



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

כא טבת התשפ"ב
שבת פרשת שמות

Shabbat Parshat Sh'mot
December 24 - 25, 2021 / 5782

Please print this bulletin before Shabbat.

Chazan Sheini
Rev. Amiel Bender

Rabbi
Yechezkel Freundlich

President
Josh Orzech

6519 Bailly Road, Côte Saint-Luc, Québec H4V 1A1 Canada • 514-489-3841 • www.TBDJ.org • director@tbdj.org

SHABBAT SHALOM • שבת שלום

Shabbat Parshat Sh'mot

Haftara: Yeshayahu 27:6 - 28:13, 29:22-23

Please note that masks are required in the TBDJ Building, even while seated in the Main Sanctuary. Kiddush, Seudah Shleesheet and Kef Club Youth Programs are on hiatus until further notice.

Friday, December 24

2:15pm Daf Yomi on Zoom
3:21pm Plag Hamincha
3:57pm Candle Lighting
4:00pm Mincha, Kabbalat Shabbat and Maariv - Main Sanctuary
4:16pm Sh'kiah

Shabbat, December 25 / 21 Tevet

8:00am Shacharit - Upper Social Hall
9:00am Shacharit - Main Sanctuary
9:44am Sof Zman Kriyat Sh'ma
3:22pm Plag Hamincha
3:55pm Mincha and Maariv - Main Sanctuary
4:16pm Sh'kiah
5:06pm Havdala
5:10pm Daf Yomi - Upper Social Hall
6:30pm Daf Yomi on Zoom
6:30pm Musical Havdala on Facebook with Rev. Amiel Bender

SCHEDULE FOR NEXT WEEK

Mincha: 4:00pm Sunday to Thursday

Shacharit

Sunday: 8:00am only
(no 9:00am minyan)
Monday to Friday: 7:30am
(one minyan only)

Candle Lighting is at 4:02pm
and **Mincha** is at 4:05pm
on Friday, December 31

For our full schedule,
go to tbdj.org/calendar

THANK YOU TO THE FOLLOWING SPONSORS

This Shabbat Bulletin is sponsored by **Marcelle & Isaac Alt** and their family in memory of Marcelle's beloved sister Estrella Cohen Danino z"l (Estrella Hadassah bat Avraham HaKohen - 17 Tevet) and in memory of Marcelle's beloved father Abraham Alberto Cohen z"l (Avraham ben Moshe HaKohen - 29 Tevet).

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THE FOLLOWING WEEKLY PROGRAMS ARE ON HIATUS UNTIL JANUARY

Sunday mornings	<i>Kollel Yom Rishon</i> - resumes on January 16
Mondays at 10:00am	<i>Tehilim Class for Women</i> with Rifki Freundlich - resumes on January 10
Mondays at 7:45pm	<i>Jewish History Lecture</i> with the Rabbi - Social Hall / Zoom - resumes on January 17
Tuesdays at 12:00pm	<i>Lunchtime Halacha Shiur</i> with the Rabbi - Zoom - resumes on January 11
Wednesdays at 12:15pm	<i>Wednesday Parsha Shiur</i> with the Rabbi - Social Hall / Zoom - resumes on January 12
Thursdays at 12:30pm	<i>Parsha Shiur for Women</i> with Rifki Freundlich - Library / Zoom - resumes on January 6

Please note that, due to unforeseen circumstances, Rabbi Seth Grauer is unable to join us this Shabbat as planned. TBDJ looks forward to welcoming Rabbi Grauer as our Scholar-in-Residence in the near future.

The Life and Times of Moshe Rabeinu

The leaders of our people were great men and women. With the conclusion of the book of Breisheet last Shabbos, we closed the chapter on the era of our patriarchs, matriarchs and their glorious families. The Torah does not waste any time in fast-forwarding us to the birth of Moshe Rabeinu in the second chapter of the book of Shemot. The rest of the books of our Torah are filled with Moshe's life stories - stories which describe what would become an illustrious career as the greatest leader and prophet that our nation has ever had.

Yet, our knowledge of Moshe Rabeinu's young and advancing adult years is rather unclear. The Torah does not give us too many details about his early life. The Torah does tell us about Moshe's mother Yocheved giving birth to him and about how she kept him hidden at home until he was three months old. When Moshe could no longer be hidden, Yocheved put Moshe in a waterproof basket, and set it afloat in the Nile. While his sister Miriam watched, Moshe was retrieved from the river by Pharaoh's daughter Bithiah who then raised him in Pharaoh's palace. When Moshe grew older, he was able to leave the palace in his own to explore the world around him. That is when he first observed the suffering of the Israelites. One day, he saw an Egyptian cruelly beating a Hebrew slave. Using the name of Hashem, he killed the Egyptian and hid his body in the sand. The following day, he went out again and saw two Hebrews quarreling. When he saw that one man was about to strike the other, he intervened, criticizing the would-be attacker. The man taunted him, asking: *Will you kill me like you killed the Egyptian?* Realizing that the events of the previous day were out in the open, Moshe understood that he could not stay in Egypt and he fled the kingdom.

He eventually took refuge in the land of Midian, where he married Zipporah, the daughter of Jethro, and fathered two sons, Gershom and Eliezer. The Torah tells us that Hashem revealed Himself to Moshe in a burning bush on Mount Chorev (Sinai) as Moshe was shepherding his father-in-law's sheep. While the bush burned, Hashem informed Moshe that he was chosen as Hashem's messenger to liberate Bnei Yisrael from slavery and to lead them out of Egypt. At this dramatic point in his life, Moshe Rabeinu was already eighty years old. The Torah's early narrative about Moshe's life has a gap of around sixty years. It seems that many of his years are unaccounted for.

The co-Rosh Yeshivah of Yeshivat Har Etzion, Rabbi Mosheh Lichtenstein, quotes the few Torah verses that give us an account of Moshe Rabeinu's adult life following his flight from Egypt until Hashem's revelation to him through the burning bush:

And Moshe agreed to dwell with the man, and he gave Tziphora, his daughter, to Moshe. And she bore a son and he called him Gershom, for he said: 'I have been a stranger in a strange land.' And it came to pass during those many days that the king of Egypt died, and the children of Israel sighed from the labor and they cried... And Moshe shepherded the flock of Yitro his father-in-law, priest of Midyan, and he led the flock far into the desert... (Shemot 2:21-3:1)

He then analyzes the verses in relation to the accounts of Moshe Rabeinu's life: *With these few verses the Torah recounts the story of Moshe Rabeinu's adult life from the time he matures and goes out as a young man to see his brethren, to the time he returns to Egypt – at the age of eighty – to present himself and Hashem's demands before Pharaoh. Several decades are squeezed into these three verses. Years and years go by between his frightened flight from Pharaoh's police and his return to his brethren, yet the Torah reveals nothing about his activities during this time. All the spiritual development and character-building that take place during these years is hidden from us. We know nothing of his spiritual trials and tribulations and their effects on his inner stature. Who is the Moshe who flees from Pharaoh and who is he who is called upon at the burning bush to deliver the nation of Israel; what are the changes that occur in him through his efforts to strive continually upwards in the building of his exalted personality? Obviously, we would be eager to learn what happens to him during this time, but the verses, as we have seen, leave out a large portion of his life, jumping from his youth to his fully mature status as Hashem's elected emissary.*

Indeed, what was going on in Moshe Rabeinu's life during those years? The Midrash fills in the gap with the following fascinating account which sheds some light on the development of Moshe's military, leadership and survival skills:

We learn that Moshe was eighteen years old at the time of his flight from Egypt. At that time, a great war broke out between Kush (Ethiopia) and some of its vassal states, who were rebelling and fighting for independence. Before going off to fight the rebellion, Kinkos the king of Kush assigned a prophet named Bil'am to be in charge of his government. This is the same evil prophet who was later commissioned by King Balak to curse Bnei Yisrael.

While Kinkos fought the rebels in the far-off vassal states, Bil'am gathered the leaders of the city and said: *The city is now in our hands, and we can easily rid ourselves of Kinkos as king. Let us all unite, and when he returns, let us not let him back into the city.* The leaders agreed to the plan, and swore an oath of loyalty to Bil'am their leader. Bil'am then carefully planned the defense of the city against the returning king. Returning triumphantly from war, Kinkos approached his capital city, preparing to celebrate his victory. But when he

came to his city, he found that the gates were closed. Kinkos tried to take the wall, but fifty of his men were killed. As all of his efforts repeatedly failed, Kinkos, giving up hope of breaching the city, began a nine-year siege against it.

It was at this time, during the first year of the siege in Kush, that eighteen year old Moshe fled Egypt. A strong young man, he came to Kush and joined the force of Kinkos, and became very popular among the troops, who were impressed by his royal bearing. Moses found himself teaching the troops Egyptian battle tactics, further gaining their respect and admiration. Seeing his wisdom and popularity, the king took him as his closest advisor. Nine years after the siege began, Kinkos died. Soon after the king was buried, his officers met to appoint a new king. As Kinkos' son was too young to ascend the throne, a unanimous decision was made to appoint Moshe to the position. On his seventh day as king, the troops approached him. *Your majesty, please help us. For nine years now, we have been kept out of our own city. We have no life out here.* Moshe replied: *I have a plan, but it requires that you obey my orders without question. Before I reveal my plan, you must all promise me that you will follow every step exactly.* The troops agreed to the plan and Moshe led them to victory - capturing and executing eleven hundred of Bil'am's men. Moshe was said to be twenty-seven years old at the time.

Bil'am himself escaped with his family and went to Egypt, where he eventually became one of Pharaoh's chief advisors. Moshe was crowned the king of Kush, and was also given the young widow of King Kinkos as a wife. However, since she was a descendant of Canaan, with whom marriage was prohibited to Avraham's descendants, he was never intimate with her. Moshe remained in Kush for a full forty years, and during this period the nation prospered greatly. But the queen was unhappy. She approached the supreme council of Kush and said: *What have you done to me? I am the royal queen, but the king never even touches me, nor does he believe in our G-ds. A king should have the same religion as his subjects. Kinkos' son is now mature, and he is experienced in running the government. It is time for him to be appointed king.*

The council heard her plea and agreed with her argument. The next day, they voted to crown Kinkos's son as king. Swearing that they would do him no harm, the council approached Moshe and explained the situation. They gave him many gifts and sent him off with great honour, befitting a former king. Moses then left Kush and settled in Midyan.

Moshe was approximately sixty-seven years old when he left Kush and arrived in Midyan. The Midrash teaches that Moshe was sitting at the gates of the city when he saw a group of shepherds bothering Yitro's seven daughters who were drawing water from the troughs to feed their sheep. He saved them and drew even more water for the sheep. When Yitro heard about the heroic actions of Moshe, whom he understood was a man of high stature, he invited him to his home. The Midrash relates that while Yitro sincerely welcomed Moshe, his demeanor changed when he heard about Moshe's actions which caused him to flee Egypt. Yitro reacted to the story by saying: *I know the laws of Egypt. If you had to run away from there it is a sign that you are a criminal.* Yitro then imprisoned Moshe with the intent of starving him to death. However, Hashem sent Moshe a saviour in the form of Yitro's daughter Tziphora. She took mercy on him and secretly brought him food and water for ten years.

One day Tziphora approached her father: *Remember the person who you imprisoned? Maybe we should check and see if he is still alive.* Yitro laughed as the answer was rather obvious to him, but his daughter insisted and he finally accompanied her to the area of imprisonment where he found Moshe alive and well, immersed in prayer. The Midrash then relates that Yitro was impressed with the miracle of Moshe's survival and he blessed the G-d of Israel who saved Avraham from the furnace, Yitzchak from the knife of the akeida, Yaakov from Esav's angel and Moshe from thirst and starvation.

Moshe was about seventy-seven years old upon his release from Yitro's imprisonment. The Torah tells us that Yitro gave Tzipporah to Moshe as his wife.

At this point, the Torah starts to provide detailed chapters of Moshe's life as he becomes the leader of Bnei Yisrael. At a time when most people are happily retiring, eighty-year old Moshe Rabeinu assumes the guiding role in the divine campaign to free Bnei Yisrael from slavery. From this point forward the Torah consistently records Moshe's life in chronological order, until his passing at the age of one-hundred and twenty which is lamented at the end of the book of Devarim.

The question remains: Why does the Torah not tell us about the sixty or so years between Moshe's flight from Egypt and his arrival in Midyan? Commentary suggests that the Torah did not record these years of Moshe's life as they had no bearing on the purpose of the Torah's narrative. Commentary supports this idea with the fact that the concluding years of our patriarchs Avraham and Yitzchak are also unaccounted for as those years played no role in the development of our people.

Shabbat Shalom,

Rev. Amiel



MAKING A DIFFERENCE, TOGETHER.

MONTREALERS NEED OUR HELP
TO STAY WARM THIS WINTER.

Be a part of this incredible shared opportunity, as Lori Bassal, Alyssa & Yair Meyers and their children visit downtown Montreal for a special morning of giving back and caring for the homeless.

WE ARE COLLECTING:

- Non-perishable food items
- Gift Cards (i.e. Tim Hortons, McDonald's)
 - New and gently used winter gear
 - Toiletry items

**HELP IN ANY WAY THAT YOU CAN,
EVERY LITTLE BIT GOES A LONG WAY!**

**SUNDAY
DEC 26
AT 11AM**

TO JOIN OR FOR DROP-OFF
LOCATIONS,
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LORI BASSAL or YAIR MEYERS

lbassal@hotmail.com
514.594.5511

yairmeyers@gmail.com
or call 438.393.5950