

Maamarei Mordechai

הסביר לפי ממש פשט

Parshas Bo 5786

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Bnei Yisroel are redeemed! Hashem commands the free nation about Pesach.

וְהִיא כִּי־יִבְיאֶךָ הַאָלֶּ� אָרֶץ הַכָּנָעָנִי וְהַחְתֵּנִי וְהַאֲמֹרִי וְהַחֲנִי וְהַיְבוֹסִי אֲשֶׁר נִשְׁבַּע לְאַבְתָּיכֶם לְתַת לְדֹךְ אָרֶץ זָבֵת חֶלֶב וַיְגַבֵּשׁ וַעֲבֹדָת אֱתָה־הָעָבֶדֶת הַזֹּאת בְּחַדְשׁ הַזֹּהָה:

"And it will be because Hashem shall bring you to the Land of the Canaanite, and Hittite, and Amorite, and Hivite, and Jebusite, that He swore to your forefathers to give to you, a land flowing with milk and honey, and you shall practice this service in the month of first spring." (Shmos 13:5).

The Torah only lists five nations that Bnei Yisroel are to conquer. The full list of seven includes the Girkashite and the Perizzite. Why are they missing from this list?

If the Torah were to have been compiled by a man, or even a collection of men, there would be some critical and particular editing. The writers would want the Torah to be consistent. However, the Torah is not written by man. It is divinely inspired and it is not concerned with consistency as much as it is with accuracy. There are plenty of *apparent* contradictions in the Torah. An example is when was foliage created, before man (Bereishis 1:12) or after man (2:9)? Of course, there are no *actual* contradictions in the Torah. Every seeming contradiction would have been edited out by a human editor. It stands there to teach the accuracy and reality. In the world in general, mankind was created after Hashem created that vegetation should sprout from earth. However, in the Eden Garden man was created first and then Hashem planted the garden. (Ibid 2:8).

Our pasuk proves the accuracy of the Torah, too. In Moshe's final address, the Torah lists the full seven nations. (Devarim 7:1). When Hashem spoke to Moshe on Har Sinai, only six are listed (Girkashite excluded). (Shmos 3:8). The same list is repeated in Hashem's further instruction to Moshe at the same time. (Shmos 3:17). Yet, in our pasuk, only five are written with Girkashi and Perizzi missing. Moshe, gave the reason. "When you come to the land...to possess it." (Devarim 7:1). Moshe was indicating that there will be seven peoples to conquer.

Moshe is talking about conquering it in our pasuk, too. Our pasuk says, when Hashem brings you to the land, and it also mentions flowing with milk and honey, as does the promise to Moshe earlier. (Shmos 3:8). Why is Perizzi missing from our pasuk's list? Why is Girkashi missing from all lists in Shmos?

All of these nations, except one, are tied to Canaan, the cursed grandson of Noach. He had eleven sons: Tzidon, Ches, Yevusi, Amori, Girkashi, Chivi, Arki, Sini, Arvadi, Tsimori, Chamosi. (Bereishis 10:15-18). Afterwards, the nations that came out of Canaan were scattered. (Ibid 10:18). Notice that six of the seven nations are here: Canaan, Chiti (Ches), Yevusi, Amori, Girkashi, and Chivi. Perizzi is missing. The sons that are not part

of the Canaani nations are irrelevant as they were not in the land to be conquered, they were scattered. Perizzi is also not mentioned.

The first time the Perizzi are mentioned is that they were in the land when Avraham and Lot were quarreling. (Ibid 13:7). The Torah does teach where they came from. Moshe mentions that they will have to be conquered. Yehoshua also mentions pre-conquest that Hashem will drive them out, with the other six nations. (Yehoshua 3:10). He also mentions them in his farewell speech. (Yehoshua 24:11). Yet, they are also absent from any of the conquest details in sefer Yehoshua; it does not mention them as a fighting group. The Torah says, “the Canaani and the Perizzi were there in the land.” (Bereishis 13:7). Meaning, they were a people and they were in the land, but they were separate from Canaan (which would presumably only include Canaan’s children).

Hashem promised the land to Avraham. He gave him the ultimate boundaries – from the Nile to the Euphrates – of Eretz Yisroel, one that perhaps will only come true in the End of Days. (Ibid 15:18). It listed the nations to be pushed from the land: Keni, Kenizzi, Kadmoni, Hitti, Perizzi, Rephaim, Amori, Canaani, Girgashi, and Jebusi. (Ibid 15:19-21). The Keni, Kenizzi, Kadmoni, and Rephaim are added on and Chivi is missing from that list but they show up on all later lists. Girgashi seem to also disappear between being a nation that came out of Canaan in Bereishis until Moshe mentions them in his farewell speech. (Devarim 7:1). They are missing also when Moshe says who they will utterly destroy in the land of Canaan. (Ibid 20:17). Why do the Girgashi go missing and why is Chivi left off of the ultimate land list of nations?

The Torah is specific in its history and its narrative. The Torah clearly points out the nations that came out of Canaan. Not all of them settled in the land that would belong to Avraham and his descendants. It can very well be that Esav and Yishmael conquered the Keni, Kenizzi, Kadmoni, and Rephaim. The great territory was to be given to Avraham’s children. These could be territories – like Har Seir and Har Paran – that were given to the non-Yisroel descendants. It could also be that these territories will all go to Avraham’s main inheritors – Yitzchok then Yaakov – and these other four nations have to be conquered at that time. The Chivi may not have had a city-state at the time Hashem made the promise to Avraham. Chamor was a prince of the land. (Bereishis 34:2). However, it was only his son Shechem that actually established himself as a city-state king. Chamor may have been just a figurehead at the time.

The first conquest of Eretz Yisroel did not include all the territory nor all the nations. During the time when Bnei Yisroel were in Mitzrayim, the Girgashi were not sovereigns. They may have been living in the land – they surely existed, but they did not control any city-state. Forty years later, when Bnei Yisroel were about to enter the Land, the Girgashi were a presence and a fighting force. However, they still did not own any city-states. (Yehoshua 9:1). The Perizzi were in the land, did control a city-state, but they were not Canaanites. Yet, they are grouped together because they were sovereigns in the land. They were not under the curse of Noach. And that is why both Girgashi (no sovereignty) and Perizzi (not an actual Canaanite) are left out of the list in our pasuk. The Torah’s accuracy is nothing but divine.