

יָנֵס לְאֶרֶץ יִשְׂרָאֵל, וְעָרָן לֹא נִתְחַסַּם [נִתְחַסַּם] גֹּר וְיָן הַקָּשָׁה, עַד שֶׁנִּגְלָה עָלָיו בֵּית דָּין הַגָּדוֹל. אָמַר לוֹ: גֹּרָה הִיא מִלִּפְנֵי שָׁלֹא מַעֲבֵר, שְׁנֹאֲמַר: "כִּי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן" וְכִיִּי ג' וְיָן, וְיָן זֶה הָיָה קֵל בַּעֲרֵיר שֶׁל מֶלֶךְ, שְׁאֲמַר: "יִשְׂרָאֵל הִטָּאָה גְדוּלוֹת בַּפֶּה פַעֲמִים, וְיָרָן שִׁבְקָשְׁתִּי עֲלֵיהֶם רַחֲמִים, מִיָּד קָבַל מִמֶּנִּי וְכוּ'. אֲנִי שָׁלֹא הִטָּאָה מְנוּעִיר, לֹא קָל שֶׁפֶן בִּשְׁמִיטָה־עַל עַצְמִי, שִׁיבְקָל עָלַי מִפְּנֵי, וְיָרָן שִׁבְקָה תִּקְדוּשׁ בְּרוּךְ הוּא שֶׁקָּל [שְׁנֹקֶל] תִּדְבֹּר בַּעֲרֵיר שֶׁל מֶלֶךְ, וְאִינוֹ עוֹמֵד בַּתְּהַלָּה, מִיָּד קָפַץ עָלָיו וְנִשְׁפַּע בְּשִׁמּוֹ הַגָּדוֹל שָׁלֹא נָפַס לְאֶרֶץ יִשְׂרָאֵל, שְׁנֹאֲמַר: "לִכְן לֹא תִבְאֶזְזוּ אֶת תִּקְהֵל הַזֶּה", אֵין "לִכְן" אֵלָּא שְׁנֹאֲמַר: שְׁנֹאֲמַר: "לִכְן וְנִשְׁפַּעְתִּי לְבִית עָלֶיךָ" [שְׁמֹאל א' ג' י"ד]

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הוּא נוציא לכם מים, ומספק אמר משה כן, ששעה כמה שאמר לו הקב"ה קח את המטה (מסוק ח), ולא האמיר שבדבור עם הסלע יוציא ממנו מים אלא בהנאת המטה כמו שעשה

ברפדים, ומה שאמר לו הקב"ה ודברתם (שם), ויה סבור שזו היא [דיבור אל] הסלע בהנאה במטה, ולכן הבה נעשים בסלע כענין חיומה וכעס, ומספק אם יוציא מים הרי טוב ואם אין אזכר אל הסלע אחרי כן. והקב"ה הסכים על ידי משה לצאת [מים] על ידי הכאתו, ואע"פ כן נעניש, שהקב"ה מוקדק עם הצדיקים. והנה שאמר הקב"ה יען לא האמנתם כי להצדיקו (מסוק יב), על ידי דיבורכם אל הסלע, לפי שהוא מוקדק עם הצדיקים אפילו כחוט השעורה. ולפי שידעתי אני המופשט שמשה רבינו לא היה כי אם שונג לעבור על דברי הקב"ה,

Rashbam
פ' מנחם כ'

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The Baraisa interprets the continuation of the verse in Proverbs: "לִשְׁעָרָה צִדִּיק בְּמִשְׁפָּט." [It is good] TO TILT the scales of JUSTICE AGAINST THE RIGHTEOUS. [9] טוב לָזֶם לְצִדִּיקִים שֶׁאֵין נִשְׁאָן לָזֶם פְּנִים – IT IS GOOD FOR THE RIGHTEOUS THAT THEY ARE NOT SHOWN FAVOR IN THIS WORLD. [10] טוב לוֹ לְמֶלֶךְ שֶׁלֹּא יִשְׁאָן לוֹ פְּנִים – IT WAS GOOD FOR MOSES THAT HE WAS NOT SHOWN FAVOR IN THIS WORLD. וְעָנָה – AS IT IS STATED: "וְעָנָה לֹא." – BECAUSE YOU DID NOT BELIEVE IN ME to sanctify Me in the eyes of the Children of Israel, therefore you will not bring this congregation to the land that I have given them. [11] וְעָנָה לֹא – אִילוֹ הָאֲמַנְתֶּם בִּי עָרִין לֹא הָיִיתִי לְעַמִּי כִּי תִשְׁעָר: BUT IF YOU HAD BELIEVED IN ME, YOUR TIME TO DEPART FROM THE WORLD WOULD STILL NOT HAVE ARRIVED. [12]

למנחם
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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 (ie, 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, ie, 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.

Now there are three kinds of miracles related in Holy Scriptures, each (taking place) in one of three ways: One is a hidden miracle, such as rainfall or when one is delivered from illness or travail. This type of miracle can be attained by the righteous through their prayers, similar to, *And Abraham prayed to God and God healed Abimelech and his wife and his maid-servants and they gave birth* (Genesis 20:17), also *And Moses prayed for the people* (21:7). The second is a revealed miracle, which nature cannot achieve in that (particular) manner but it can be brought about after a period of time through much movement. This type of miracle is wrought by God, the Blessed One, through His servants, preceded by certain actions ordered by Him such as *Cast it on the ground* (Exodus 4:3), and *Lift up your rod* (ibid 14:16), or *הִרְבֵּית בַּצֹּר*, *וְהִרְבֵּית אֶת הַקֶּפֶץ* (ibid 17:6).

The third kind of miracle is one that nature can, in no way, achieve and this type (of miracle) God, the Exalted One, achieves with His servants only through speech alone, which is an intellectual act and more distinguished than other physical movements, as was the case when the earth opened its mouth, as it says, *And it came to pass when he finished speaking... that the ground did cleave asunder* (16:31). And when the sun stood still for Joshua, it says, *וַיִּדְבֹּר יְהוֹשֻׁעַ, וְאָז הָיָה יוֹשֻׁעַ שָׁקַל יוֹשֻׁעַ*, *And then Joshua spoke* (Joshua 10:12). Now, behold that regarding this episode of Meribah, it was imperative to remove the evil complaints of Israel (in such a manner) that the miracle wrought would clarify the excellence of the King Who dispatched (Moses) and His ways of goodness.

Now this type of miracle cannot be effectuated by nature through any means or at any time. (Therefore) He commanded that it be done through the speech of His servants, as it says, *and speak unto the rock*, so that Israel shall realize that this miracle is of the third kind, as we have said (above) — namely, that the water was not being drawn from another place, and thus they will recognize (lit, know) the greatness and goodness of the מְשִׁיבָה (Sender) and consider that although He brought them forth from Egypt to a wilderness it was not detrimental to them at all since He was with them and since He was capable of transforming the wilderness into a pond of water, (an act) which cannot be achieved through nature.

Sforso
למנחם כ'

גמולתו כ' : כ"א

Shumona Perakim 4

אמר
כ:ח

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