

and I have also seen the oppression with which the Egyptians oppress them.

So-now, go,
for I send you to Pharaoh—
bring my people, the Children of Israel, out of Egypt!
Moshe said to God:

Who am I
that I should go to Pharaoh,
that I should bring the Children of Israel out of Egypt?
He said:

Indeed, I will be-there with you,
and this is the sign for you that I myself have sent you:
when you have brought the people out of Egypt,
you will (all) serve God by this mountain.

Moshe said to God:
Here, I will come to the Children of Israel
and I will say to them:
The God of your fathers has sent me to you,
and they will say to me: What is his name?—
what shall I say to them?

God said to Moshe:
EHYEH ASHER EHYEH/I will be-there howsoever I will be-there.
And he said:

Thus shall you say to the Children of Israel:
EHYEH/I-WILL-BE-THERE sends me to you.

And God said further to Moshe:
Thus shall you say to the Children of Israel:
YHWH,
the God of your fathers,
the God of Avraham, the God of Yitzhak, and the God of Yaakov,
sends me to you.

is the sign: The thought is not entirely clear. It signify that liberation signals Israel's birth as a people, and therefore Moshe's legitimacy as well. "You" is plural here. by: As opposed to "I," since the people will not be allowed to trespass its sacred boundaries (see 19:12).

13 **What is his name?:** See Commentary below. B-R: "What is behind his name?"

14 **EHYEH ASHER EHYEH . . . :** The syntax is difficult. Others, "I am that I am."