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GOLDBERG

PARSHA NOTES

VA'EIRA 5783

Shemos 6:6-8

לָכֵן אָמַר לְבְנֵי-יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדֹתָם וְגֵאלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָהּ וּבְשִׁפְטִים גְּדֹלִים: וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים. וַיְדַעְתֶּם כִּי אֲנִי ה' אֲ הַמּוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרַיִם: וְהִבֵּאתִי אֶתְכֶם אֶל-הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת-יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרְשָׁה אֲנִי ה'.

Say, therefore, to the Israelite people: I am the LORD. I will free you from the labors of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and through extraordinary chastisements. And I will take you to be My people, and I will be your God. And you shall know that I, the LORD, am your God who freed you from the labors of the Egyptians. I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession, I the LORD."

What are these languages of redemption?

R. Baruch Epstein

These are 4 stages of redemption, not just 4 synonyms.

R. Yechezkel Abramsky

It's not enough that redemption takes place. We need to see it in the proper way, with Torah-colored glasses.

Why do we not mark the 5th language of 'I will bring you'?

Chasam Sofer

We can be a Jewish people without being in the land.

R. Hirsch

Yehoshua wrote Aleinu when we entered Israel.

As it says in Aleinu, we are unlike the nations. We have an identity that we can take with us to any land.

Notes:

Shemos 6:12

וַיְדַבֵּר מֹשֶׁה לִפְנֵי ה' לֵאמֹר הֲלוֹא בְנֵי-יִשְׂרָאֵל לֹא-שָׁמְעוּ אֵלַי וְאֵיךְ יִשְׁמְעֵנִי פְרֹעֹה וְאֲנִי עֶרְל שִׁפְתָּיִם: {פ}

But Moses appealed to the LORD, saying, "The Israelites would not listen to me; how then should Pharaoh heed me, a man of impeded speech!"

What is Moshe saying?

Ran

Moshe is the paradigm of prophecy. Why, then, does he have a speech impediment?

If he was a great speaker, one might think that that was the reason why he convinced people. Since he was not a great speaker, it is clear that he did not win over the people through charisma.

Shlah HaKadosh

The Midrash said everyone had the ailments healed at Har Sinai. Therefore, the Ran's approach could not be right.

Why does it say 'לפני ה'?

R. Yosef Sorotzkin

Moshe did not challenge Hashem directly. Rather, he lets Hashem listen to him speak out loud.

Notes:

Shemos 6:26

הוא אהרן ומֹשֶׁה אֲשֶׁר אָמַר ה' לָהֶם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צְבָאוֹתָם:

It is the same Aaron and Moses to whom the LORD said, “Bring forth the Israelites from the land of Egypt, troop by troop.”

Why does it say Aharon and Moshe here and the reverse elsewhere?

Rashi

Aaron before Moses (as here) and other passages where it mentions Moses before Aaron; this is done in order to indicate that they were equal in all respects.

Chasam Sofer

Aharon was happy about Moshe's success.

Notes:

Shemos 7:19

וַיֹּאמֶר ה' אֶל־מֹשֶׁה אָמַר אֶל־אַהֲרֹן קַח מִטְּבֹךְ וּנְטֵה־יָדְךָ עַל־מִיַּי מִצְרַיִם עַל־נְהַרְתָּם | עַל־יַאֲרֵיהֶם וְעַל־אֲגַמֵּיהֶם וְעַל־כָּל־מִקְוֵה מִיַּמֵּיהֶם וַיְהִי־דָם וְהָיָה דָם בְּכָל־אֶרֶץ מִצְרַיִם וּבַעֲצִים וּבְאֲבָנִים:

And the LORD said to Moses, “Say to Aaron: Take your rod and hold out your arm over the waters of Egypt—its rivers, its canals, its ponds, all its bodies of water—that they may turn to blood; there shall be blood throughout the land of Egypt, even in vessels of wood and stone.”

Why was Aharon chosen?

Rashi

SAY UNTO AARON — Because the river had protected Moses when he was cast into it, therefore it was not smitten by him neither at the plague of blood nor at that of frogs, but it was smitten by Aaron.

R. Dessler

We are grateful for our own purposes, not for the recipient. We should cultivate an attitude of gratitude.

Notes:
