon the events that happened by Moshe because when there was a gap in Avraham's story, it was before he was introduced into the story. But the midrash fills in this gap with

lots of stories. The gap in Moshe's life is in the middle of his story, showing that the silence was purposeful. Moshe is withdrawn, in isolation. Moshe felt alienated by both his Egyptian family and his Jewish brothers.

b. "The non-story is the story."

4. What is the answer that Rav Mosheh Lichtenstein gives to his original question? How does this relate to Moshe's actions in Perek Bet?
    a.
5. What is the purpose of the scene at the burning bush? What is Hashem's message to Moshe?



When Moshe was in isolation, he was working on his relationship with God. But Hashem, with the bush, was calling him to come back to reality from his philosophical fantasyland. He needs to focus on his brothers again.
Seforno says he was introspective, and meditating.
Rashi says he was in the middle of nowhere because he didn't want the sheep grazing from other people's land.
He needs to work on his בין אדם לחברו *and* his בין אדם למקום. Because he was the intermediary between Hashem and the people.

Who does this teach us about?	**Focus**	**Idea**	**Commentary**
Hashem	סנה	Hashem appeared in a bush and not any other type of plant to show that Hashem is with	Rashi 3:2 "מתוך הסנה"

		the Jews in their pain. Bushes are low. בנ"י is in a low place.	
בנ"י	אננו אוכל	It is a metaphor for egypt (the fire) and Israel (the bush). The mitzrim are oppressing us but they cannot wipe us out.	Chizkuni 3:2 "והסנה ואננו אוכל"
משה	בוער האש & אננו אוכל	Moshe is burning, but can't be burned.	Rav Moshe Lichtenstein

<u>Round 1</u>

3:11-12

Hashem tells Moshe to go to Egypt. Moshe says, "why me?". "Dw, I'll be with you."

1. Why am I worthy to go to Pharaoh?
    a. Rashi: Moshe is on behalf of God
    b. Rashbam: Because I will be with you. I will make Pharaoh be okay with you speaking him.
2. Why are בנ"י worthy?
    a. Rashi: Because they will receive the Torah.

Rashbam asks: What shall I say to Pharaoh? How can I convince him?

Rashbam: (The thing abt the 3 days)

<u>Round 2</u>

"Who should I say sent me?"

"אהיה אשר אהיה. (I will be with you and with them in future hardships.) Dw I will take you out to a land flowing with milk and honey, and punish the egyptians."

Rashi & Ramban: He shouldn't be nervous.

Round 3

Round 4
https://docs.google.com/presentation/d/1cs3RxOseUMpjnoMVahksu6j5dlE9VRMLjM4R4bi9VRs/edit?usp=sharing

Round 5