# R. EFREM GOLDBERG PARSHA NOTES VA'EIRA 5783

Shemos 6:2
ַויִדַבַּר אֱ' אֶל־מֹשֶׁה וַיִּאמֶר אֵלֶיו אֲנִי ה׳:
God spoke to Moses and said to him, "I am the LORD.
Why are there two names of Hashem in this verse?
Noam Elimelech The term 'dibbur' is strong and harsh, which represents the notion of fear which goes along with the name Elokim.
The also tells Moshe that He is Hashem, a God of compassion.
He first responds to Moshe that he just not speak back to Him in such a way.
Moshe's love for the people was so strong that Hashem saw that his protest was from a place of love, leading to the change from strictness (Elokim) to compassion (Hashem).
Notes:

### **Shemos 6:6-8**

ּלָבֵן אֱמִר לְבְנֵי־יִשְׂרָאֵל ֹאֲנִי ה׳ וְהוֹצֵאתִּי אֶתְכֶּם מִתַּחַת ׁסִבְּלָת מִצְרַיִם וְהַצֵּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרַוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים: וְלָקַחְתִּּי אֶתְכֶם לִי לְעָׁם וְהָיִיתִי לֶכֶם לֵאלֹתֵים וְיִדַעְתֶּם כִּי אֲנֵי ה׳ אֱ׳ הַמּוֹצִיא אֶתְכֶם מִּהָּתְּי אֶתְכֶם הְיִּנְעָקְב וְנָתַתִּּי אֹתָהּ סְבְלִוֹת מִצְרֵיִם: וְהַבֵּאתִי אֶתְכֶם אֶל־הָאֶׁרֶץ אֲשֶׁר נָשָּׂאתִי אֶת־יַדִּי לָתַת אֹלֶהּ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב וְנָתַתִּּי אֹתָהּ לַכָם מוֹרַשָּׁה אֵנִי 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
ּדַבַּר מֹשֶּׁה לִפְנֵי ה׳ לֵאמֶר הֵן בְּנֵי־יִשְׂרָאֵל ֹלְא־שָּׁמְעַוּ אֵלֵי וְאֵיךְ יִשְׁמָעַנִי פַרְעֹה וַאֲנֻי עֲרָל שְׂפָתָיִם: {פּ
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?
<b>Ran</b> 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 <b>לפני ה</b> ׳?
<b>R. Yosef Sorotzkin</b> Moshe did not challenge Hashem directly. Rather, he lets Hashem listen to him speak out loud.
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### Shemos 6:26

ָהָוּא אַהֲרָן וּמֹשֶׁה אֲשָּׁר אָמֻר ה׳ לָהֶּם הוֹצִּיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם עַל־צִבְאֹתָם:

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**

וַיּאמֶר ה׳ אֶל־מֹשֶּׁה אֶמִר אֶל־אַהֶרֹן קַח מַסְּךְ וּנְטֵה־יָדְךְ ゚עַל־מֵימֵׁי מִצְרַיִם עַל־נַהֲרֹתָם וּ עַל־יְאֹרֵיהֶם וְעַל־אַגְמִיהֶׁם וְעֶל כָּל־מִקוַה מֵימִיהֶם וַיִּהִיוּ־דֶם וְהָיָה דָם ֹבְּכל־אֶרֶץ מִצְרַיִם וּבָעֵצִים וּבָאַבָּנִים:

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

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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.

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Shemos 8:3
:וַּאֲשׂוּ־כֵן הַחַרְטַמֶּים בְּלָטֵיהֶם וַיַּאֲלָוּ אֶת־הַצְפַרְדְּאַים עַל־אֶֶרֶץ מִצְרָיִם
But the magicians did the same with their spells, and brought frogs upon the land of Egypt.
Why did the Egyptians do this?
<b>R. Avraham Yehoshua Soloveitchik</b> For one's ego they will often self sabotage.
What were these frogs?
Otzar Peleos HaTorah Rabbeinu Bahye said these were crocodiles.
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