

Who (ALONE) Redeemed Israel from Egypt? A (Definitive?) *D'var Torah*

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The crux of my complaint against most Observant *Yidden* is that they openly say (and find absolutely no problem with) the phrases, “Moshe took us out of Egypt,” and “The *Mashiach* will ingather us.” When I have pointed out that the *Navi'im* credit HaShem (Alone) with ingathering us in the End Times, that the *B'rachah* in the *Shemoneh Esrei* credits HaShem as being the One Who will ingather us, and that we say daily, “Other than You, we have no king, redeemer, or savior,” I have been regularly answered with the apologetic, “Of course it’s HaShem Who is our Redeemer – but, just as He took us out of Egypt THROUGH Moshe, He will redeem us THROUGH the *Mashiach*.” I would like to challenge this apologetic with the following:

Three times in *Sefer Bereshis* we are told Who it is that will redeem us from our exile in Egypt, making it perfectly clear Who is our (Only) Redeemer:

Bereshis 46:4.

אנכי ארד עִמָּךְ מִצְרַיִם וְאֲנֹכִי אֶעֱלֶה גַם־עִלָּיָהּ

I [HaShem] will go down with you to Egypt; and I [HaShem] will also surely bring you up again....

Bereshis 48:21.

וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הִנֵּה אֲנִי מֵת וְהִיָּה אֱלֹהִים עִמָּךְ וְהֵשִׁיב אֶתְכֶם אֶל־אֶרֶץ אֲבֹתֵיכֶם

And Israel said to Joseph, Behold, I die; but God shall be with you, and [He will] bring you back to the land of your fathers.

Bereshis 50:24.

וַיֹּאמֶר יוֹסֵף אֶל־אֲחָיו אֲנִי מֵת וְאֱלֹהִים פָּקְדוּ וְהָעֵלָה אֶתְכֶם מִן־הָאָרֶץ

הַזֹּאת אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב

And Joseph said to his brothers, I die; and God will surely visit you, and [He will] bring you out of this land [and He will bring you] to the land which He swore to Abraham, to Isaac, and to Jacob.

If these *passukim* are not evidence enough, please consider the *Or HaChayim* on ***Bereshis 46:4***:

“...The repetition by G-d of the word **וְאֲנֹכִי** may also be an allusion that the redemption when it would occur would be orchestrated by G-d personally, **not merely by one of His agents** (compare *Devarim 6:21* and *Shemos 13:16*¹).

¹ ***Devarim 6:21.*** Then you shall say to your son, We were Pharaoh’s slaves in Egypt; and the Lord brought us out of Egypt with a Mighty Hand.

Shemos 13:16. And it shall be for a sign upon your hand, and for frontlets between your eyes; for by strength of Hand the Lord brought us forth out of Egypt.

“The reason G-d repeated the words אֶעֱלֶה גַּם-עִלָּי [and] I will also bring you up from there’ is that ... the Jewish people will be led out of exile by G-d.”

If we consider the three *passukim*, as well as the understanding of the *Or HaChayim* on the first of the tree *passukim*, can we then apply this (reconsidered position) to the following:

Devarim 30:3-5.

וּשְׁבַע יְקוּק אֱלֹהֶיךָ אֶת-שְׁבוּתְךָ וְרַחֲמֶךָ וְשָׁב וּקְבַצְךָ מִכָּל-הָעַמִּים אֲשֶׁר הִפִּיצְךָ יְקוּק אֱלֹהֶיךָ שָׁמָּה
אִם-יִהְיֶה נִדְחָךְ בְּקִצְהָ הַשָּׁמַיִם מִשָּׁם יִקְבַּצְךָ יְקוּק אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ
וְהִבִּיאֲךָ יְקוּק אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-יָרְשׁוּ אֲבוֹתֶיךָ וְיִרְשָׁתָהּ וְהִיטְבֶּךָ וְהָרַבְךָ מֵאֲבוֹתֶיךָ

That then the Lord your God will turn your captivity, and have compassion upon you, and [He] will return and gather you from all the nations, where the Lord your God has scattered you. If your outcasts have been driven out to the farthest parts of heaven, from there will the Lord your God gather you, and from there will he fetch you; And the Lord your God will bring you into the land which your fathers possessed, and you shall possess it; and He will do you good, and multiply you above your fathers.

Zephaniah 3:20.

בַּעַת הַהִיא אֲבִיא אֶתְכֶם וּבַעַת קִבְצִי אֶתְכֶם כִּי-אֵתֶן אֶתְכֶם לְשֵׁם וּלְתִהְיֶה בְּכֹל
עַמֵּי הָאָרֶץ בְּשׁוּבִי אֶת-שְׁבוּתֵיכֶם לְעֵינֵיכֶם אָמַר יְקוּק

At that time I will bring you back, and at that time I will gather you; for I will make you a name and a praise among all the people of the earth, when I restore your captivity before your eyes, says the Lord.

Then can we consider – really consider – the ramifications of what we *daven* each and every day:

וּמִבְלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ

Other than You, we have no king, redeemer, or savior.

I ask only that the reader consider the above evidence, and then reconsider the apologetics offered in the opening paragraph, and if the reader is one of those who would have used that apologetic without reservation, then...

Be Well.