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פרשת וארא תשפ״ו

Celebrating Humility

Dovid Kopel

The פסוק immediately preceding the second עליה states:

> בֹּא דַבֵּר אֶל פַּרְעֹה מֶלֶךְ מִצְרַיִם וִישַׁלַּח אֶת בְּנֵי יִשְׂרָאֵל מֵאַרְצוֹ: וַיְדַבֵּר מֹשֶׁה לִפְנֵי ה׳ לֵאמֹר הֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאֵיךְ יִשְׁמָעֵנִי פַּרְעֹה וַאֲנִי עֲרַל שְׂפָתָיִם: (שמות ו:יא)

There are several challenges in these פסוקים. First, why the specific instruction for משה to בא (*come or go*)? If משה רבינו was charged with the duty of speaking to פרעה, it is self-evident that he would have to go before him.

Perhaps the extra language of בא reflects a unique level of אהבה from השם. Knowing how daunting this task was, השם broke the שליחות into manageable components. By directing משה simply to "come" before פרעה, He provided a stepping stone—a task משה could physically oblige before facing the emotional weight of the speech itself.

The פסוק does not mince words regarding the grandeur of פרעה, reminding us that משה was standing before the מלך מצרים. There was also the potential threat to his life after the incident with the מצרי.

When משה responds, the תורה adds a significant phrase: וידבר משה לפני השם. This implies an extraordinary level of revelation. The term לפני suggests that השם was exposing His נוכחות to משה in a more direct and "spectacular" way than usual to bolster his courage.

משה asks: If בני ישראל won't listen, how will פרעה?

Furthermore, is the claim of being ערל שפתים referring to his speech toward פרעה or בני ישראל? While likely both, it highlights the profound ענוה of משה. He knew his limitations, yet we must ask: Would השם ever give a person a task they were truly incapable of achieving?

We all face נסיונות daily. השם, being all-knowing and all-good, only sets us up for challenges that are for our benefit.

In the final פסוק, Hashem explicitly commands משה and אהרן to lead בני ישראל out. Why wasn't this command explicit from the start?

Perhaps, at the highest מדריגה of בטחון, the command wouldn't have needed to be explicit. Had משה proceeded with absolute certainty, בני ישראל would have listened automatically because his internal clarity would have radiated outward. When משה voiced his doubts, the צווי had to become formal and explicit to compensate for that hesitation.

There is a beautiful lesson here. We have the ability to be מתפלל and ask השם for help, but we must never lose sight of the fact that השם has already equipped us with everything we need to accomplish our task. To argue against our own potential is a ירידה.

May we recognize that nothing is a coincidence. If a challenge is happening, it is the best thing for you, and you have the כח to do it!

Dovid Kopel · TorahIsGeshmack.com

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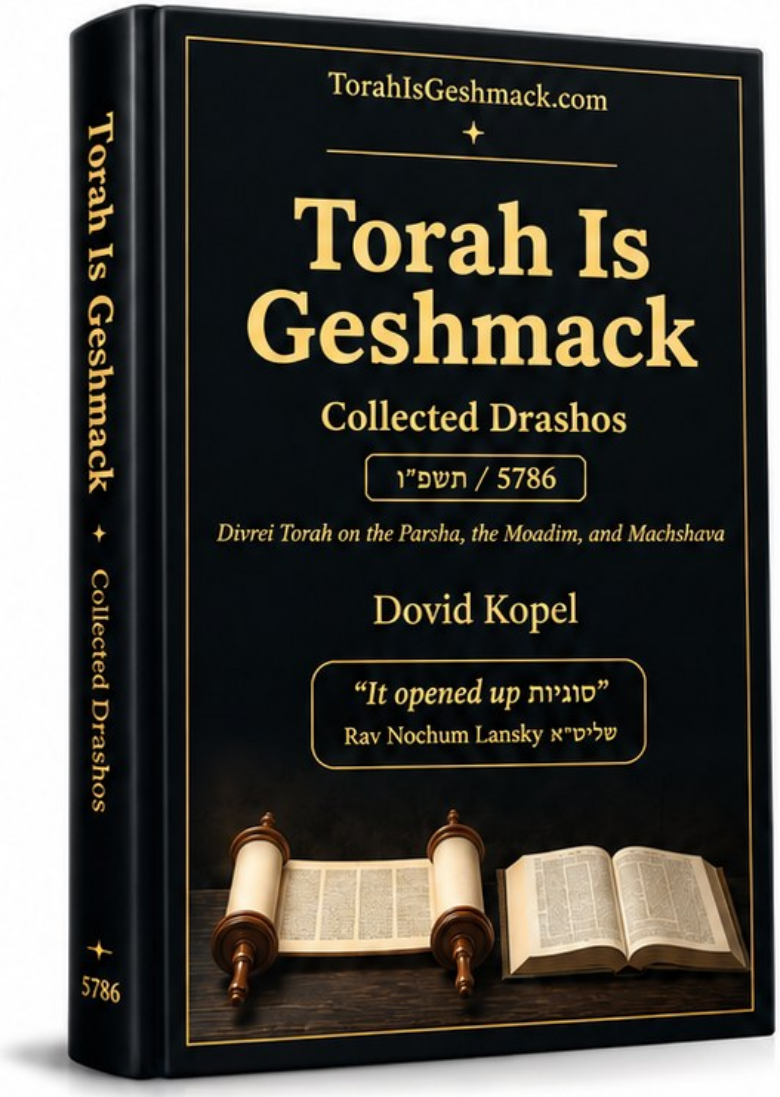
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