**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?

If we run out of matzah there is always the box.

I was impressed with the Nazarean commentary that compared Herod to Paro.

1. What question/s were asked of Rashi regarding Shemot 7:11?

**with their magic** – What is the meaning of the Hebrew word: בְּלַהֲטֵיהֶם ?

1. What question/s were asked of Rashi regarding Shemot 7:15?

**behold, he is going forth to the water** - Why was he going to the water?

1. What question/s were asked of Rashi regarding Shemot 7:17?

**and it will turn to blood** – Why was the Nile chosen for the first plague?

1. What question/s were asked of Rashi regarding Shemot 7:28?

**and they will go up** – From where/what did they go up?

**into your house** - Was this the only house affected?

1. What question/s were asked of Rashi regarding Shemot 8:2?

**and the frogs came up** – How many frogs came up?

1. What question/s were asked of Rashi regarding Shemot 8:5?

**Boast [of your superiority] over me** – What is the meaning of the Hebrew phrase: הִתְפָּאֵר עָלַי?

**For when shall I entreat for you** – Why is he asking this question?

1. What question/s were asked of Rashi regarding Shemot 8:12?

**Say to Aaron** – Why was this task not given to Moses?

1. What question/s were asked of Rashi regarding Shemot 8:14?

**to bring out the lice** – What is the sense of this phrase?

**but they could not** – Why were they unable to do this?

1. What question/s were asked of Rashi regarding Shemot 8:15?

**It is the finger of God** – What is the meaning of thisd phrase?

**as the Lord had spoken** – How is this to be understood?

1. What does the term **“Chartumei Mitzrayim”** mean and what is the difference between **“Chartumei** **Mitzrayim”** and **“Yid’oni”?**

The term *Chartumei Mitzrayim* (the magicians of Egypt) includes both of them, [i.e., the wise men and the sorcerers].

One uses dead bones and one does not.

1. Why were the magicians not able to **“bring forth”** gnats?

Because a demon has no power over a creature smaller than a barleycorn.-[from Sanh. 67b, Tanchuma, Va’era 14, Exod. Rabbah 10: 7]

A second opinion suggests that HaShem thwarted their efforts so that their incantations would not work.

1. What does the expression: **“This is the finger of G-d (Heb. Elohim)”** mean?

When the magicians saw that they could not bring forth the gnats, they admitted Aaron's deed to be through an act of G-d, and this is why Pharaoh no longer called upon them from that time on. This was the smallest possible acknowledgement of HaShem.

Finger = idea. The Hand is the executioner of that idea. The Torah made flesh.

The second Temple was destroyed by Mashiach. He was the hand of HaShem that destroyed the Temple, exactly as He had prophesied years earlier.

1. As the sons of Qorach were writing Psalm 46:7 what were they remembering?

They were remembering our parasha. When they heard the Torah portion, then they composed this psalm. Both the psalm and the ashlamata are both commentary on the Torah. We must never forget this.

HaShem delivered Qorach’s sons from the earth which opened and threatened to swallow them with their father. This event taught Qorach’s sons that Divine salvation is never distant from those who deserve it, no matter how hopeless their plight may appear.

1. In Psalm 46:2 there are two key words: “refuge” and “strength.” What do these two terms imply? (cf. parallel text in Yoel 4:16).

The term *refuge*, implies that one is protected by God, and *strength* implies that one is empowered by God to protect himself.

1. What is the meaning of Yoel 3:5 for our times to both Jew and Gentile?

That we need to spend HaShem’s (our) money His way and not our own way.

Calling on the name of the Lord is to call on *His authority*. In the authority of the Lord = Calling on the name of the Lord.

1. According to Rabbi Yitzchaq ben Moshe in the MeAm Lo’ez Commentary to Pirqe Abot’s Introductory Statement, who is “in” and who is “out” of the Olam HaBa (World-to-Come)?

*All* *Israel* has a share in the Olam HaBa.

1. What does Mark 5:35-43 teach us today?

That what Yeshua did, we should all be doing. We should be building up people as much as possible. Not calling attention to ourselves, but rather attention should be placed on others.

1. What does Acts 12:20-25 teach us today?

Do not accept that which belongs to HaShem alone.

All things should be done with humility. We should avoid, like the plague, false humility. The things we do should be done in *low light* so that the *deed* is remembered, not the *person*. We want to cultivate intimacy by making the subject the important thing.

1. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

Be sensitive to HaShem’s message and do not seek your own way. Focus on the message.