

# Kol Mevasser

## PARASHA YITRO

19 Shevat 5768

January 26, 2008

Kahal Joseph Congregation • 10505 Santa Monica Boulevard • Los Angeles, CA 90025

310-474-0559 • phone 310.441.4059 fax • www.kahaljoseph.org

### Exodus 18: Yitro's Visit

Rabbi Moshe Shamah, [www.judaic.org](http://www.judaic.org)

Yitro's visit to Moshe is narrated immediately prior to the Lawgiving. But whether the visit took place before or after the Lawgiving has been a matter of dispute at least since Talmudic times. Many are of the opinion that it occurred after the Lawgiving, thereby viewing the text as out of chronological order (BT AZ 24, Zeb. 116, Mekhilta, Rashi, Ibn Ezra, et al). As the Sages say: "there is no early or late as regards textual sequence in the Torah" (BT *Pes.* 6b). Of course we assume that if it is out of chronological order there must be a good reason for such an arrangement. Since important consequences are attached to this issue, we will survey the major proofs proffered for each side in a later part of this study.

Ibn Ezra suggested that this narrative was placed where it is in order that it be attached to *Parashat Amaleq* (the passage immediately preceding our *parasha*), to contrast the latter's hatred for Israel with Yitro's love. It indicates to Israel that just as it is obliged to battle Amaleq it must treat Yitro's descendants with compassion, an objective that historically required discriminating care.

When King Saul was commanded to punish Amaleq (1 Sam. 15:6), before the battle he warned the Qeni tribe – the ancestor Qeni was termed Moshe's father-in-law in Judges 1:16 - to remove themselves from the vicinity of Amaleq so that they would not be harmed, since they had been kind to Israel upon its leaving Egypt.

Expanding on Ibn Ezra, Cassuto pointed out the high concentration of striking literary correlations between these two passages, demonstrating the intent that they be interpreted in some manner of close association: "Amaleq came and made war" is in contrast to "Yitro came and greeted for peace."

- Moshe there instructs Joshua to "select men" for war, while here Moshe "selects men" for the judiciary.
- There "Moshe sits" to pray for Divine assistance in the battle, whereas here, "Moshe sits" to dispense justice.
- In the battle, Moshe's hands were "heavy" while here the task is "heavy."
- There the morning following Amaleq's coming, Moshe is stationed on the mountaintop;
- here, the morning following Yitro's coming, the people are stationed by Moshe.
- The battle with Amaleq extended until sundown, similar to Moshe's judging which continued until evening. *continued on page 2*

### UPCOMING EVENTS

*Sunday, January 27th*

Rabbi Musleah Gathering, 2:00 pm

Sephardic Winter Films: *My Fantasia*, 6:00 pm

*Friday, February 1st*

Friday Night Dinner

Please RSVP to 310.474.0559.

*Wednesday, February 6th at, 7:30 pm*

Israeli Songs with Edna Ovadia

*at the home of Rabbi & Mrs. Ovadia*

### PARASHA & HAFTARAH

*Yitro* Hertz p. 288, Haftara Hertz p. 302

*continued from page 1*

The concluding phrase in the Amalek passage views the long term: “a war for Hashem against Amaleq, generation after generation.” This contrasts with Yitro’s final words regarding Israel, “to its destination it will arrive in peace.” In both, the closing creates an envelope with the opening.

The linkage is there. Cassuto considered the Yitro account an appropriate introduction to the Law-giving because it replaces the negative passions engendered by the Amaleq narrative with positive feelings fostered by an outsider who admired and was helpful to Israel. This notion is congruent with G-d’s upcoming promise at Revelation that Israel will be a treasured nation in the world. In addition, assuming Yitro’s visit is in chronological order, the judiciary system he recommended prepares the way for the Lawgiving. Shabbat Shalom

**PRAYER SCHEDULE  
SHABBAT YITRO**

**18 Shevat / Friday, January 25th**

Minhah & Arvith.... 10 minutes after candlelighting  
Shabbat Candlelighting .....4:58 pm

**19 Shevat / Shabbat, January 26th**

Shaharith.....8:30 am  
Minhah & Arvith.....4:15 pm  
Motzei Shabbat.....5:57 pm

**20 Shevat / Sunday, January 27th**

Shaharith.....7:30 am  
Talmud Torah.....10:00 am

**Monday through Thursday**

Shaharith.....6:30 am  
Talmud Torah, Tue/Thu. ....4:00 pm

**SHABBAT MISHPATIM**

**25 Shevat / Friday, January 25th**

Shabbat Candlelighting .....5:05 pm  
Minhah & Arvith.... 10 minutes after candlelighting  
*Friday Night Dinner*.....6:30 pm

**Refuah Shlemah**

*Please include the following people in your prayers*

- Khayah Noa bat Sara ▪ Matilda Louisa
- Victor ben Pauline ▪ Haim ben Mordechai ▪
- Shaul Chai Gavriel ben Sara
- Shamuel Eliyahu ben Hannah

*To add or remove names e-mail [dafna@kahaljoseph.org](mailto:dafna@kahaljoseph.org).*

**In Memoriam**

These anniversaries occur from Shabbat, the 19th of Shevat (Jan. 26, 2008) to Shabbat, the 26th of Shevat (Feb. 2nd, 2008). It is customary to light a memorial candle in the evening and donate tzedakah. Family members are encouraged to attend services in honor of loved ones. *Entries with an asterisk lack contact names, to add information please call 310-474-0559.*

**Shabbat / 19 Shevat**

Doris bat Kahela

**Sunday / 20 Shevat**

Ezra ben Meir Shemtov  
Nissim ben Moondani  
Georgette Solomon

**Monday / 21 Shevat**

Avraham Yedidiah ben Aryeh

**Wednesday / 23 Shevat**

Victoria Elie bat Caden  
Menashe Hayim Shamash  
Katsuri ben Sion

**Friday / 25 Shevat**

Naima bat Farha  
Mordecai ben Rahamim  
Avraham ben Sassoon

**Shabbat / 26 Shevat**

Mozelle bat Simha  
Moshe Hai ben David Shlomo  
Avraham ben Haim

*Kiddush*

*is sponsored by  
Sammy Dallal*

*in memory of  
Moshe ben Meir Dallal, z”l*

**Thank You**

*to all who helped with  
Talmud Torah’s Tu B’Shvat*