גְּוֹרָה הִיא מִלְפָנֵי שָׁלֹא הַעֲבֹר, שְׁנָּאֲמַר: ״כִּי לֹא תַעֲבֹר אָת הַיְּוְדֵן״ [דברים ג׳ כ״ו], וְדָבֶר זָה הָיָה קֵל בְּעֵינְיו שָׁל מֹשָׁה, שָׁאָמֵר: יִשְׁרָאֵל חָטְאוּ חָטָאוּת בְּּוֹלוֹת כָּמָּה פְּעָמִים, וְכִיוֹן שְׁבָּקְשְׁהִּי עֲלֵיהֶם רְחָמִים, מִיֶּד קְבָּל יִּפְנִס לְאָרֶץ יִשְׁרָאֵל, וַעֲרֵין לֹא נְתְחַמֵּם [נְחָמֵּם] נְּזֵר דִּין תַקְשְׁה, עֵּר שְׁנְגְלָה עָלָיו בֵּית דִין תַנְּדוֹל. אָמַר לו: י אָבּר רַבִּי יוֹחָנָן: עָשֶׁר מִיתוֹת כְּתִּוּבוֹת עַל משָה וְכוּי. מְלַמֵּד שָׁעַר עָשֶׂר פְּעָמִים נְגָוַר עָלְיו שֶׁלֹא . [דברים רבה פרק ייא יי] שַּלֹא יִבְנֵם לְאָרֶץ יִשְׁרָאֵל, שָנְאֲכֵּר: "לָכֵן לֹא תָבִיאוּ אָת תַּקְהָל תַּנָה", אֵין "לָכֵן" אָלָא שְבוּעָת, שָנְאֲמַר: מְפָנִי וְכֵּנִי. אֲנִי שְׁלֹא חָטָאתִי מִנְּעוּרֵי, לֹא כָּל שָׁכֵּן כְּשְׁאָתָפַּלֵל עַל עַצְמִי, שְׁיִקְבֵּל מְמָנִי, וְכֵיוָן שְׁרָאָה חָקְרוֹש בּרוּך הוּא שָׁקֵל [שְנָקל] הַדָּבָר בְּעִינִיו שָׁל משָה, וְאֵינוֹ עוֹמֵר בִּהְפִלָּה, מִיֶּד קְפֵּץ עָלִיו וְנְשְׁבֵּע בִּשְׁמוֹ הַגָּּדוֹל "וְלָבֵן נִשְׁבַּעְהִי לְבֵית עַלִי" [שמואל א׳ ג׳ י"ד]

סבורים אתם שמן הסלע

הזה נוציא לכם מים, ומספק אמר משה כן, שטעה כמה שאמר לו הקב״ה קח את המטה (פסוק ח), ולא האמין שבדבורו עם הסלע יוציא ממנו מים אלא בהכאת המטה כמו שעשה

שוו היא [דיבור אל] הסלע בהכאה במטה, ולכך הכה פעמים שזו היא [דיבור אל] הסלע בהכאה במטה, ולכך הכה פעמים בסלע כעין חימה וכעס, ומספק אם יוציא מים הרי טוב ואם אין אדבר אל הסלע אחרי כן. והקב"ה הסכים על ידי משה לצאת [מים] על ידי הכאתו, ואע"פ כן נענש, שהקב"ה מוקדק עם עם הצויקים. וזהו שאמר הקב"ה יען לא האמנחם בי להקדישני (פסוק יב), על ידי דיבוריכם אל הסלע, לפי שהוא מדקדק עם הצדיקים אפילו כחוט השערהי. ולפי שידעתי אני המפרש המשה רבינו לא היה כי אם שוגג לעבור על דברי הקב"ה,

Rashbam C:

The Baraisa interprets the continuation of the verse in Proverbs: "שלים לבושות צדיק במשפט" . — [It is good] TO TILT [the scales of] JUSTICE AGAINST THE RIGHTEOUS. [9] שלב לְנִים לְצִייִלִים שָּאִין נִישְׁאִין לְנִים לָנִים [10] אַבּילָם מָנִים פּאַין נושְׁאִין לְנִים לָנִים (מִנִים בּאַילָם מָנִים פּאַין נִישְׁאִין לְנִים לָנִים (מִנִים בּאַילָם מָנִים פּאַין נִישְׁאִין לְנִים לָנִים (מִנִים מִיבּילִם מַנְים בּאַרָּיבְים מִיבִילְם מָנִים (מִנְים בְּינִילְם מָנִים (מִיבּילְם מָנִים (מִיבּילְם מַנְים בּאַבְּיבְים מַאִין נִישְׁאִין לְנִים לָנִים (מִנִים (מִיבּילְם מַנְים בּינִילְם מַנְים (מִיבְּיבְּים בְּינִילְם מַנְים (מִיבְּים בִּינִילְם מַנְים (מִיבְּים בִּינִילְם מַנְים (מִיבּים מִיבְּים בִּינִים מִיבְּים בּינִילְם מַנְים (מִיבְּים בּינִילְם מָנְים בּינִילְם מִיבְּים בּינִילְם מָנְים בּינִילְם מְנִים (מִיבְּים בְּינִילְם מָנִים (מִיבּים בּינִילְם מָנִים (מִיבּים מִיבְּים בְּינִילְם מָנִים (מִיבְּים בְּינִילְם מָנִים (מִיבְּים בְּינִילְם מָנִים (מִיבּים מִיבְּים בְּינִילְם מָנִים (מִיבּים מִיבְּים מָיבִּים מִיבְּים מִיבְים מָּים מִיבְּים מִיבְּים מִיבְים מִיבְּים מִיבְּים מִיבְים מִיבְּים מִיבְים מִיבְּים מִיבְים מִיבְים מִיבְּים מִיבְּים מִיבְּים מִיבְים מִיבְּים מִיבְים מִּים מִּים מִּים מִּים מִּים מִּים מִּים מִּים מִיבְּים מִּיבְּים מִיבְים מִיבּים מִיבְּים מִיבְים מִיבְים מִיבְּים מִיבְים מִיבְים מִיבְים מִיבְּים מִיבְים מִיבְים מִיבְים מִיבְים מִיבְּים מִיבְּים מִיבְים מִיבְּים מִיבְּים מִיבְּים מִיבְים מִיבְים מִיבְּים מִיבְּים מִיבְים מִיבְים מִיבְים מִיבְּים מִיבְּים מִיבְּים מִיבְּים מִּים מִיבְּים מִיבְּים מִּיבְּים מִּים מִיבְּים מִּים מִיבְּים מִיבְּים מִיבְּים מִיבְּים מִיבְּים מִיבְּים מִיבְּים מִיבְּים מִיבְים מִיבְּים מִיבְּים מִיבְּים מִיבְּים מִיבְּים מִיבְּים מִיבְּים מִּים מִּים מִּים מִּים מִּים מִיבְּים מִיבְּים מִיבְּים מִיבְים מִּים מִּיבְּים מִיבְּים מִיבְּים מִּיבְּים מִיבְּים מְיבְּים

However, if we consider the matter of the strife it is fitting that we realize that God's command was (given) in such a fashion that they (i.e., Israel) recognize the evil of their strife and confess their sin and repent so that they be healed, for He does not desire the death (of the wicked) [based on Ezekiel 18:32]. And thus we will understand that it was this that Moses and Aaron overlooked, i.e., the intent of God, the Holy One, and for this He punished them. For, indeed, the strife with Moses was in their saying that his leadership was imperfect, being that he brought them to the worst part of the wilderness, while their strife with God, the Blessed One, was in their saying that He took them forth from a good, settled land to a (barren) wilderness. Now to make known to them their

wickedness, it was necessary that this miracle (should) inform them that the messenger was functioning (lit., leading them) with perfection and that He who sent him did it for their benefit and not to harm them whatsoever.

Who dispatched (Moses) and His ways of goodness regarding this episode of Meribah, it was imperative to remove the evil complaints of Joshua, it says, אָז יְדַבֵּר יְהוֹשֶׁעַ, And then Joshua spoke (Joshua 10:12). Now, behold that speaking...that the ground did cleave asunder (16:31). And when the sun stood still for Israel (in such a manner) that the miracle wrought would clarify the excellence of the King the case when the earth opened its mouth, as it says, And it came to pass when he finished which is an intellectual act and more distinguished than other physical movements, as was miracle) God, the Exalted One, achieves with His servants only through speech alone, of transforming the wilderness into a pond of water, (an act) which cannot be achieved it was not detrimental to them at all since He was with them and since He was capable (Sender) and consider that although He brought them forth from Egypt to a wilderness place, and thus they will recognize (lit., know) the greatness and goodness of the מַשְׁלֵים it says, and speak unto the rock, so that Israel shall realize that this miracle is of the third time. (Therefore) He commanded that it be done through the speech of His servants, as kind, as we have said (above) — namely, that the water was not being drawn from another Now this type of miracle cannot be effectuated by nature through any means or at any

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through nature;

4 contract

(Now) behold, Moses and Aaron agreed to perform the second category of miracle, and to bring the water to the rock from another (existing) place as they did in Rephidim, as it says, הַבְּיַתְ בַצוּר וְיָצְאוֹ מִמְנוֹ מִים, And you shall smite the rock and water shall come out of it (Exodus 17:6), because they did not trust that God, the Blessed One, would fulfill His word to perform the third type of miracle for Israel, for they thought that Israel were rebels and hence unworthy of God's goodness. Therefore, they performed the second kind of miracle with the rod, which proclaimed the excellence of the messenger, but did not follow the third way by which Israel would have been told of the excellence and goodness of the Sender.

Sforno K':

(5)

His whole sin lay in erring on the side of anger and deviating from the mean of patience, when he used the expression "hear ye now ye rebels!" The Holy One blessed be He censured him for this, that a man of his stature should give vent to anger in front of the whole community of Israel, where anger was not called for. This behaviour in such a man constituted a profanation of the Name (hillul ha-shem), since he was the model of good conduct for all the people, who aspired to find their worldly and other-worldly happiness in emulating him. How would they regard anger in him, when as we have explained, that it is an evil springing from an evil side of one's character. The text "Ye have rebelled against My commandment" implies that Moses was not just addressing anyone, but an assembly the most ignorant housewife of which was reckoned as the prophet Ezekiel, as our Sages observed. Whatever he did or said would be subject to scrutiny. When they saw him thus in anger, they must certainly have concluded that he was not displaying personal animus or pique but, on the contrary, had not God been angry with them at their demand for water, Moses would not have been provoked. Yet we do not find that God was angry or showed disapproval when he told Moses to take the staff and assemble the people.

Rambam Shumona Perakim 4

6

אַמְּרִוֹב מִן הַדְּבָרִים שֶּנָּאֶמְרוֹ בְּוָה — And the most plausible of the many words of explanation that have been said about this sin — יְהוֹא טוֹב לְּרְחוֹת אֶת הַשּוֹאֵל – and it is one which is good for deflecting the questions of an inquirer הוֹ – יִהוֹ חָבָּנְאַל וְּבְרוֹנוֹ לְבְרָבָה, שֶּבֶּתָב בִּי הַחָטְא הוֹא – מוֹ הַשְּלֵע מִים הַיִּנוֹצְיא לָבֶם מִים מִן הַשְּלֵע who wrote that the sin consisted of [Moses and Aaron] saying, "Shall 'we' bring forth water for you from the rock?" (below, v. 10), אמָרָר – וְרָאוֹי שֶׁיֹאמְרוֹ "וֹיִצִיא הֹ לָבֶם מִיִם" – when it would have been proper for them to say, "Shall Hashem bring forth water for you from this rock?" בְּשֶּרְב בְּשֶׁר לְאֲבל וְגוֹי " – in the manner that they said concerning the manna, "When, in the evening, "Hashem gives you meat to eat and bread to satisfy in the morning" (Exodus 16:8).

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ב: ת



6 And Moses and Aaron went from the presence of מפני the assembly - as if fleeing. 10

Ibn Ezra

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Whoever doubts that the Lord will implement the word of the prophet casts doubts, as it were, on the Torah, especially where sanctification of the Lord is involved, when it is proper to publicise that nature is subjugated to the will of those who observe the Law. The failure of a prophet to perform miracles to save the nation is liable to make people doubt the truth of the text that the Lord establishes the words of His servants, especially when the prophet through whom the Torah was given, would not rely on the efficacy of his own faith to invoke a miracle, changing the order of nature... this is the implication of the text "because ye did not believe in Me..." had Moses and Aaron invoked a miracle to cleave the rock, the Lord would have undoubtedly established the word of his servant and been sanctified in the eyes of all the people. As it was, they appeared as fugitives at the entrance to the tent of meeting, as Ibn Ezra observes, as if they were at a loss what to do. This certainly profaned the name of God and caused a diminution of faith. Ye did not believe, in the sense of you had not sufficient faith to invoke a

change in the natural order. Aaron and Moses acted, as they did, out of a sense of their own unworthiness; they did not wish to usurp such authority. Nevertheless it was accounted an iniquity and a symptom of lack of faith because it gave rise to a profanation of the name of God... You will find that Joshua, in similar circumstances did not wait for God to give him authority but relied on Him to do his will, and on his own initiative said, "sun stand still at Gibeon", and the Lord established his word. The Torah thus ascribes to Moses and Aaron the sin of insufficient faith, condemning them for not acting on their own initiative, without God.

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