

שמות פרק לג

(ז) ומִשֶׁה יָקַח אֶת-הָאֹהֶל וְנִטְהַלְלוּ מִחוּץ לַמִּחֲנֶה הַרְחֵק מִן-הַמִּחֲנֶה וְקָרָא לוֹ אֹהֶל מוֹעֵד וְהָיָה כָּל-מִבְקֵשׁ יִקְוֶה יֵצֵא אֶל-אֹהֶל מוֹעֵד אֲשֶׁר מִחוּץ לַמִּחֲנֶה:

(ח) וְהָיָה כִּצְאֵת מִשֶׁה אֶל-הָאֹהֶל יִקְוֹמוּ כָּל-הָעָם וְנִצְבּוּ אִישׁ פֶּתַח אֹהֶלוֹ וְהִבִּיטוּ אַחֲרַי מִשֶׁה עַד-בְּאוֹ הָאֹהֶל:

(ט) וְהָיָה כִּבְּאֵ מִשֶׁה הָאֹהֶל יֵרֵד עִמּוֹד הָעֵנָן וְעַמֵּד פֶּתַח הָאֹהֶל וְדִבֶּר עִם-מִשֶׁה:

(י) וְרָאָה כָּל-הָעָם אֶת-עִמּוֹד הָעֵנָן עֹמֵד פֶּתַח הָאֹהֶל וְקָם כָּל-הָעָם וְהִשְׁתַּחֲוּוּ אִישׁ פֶּתַח אֹהֶלוֹ:

(יא) וְדִבֶּר יְהוָה אֶל-מִשֶׁה פָּנִים אֶל-פָּנִים כַּאֲשֶׁר יִדְבֵר אִישׁ אֶל-רֵעֵהוּ וּשְׁבַב אֶל-הַמִּחֲנֶה וּמִשְׁרָתוֹ יְהוֹשֵׁעַ בֶּן-נּוּן נָעַר לֹא יֵמִישׁ מִתּוֹךְ הָאֹהֶל:

Alef.

It seems to me that the meaning of the phrases containing the verbs "YaTza," "VeHaya," and "Yakumu" is clear from the context. These were not one-time occurrences, but rather a description of what took place in an on-going fashion.

In contrast, the verb "VaYikach" in v. 7 refers to the first time that Moshe erected this tent in this location. Consequently it becomes important whether it was going to take place at some future time, or whether it happened at this time. Whereas RaShi sees the verb as consistent with the other verbs in question, they're all being expressions of the present tense, RaShBaM interprets the word as connoting the past, i.e., he had already set up the tent in this place, and Ibn Ezra understands that it relates to the future, possibly because if this is a reference to the Mishkan, it has as yet not been constructed at this point in time, with this text being subject to the rule "Ein Mukdam U'Meuchar BaTora."

Beit.

1. The contradiction to which Ibn Kaspi is referring is between the statement in v. 11 that describes Moshe's interactions with HaShem as "Panim El Panim" (Face to face) and HaShem's statement to Moshe once the latter asks to better understand him:

(Shemot 33:20 "And He said: 'Thou canst not see My Face, for man shall not see Me and live.'" Usually when one speaks "face to face" with another, each not only hears the other's voice, but also sees the other's face.

2. Devarim 5:4 "The LORD spoke with you "Panim B'Fanim" (face to face) in the mount out of the midst of the fire."

When the preposition "to" is used, as in Shemot 33:11, it suggests that the "faces" are turned towards one another, which would not be necessary were there to be some barrier between them. Another indicator that Panim El Panim is literally direct communication is that phrase that follows, i.e., "as a person would speak to his friend." Whereas communications between God and man are sui generis and have no precedent in interpersonal interchanges, if the Tora describes God's Communication with Moshe as analogous to how two friends converse, then it leads me to the conclusion that no barrier existed between them.

While "Panim B'Fanim" in Devarim 5:4 suggests that there is a direct conversation, but that does not necessarily mean that the participants see one another clearly. Furthermore, whereas in Shemot, HaShem is describing His interchanges with Moshe, Devarim is discussing the experience at Sinai where the people "heard" HaShem Himself in some manner, at least for the first two of the Ten Commandments which are stated in the first

person in contrast to the rest of the Dibrot, but they did not see any likeness of HaShem, let alone His Face.

Gimel.

The passage in Hilchot Yesodei HaTora to which Akeidat Yitzchak is referring is:

Mishneh Tora, Hilchot Yesodei HaTora 6:6

... (Divine insight is bestowed upon) all the (other) prophets through the medium of an angel. Therefore, they perceive only metaphoric imagery and allegories. Moses, our teacher, (would prophesy) without the medium of an angel, as (BaMidbar 12:8) states: "Mouth to mouth I speak to him," and (Shemot 33:11) states: "And God spoke to Moses face to face." (BaMidbar 12:8) states: "He gazes upon the image of God" - i.e., there was no metaphor. Rather, he would perceive the matter in its fullness, without metaphor or allegory. The Torah testifies concerning him (Ibid. 12:8): ("I speak to him...") manifestly, without allegory." His appreciation of prophecy would not be through metaphor, but through open revelation, appreciating the matter in its fullness. All the (other) prophets are overawed, terrified, and confounded (by the revelations they experience), but Moses, our teacher, would not (respond in this manner), as (Shemot 33:11) relates: "(God spoke to Moses...) as a man speaks to a friend" - i.e., just as a person will not be awe-struck from hearing his friend's words, so, too, Moses' mental power was sufficient to comprehend the words of prophecy while he was standing in a composed state...

Akeidat Yitzchak compares Moshe and Yehoshua in terms of how quickly they could return to their normal patterns of living following a Divine Revelation. Whereas Moshe could do so immediately, this was not the case with respect to Yehoshua, and before returning to the encampment where the rest of the people were residing, he would have to wait awhile until his normal faculties were restored.

Daled.

1א. Eicha 4:16 "The Anger of the LORD hath Divided them; He will no more Regard them; they respected not the persons of the priests, they were not gracious unto the elders."

VaYikra 20:5 "Then I will Set My Face against that man, and against his family, and will Cut him off, and all that go astray after him, to go astray after Molech, from among their people."

BaMidbar 6:25-6 "25 The LORD Make His Face to Shine upon thee, and be gracious unto thee; {S} 26 The LORD lift up His countenance upon thee, and give thee peace.

Tehillim 49:16 "But God will Redeem my soul from the power of the nether-world; for He shall Receive me."

The first two verses describe HaShem's Anger, that needs to be assuaged by human beings adhering to the Mitzvot.

The second two verses describe how HaShem will Help man come out of his depression and sense of failure and frustration.

ב. "Just as a true friend will help the other overcome difficulties, with sometimes one or the other cheering up the individual who is upset, when HaShem Spoke "Face to face" with

Moshe, the relationship had this quality of either HaShem Cheering up Moshe, or Moshe “cheering up” HaShem.”

2א. The problem in the verse is if Yehoshua was Moshe’s student and Shamash, why does it say when Moshe would return to the encampment, Yehoshua would remain in the Tent of Meeting?

ב. Just as according to the Midrash, Moshe “threatens” that he will not come back to the Tent of Meeting once HaShem Sends him back to the encampment, there are other occasions when Moshe puts up resistance to HaShem’s Statements and Commandments:

a) Shemot 32:10-1 “**10** Now therefore let Me alone, that My Wrath may wax hot against them, and that I may Consume them; and I will Make of thee a great nation. **11** And Moshe besought the LORD his God, and said: “LORD, why doth Thy Wrath wax hot against Thy People, that Thou hast Brought forth out of the land of Egypt with great power and with a mighty hand?”

b) Ibid. 33:2-3, 12-6 “**2** And I will Send an angel before thee; and I will Drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite-- **3** unto a land flowing with milk and honey; for I will not Go up in the midst of thee; for thou art a stiffnecked people; lest I Consume thee in the way.”...

“**12** And Moshe said unto the LORD: 'See, Thou Sayest unto me: Bring up this people; and Thou hast not Let me know whom Thou wilt Send with me. Yet Thou hast Said: I Know Thee by name, and thou hast also found grace in My Sight. **13** Now therefore, I pray Thee, if I have found grace in Thy Sight, Show me now Thy Ways, that I may Know Thee, to the end that I may find grace in Thy Sight; and Consider that this nation is Thy People.' **14** And He Said: 'My Presence shall go with thee, and I will Give thee rest.' **15** And he said unto Him: 'If Thy Presence go not with me, Carry us not up hence. **16** For wherein now shall it be known that I have found grace in Thy Sight, I and Thy People? Is it not in that Thou Goest with us, so that we are distinguished, I and Thy People, from all the people that are upon the face of the earth?”

c) BaMidbar 14:12-3 “**12** I will Smite them with the pestilence, and Destroy them, and will Make of thee a nation greater and mightier than they. **13** And Moshe said unto the LORD: “When the Egyptians shall hear--for Thou Broughtest up this people in Thy Might from among them...”

Heh.

1.

בראשית פרק כד

(יח) וַתֹּאמֶר שְׁתֵּה אֲדֹנָי וַתִּמְחַר וַתִּרְדַּךְ כַּנְּה עַל-יָדָה וַתִּשְׁקֶהוּ:

רש"י

(יח) ותורד כדה - מעל שכמה:

שם פרק יט

(ב) וַיֹּאמֶר הִנֵּה נָא-אֲדֹנָי סוּרוּ נָא אֶל-בְּיַת עַבְדְּכֶם וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם

וַיֹּאמְרוּ לֵאמֹר כִּי בְּרַחֲבֵי גִלְיָן:

רש"י

סורו נא - עקמו את הדרך לביתי דרך עקלתון, שלא יכירו שאתם נכנסין שם לכך נאמר  
סורו, בבראשית רבה (נ ז):

שם פרק לח  
(יב) וַיִּרְבּוּ הַיָּמִים וַתָּמַת בַּת־שׁוּעַ אֲשֶׁת־יְהוֹדָה וַיִּנָּחֶם יְהוָה וַיַּעַל עַל־גִּזְזֵי צֹאנוּ הוּא וְחִירָה רַעְהוּ  
הַעֲדֵלְמִי תִמְנְתָה:  
רש"י

(יב) ויעל על גוזזי צאנו - ויעל תמנתה לעמוד על גוזזי צאנו:

Just as in these other verses, RaShI tells us where someone is going, not where he is coming from, RaShI wishes to clarify in Shemot 33:8 that Moshe was not just aimlessly leaving the encampment, but rather he was on his way to go to the Tent of Meeting.

2א. The only form of “M-D-B-R” that is pronounced differently is the example from BaMidbar 7:89—

במדבר פרק ז

(פט) וַבָּבֹא מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִדְּבַר אֱלֹהִים מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל־  
אֶרֶץ הָעֵדוּת מִבְּיַם הַכְּרֻבִים וַיְדַבֵּר אֵלָיו:

essentially connoting the Voice Talking to Itself in the style of a monologue. The other

usages of the word in RaShI would be vocalized **מִדְּבַר** connoting two-way conversation.

- ב. By the Targum “translating” the Hebrew into a reflexive form of the verb, then again you have the idea of HaShem “Talking to Himself” with Moshe overhearing. Having HaShem Speak directly to Moshe would be too much of an anthropomorphism, something that Targum Onkelos repeatedly avoids in his commentary.
    - א. In the earlier instances of God Speaking with Moshe, we were not concerned with the process, but rather the content of the communication. Furthermore there was no specific location designated as a place where the interchanges would take place. In this instance, we are given a metaphor of friends speaking to one another, and the idiom “Face to face,” as well as the concepts of first the Tent of Meeting and then the Mishkan. Consequently it became necessary to go into detail as to how this occurred.
  3. A literal reading of the verse would result in the impression that the people were bowing down to the pillar of cloud, mentioned explicitly in the text. This would smack of idolatry. Therefore RaShI clarifies that the object of the bowing was what the cloud represented, i.e., the Divine Presence.
  4. a) How did Moshe know that the time had come to return to the encampment? (HaShem Completed the message that He was Conveying to him.)  
b) What was Moshe’s objective when he would return to the encampment? (Moshe would proceed to teach the elders what he had learned as soon as he returned to the encampment.)
- 5א. This time RaShI was interested in the grammar regarding the understanding of the verb rather than how and why Moshe was doing what he was doing, which he discussed in his first comment on this verse.
- ב. a) Peshat: if it connotes the present tense, then this means that this did not happen a single time but rather repeatedly over a protracted period of time. The “Vav” indicates that the process not only included Moshe’s audience with HaShem in the Ohel Moed, but also his return to the encampment.

b) Derash: despite the displeasure with the people on the parts of HaShem and Moshe, the latter was not permitted to isolate himself in the Tent of Meeting, essentially running away from the hostility of the people, but rather he had to confront them and go back to the encampment where they resided. The “Vav” then suggests that this was Moshe’s responsibility, as much as he might have liked to remove himself from the problems that the people were causing.