**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?

I was fired up by verse 8 of our Ashlamata:

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| --- | --- |
| 8. **The grass shall dry out, the blossom shall wilt, but the word of our God shall last forever.** **{S}** | 8. **The wicked dies. his conceptions perish; but the word of our God stands forever.** **{S}** |

The Targum’s interpretation of the Pshat was quite interesting.

1. What questions were asked of Rashi regarding Ex. 3:1?

**after the free pastureland** – Why did he do this?

**to the mountain of God** – What is the name of this mountain?

1. What questions were asked of Rashi regarding Ex. 3:11?

**Who am I** – What is the meaning of this question?

**and that I should take the children of Israel out** – How is this to be understood?

(A man should always see himself as *lower* than his neighbor, since appearances can be decieving. Do not question the merit of the Jewish people!)

1. What questions were asked of Rashi regarding Ez. 3:12?

**And He said, “For I will be with you…”** – What question did this answer?

**is the sign for you that it was I Who sent you** – What is the sign?

**For I will be with you, and this** – How is this to be understood?

**is the sign for you** – When will this sign be accomplished?

1. What questions were asked of Rashi regarding Ex. 3:14?

**“Ehyeh asher ehyeh (I will be what I will be)”** – How is this to be understood? (“I am” – I am continually in present tense – He is ever present. The past is present and the future is “present” to HaShem. All time is the same to HaShem – He is prsent at all times.)

1. What questions were asked of Rashi regarding Ex. 3:15?

**This is My name forever** – What is the meaning of this Hebrew word: לְעֽלָם? (The vav is missing. The name of G-d is concealed. The purity of the priests allowed them to use the name in the Temple on Yom Kippur. When Mashiach comes, He will restore the use of this name. In the meantime, with this sacred name’s pronunciation gone, we have a substitute: Emanuel – God with us.)

**and this is how I should be mentioned** – What **was ‘**mentioned’**?**

1. What questions were asked of Rashi regarding Ex. 3:18?

**And they will hearken to your voice** – Why will they hearken to him?

**God of the Hebrews** – How is the double yod to be understood in the Hebrew word: הָעִבְרִיִים to be understood?

**has happened upon us** – What is the meaning of the Hebrew word: נִקְרָה?

1. What questions were asked of Rashi regarding Ex. 4:6?

**leprous like snow** – How is this sign to be understood?

(Lashon hara can also be understood as doubting God or the people of God.)

1. What questions were asked of Rashi regarding Ex. 4:11?

**Who gave man a mouth** – What was being asked?

**or who makes [one] dumb** - What was being asked with this statement?

**Is it not I** - What name is being intimated?

(Our imperfections should be an item of praise before HaShem. These are the things that we should particularly thank God for, in our prayers.)

1. What questions were asked of Rashi regarding Ex. 4:16?

**And he will speak for you** – What is the meaning of this Hebrew word: לְךָ ?

**will be your speaker** – What is the meaning of this statement?

**Leader –** What kind of a leader is this?

1. There are certain sectarians that call themselves as the “the Sacred Namers” who oblige their members to use the term “Yahweh” (or other distortions of the same word), or even “Jehovah”. If any one of these would come to you and say that you are wrong and that you should use whatever name they propose, how would you answer them?

Our Sages have taught …That this name could only be pronounced on Yom Kippur by the Kohen Gadol.

The Name Jehovah is a mistake made by the translators of the KJV whereby they applied the vowel points of Adonai to the yod-hay-vav-hay. They did not recognize this mnemonic device.

When Moshe asked for HaShem’s name, he was told **“Eh’yeh Asher Eh’yeh”.** Not whatever fake name they offer up.

1. According to the Rambam and the Ramban how should we correctly translate the phrase in Exodus 3:14 **“Eh’yeh Asher Eh’yeh”** into English? And is this phrase G-d’s commentary on the Tetragmaton?

Rabbi [Moshe ben Maimon] has said in the Moreh Nebuchim (Guide of the Perplexed)[[1]](#footnote-1) that the meaning of *Eh'yeh Asher Eh'yeh* is: “He is the existing Being which is the existing Being”, that is to say, Whose existence is absolute.

Yes, this is a commentary on HaShem.

1. According to Rashi what is the meaning of Psalm 43:3?

The Targum says: 3. Send Your light and Your faithfulness; they will guide me, they will bring me to the mount of the sanctuary and the academies, the place of Your presence.

He is asking the HaShem to bring us to the Yeshivot, the academy. This is the closest one can get to HaShem and to paradise.

1. What is Tikkun Chatzot and what role does Psalm 43 play in this special prayer?

Tikkun Chatzot (TikkunRachel and TikkunLeah ) is a Jewish prayer of lamentation that is recited after midnight in memory of the destruction of the Temple in Jerusalem. We say this near the mezuzah.

Both TikkunRachel and TikkunLeah begin with Psalms forty-two and forty-three, which tell of Israel’s thirst for HaShem, a thirst which goes undiminished and unquenched throughout the endless years of exile.

(The secret to winning many disciples is the Tikkun Chazot. We are speaking of a Temple of Living stones – not ordinary stones in a stone Temple. This will help you reach many people.)

1. What is the meaning of Isaiah 40:10 according to the Nazarean Codicil (cf. Rev. 22:12) and according to Rashi? And are both in agreement? Why or why not?

Revelation 22:12 says that when Mashiach comes He will bring a reward or punishment for the wicked and the righteous according to their works.

Rashi says that for the wicked there is retribution and for the righteous there is a reward.

Yes, they are in agreement for they both speak to the wicked and the righteous as we can see from Revelation 22:11.

1. Why would the shedim (demons) want to enter the pigs? And how is the physiognomy of a pig deceptive?

Obviously, the shedim (demons) love uncleanness.

The physiognomy is deceptive because he has split hooves which he lays down and shows off – are but one sign of a kosher animal – yet it does not chew the cud and is NOT kosher.

1. In Mark 5:15 we read that the healed man was **“clothed and in his right mind.”** How is this an echo of Gan Eden (Paradise)?

Because in Gan Eden we will again be clothed with light and we will see reality as it really is. After their sin, HaShem killed animals and gave their skins to Adam and Chava for clothes.

1. In Acts 11:28, why was the proper name of the prophet “Hagabah” also part of the message/prophecy that he delivered?

Hagabah is alocust or grasshopper which often eat the crops and cause a famine.

(Most / all the prophets had a name that defined their mission.

1. According to Philo what is the meaning of the “sign” of the burning bush? And does Philo’s answer agree with Seforno’s Peshat commentary?

Philo describes the meaning of the sign as an angel, an emisary (the Jewish people)…

Seforno also sees it as an angel..

1. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

Be ready and willing to accept HaShem's call.

Pakod Pakadti etchem – Remembering I have remembered them. Yeshua is a repetition of Moshe – the seven ‘Pakidim’ are the method whereby Yeshua will record the rulings and transmit the words of the Bet Din. The court will be used by Yeshua to “remember”

1. Part I , Chapter 63. In Friedlander's translation: p. 239. [↑](#footnote-ref-1)