

שמות פרק כג

- (כ) הֲנֵה אֲנִי שֶׁלַח מִלֶּאֱלֹהִים לְפָנֶיךָ לְשִׁמְרֶךָ בְּדֶרֶךְ וְלִהְיֶיךָ אֶל־הַמִּקּוֹם אֲשֶׁר הִכַּנְתִּי:
- (כא) הַשְּׁמֵר מִפְּנֵי וְשָׁמַע בְּקוֹלֹ אֱלֹהֵיךָ בְּכִי לֹא יִשָּׂא לְפִשְׁעֶיכֶם כִּי שָׁמִי בְּקִרְבִּי:
- (כב) כִּי אִם־שָׁמוּעַ תִּשְׁמַע בְּקוֹלֹ וְעָשִׂיתָ כֹּל אֲשֶׁר אִדְבַּר וְאֵיבַתִּי אֶת־אֵיבֶיךָ וְצַרְרֶיךָ:
- (כג) כִּי־יִלְךָ מִלֶּאֱלֹהִים לְפָנֶיךָ וְהִבִּיאֲךָ אֶל־הָאֶמְרִי וְהַחֲתִי וְהַפְרֹזִי וְהַפְנֵעִי הַחַוִּי וְהַיְבוּסִי וְהַכַּחְדָּתִי:
- (כד) לֹא־תִשְׁתַּחֲוֶה לְאֱלֹהֵיהֶם וְלֹא תַעֲבֹדֵם וְלֹא תַעֲשֶׂה כַּמַּעֲשִׂיָהֶם כִּי הֵרַסְתָּהֶם וְשָׁבַר תִּשְׁבַּר מִצַּבְתֵּיהֶם:
- (כה) וְעַבְדְתֶם אֶת יְהוָה אֱלֹהֵיכֶם וּבְרַךְ אֶת־לַחֲמֶךָ וְאֶת־מִימֶיךָ וְהִסְרַתִּי מִחֶלֶךָ מִקִּרְבֶּךָ:
- (כו) לֹא תִהְיֶה מִשְׁפָּלָה וְעַקְרָה בְּאֶרֶץ אֶת־מִסְפָּר יְמֶיךָ אֲמַלֵּא:
- (כז) אֶת־אֵימַתִּי אֲשַׁלַּח לְפָנֶיךָ וְהִמַּתִּי אֶת־כָּל־הָעָם אֲשֶׁר תִּבְאֵהֶם וְנָתַתִּי אֶת־כָּל־אֵיבֶיךָ אֵלֶיךָ עֶרְפָּ:
- (כח) וְשַׁלַּחְתִּי אֶת־הַצְרָעָה לְפָנֶיךָ וְגִרְשָׁה אֶת־הַחַוִּי אֶת־הַפְנֵעִי וְאֶת־הַחֲתִי מִלְּפָנֶיךָ:
- (כט) לֹא אֶגְרָשְׁנוּ מִפְּנֵיךָ בְּשִׁנְיָה אֶחָת פְּנֵי־תִהְיֶה הָאָרֶץ שְׂמֵמָה וְרַבָּה עֲלֶיךָ חַיַּת הַשָּׂדֶה:
- (ל) מַעֲט מַעֲט אֶגְרָשְׁנוּ מִפְּנֵיךָ עַד אֲשֶׁר תִּפְרָה וְנָחַלְתָּ אֶת־הָאָרֶץ:
- (לא) וְשַׁתִּי אֶת־גְּבֻלְךָ מִיַּם־סוּף וְעַד־יָם פְּלִשְׁתִּים וּמִמִּדְבָּר עַד־הַנְּהָר כִּי אֶתֶּן בְּיַדְכֶם אֶת יִשְׂרָאֵל הָאָרֶץ וְגִרְשַׁתְמוּ מִפְּנֵיךָ:
- (לב) לֹא־תִקְרָת לָהֶם וְלֹא־לִהְיֶהֶם בְּרִית:
- (לג) לֹא יִשְׁבּוּ בְּאֶרֶץ פְּנִי־יְחֻטִּיאוּ אֶתְךָ לִי כִי תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־יִהְיֶה לְךָ לְמוֹקֵשׁ: פ

Alef.

1.

שפתי חכמים שמות פרק כג פסוק כ

ע ואף על פי שמשנה רבינו ע"ה ביטל אותה גזירה שנאמר פני ילכו וגו' מכל מקום בימי יהושע חזר שנאמר אני שר צבא ה' עתה באתי עיין בהרמב"ן:

Siftei Chachamim explains RaShI's comment that although Moshe "got" HaShem to Agree to Personally Accompany the Jewish people rather than Sending an Angel in His Place at this point (Shemot 33:1-3, 12-16), the fact that in this verse in Parashat Mishpatim the idea of God Sending an Angel is broached again, suggests to RaShI a future time when HaShem's Direct Presence will not be Accompanying the Jewish people, namely during Yehoshua's leadership, when he converses with an Angel in Yehoshua 5:14-5.

RaShBaM similarly alludes to that future point in the book of Yehoshua.

2. RaLBaG does not interpret "Malachi" as My Angel as do RaShI and RaShBaM (although of course an Angel is a representative of HaShem and is not Allowed to do or say anything that God does not Authorize him to do or say), but rather a prophet, who also, via the Divine Messages that he first receives and then delivers, presents God's Will to his listeners.
3. A proof text for RaLBaG is the very next verse in Shemot 23:21 "Take heed of him, and hearken unto his voice; be not rebellious against him; for he will not pardon your transgression; for My Name Is in him." This suggests that the individual will address the entire people. A Navi could do this, but an Angel only manifests Himself to selected individuals and therefore there would not be even a "Hava Amina" (lit. "I would have said/thought"; a possible consideration) that such an entity would be able to pardon peoples' sins.
4. Since until the Temple is finally established in Yerushalayim by David and built by Shlomo, the Tabernacle was brought to different places where it resided for various amounts of time, RaLBaG refers to the conditional state of HaShem Designating various places for the Tabernacle's location.

...During the conquest of Canaan, the main Israelite camp was at **1) Gilgal**, (Yehoshua 4:19; 5:8-10) and the Tabernacle was probably erected within the camp: Yehoshua 10:43ESV "...and returned into the camp." (see BaMidbar 1:52-2:34 "...they shall camp facing the tent of meeting on every side.")

After the conquest and division of the land among the tribes, the Tabernacle was moved to **2) Shilo** in Ephraimite territory (Yehoshua's tribe) to avoid disputes among the other tribes (Yehoshua 18:1; 19:51; 22:9; Tehillim 78:60). It remained there during the 300-year period of the biblical judges (the rules of the individual judges total about 350 years [1 Melachim 6:1], but most ruled regionally and some terms overlapped).

The subsequent history of the structure is separate from that of the Ark of the Covenant. After the Ark was captured by the Philistines, King Saul moved the Tabernacle to Nob, near his home town of **3) Gibeon**, but after he massacred the priests there (1 Shmuel 21-22), it was moved to **4) Givon**. (1 Divrei HaYamim 16:39; 21:29; 2 Divrei HaYamim 1:2-6, 13)

The Ark was eventually brought to **5) Yerushalayim**, where it was placed "inside the tent David had pitched for it" (2 Shmuel 6:17; 1 Chronicles 15:1), not in the Tabernacle, which remained at Givon. The altar of the Tabernacle at Givon was used for sacrificial worship (1 Divrei HaYamim 16:39; 21:29; 1 Melachim 3:2-4), until Shlomo finally brought the structure and its furnishings to Yerushalayim to furnish and dedicate the Temple. (1 Melachim 8:4)...

https://en.wikipedia.org/wiki/Tabernacle#Subsequent_history_of_the_tabernacle

5. R. Avraham b. HaRaMBaM posits that while a prophet would communicate God's Will to the people, he would be informed of God's Will via an Angel Who would direct him. In effect, this is an intermediate position between RaShI and RaShBaM, on the one hand, and RaLBaG on the other.
6. In Shemot 23:22 "But if thou shalt indeed hearken unto his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries," the origin of the Directives will be from HaShem, Himself. Consequently, the prophet needs to be authorized by a Divine Source, whether via the Angel, or directly from HaShem Himself.
7. HaRechasim BaBika explains the inconsistency why at this point Moshe does not respond negatively to HaShem's Informing Him regarding the Angel, as opposed to the later interchange in Shemot 33 that catalyzed RaShI's comment, is because Moshe thought that the statement in 23:20 was simply a turn of phrase in the spirit of "Dibra Tora BeLashon Benai Adam". The verse that illustrates this is Beraishit 24:7 "The LORD, the God of heaven, Who Took me from my father's house, and from the land of my nativity, and Who Spoke unto me, and Who Swore unto me, saying: 'Unto thy seed will I Give this land; He will Send His Angel before thee, and thou shalt take a wife for my son from thence."
8. BaMidbar 20:16 "And when we cried unto the LORD, He Heard our voice, and Sent an Angel, and Brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost of thy border.

Beit.

1. Why is there a greater fear that the Jews would take on the idolatrous worship of the seven nations than any other Avoda Zora? Because there was a concept that deities were linked to specific lands, when the Jews would come to Canaan, it was very possible that they would think that in order to benefit from the fertility of the land as did the nations who inhabited the land before them, they would have to take on their gods. This was not the case while the Jews were in the desert, since there the gods took the form of satyrs.

2. Concerning the satyrs in the desert, the verse with respect to the service on Yom HaKippurim could be cited:

ויקרא פרק טז

(י) וְהִשְׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לְעֲזָאזֵל יַעֲמִד־תִּי לְפָנָי יִקְוֶה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעֲזָאזֵל הַמִּדְבָּרָה:
 (כא) וְסִמָּה אֶהְרֹן אֶת־שֵׁתֵי יָדָיו עַל רֹאשׁ הַשְּׁעִיר הַחַיִּי וְהִתְנַדָּה עָלָיו אֶת־כָּל־עֹונֹת בְּנֵי יִשְׂרָאֵל וְאֶת־
 כָּל־פְּשָׁעֵיהֶם לְכָל־חַטֹּאתֵם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׁעִיר וְשַׁלַּח בְּיַד־אִישׁ עֵתִי הַמִּדְבָּרָה:
 (כב) וְנִשָּׂא הַשְּׁעִיר עָלָיו אֶת־כָּל־עֹונֹתֵם אֶל־אֶרֶץ גְּזֵרָה וְשַׁלַּח אֶת־הַשְּׁעִיר בַּמִּדְבָּר:

The Hava Amina of the territoriality of God's Power is implied in Moshe's defense of the Jewish people following the sin of the spies, when he says that should God Destroy the Jews in the desert, the Egyptians would conclude that He had Power in Egypt, but not in the desert whereby He could Bring them to the land that He had Promised He Would:

במדבר פרק יד

(טו) וְהִמַּתָּה אֶת־הָעָם הַזֶּה כְּאִישׁ אֶחָד וְאָמְרוּ הַגּוֹיִם אֲשֶׁר־שָׁמְעוּ אֶת־שִׁמְעוֹנָה לֵאמֹר:

(טז) מִבְּלֹתֵי יִקְוֶה לְהַבִּיאַ אֶת־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע לָהֶם וַיִּשְׁחָטֶם בַּמִּדְבָּר:

3. An example of a fertility God of the Canaanites that appears in NaCh is Dagan (grain), the special deity of Ashdod mentioned in I Shmuel 5:2-5 :

2 And the Philistines took the Ark of God, and brought it into the house of Dagan, and set it by Dagan. 3 And when they of Ashdod arose early on the morrow, behold, Dagan was fallen upon his face to the ground before the Ark of the LORD. And they took Dagan, and set him in his place again. 4 And when they arose early on the morrow morning, behold, Dagan was fallen upon his face to the ground before the Ark of the LORD; and the head of Dagan and both the palms of his hands lay cut off upon the threshold; only the trunk of Dagan was left to him. 5 Therefore neither the priests of Dagan, nor any that come into Dagan's house, tread on the threshold of Dagan in Ashdod unto this day.

Gimel.

1. Ibn Ezra: a disease that is related to "Tzora'at," a skin disease that results in quarantine and ritual impurity.
RaMBaN: an air-borne insect similar to bees.
Rabbeinu Bachaya: a general category of winged insect.
Chizkuni: a parable that symbolizes how the nations will be banished via something that appears relatively harmless, as opposed to typical weapons of war.
Ibn Kaspi: a poisonous insect that might have also played a role in Yehoshua's conquests. On the other hand, it could be a general reference in parable form for some cause for exile.
Abrabanel: a reference to the Jews themselves who are relatively weak, and they nevertheless will be the cause, by their military activities, Aided by HaShem, for these nations to be exiled from their land.
2. a) What is implied by "VeGersha"? It would appear that the seven nations will not pose significant military resistance due to an overall "darkness" descending upon the land, i.e., that conditions will be such that the land will not support its previous inhabitants, and therefore they will, for the most part, simply leave.
 b) Why are only three of the seven nations mentioned? Either the Tora was being laconic, but did not means to deliberately exclude anyone, or these three nations, rather than directly engaging in military activity, preferred to be sequestered in walled cities that had to be besieged. The manner in which they were defeated was by subjecting them to

these hordes of stinging insects. The Gemora in Sota claims that these poisonous instincts played a role in Yehoshua's conquest of the land of Israel.

Sota 36a

A Tanna taught: The hornet did not pass over (Yardein) with them; but behold it is written: "And I will send the hornet before thee!" — R. Shimon b. Lakish said: It stood by the bank of the Yardein and injected a virus (into the Canaanites) which blinded their eyes above and castrated them below; as it is said: (Amos 2:9) "Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above and his roots from beneath etc." R. Papa said: There were two hornets, one in the period of Moshe and the other in the period of Yehoshua; the former did not pass over (the Yardein) but the other did.

- 3) The problem in the book of Yehoshua, is despite HaShem Promising to send the Tzira in order to exile the seven nations so that the Jewish people could inherit their land, the text in the book of Yehoshua makes no reference to such a phenomenon.
- 4) Ibn Ezra deconstructs the word "Tzira" and identifies it with Tzora'at, the skin disease spoken of at length in Vayikra Parashiot Tazria and Metzora.
- 5) Rabbeinu Bachaya speaks of the "Tzira" as a hidden rather than obvious miracle, because whereas the latter would apply to the Ten Plagues and the splitting of the Sea, where God was Determined to Demonstrate His Power over His entire Creation, in the instance of the "Tzira," the commentator maintains that HaShem Wished to Humiliate and seek out the hiding enemy by sending something weak and puny against him. Since this would not be associated with God's Power, it would not require the suspension of any of the laws of nature, and even though there are similarities to "Arbeh" in the sense that both were uncomfortable situations involving insects, there the Tora said that the quantity of insects was so great that there had never been anything similar neither before nor after (Shemot 10:6). No parallel superlatives are employed regarding the "Tzira."
- 6) RaMBaN does not appear concerned that the "Tzira" was a particularly weak phenomenon leading to the conclusion that it was a hidden miracle, but rather it was a necessary tactic in order to ferret out those trying to hide and escape expulsion. As such, it was an obvious miracle.
- 7) The idea that the Jewish people are relatively weak can be found in:

דברים פרק ז

(ז) לֹא מִרְבָּכֶם מִכָּל־הָעַמִּים חֲשָׁק יִקְוֶה בְּכֶם וַיִּבְחַר בְּכֶם כִּי־אַתֶּם הַמְעַט מִכָּל־הָעַמִּים:

as well as the report of the spies upon their return to the encampment:

במדבר פרק יג

(לג) וְשֵׁם רְאִינוּ אֶת־הַנְּפִילִים בְּנֵי עֲגֹק מִן־הַנְּפִילִים וְנָהִי בְעֵינֵינוּ כְּחַגְבִּים וְכֵן הָיִינוּ בְעֵינֵיהֶם: