

What's in a Story? The Narratives That Shape Us

<p>1) Genesis 45:4-8</p> <p>(4) Then Joseph said to his brothers, "Come forward to me." And when they came forward, he said, "I am your brother Joseph, he whom you sold into Egypt. (5) Now, do not be distressed or reproach yourselves because you sold me hither; it was to save life that God sent me ahead of you. (6) It is now two years that there has been famine in the land, and there are still five years to come in which there shall be no yield from tilling. (7) God has sent me ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance. (8) So, it was not you who sent me here, but God; and He has made me a father to Pharaoh, lord of all his household, and ruler over the whole land of Egypt.</p>	<p>בראשית מ"ה:ד-ח'</p> <p>(ד) וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו גְּשׁוּנָא אֵלַי וַיָּגִשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֲחִיכֶם אֲשֶׁר-מָכַרְתֶּם אֹתִי מִצְרַיִם: (ה) וְעַתָּה אֶל-תַּעֲצְבוּ וְאֶל-יִחַר בְּעֵינֵיכֶם כִּי-מָכַרְתֶּם אֹתִי הֵנָּה כִּי לְמַחִיָּה שָׁלַחְנִי אֱלֹהִים לִפְנֵיכֶם: (ו) כִּי-זֶה שְׁנָתִים הָרַעַב בְּקֶרֶב הָאָרֶץ וְעוֹד חֲמֵשׁ שָׁנִים אֲשֶׁר אֵין-חֲרִישׁ וְקָצִיר: (ז) וַיִּשְׁלַחְנִי אֱלֹהִים לִפְנֵיכֶם לְשׁוֹם לָכֶם שְׂאֵרִית בָּאָרֶץ וּלְהַחֲיוֹת לָכֶם לְפָלִיטָה גְדוֹלָה: (ח) וְעַתָּה לֹא-אַתֶּם שָׁלַחְתֶּם אֹתִי הֵנָּה כִּי הָאֱלֹהִים וַיְשִׁימֵנִי לְאֵב לַפְּרֹעָה וּלְאֲדוֹן לְכָל-בֵּיתוֹ וּמִשָּׁל בְּכָל-אֶרֶץ מִצְרַיִם:</p>
<p>2) Genesis 50:15-21</p> <p>(15) When Joseph's brothers saw that their father was dead, they said, "What if Joseph still bears a grudge against us and pays us back for all the wrong that we did him!" (16) So they sent this message to Joseph, "Before his death your father left this instruction: (17) So shall you say to Joseph, 'Forgive, I urge you, the offense and guilt of your brothers who treated you so harshly.' Therefore, please forgive the offense of the servants of the God of your father." And Joseph was in tears as they spoke to him. (18) His brothers went to him themselves, flung themselves before him, and said, "We are prepared to be your slaves." (19) But Joseph said to them, "Have no fear! Am I a substitute for God? (20) Besides, although you intended me harm, God intended it for good, so as to bring about the present result—the survival of many people. (21) And so, fear not. I will sustain you and your children." Thus he reassured them, speaking kindly to them.</p>	<p>בראשית נ':ט"ו-כ"א</p> <p>(טו) וַיֵּרְאוּ אַחֲרֵי-יוֹסֵף כִּי-יָמַת אָבִיהֶם וַיֹּאמְרוּ לוֹ יִשְׁטַמְנוּ יוֹסֵף וְהִשֵּׁב יָשִׁיב לָנוּ אֶת כָּל-הָרָעָה אֲשֶׁר גָּמְלָנוּ אֹתוֹ: (טז) וַיִּצְווּ אֶל-יוֹסֵף לֵאמֹר אֲבִיךָ צִוָּה לִפְנֵי מוֹתוֹ לֵאמֹר: (יז) כֹּה-תֹאמְרוּ לְיוֹסֵף אֲנֵא שָׂא נָא פְשַׁע אַחִיד וְחַטָּאתֶם כִּי-רָעָה גָּמְלוּךְ וְעַתָּה שָׂא נָא לִפְשַׁע עַבְדֵי אֱלֹהֵי אֲבִיךָ וַיְבַךְ יוֹסֵף בְּדִבְרֵם אֵלָיו: (יח) וַיֵּלְכוּ גַם-אֶחָיו וַיִּפְּלוּ לִפְנָיו וַיֹּאמְרוּ הִנֵּנוּ לְךָ לַעֲבָדִים: (יט) וַיֹּאמֶר אֱלֹהִים יוֹסֵף אֶל-הֶעָרָא כִּי תִתַּח אֱלֹהִים אֲנִי: (כ) וְאַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה אֱלֹהִים חֲשַׁבָה לְטֹבָה לְמַעַן עֲשֶׂה כִּיּוֹם הַזֶּה לְהַחֲיֹת עַם-רַב: (כא) וְעַתָּה אֶל-תִּירְאוּ אֹנְכִי אֲכַלְכֶּל אֶתְכֶם וְאֶת-טַפְכֶּם וַיִּנַּח אֹתָם וַיְדַבֵּר עַל-לִבָּם:</p>
<p>3) Deuteronomy 26:5-10</p> <p>(5) You shall then recite as follows before the LORD your God: "My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a great and very populous nation. (6) The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us. (7) We cried to the LORD, the God of our fathers, and the LORD heard our plea and saw our plight, our misery, and our oppression. (8) The LORD freed us from Egypt</p>	<p>דברים כ"ו:ה-י'</p> <p>(ה) וְעֲנִיתָ וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ אֲרָמִי אֲבִד אָבִי וַיֵּרֶד מִצְרַיִם וַיְגַר שָׁם בְּמִתֵּי מַעַט וַיְהִי-שָׁם לְגוֹי גָּדוֹל עֲצוּם וָרֹב: (ו) וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה: (ז) וַנִּצְעַק אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת-קִלְנוֹ וַיֵּרָא אֶת-עֲנִינוֹ וְאֶת-עַמְלָנוּ וְאֶת-לַחֲצוֹנוּ: (ח) וַיּוֹצֵאנוּ יְהוָה</p>

by a mighty hand, by an outstretched arm and awesome power, and by signs and portents. (9) He brought us to this place and gave us this land, a land flowing with milk and honey. (10) Wherefore I now bring the first fruits of the soil which You, O LORD, have given me." You shall leave it before the LORD your God and bow low before the LORD your God.	מִמְצָרִים בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה וּבִמְרָא גָדֹל וּבְאִתּוֹת וּבְמִפְתִּים: (ט) וַיְבִאֵנוּ אֶל־הַמָּקוֹם הַזֶּה וַיַּתְּנֵנוּ אֶת־הָאָרֶץ הַזֹּאת אֶרֶץ זֵבֶת חֶלֶב וְדִבְשׁ: (י) וְעַתָּה הִנֵּה הִבֵּאתִי אֶת־רֵאשִׁית פְּרִי הָאֲדָמָה אֲשֶׁר־נָתַתָּה לִּי יְהוָה וְהִנַּחְתּוּ לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִית לִפְנֵי יְהוָה אֱלֹהֶיךָ:
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4) Ezekiel 11:13-16	יחזקאל י"א:ג-ט"ז
(13) Now, as I prophesied, Pelatiah son of Benaiah dropped dead. I threw myself upon my face and cried out aloud, "Ah, Lord GOD! You are wiping out the remnant of Israel!" (14) Then the word of the LORD came to me: (15) "O mortal, [I will save] your brothers, your brothers, the men of your kindred, all of that very House of Israel to whom the inhabitants of Jerusalem say, 'Keep far from the LORD; the land has been given as a heritage to us.' (16) Say then: Thus said the Lord GOD: I have indeed removed them far among the nations and have scattered them among the countries, and I have become to them a diminished sanctity in the countries whither they have gone.	(יג) וַיְהִי כִּהְנִבְאִי וּפְלַטְיָהוּ בֶן־בְּנֵיָה מָת וְאָפֹל עַל־פָּנַי וַאֲזַעַק קוֹל־גָּדוֹל וָאָמַר אֲהֵא אֲדֹנִי יְהוָה כָּלָה אֶתְּהָ עֲשֵׂה אֶת שְׂאֵרֵי יִשְׂרָאֵל: (יד) וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: (טו) בְּנ־אָדָם אַחִיד אַחִיד אֲנֹשִׁי גֹאֲלֶתְךָ וְכָל־בֵּית יִשְׂרָאֵל כָּלָה אֲשֶׁר אָמְרוּ לָהֶם יֹשְׁבֵי יְרוּשָׁלַם רַחֲקוּ מֵעַל יְהוָה לָנוּ הִיא נִתְּנָה הָאָרֶץ לְמֹרְשָׁה: (ס) (טז) לָכֵן אָמַר כֹּה־אָמַר אֲדֹנִי יְהוָה כִּי הִרְחַקְתִּים בְּגוֹיִם וְכִי הִפְצִיתִים בְּאַרְצוֹת וְאֵהִי לָהֶם לְמִקְדָּשׁ מֵעַט בְּאַרְצוֹת אֲשֶׁר־בָּאוּ שָׁם: (ס)

5) Megillah 29a:7	מגילה כ"ט א:ז
The verse states: "Yet I have been to them as a little sanctuary in the countries where they have come" (Ezekiel 11:16). Rabbi Yitzhak said: This is referring to the synagogues and study halls in Babylonia. And Rabbi Elazar said: This is referring to the house of our master, i.e., Rav, in Babylonia, from which Torah issues forth to the entire world.	(יחזקאל י"א, טז) ואהי להם למקדש מעט אמר רבי יצחק אלו בתי כנסיות ובתי מדרשות שבבבל ור"א אמר זה בית רבינו שבבבל

6) Sforno on Leviticus 26:2:2	ספורנו על ויקרא כ"ו:ב:ב'
ואו; ומקדשי תיראו; the holy sites of the Jewish people during the years of their exile, such as Torah academies and synagogues. Ezekiel 11,15 describes such buildings as מקדש מעט, a "miniature Temple." Our sages state that he referred by this definition to Torah academies and synagogues.	ומקדשי תיראו המקומות המקודשים בגלות והם בתי כנסיות ובתי מדרשות אף על פי שחבר בית המקדש כאמרו ואהי להם למקדש מעט ואמרו ז"ל (מגילה כט, א) אלו בתי כנסיות ובתי מדרשות:

7) Exodus 2:11-15	שמות ב':א-ט"ו
(11) Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew, one of his kinsmen. (12) He turned this way and that and, seeing no one about, he struck down the	(יא) וַיְהִי בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל־אֶחָיו וַיֵּרָא בְּסַבְלָתָם וַיֵּרָא אִישׁ מִצְרִי מַכֵּה אִישׁ־עִבְרִי מֵאֶחָיו: (יב) וַיִּפֶּן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּד אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ

<p>Egyptian and hid him in the sand. (13) When he went out the next day, he found two Hebrews fighting; so he said to the offender, "Why do you strike your fellow?" (14) He retorted, "Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?" Moses was frightened, and thought: Then the matter is known! (15) When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived in the land of Midian, and sat down beside a well.</p>	<p>בְּחֹל: (יג) וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהָנָה שְׁנֵי אֲנָשִׁים עִבְרִים נֹצִים וַיֹּאמֶר לְרָשָׁע לָמָּה תִּכֶּה רֵעִי: (יד) וַיֹּאמֶר מִי שְׁמוֹךְ לְאִישׁ שׁוֹר וְשָׁפַט עָלֵינוּ הִלְהַרְגָנִי אַתָּה אָמַר כְּאִשֶּׁר הִרְגָתָ אֶת־הַמִּצְרִי וַיֵּרָא מֹשֶׁה וַיֹּאמֶר אֲכֹן נֹדַע הַדָּבָר: (טו) וַיִּשְׁמַע פָּרְעֹה אֶת־הַדְּבָר הַזֶּה וַיִּבְקֹשׁ לְהַרְגוֹ אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פָרְעֹה וַיָּשֶׁב בְּאֶרֶץ־מִדְיָן וַיֵּשֶׁב עַל־הַבְּאֵר:</p>
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<p>8) Leviticus 24:10-14</p> <p>(10) There came out among the Israelites one whose mother was Israelite and whose father was Egyptian. And a fight broke out in the camp between that half-Israelite and a certain Israelite. (11) The son of the Israelite woman pronounced the Name in blasphemy, and he was brought to Moses—now his mother's name was Shelomith daughter of Dibri of the tribe of Dan— (12) and he was placed in custody, until the decision of the LORD should be made clear to them. (13) And the LORD spoke to Moses, saying: (14) Take the blasphemer outside the camp; and let all who were within hearing lay their hands upon his head, and let the whole community stone him.</p>	<p>ויקרא כ"ד:י-יד</p> <p>(י) וַיֵּצֵא בְּיִשְׂרָאֵל אִשָּׁה וְהוּא בְּרֵאִישׁ מִצְרִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיִּנָּצוּ בְּמַחֲנֵה בֶן הַיִּשְׂרָאֵלִית וְאִישׁ הַיִּשְׂרָאֵלִי: (יא) וַיִּקֶּבּ בֶּן הָאִשָּׁה הַיִּשְׂרָאֵלִית אֶת־הַשֵּׁם וַיִּקְלַל וַיִּבְיֹאוּ אֹתוֹ אֶל־מֹשֶׁה וְשֵׁם אִמּוֹ שְׁלֹמִית בְּתֻדְבְּרִי לְמַטֵּה־דָן: (יב) וַיִּנְחָהּ בְּמִשְׁמַר לְפָרֹשׁ לָהֶם עֲלֵפִי יְהוָה: (פ) (יג) וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: (יד) הוֹצֵא אֶת־הַמְּקַלֵּל אֶל־מַחֲוֹץ לְמַחֲנֵה וְסָמְכוּ כָּל־הַשְּׁמָעִים אֶת־יָדֵיהֶם עַל־רֹאשׁוֹ וְרָגְמוּ אוֹתוֹ כָּל־הָעֵדָה:</p>
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<p>9) Shemot Rabbah 1:28</p> <p>(28) Another interpretation: "And he saw their suffering" that they did not have rest. He went and said to Pharaoh, "One who has a slave, if he does not rest one day a week, he will die! While your slaves, if you don't allow them rest one day a week, they will die!" He said to them, "Go and do for them as you are saying." Moses went and established the Sabbath day for them to rest.</p> <p>"And he saw an Egyptian man." What did he see? R. Huna say in the name of Bar Kaprah, for 4 things the Israelites were redeemed from Egypt, one was for not changing their names (Shir ha-Shirim Rabbah, Vayikra Rabba 32). And from where do we learn that they didn't engage in adultery? Because it happened once and the verse publicized it, as it's written: And his mother's name was Shlomith bat Divri etc. (Lev 24:10). Our teachers say there were taskmasters among the Egyptians and officers from the Israelites, one taskmaster appointed over ten officers. One officer appointed over ten Israelites. And the taskmasters would go to the houses of the officers at daybreak to make them</p>	<p>שמות רבה א' כ"ח</p> <p>(כח) דְּבַר אַחֵר, וַיֵּרָא בְּסִבְלָתָם, רָאָה שְׂאִין לָהֶם מְנוּחָה, הֵלֶךְ וְאָמַר לְפָרְעֹה מִי שֵׁישׁ לוֹ עֶבֶד אִם אֵינוֹ נָח יוֹם אֶחָד בְּשָׁבוּעַ הוּא מֵת, וְאִלוֹ עֶבְדֶּיךָ אִם אֵין אֶתָּה מְנִיחַ לָהֶם יוֹם אֶחָד בְּשָׁבוּעַ הֵם מֵתִים. אָמַר לוֹ לָךְ וַעֲשֵׂה לָהֶם כְּמוֹ שֶׁתֹּאמַר, הֵלֶךְ מֹשֶׁה וַתִּקֶּן לָהֶם אֶת יוֹם הַשַּׁבָּת לְנוּחַ. וַיֵּרָא אִישׁ מִצְרִי, מָה רָאָה, אָמַר רַב הוֹנָא בְּשֵׁם בַּר קַפְרָא בְּשִׁבְלִי אֲרַבְעָה דְּבָרִים נִגְאָלוּ יִשְׂרָאֵל מִמִּצְרַיִם, אֶחָד שֶׁלֹּא שָׁנוּ שְׁמוֹתָם [כְּמוֹ שֶׁכְּתוּב בְּשִׁיר הַשִּׁירִים רַבָּה, וּבִיקְרָא רַבָּה פְּרִשָּׁה לֵב]. וּמִנֵּין שֶׁלֹּא נִחְשְׁדוּ עַל הָעֲרוּהָ, שֶׁהָיָה אַחַת הֵיטָה וּפְרִסְמָה הַכְּתוּב, שֶׁנֶּאֱמַר (וִיקְרָא כד, י יא): וְשֵׁם אִמּוֹ שְׁלֹמִית בַּת דִּבְרִי וְגו'. אָמְרוּ רַבּוּתֵינוּ זְכוֹרֹנוֹם לְבִרְכָּהּ נֹגְשִׁים הָיוּ מִן הַמִּצְרִיִּים וְשׁוֹטְרִים מִיִּשְׂרָאֵל, נֹגֵשׁ מִמֶּנָּה עַל עֲשָׂרָה שׁוֹטְרִים. שׁוֹטֵר מִמֶּנָּה עַל עֲשָׂרָה מִיִּשְׂרָאֵל. וְהָיוּ הַנֹּגְשִׁים הַזֵּה לְבִתֵּי הַשׁוֹטְרִים בְּהִשְׁכָּמָה לְהוֹצִיאָן לְמַלְאכָתָן</p>
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go call the workers. Once an Egyptian taskmaster went to [do so to] an Israelite officer and he set his eye on his wife who was beautiful without blemish. He called the man and brought him out of his house, then the Egyptian returned and had relations with his wife and she thought that he was her husband and became pregnant from him. Her husband returned and found the Egyptian leaving his house. He asked her, Did he touch you? She said yes, but I thought he was you. When the taskmaster saw that he suspected him he returned him to hard labor and struck him and sought to kill him.

Moshe saw this and looked at him and saw with Ruah Hakodesh what he did in the house, and saw what would be done in the field, and said surely he deserves death, as it is written: One who strikes a man shall die. And not only this, but moreover he slept with the wife of Datan and therefore deserved killing, as it says: The adulterer and adulteress shall surely die (Lev 20:10), and that is why it is written: And he turned this way and that etc., he saw what he did to him at home and what he did to him in the field.

לְקַרְיַת הַגִּבֹּר, פַּעַם אַחַת הִלָּךְ נֹגֵשׁ מִצְרִי אֶצֶל שׁוֹטֵר יִשְׂרָאֵל וְנָתַן עֵינָיו בְּאִשְׁתּוֹ שֶׁהִיְתָה יִפְתָּ תֹאֵר בְּלִי מוֹם, עָמַד לְשַׁעַת קְרִיַּאת הַגִּבֹּר וְהוֹצִיאוֹ מִבֵּיתוֹ, וְחָזַר הַמִּצְרִי וּבָא עַל אִשְׁתּוֹ וְהִיְתָה סְבוּרָה שֶׁהוּא בַּעֲלָהּ וְנִתְעַבְרָה מִמֶּנּוּ, חָזַר בַּעֲלָהּ וּמָצָא הַמִּצְרִי יוֹצֵא מִבֵּיתוֹ שָׂאֵל אוֹתָהּ שָׂמָא נָגַע בְּךָ, אָמְרָה לוֹ הֵן, וְסְבוּרָה אָנִי שְׂאֵתָה הוּא, כִּיּוֹן שִׁדְעָה הַנּוֹגֵשׁ שֶׁהִרְגִּישׁ בּוֹ הִחְזִירוֹ לַעֲבוֹדַת הַפָּרֶךְ וְהָיָה מַכָּה אוֹתוֹ וּמַבְקֵשׁ לְהַרְגּוֹ.

וְהָיָה מֹשֶׁה רוֹאֶה אוֹתוֹ וּמַבִּיט בּוֹ וְרֹאֶה בְּרוּחַ הַקֹּדֶשׁ מֵהַ שְׁעִשָּׂה בְּבֵית, וְרֹאֶה מֵהַ שְׁעִתִּיד לַעֲשׂוֹת לוֹ בַּשָּׂדֶה, אָמַר וַדַּאי זֶה חַיִּב מִיתָה, כְּמוֹ שֶׁכָּתוּב (וִיקְרָא כד, כא): וּמַכָּה אָדָם יוֹמֵת, וְלֹא עוֹד אֵלָּא שָׁבָא עַל אִשְׁתּוֹ שֶׁל דָּתָן, עַל כֵּן חַיִּב הָרִיגָה, שְׁנֵאֲמַר (וִיקְרָא כ, י): מוֹת יוֹמֵת הַנֹּאֲף וְהַנֹּאֲפֶת, וְהִינוּ דְּכָתִיב: וַיִּפֹּן כֹּה וְכֹה וְגו', רֹאֶה מֵהַ עֲשָׂה לוֹ בְּבֵית וּמֵהַ עֲשָׂה לוֹ בַּשָּׂדֶה.

10) Shemot Rabbah 1:29

And he saw that there was no man, because he was liable to be killed. R' Yehuda said there was no man around to stand up for God, so he killed him. R' Nehemiah said, he saw that there was no one who could use God's Name [to kill] so he killed him. The Rabbis said, he saw that there would be no chance of righteous people among his descendants until the end of time. When Moses saw this, he consulted the angels and he said to them: "Is he liable for the death penalty?" They said to him: "Yes." That is why it says "And he saw there was no man," who would say something in his merit.

And he struck the Egyptian. What did he use to kill him? R' Evyatar said, he struck him with a fist, and some say with a cement spreading tool. The Rabbis said, he utilized God's Sacred Name and killed him, as it says: הִלְהַרְגֵנִי אֶתָּה אֱמַר.

שמות רבה א' כ"ט

(כט) וַיֵּרָא כִּי אֵין אִישׁ, כִּי בֶן מוֹת הוּא. רַבִּי יְהוּדָה אוֹמֵר כִּי אֵין אִישׁ שִׁיקְנָא לְהַקְדוֹשׁ בְּרוּךְ הוּא וַיַּהֲרֹגְנוּ. רַבִּי נְחֵמְיָה אוֹמֵר רֹאֶה שְׂאֵין מִי שִׁיזְכִּיר עָלָיו אֶת הַשֵּׁם וַיַּהֲרֹגְנוּ. וְרַבְּנָן אֲמַרִּי רֹאֶה שְׂאֵין תּוֹחֶלֶת שֶׁל צְדִיקִים עוֹמְדוֹת הֵימָנוּ וְלֹא מִזְרְעוּ עַד סוֹף כָּל הַדּוֹרוֹת. כִּיּוֹן שֶׁרֹאֶה מֹשֶׁה כֵּן נִמְלָךְ בְּמַלְאָכִים וְאָמַר לָהֶם חַיִּב זֶה הָרִיגָה, אָמְרוּ לוֹ הֵן, הֲדָא הוּא דְּכָתִיב: וַיֵּרָא כִּי אֵין אִישׁ שִׁילְמַד עָלָיו זְכוּת. וַיֵּךְ אֶת הַמִּצְרִי, בְּמָה הִרְגּוֹ רַבִּי אֲבִיתָר אָמַר הִכָּהוּ בְּאַגְרוֹף, וַיֵּשׂ אוֹמְרִים מִגְרָפָה שֶׁל טִיט... רַבְּנָן אֲמַרִּי הַזִּכִּיר עָלָיו אֶת הַשֵּׁם וַיַּהֲרֹג, שְׁנֵאֲמַר (שמות ב, יד): הִלְהַרְגֵנִי אֶתָּה אֱמַר.

Rabbi Michael Emerson is the Director of Special Projects at Pardes, where his responsibilities include development and program administration, as well as some teaching, primarily under the wing of the Pardes Center for Jewish Educators. Raised in Memphis, TN, Michael graduated from Columbia University in 2009 and completed a Master's Degree in NYU's Education and Jewish Studies program. He received rabbinic ordination from Yeshiva University's Rabbi Isaac Elchanan Theological Seminary in 2014 and is a Wexner Graduate Fellowship/Davidson Scholar alumnus. Michael made Aliyah in July 2019 from Columbus, Ohio, where he was Program Director of the Wexner Service Corps, a service-learning fellowship for Jewish teens run by The Wexner Foundation. Previously, Michael taught Tanakh for four years at SAR High School, an Orthodox day school in Riverdale, NY, and during the summers he taught high school students at the Drisha Institute for Jewish Education. Michael spent six wonderful summers at Camp Stone, a Modern Orthodox summer camp, where he was inspired to become a Jewish educator. Michael is married to Dr. Adina Bitton, and together they are raising their three daughters Maayan, Lital and Keren in Jerusalem.

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