

Parshas Lech Licha

This week's Haftora is from Yishaya 40:27-41:16.

Hidden nature of Hashem- in the narrative of the parsha. Even if we think that Hashem has forsaken us, it is the best path forward, and only the future will tell us why the best path forward was the one that seemed hidden.

This theme connects with the parsha as it is full of narratives which may seem confusing, such as the trials and tests of Avraham, the destruction of Sedom, the warring 4/5 kings. Chapter 41 posuk 2 directly references Avraham travels, who was helped by Hashem and so too Avraham's future offspring will be helped by Hashem (even if it seems hidden). According to the mepharshim, chapter 41 is referencing this week's parsha and Avraham's sojourns.

The opening part of the Haftora is quite interesting to me, as it references the fact that Hashem may seem hidden, but nevertheless wills it to be this way, and still plays an active role in the day to day of His people.

It's important, in that it shows that the narratives as is in the parshas of Bereishis are setting the groundwork for the future generations, and ultimately Mashiach coming. Avraham draws G-dliness down in the world again through the proclamation and recognition of monotheism. He is tested, and then promised his future offspring will go down to Egypt, multiply and eventually build the Beis Hamikdash in Israel. This means, as we know, that

everything Hashem wants, and directs, happens as it should.

Therefore, the narratives of Avraham, the birth of his sons, and then grandsons, and the 12 tribes from Yakov, and going down to Egypt all had to happen, as part of the course of the world. It's not enough to view the stories as some unfortunate outcome of suffering (that took place in Egypt), or the deliberate way in which the Torah describes all the transactions, and stories, to shed light on the fact that these are by divine design and divine providence.

For me, it substantiates the fact that in a few parsheos we will find that when Yosef was sent to Egypt by the brothers it wasn't a mistake, rather it was deliberate. The fact that Avraham did what he did, acted as he did, was promised everything that he was promised, is by design, not a post recording that we read in the Torah, as some happenstance series of events. It is all to culminate with the coming of Mashiach.

That being said, and as I will likely stress many times going forward, our time now, all these years later may feel like we are further from Hashem, and we are less worthy of Mashiach. The opposite is true, never in history of Jews has there been access to tools to proliferate the message of Mashiach and committing to acts of goodness and kindness. Never have simple Jews had access to wealth of Torah knowledge as we have today, it is unprecedented, and the we are only beginning to tap into the potential that is technology and using the tools we have access to, to be better people and better Jews.

Furthermore, if what everything I try to show has truth in it, that the entire purpose

of creation is to make a dwelling place for Hashem, and everything that happens in the parshas we are reading are part of the path to get us to a point of being prepared to accept Mashiach, then logically we are the generation with the most potential to realize the coming of Mashiach.

As Ive discussed before there is an opinion in the gemara that any generation in who's lifetime the Beis Hamikdash was rebuilt is as if they destroyed the Beis Hamikdash.

That's a harsh opinion (in simple interpretation), because obviously since destruction the Beis Hamikdash hasn't been rebuilt, so every generation prior to ours theoretically didn't optimize their potential? That would mean while we are still around, we can bring Mashiach. We have a chance to do this. We will only know if we failed (collectively and individually) at the end of one's life. Not during the life being lived.

Even if Hashem seems hidden from us, and the future bleak, regarding anti-Semitism and a plethora of other things we can find wrong, know, as Yeshaya says, that Hashem controls everything and every outcome is exact, and that Hashem will save us. We still must do our part but knowing that we are not disconnected from our history, and we are the generation that can welcome Mashiach.

Interestingly, this Haftora follows directly after the Haftora of V'eschanan, which is typically Shabbos "Nachamu", where we read Yeshaya's words of consolation. The theme being that Moshe repeats the 10 commandments as he prepares the Jews to enter the land of Israel, and he empowers them not fear the future, where we may become distant from Hashem (on the

outside), but we must know that we are still connected to Hashem.

In summary, Hashem wills the world, wills everything that happens, even if in the moment we don't see it, understand it, or it pains us. And everything that has happened up until this moment is to get us closer to the realization of the coming of Mashiach speedily in our days.

Good Shabbos