

Parsha Plug: Parshat Mishpatim

<p>Shemot 23:20-25</p>	<p>שמות כג:כ"ה</p>
<p>20 Behold, I am sending an angel before you to guard you on the way and to bring you to the place that I have prepared. 21 Beware of him and obey him; do not rebel against him, for he will not forgive your transgression, for My Name is within him. 22 For if you hearken to his voice and do all that I say, I will hate your enemies and oppress your adversaries. 23 For My angel will go before you, and bring you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivvites, and the Jebusites, and I will destroy them. 24 You shall not prostrate yourself before their gods, and you shall not worship them, and you shall not follow their practices, but you shall tear them down and you shall utterly shatter their monuments. 25 And you shall worship the Lord, your God, and He will bless your food and your drink, and I will remove illness from your midst.</p>	<p>כ הנה אנכי שלח מלאך לפניך לשמרך בדרך ולהביאך אל המקום אשר הכנתי: כא השמר מפניו ושמע בקלו אל-תמר בו פי לא ישא לפשעכם פי שמי בקרבו: כב פי אם-שמוע תשמע בקלו ועשית כל אשר אדבר ואיבתי את-א יביך וצרתי את-צריך: כג פי-ילך מלאכי לפניך והביאך אל-האמרי והחתי והפרזי והכנעני החוי והיבסי והכחלתי: כד לא-תשתחוה לאלהיהם ולא תעבדם ולא תעשה כמעשיהם כי הרס תהרסם ושבר תשבר מצבתיהם: כה ועבדתם את ה' אלקיכם וברך את-לחמך ואת-מימך והסרתי מחלה מקרבך:</p>

<p>Rashi on Shemot 23:21</p>	<p>רש"י על שמות כג:כא</p>
<p>For My Name is within him: [This clause] is connected to the beginning of the verse: Beware of him because My Name is associated with him. Our Sages, however, said: This is [the angel] Metatron, whose name is like the name of his Master. The numerical value (314) of מטטרון equals that of ישד-י.</p>	<p>כי שמי בקרבו: מחובר לראש המקרא, השמר מפניו כי שמי משותף בו, ורבותינו אמרו זה מטטרון ששמו כשם רבו. מטטרון בגימטריא שד-י:</p>

<p>Midrash Aggadah Buber on Bereshit 5:24</p>	<p>מדרש אגדה (בובר) בראשית ה:כד</p>
<p>‘For the Lord took him’: Because Chanoch was a tzadik, God took him from among mortals and made him an angel; he became Metatron. And Rebbe Akiva and his fellows disagree on this, and the Sages say that Chanoch was righteous and then wicked (and shifted between them), and so God said, ‘Until he is in his righteousness I will hide from the world’, as if to say, ‘and then I will take him’ as it is said, ‘Behold, I take away from you the desire of your eyes with a stroke’.</p>	<p>אותו אלקים. לפי שהיה צדיק, הקדוש ברוך הוא לקחו מבני אדם ועשה אותו מלאך והוא מטטרון, ומחלוקת בין ר' עקיבא וחביריו בדבר זה, וחכמים אומרים חנוך היה פעם צדיק ופעם רשע, אמר הקדוש ברוך הוא עד שהוא בצדקו אסלקנו מן העולם, כלומר אמיתנו, שנאמר הנני לוקח [ממך] את מחמד עיניך במגפה (יחזקאל כד טז):</p>

<p>Ramban on 23:20</p>	<p>רמב"ן על שמות כג:כ</p>
<p>God said to Moshe: ‘Now too, the one who guarded the fathers [Avraham and Yaakov] will guard the children’...According to all authorities the Midrash I have mentioned is true, that as long as Moshe lived the angel who was captain of the host did not go with them, for Moshe filled his place, as is said, ‘And it came to pass, when Moshe help up his hand, that Israel prevailed’. And in the days of Yehoshua it was necessary that the angel captain of the host of the Eternal come to him to</p>	<p>אמר הקב"ה למשה אף עכשו מי ששימר את האבות ישמור את הבנים...ומכל מקום לדברי הכל המדרש שהזכרתי אמת הוא שכל ימי משה לא היה מלאך שר צבא הולך עמהם, כי משה היה ממלא מקומו, כענין שנאמר (לעיל יז יא) והיה כאשר ירים משה ידו וגבר ישראל, ובימי יהושע הוצרך לו שיבא אליו מלאך שר צבא ה' ללחום</p>

fight their battles, this is Gavriel who fights for them, and this was why Yehoshua saw him with his sword drawn in his hand, because 'he came to execute vengeance upon the nations, and chastisements upon the peoples'.	מלחמותם, והוא גבריאל הנלחם להם, וזהו שראה אותו וחרבו שלופה בידו (יהושע ה יג), כי בא לעשות נקמה בגוים תוכחות בלאומים:
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Rabbeinu Bachya on 23:20	רבינו בחיי על שמות כג:כ
The angel Michael is associated with forgiveness. This function of the angel occurs only with God's approval. In this instance God warns that no such prior approval has been given so that the Israelites should not count on Michael's forgiving nature that they had been used to. Perhaps there is an allusion in the wording of our verse, כי ילך מלאכי לפניך, seeing that the letters in the word מלאכי are the same as those in the name of the angel מיכאל.	שהוא ממונה על הסליחה, ומפני זה המלאך שבפרשה הזאת הוא השרף שבישעיה ולכך הזכיר בכאן כי לא ישא לפשעכם והכוונה לומר כי אפילו מה שהוא ממונה עליו אין לו רשות לעשות בלא רשותי. ואפשר לומר כי הדעה הזאת רמוז בכאן באמרו כי ילך מלאכי לפניך.

Chizkuni on Shemot 23:20	חזקוני על שמות כג:כ
'I am about to send an angel ahead of you': When You do My will, I will go before you in a pillar of cloud. But when you turn from Me, I will not lead you; instead I will send an angel'. Alternatively, 'angel' refers to a prophet or messenger. And it refers to Yehoshua, for it wasn't an actual angel, for God said that He would not send an angel. God did not mention sending an angel until after the golden calf.	הנה אנכי שלח מלאך לפניך כל זמן שאתם עושים רצוני אני מהלך לפניכם בעמוד ענן אבל כשתשובו מאחרי אין אני משלח אלא מלאך. ד"א הנה אנכי שלח מלאך נביא ושליח. ועל יהושע נאמר וליכא למימר מלאך ממש שהרי הקב"ה לא אמר לשלוח מלאך עד שעשו העגל ואעפ"כ לא קבלוהו.

Rav Ezra Bick, <i>Parashat Mishpatim: God, the Angel, and the Jews</i>	
The Ran...explains the metaphysical meaning of "angels" in the Torah. He explains that when God's actions in the world are in proportion to the causes in the world, this is described as being done by an angel, meaning by an agent who acts in accordance with rules. For instance, this would be true of any act of Divine Providence that took place within the laws of nature. For that reason, the Rambam states that the laws of nature are "angels," meaning agents of God's will. The same holds true of moral rules as well. The basic moral rule is reward and punishment; in other words, justice. By this rule, a man gets what he deserves. If a man gets only what he deserves, whether reward for virtue or punishment for sin, he is under the providence of an "angel." In other words, "angel" means the providence of rules, where the law of cause and effect holds. The effect cannot be greater than the causes. The angel does not diminish God's responsibility for the effect, but merely signifies that the effect is according to the rules of nature or of Divine Providence...The exodus from Egypt was totally "non-angelic." As Chazal put it (in the famous passage found in the Pesach Haggada), "I, and not an angel; I, and not a seraph; I, and not a messenger." The miracles were neither in proportion to the spiritual state of the Jews, nor did they work through the forces of nature. But the goal of the exodus is to reach the Land of Israel, to settle in it, work the land, be responsible for developing it, and in general to lead a natural life under God's providence according to the Torah. God, in our parasha, is not threatening to leave the Jews, but to relate, on a day-to-day basis, according to the rules of the Torah itself. This change is inherent in the giving of the Torah, a set of rules, and the entering into a covenant between the Jews and God, a contract which	

defines behavior. Moshe has no objection to this “angel;” on the contrary, it is the fulfillment of the Torah he is helping to bring and a necessary condition of life in the promised land, his goal.