As we just mentioned, הקב"ה tells משה to go to מצרים to send out הקב"ה’s first child (כלל ישראל) and if he refuses then ה' will kill פרעה’s first born. And as we are all taught since kindergarten, משה רבינו goes to פרעה and tells him, “King פרעה, let my people go, they work so hard each day, they want to go and pray….” However, this is not what משה רבינו tells פרעה. On their first visit משה רבינו and אהרן tell פרעה, “The G-d of the Jews called to us to tell you to send out the Jewish people to go for three days in the desert and sacrifice and rejoice before הקב"ה.” Obviously they were planning on going for three days and not planning on coming back, as הקב"ה told משה רבינו that He was sending him to redeem כלל ישראל and give them ארץ ישראל. If so, why did משה רבינו tell פרעה that they wanted to go for three days, when he knew that they were not coming back? This goes to the point that פרעה actually believed that they were only going to go for three days as when they didn’t come back in פרשת בשלח he readied his cavalry to chase after and capture כלל ישראל. Some understands that משה רבינו told פרעה that they were only going for three days, in order to give פרעה a proper נסיון and allow for him to be able to say yes, so he can be punished for saying no. If משה רבינו would have told פרעה that he was planning on liberating כלל ישראל completely, then פרעה would have no בחירה and no choice but to say no, so הקב"ה lessened the request in order to make it more feasible for פרעה. However, this is very hard to fit into the פסוקים as סוף כל סוף what משה רבינו was asking was for something that he wasn’t really asking for, and just so פרעה would have an easier time saying yes. But what is really difficult, is that since the beginning, הקב"ה told משה רבינו that פרעה would say no and eventually when he would feel forced to say yes, הקב"ה would harder his heart (שמות ג': י"ט-כ', ד': כ"א) to still say no. This was a way to smash מצרים with all of הקב"ה’s wonders as revenge for the evils that they pained כלל ישראל with, and as a way of showing the world that you don’t mess with כלל ישראל (שמות ג':כ', י': א'-כ'). As such, there would be no reason to make the נסיון more plausible to פרעה, as from the start his own stubbornness would make him say no, and even when the מכות would become too overbearing, הקב"ה would give him the extra push to say no. Other’s explain that אין הכי נמי, at that point if פרעה would have said yes that כלל ישראל could go, they would only go for three days and then return. משה רבינו only asked for three days because he knew that כלל ישראל at that point were only on the level to go for three days. They were too broken and enslaved to be able to transition into pure freedom. The original plan was that if פרעה would say yes early they would go for three days, return, and then have a full גאולה at a later date. This too does not sit well with the פסוקים, because right at the beginning הקב"ה told משה רבינו that he was sending him to redeem כלל ישראל and take them to ארץ ישראל. The purpose of משה רבינו going down was to fulfill the שבועה to the אבות and be מושיע them, not to just have them come up for only three days (שמות ג': ו'-י', ט"ו, י"ז).

The גמרא in מגילה ט"ז tells us that when אסתר told אחשורוש that המן הרשע was plotting on killing her, אחשורוש went to his garden to calm down and clear his mind. There he saw מלאכים who where מתלבש as men cutting down his trees. Upon asking why they were there, he was told that המן sent them to cut down those trees. אחשורוש stormed back to his banquet where he found המן fallen on אסתר’s bed, and gives the verdict to hang him. The גר"א asks how come הקב"ה sent מלאכים to blame המן for something that he didn’t do? The נביא tells us that “כי ישר ה' צורי ולא עולתה בו,” that הקב"ה is perfect and there is no crookedness (reword) in Him.” Yet here, there seems to be an עולה, as someone is getting punished for something that wasn’t his fault. The גר"א explains that that גופא is the reason why הקב"ה sent the מלאכים. המן, in order to incarcerate the בני ישראל, in order to kill us, libeled us by saying “ישנו עם אחד מפזר ומפרד בין העמים....ואת דתי המלך אינם עושים, למלך אין שוה להניחם. ” “There is one nation scattered and separated between the nations… and the laws of the king they don’t keep, and there is no use for the king to keep them.” כלל ישראל were loyal citizens, just wanting to mix in like everyone else, yet המן lied to אחשורוש just in order to have us killed. Therefore, הקב"ה בדוקא set up a שקר in order for אחשורוש to be fooled in order for אחשורוש to kill him. That is the ישרות of הקב"ה, to punish רשעים מידה כנגד מידה, to hit back and avenge for כלל ישראל in the exact way that they were attacked. If המן is going to get כלל ישראל killed based on a lie, הקב"ה is going to have המן killed based on a lie. The גר"א continues that that is פשט in the פסוק of כי ישר ה' צורי ולא עולתה בו. הקב"ה is perfect and straight, and if you ever see an עולה you should know that לא עולתה בו , the עולה isn’t originating from Him, but rather He is just returning the עולה that they created back on their head. And that is also the reason why כלל ישראל was told to “borrow” from the מצריים and also by לבן.

 Using this יסוד we now can understand why הקב"ה told משה רבינו to tell פרעה that כלל ישראל wanted to go for three days. פרעה and his cabinet plotted to trap כלל ישראל into עבדים by having them work for the common good. פרעה laid down the first brick to show that even פרעה is working to build the country. The מצריים enslaved the בני ישראל with פה רך, a soft mouth, telling them that it was good for them to work and even started them off with money and encouraging words (סוטה י"א). Work a few days as הכרת הטוב to מצרים, and then a few more days and then a few more days. פרעה told them that they were only going to work for a few days, which theoretically was true, but he enslaved them by keeping them forever. כלל ישראל also was planning on leaving for three days, but after those three days they weren’t planning on coming back. Since פרעה enslaved them through trickery, הקב"ה מידה כנגד מידה was going to free them in the same way. “עתה ידעתי כי גדול ה' מכל האלקים כי בדבר אשר זדו עליהם. Now I know that הקב"ה is greater and controls all of the powers, for He freed them through the evil that the מצריים plotted against them. הקב"ה in his love for כלל ישראל was going to hit back and redeem כלל ישראל in the same way that פרעה enslaved them and use the same evil that פרעה plotted to return on פרעה’s head.