**Questions for Reflection**

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

I was taken in by the Ramban’s discussion of the thirty year period and how it contributed to the error made by the tribe of Ephraim that caused them to leave thirty years too early.

1. What question/s were asked of Rashi regarding Shemot 12:22?

**Hyssop** – What is Hyssop?

**a bunch of hyssop** – How much is a bunch?

**that is in the basin** – What is the meaning of the Hebrew word: בַּסַּף?

**the blood that is in the basin** - Why does the text repeat this?

**and you shall not go out, etc.** – What does this tell us?

1. What question/s were asked of Rashi regarding Shemot 12:28?

**So the children of Israel went and did** - Now did they already do [it]? Wasn’t this said to them on Rosh Chodesh?

**went and did** – Why are we told ‘went’ and ‘did’?

**as the Lord commanded Moses and Aaron** – What does this come to tell us?

1. What question/s were asked of Rashi regarding Shemot 12:29?

**and the Lord** – What is the meaning of this phrase?

**smote every firstborn** – Did this affect only the Egyptians?

**from the firstborn of Pharaoh** – Since Paro was a firstborn, why was he unaffected?

**to the firstborn of the captive** – Why did the captive’s firstborn have to suffer?

H.E. YbH: The nations of the world have lost the ability to be priests as the firstborn inn their family. Now, only the Jewish people have this right.

1. What question/s were asked of Rashi regarding Shemot 12:30?

**And Pharaoh arose** – From what did he arise?

**at night** – Was this normal?

**He** – Why is he mentioned first?

**for there was no house in which no one was dead** – How can this be if the house did not have any firstborn living there?

1. What question/s were asked of Rashi regarding Shemot 12:34?

**when it was not yet leavened** – Why was it not yet leavened?

**their leftovers** – What were these leftovers?

**on their shoulders** – Why didn’t they let their animals carry it?

1. What question/s were asked of Rashi regarding Shemot 12:42?

**It is a night of anticipation** – Why was it a night of anticipation?

**this night is the Lord’s** – Why was it the Lord’s?

**guarding all the children of Israel throughout their generations** – When did this guarding start?

H.E. YbH: The safest night of the year, for Jews, is Passover.

1. What question/s were asked of Rashi regarding Shemot 12:43?

**This is the statute of the Passover sacrifice** – When was this statute given?

**No estranged one** – Who are these ‘estranged ones’?

1. What question/s were asked of Rashi regarding Shemot 12:45?

**A sojourner** – What is a sojourner?

**or a hired hand** – Who are these hired hands and why are they mentioned?

H.E. YbH: We need to make a distinction between the sojourner (ger toshav) and the hired hand who could be nan anti-semitic enemy of the Jewish people.

1. What question/s were asked of Rashi regarding Shemot 12:49?

**There shall be one law** – What does this pasuk come to teach us?

H.E. YbH: We believe sincerely that the law of God is for everybody. Most of our Sages believe that the Gentiles have the Noachide laws and the Jews have the 613 commands. There are midrashim (Mechilta) that inticate that the Mashiach, when He comes, will add commands to the Gentiles, including tzitzith and tefillin.

There is no halachic code which indicates that you are apostate if you believe in Yeshua. No responsa addresses this subject. Whereas the high court in Israel has declared that a Jew who believes in Yeshua is no longer a Jew. Thus we understand that this is a political rather than an halachic matter. We are guided by halacha and not a civil court, yet dina malchuta dina does not apply to halachic matters. We don’t use civil courts, we use Bate Dinae, because the civil court does not have power over halachic matters.

It is a scandal to think that a hamosexual and atheist can still be considered a Jew, while one who obey Torah and Halacha is no longer a Jew because he believes in Yeshua.

The supreme court of Israel has given the ultra orthodox control over marriage and divorce. This means that non-orthodox Jews must go out of the state in order to marry. There is something wrong with this. This is absolutely wrong! Israel is just another state, as Hakham Ovadia Yosef has stated. The state of Israel is not a quasi-messiah. While we support Jews and their causes, we do not see the state as a messiah. The state was founded by secular communists, not orthodox Jews.

Walking a narrow path where we support Jews, and their causes, and we support the *one* law that cames from Torah and the Bate Dinae. We do not have a charismatic, or zionist, view of the state of Israel.

1. The Mechilta states: ***"Then Moses called for all the elders of Israel***. *This teaches us that he constituted them a court*.” Reading this statement together with Mark’s statement for this week ***“And when the Sh’l'achim*** *(apostles - emissaries)* ***were synagogued by Yeshua, they told him everything, even what they did and what they taught*,”** what can we learn by comparing these two statements?

That when the Sheliakim gathered they also constituted a Bet Din. Thus the Bet Din makes the decision, not the individual. As Moshe was relieved by delegating the judjemt to the tribal leaders just as Mashaich was releived by having the Sheliachim take part in the work.

H.E. YbH: Diffusion of power is necessary as Moshe learned from Yitro. Moshe had tribal leaders, not a sanhedrin of learned men – they were common men who were thrust into leadership, never the less they were appointed as a court because even a bad court is better than no court.

We build leaders then we build the base that are being led. We need to work with what HaShem gives us. We need to be an leader when there are no leaders.

1. Why should a person avoid travelling at night-time wherever possible?

Because it is dangerous, as we learn: **Night is the time that destroyers are given permission**.

1. How do we know that reward is given for going to perform a religious duty as well as for actually performing it?

Because Rashi said: **28** **So the children of Israel went and did**-Now did they already do [it]? Wasn’t this said to them on Rosh Chodesh? **But since they accepted upon themselves [to do it], Scripture credits them for it as if they had [already] done [it]**.-[from Mechilta]

H.E. YbH: The Bet Din must always judge fairly and giving the benefit of the doubt in matters of kavanah, intent. This is especially true since most cases involve kavanah.

1. What is the sacrifice that the LORD desires most? Please explain your answer.

The Targum to the Psalms says: **Subdue the evil impulse and it will be reckoned before the LORD as a sacrifice of thanksgiving; and pay to the Most High your vows. (**The Psalms say: **14. Slaughter for God a confession and pay the Most High your vows.)**

**Confess your deeds and return to Me. That is the sacrifice that I desire,**

1. What is **“Techiyat HaMetim,”** and without giving precise dates, when could we expect this to happen? And should we be concerned at all as to when this will happen?

**“Techiyat HaMetim”** is the resurrection of the dead. It can begin in as little as 13 years and as much as 17 years. Our concern is to fulfill our mission. When the resurrection approaches this should only be a signal that out time is short and we need to redouble our efforts.

1. What does our ordinary Ashlamatah have to teach concerning the ***“righteous/generous”***?

They will be exalted – v.2.

The righteous/generous who hide themselves from the wicked will be like those who hide themselves from a tempest; they will return and be exalted and their teaching of Torah will be accepted in haste like streams of water that flow in a thirsty land, like the shadow of a cool rock in a weary land.

3. Then the eyes of the righteous/generous will not be closed, and the ears of those who listen to teaching of the Torah will hearken.

The wicked will no longer weary their soul v.6.

8. But the righteous/generous devise truth, and they will be established by their truth.

1. Why was it necessary for Yeshua and his Talmidim to ***“go away in a boat to a secluded place by themselves”***? And, what important principles does this verse from Mordechai teach us?

To be debriefed and to rest. This teaches us that we need down time to renew ourselves.

The Peshat meaning is to find a place of seclusion away from the masses where repose can take place. Allegorical interpretation means that Yeshua, The Master took them to a place where he could teach them the So’od meaning of their experiences.

G. Elisheva: Teacher traing should take place away from their students to keep the trust.

H.E. YbH: When the Bet Din meets they must seclude themselves. In seclusion they can speak openly rather than having to be circumspect. In the judgment they will say only what is necessary. In the supreme court we never hear about the discussion, only about the judgment.

1. What is the chief mission and mandate of a Talmid or Sh’liach of a Hakham? And what happens if this mission and mandate becomes abrogated or non-functional?

To teach and build the community. To perform global tikkun. If this breaks down in one area, then we should go to a different area.

1. What important principles can we deduce from the statement of the Gemarah of Hakham Shaul in Acts: “And when an attempt was made by both the Gentiles and the Shammaite Jews with their rulers, to mistreat and to stone them, they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; and there they continued to proclaim the Mesorah”?

Don’t put your life in danger. Don’t stay in a place that puts you in danger.

H.E. YbH: Sometrimes strategic retreat is in order, in order to obtain your goals.

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?

Focus on your mission and work on getting it right.