

# The Shul

at the Lubavitch Center

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January 18, 2020

Shemot

21 Tevet, 5780

## Chapter Eleven

It used to be a point of embarrassment, said in hushed tones. "Chapter 11." It meant you'd hit rock-bottom financially and needed the government to bail you out.

Today, someone saying he's in the midst of Chapter 11, however, can have significantly different connotations. After all, he might be quoting the foremost authority on the laws of Moshiach (Messiah) and the Messianic Era, Rabbi Moses Maimonides.

Maimonides (also known as the Rambam), 12<sup>th</sup> century scholar, philosopher, doctor and Jewish leader, is the virtually undisputed codifier of the laws regarding Moshiach and the Messianic Era. The final section of the Rambam's Mishne Torah is entitled "The Laws Concerning Kings." Chapters 11 and 12 of this section are called, "The Laws of King Moshiach."

Chapter 11: "In the future time, the King Moshiach will arise and renew the Davidic dynasty, restoring it to its initial sovereignty. He will rebuild the Holy Temple and gather in the dispersed remnant of Israel ... .

"Whoever does not believe in him or does not await his coming, denies not only the statements of the other prophets, but also those of the Torah and of Moses, our Teacher, for the Torah attests to his coming, stating: [Deut.30:3-5]

And the Lord your G-d will bring back your captivity and have compassion upon you. He will return and gather you from among all the nations ... . Even if your dispersed ones are in the furthest reaches of the heavens, [from there will G-d gather you in] ... . G-d will bring you [to the land] ... .

These explicit words of the Torah include all that was said [on the subject] by all the prophets. "One should not entertain the notion that the King Moshiach must work miracles and wonders, bring about new phenomena within the world, resurrect the dead, or perform other similar deeds. This is [definitely] not true ... .

"If a king will arise from the House of David who delves deeply into the study of the Torah and, like David his ancestor, observes its mitzvot as prescribed by the Written Law and the Oral Law; if he will compel all of Israel to walk in [the way of the Torah] and repair the breaches [in its observance]; and if he will fight the wars of G-d; - we may, with assurance, consider him Moshiach.

"If he succeeds in the above, builds the Holy Temple on its site, and gathers in the dispersed remnant of Israel, he is definitely the Moshiach.

"He will then perfect the entire world, [motivating all the nations] to serve G-d together, as it is written, 'I will make the peoples pure of speech so that they will all call upon the name of G-d and serve Him with one purpose.'"

The Lubavitcher Rebbe said that by learning more about Moshiach and the imminent Redemption we actually hasten the Redemption. It's as simple as studying what Maimonides - as quoted above - and other great scholars wrote about the subject!

(from <http://www.lchaimweekly.org/>)

## Growing Pains

**"...Moshe grew up and went out to his brethren and observed their burdens..." (2:11)**

The Torah relates that when Moshe grew up he went out to see the plight of his brethren. Citing the Midrash, Rashi comments "nasan einav v'libo lihiyos meitsar alaihem" - "he went out to see and experience their anguish." Moshe must have been aware of the predicament which had befallen his brethren. Judaism does not promote self-flagellation. What then was gained by Moshe going out to see their pain? Rashi observes that there appears

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to be a redundancy in the verses. In verse ten the Torah states "and the boy grew up." Why does the Torah in verse eleven repeat "and Moshe grew up"? Rashi explains that the first verse is referring to Moshe's physical growth, while the second verse is describing his ascent in status; he was given the charge over "Beis Pharaoh" – "the house of Pharaoh." In Parshas Yisro the Torah records that Hashem emancipated Bnei Yisroel from "beis avadim" – "a house of servitude." Rashi comments that "beis avadim" refers to "Beis Pharaoh", where Bnei Yisroel were Pharaoh's direct servants. By placing Moshe in charge of Beis Pharaoh, Pharaoh was appointing Moshe as the Minister over Jewish Affairs. Since Moshe was now in a position where he could assist his brethren, he went out to see what actions he could take to ease their hardship. This interpretation is supported by the Midrash which comments on this verse that Moshe instituted that Bnei Yisroel would be given Shabbos as a day of rest.

(by Rabbi Yochanan Zweig from Project Genesis at [www.torah.org](http://www.torah.org))

### Community Information of Interest

**January 18: Two Parties and a State: Israel and the Jewish People 1980-1983. Lecture by Rabbi Dovid Katz.** *A Golden Age of Middle-Eastern Terrorism.* This lecture will begin at 8:00 p.m. and be held at the Congregation Shomrei Emunah

### 'The Rav's Friday Night Hashkafa Q&A Shiur for Men'

will take place **this** Friday night (Parshat Shemot, January 17<sup>th</sup>) at 8:00 p.m. and will be held at the home of **Rabbi & Mrs. Larry Ziffer**, 2530 Farrington Road. Rabbi Kaplan will discuss Chassidic insights into the Afterlife, Olam Habah, Techias HaMeisim, Moshiach, Gilgulim, etc.

Kol Hanaarim– Father and Son Learning – every Friday evening during the winter at 7:45 to 8:30 p.m. in The Shul. Chulent and other refreshments are served. Each session is "topped off" at the end with a fascinating story. For any questions, please see Rabbi Itzkowitz.

### Yahrzeits This Week:

Moshe Rosenfeld      24 Tevet - Monday night / Tuesday      for father      Esriel ben Moshe

### SHUL DIRECTORY

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### DAVENING AND SHIURIM SCHEDULE

#### Friday, 1/17 – 20 Tevet

Shacharit – 7:00 a.m.  
 Candles – 4:51 p.m.  
 Minchah / Ma'ariv – 4:50 p.m.  
 Father and Son Learning – 7:45 to 8:30 p.m.

#### Shabbat, 1/18 – 21 Tevet

Shacharit – 9:00 a.m.  
 Sof Z'man Kriat Shema – 9:48 a.m.  
 Beitzah Gemora Shiur – 4:00 p.m.  
 Minchah & Seudah Shilishit – 4:30 p.m.  
 Ma'ariv – 5:53 p.m.

#### Sunday, 1/19 – 22 Tevet

Shacharit – 8:00 a.m.  
 Minchah / Ma'ariv – 5:00 p.m.

#### Monday, 1/20 – 23 Tevet

Shacharit – 6:50 a.m.  
 Kerisus Gemora Shiur – 7:45 p.m.  
 Ma'ariv – 8:15 p.m.

#### Tuesday, 1/21 – 24 Tevet

Shacharit – 7:00 a.m.  
 Kerisus Gemora Shiur – 7:45 p.m.  
 Ma'ariv – 8:15 p.m.

#### Wednesday, 1/22 – 25 Tevet

Shacharit – 7:00 a.m.  
 Kerisus Gemora Shiur – 7:45 p.m.  
 Ma'ariv – 8:15 p.m.

#### Thursday, 1/23 – 26 Tevet

Shacharit – 6:50 a.m.  
 Kerisus Gemora Shiur – 7:45 p.m.  
 Ma'ariv – 8:15 p.m.

#### Friday, 1/24 – 27 Tevet

Shacharit – 7:00 a.m.  
 Candles – 4:59 p.m.  
 Minchah / Ma'ariv – 5:00 p.m.