

**"And her two sons that the name of one was Gershom, for he said I have been a stranger in a strange land, and the name of the other was Eliezer, for the G-d of my father was my salvation. And He saved me from the sword of Pharaoh."
(18:3-4)**

The naming of Moshe's two sons seemingly is not in the proper sequence. Since Moshe was first saved from Pharaoh's sword should he have not named his son in tribute to that event before reflecting upon his being a stranger in *Midyon*? *Rabbi Mordechai Gifter Shlita* offers a response to this question. Had Moshe been saved from Pharaoh's wrath only to assimilate in *Midyon*, his salvation would have been in vain. It was only after being able to withstand the adverse influences and pressures of a depraved country such as *Midyon* that Moshe acknowledged his salvation from the hands of Pharaoh.

This concept of measuring "present" success or failure using the yardstick of the "future" is what our Patriarchs taught us. When Yaakov was fleeing from Eisav he requested of Hashem that He always be with him. *"And Hashem shall be for me a G-d"*.

Rashi explains this request: *"His name shall hover over me from the beginning till the end, that no blemish shall be found in my children."* *Rashi's* explanation is striking! Yaakov's life is in peril as he flees from his brother, but his prime concern is that there not be any spiritual blemish in his children! This is because Yaakov realizes that as long as he is not secure in the spiritual future of his descendants, then his present is equally precarious. We suggest that when Hashem rescues someone from a perilous situation, this individual is obligated to acknowledge his own responsibility to future generations. One must remember that if there is no "tomorrow" then "today" is equally of no value.