

## Hashem said, “I have, indeed, seen the affliction of My people that is in Egypt.” (3:7)

*Chazal (Midrash Rabbah Shemos 3:2)* note the double usage of the word *ra'oh*, see (*ra'oh ra'isi*). They explain that Hashem told Moshe *Rabbeinu*, “Moshe, you see a *re'iyah achas*, one sight, but I see two *reiyos*, two sights. You see the nation coming to *Har Sinai* and receiving the Torah. I, too, see them coming to *Sinai* and receiving My Torah. (This is the meaning of the first *ra'oh*.) However, I also see the sight of the incident of the *eigel*, Golden Calf.” Hashem’s message to Moshe is intriguing and surely laden with profound meaning. Simply, Hashem intimated to Moshe that he (like all human beings) does not see the whole picture. The rest of the story, which is played out over time, might not have the same happy ending as we might expect based upon the beginning of the story. Alternatively, Hashem told Moshe, “You look at the positive (accepting the Torah), which is critical for a leader to see. However, I must take in the after effects of the positive. Will it remain this way, or will their later actions indicate that the “positive” was not as laudatory as it appeared?”

*Horav Yosef Nechemiah Kornitzer, zl*, offers a novel understanding of Hashem’s words. Moshe was reluctant to accept the reign of leadership over the future nation of *Klal Yisrael*. His response to Hashem was, *Shelach na b'yad tishlach*; “Send whomever You will send” (*Shemos 4:13*), which meant, “Send my brother, Aharon (*HaKohen*). He already functions as Your prophet; he has the respect of the people, and they will accept and listen to him.” Moshe was contending that he was clearly not Hashem’s first choice, since other individuals were better suited for the leadership role. Furthermore, since he was not destined to enter *Eretz Yisrael*, the leader who would accompany them out of Egypt should be the same one that would escort them into the Promised Land.

“The words, *shelach na b'yad tishlach*, ‘Send whomever you will send,’” explains the *Rav*, “are a reference to Eliyahu *HaNavi*, regarding whom it is written, *Hinei anochci sholeiach lachem es Eliyahu HaNavi lifnei bo yom Hashem ha'gadol v'ha'norah*; ‘Behold, I send you Eliyahu *HaNavi* before the coming of the great and awesome day’ (*Malachi 3:23*).” Eliyahu will ultimately be sent to lead the people during the Final Redemption. Why should he not commence the Redemption by leading *Klal Yisrael* out of Egypt?

Hashem replied that Eliyahu is a *kanai*, zealot, which he demonstrated against the *neviei ha'baal*, false prophets of the *baal* idol. *Klal Yisrael* are going to sin egregiously with their creation of a molten idol. It is critical that the individual who is their leader be one who will stand up and plead and even fight for Divine forgiveness for them. A *kanai* will not be as tolerant.