

### Discussion Texts:

1. The relationship between the Jewish people and its individual members is different than the relationship between any other national group and its members. All other national groups only bestow upon their individual members the external aspect of their essence (a title such as American). But the essence itself each person draws from the all-inclusive soul, from the soul of God, without the intermediation of the group... This is not the case regarding Israel. The soul of the individuals is drawn from ... the community, the community bestowing a soul upon the individuals. *One who considers severing himself from the people must sever his soul from the source of its vitality. Therefore each individual Jew is greatly in need of the community. He will always offer his life so that he should not be torn from the people, because his soul and self-perfection require that of him.* (p. 144)

Rabbi Avraham Yitzchak Kook, Orot

2. “Every Jew can do enormous efforts for his nation and for his state. It’s in everybody’s potential, it depends on his understanding of who he is and what a treasure we got having the State of Israel.”

Rabbi Josef Mendeleovich, a Russian dissident who rose to fame for his involvement in the 1970 Dymshits-Kuznetsov aircraft hijacking affair

3. Moses' second question to God at the burning bush was, Who are you? "So I will go to the Israelites and say, 'Your fathers' God sent me to you.' They will immediately ask me what His name is. What shall I say to them?" (Ex. 3:13). God's reply, Ehyeh asher ehyeh, wrongly translated in almost every Christian Bible as something like "I am that I am," deserves an essay in its own right (I deal with it in my books *Future Tense* and *The Great Partnership*).

"His first question, though, was, *Mi anochi*, "Who am I?" (Ex. 3:11).

"Who am I that I should go to Pharaoh?" said Moses to God. "And how can I possibly get the Israelites out of Egypt?" On the surface the meaning is clear. Moses is asking two things. The first: who am I, to be worthy of so great a mission? The second: how can I possibly succeed?

God answers the second. "Because I will be with you." You will succeed because I am not asking you to do it alone. I am not really asking you to do it at all. I will be doing it for you. I want you to be *My* representative, *My* mouthpiece, *My* emissary and *My* voice.

God never answered the first question...

...there is another question within the question. "Who am I?" can be not just a question about worthiness. It can also be a question about identity. Moses, alone on Mount Horeb/Sinai, summoned by God to lead the Israelites out of Egypt, is not just speaking to God when he says those words. He is also speaking to himself. "Who am I?"

There are two possible answers. The first: Moses is a prince of Egypt. He had been adopted as a baby by Pharaoh's daughter. He had grown up in the royal palace. He dressed like an Egyptian, looked and spoke like an Egyptian. When he rescued Jethro's daughters from some rough shepherds, they go back and tell their father, "An Egyptian saved us" (2:19). His very name, Moses, was given to him by Pharaoh's daughter (Ex. 2:10). It was, presumably, an Egyptian name (in fact, Moses, as in Ramses, is the ancient Egyptian word for "child". The etymology given in the Torah, that Moses means "I drew him from the water," tells us what the word suggested to Hebrew speakers). So the first answer is that Moses was an Egyptian prince.

The second was that he was a Midianite. For, although he was Egyptian by upbringing, he had been forced to leave. He had made his home in Midian, married a Midianite woman Zipporah, daughter of a Midianite priest and was "content to live" there, quietly as a shepherd. We tend to forget that he spent many years there. He left Egypt as a young man and was already eighty years old at the start of his mission when he first stood before Pharaoh (Ex. 7:7). He must have spent the overwhelming majority of his adult life in Midian, far away from the Israelites on the one hand and the Egyptians on the other. Moses was a Midianite...

...Who am I? asked Moses, but in his heart he knew the answer. I am not Moses the Egyptian or Moses the Midianite. When I see my people suffer I am, and cannot be other than, Moses the Jew. And if that imposes responsibilities on me, then I must shoulder them. For I am who I am because my people are who they are.

That is Jewish identity, then and now.

**Who Am I? (Shemot 5777) Rabbi Jonathan Sacks**

