

## Parsha Points to Ponder

by Rabbi Dov Lipman

### Mishpatim

- ① Why does the Torah use a double language of MOT YUMAT when commanding the execution of a murderer (21:12)?
- ② Why does the Torah say that the flesh from an animal that has been torn apart should be thrown specifically to a dog (22:30)?
- ③ Why does Moshe tell the Jewish people AND YOU WILL WORSHIP THE LORD YOUR G-D using the plural (VA'AVADTEM), but then say HE WILL BLESS YOUR BREAD AND YOUR WATER AND REMOVE ILLNESS FROM YOUR MIDST using the singular LACHM'CHA and MEI-MECHA (23:25)?

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The suggested answers are elsewhere  
Ponder the questions first, then see further

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### Suggested answers

- ① The Ohr HaChayim answers that one who murders is liable for death by G-D, and even if the courts don't catch him or prosecute him that person is still condemned to die from Heaven. Thus the Torah is saying that one who is a MOT, a person already liable for death from Heaven, YUMAT - should be judged and killed by the court.
- ② The Da'at Zekainim MiBaalei HaTosfot teach that dogs were responsible for protecting flocks from attacking wolves. The Torah commands that the meat be given to the dogs to make sure that we have gratitude to these dogs for the job which they do, even in this particular situation in which they failed and the wolves got past them.
- ③ The Kli Yakar explains: this teaches that each individual Jew can only be blessed if the nation is unified in its worship of G-D. Once all the nation is doing so together as implied by the use of the plural, then each individual can be blessed as seen by the shift to the singular.