

## Fun with Rashi

וַיֹּאמֶר מֹשֶׁה אֶל־הַאֱלֹהִים הַזֶּה אֲנֹכִי בֹא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם  
וְאָמְרוּ־לִי מַה־שְּׁמוֹ מָה אָמַר אֲלֵהֶם

1. Moses said to God, “When I come to the Israelites and say to them, ‘The God of your fathers’ [house] has sent me to you,’ and they ask me, ‘What is [God’s] name?’ what shall I say to them?”

וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם:  
And God said to Moses, “Ehyeh-Asher-Ehyeh,” (I will be what I will be). And He said,  
“Thus shall you say to the Israelites, ‘Ehyeh (I will be) sent me to you.’” (Exodus 3:14)

אֵהִיָּה אֲשֶׁר אֵהִיָּה. אֶהְיֶה עִמָּם בְּצָרָה זֹו אֲשֶׁר אֶהְיֶה עִמָּם בְּשִׁעְבוֹד שְׂאָר מַלְכֵי־וְת. אָמַר לְפָנָיו, רַבּוֹנוֹ שֶׁל עוֹלָם, מָה אֲנִי  
מִזְכִּיר לָהֶם צָרָה אַחֲרֵת? דַּיָּם בְּצָרָה זֹו, אָמַר לוֹ יְפָה אֲמַרְתָּ, כֹּה תֹאמַר וּגו' (בְּרַכּוֹת ט):

2. I WILL BE WHAT I WILL BE — I will be with them in this sorrow — I Who I will be with them in the subjection they will suffer at the hands of other kingdoms (Berakhot 9b). Whereupon Moses said to him: Lord of the Universe! Why should I mention to them other sorrows: they have enough with this sorrow! God replied to him: You have spoken rightly — I WILL SAY: THUS SHALT THOU SAY etc.... Ehyeh, “I am” — without the addition of אשר אהיה which has reference to future sorrows — has sent me unto you”. (Rashi on Exodus 3:14)
3. And G-d answered him, “I WILL BE WHAT I WILL BE. I will be with you in this sorrow, and I will be with you in other sorrows.’ Thereupon Moses said to Him, ‘Master of the universe! Sufficient is the evil in its time, [and why should I mention to them other sorrows in store for them in the future].’ G-d replied to him: ‘You have spoken correctly. *Thus shalt thou say unto the children of Israel: I WILL BE hath sent me unto you.*”  
**Thus the language of Rashi quoting the words of our Rabbis.** Their intent in this Agadah is as follows: Moses had said before Him, blessed be He. *And they shall say unto me: What is His name?*, meaning that G-d should tell him the Name which wholly teaches His existence and His providence. The Holy One, blessed be He, answered him: “Why should they ask for My Name? They need no other proof, for I will be with them *in all their affliction*. They shall call, and I will answer them.” This is the great proof that there is a G-d in Israel near to us *whenever we call upon Him*, and *verily there is a G-d that judgeth in the earth*. This is a correct interpretation of this Agadah (homily). (Ramban on Rashi citing Exodus 3:14)