**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 impressed by Rashi’s connection of propagation to blood shed: **9:7** **And you, be fruitful and multiply**- According to its simple meaning: the first [mention of this expression] (verse 1) was a blessing, and this [mention] is a commandment. According to its Midrashic interpretation, [it is written here] to compare **one who does not engage in propagation to one who sheds blood**.-[from Yev. 63b]

1. What questions were asked of Rashi regarding Gen. 8:1?

**And God remembered** – What does the Hebrew name אֱלֽהִים represent?

**And God remembered Noah, etc. -** What did He remember regarding the animals?

**and God caused a spirit to pass** – What kind of spirit is this?

**over the earth** – How is this to be understood?

**and the waters subsided** – What is the meaning of the Hebrew word: וַיָשֽׁכָּוּ?

1. What questions were asked of Rashi regarding Gen. 8:5?

**in the tenth [month], etc.** - To which month does this refer?

1. What questions were asked of Rashi regarding Gen. 8:21?

**from his youth** – Why is the Hebrew word written defectively (i.e. without a vav)?

**I will no longer...and I will no longer** – Why are these words repeated?

1. What questions were asked of Rashi regarding Gen. 9:4?

**flesh with its soul** – What is being prohibited?

**with its soul** – What part of the body is considered “it’s soul”?

**flesh with its soul...you shall not eat** – To what does this refer?

1. What questions were asked of Rashi regarding Gen. 9:7?

**And you, be fruitful and multiply** – How is this to be interpreted?

1. There seems to be a disagreement between Rashi and the Ramban as to whether Genesis 9:4 forbids eating or drinking blood of animals. In your opinion, taking into consideration that Acts 15:18-21 contains the Seven Laws of Noah as applicable to Nazarean G-d fearers, who is right, Rashi or the Ramban?

Rashi is correct: Both the limb of a live animal and the blood are forbidden.

1. When arguing in the Peshat or in the Remes mode can we quote a Midrashic text or a Cabbalistic text to support our answer without any further explanation?

If we borrow from Midrashic and or Cabbalistic texts we must degrade the materials to the level of Remes of Peshat. Therefore, the degradation must contain a lesser explanation rather than the original Midrash or Cabbalistic meaning.

1. Do the Seven Laws of Noah contain only seven commandments? Please explain your answer.

No, our Chakhamim have shown that these seven are major categories which divide into sixty-six sub-categories. (Aaron Lichtenstein in his book, *The Seven Laws of Noach*, published by Z. Berman Books, gives a full treatment of these other laws and details that complement the seven major categories)

1. From where did the dove bring to Noah the olive leaf? Please explain the reason for your answer.

Ramban’s lengthy description of the mount of Olives verses Gan Eden suggest that it must have come from the Mount of Olives otherwise it would not have provided Noach with confirmation that the flood had receded.

1. Did G-d created a new thing by making a ‎rainbow in the heavens on a cloudy day to be a sign of the covenant between G-d and men?

No, G-d did not create a new thing, as the Ramban explained, "The rainbow which I have set in the clouds from the day of creation will be from this day on a sign ‎of covenant between Me and you; whenever I will see it I will remember that there is a covenant of peace between Me and you."

1. Was the sign of the covenant between G-d and Abraham and his descendants (i.e. circumcision) a new thing or custom that did not exist before?

No, according to the Ramban it also existed before the covenant with Avraham, as the Ramban says, “**Every visible object that is set before two parties to remind them of a matter that they have vowed between them is called a "sign," and every ‎agreement is called a "covenant."** Similarly, in the case of circumcision, He said, *And it will be a token of a covenant between Me and you*,[[1]](#footnote-1) ‎because of the agreement that all seed of Abraham be circumcised *to serve ‎Him with one consent*.[[2]](#footnote-2)”

1. Why do the Sages state that a man who delays marriage in a time of peace is accused of murder? Please explain your answer.

Rashi, and the Talmud, explain this from the juxtaposition of the two verses: **9:7** **And you, be fruitful and multiply**- According to its simple meaning: the first [mention of this expression] (verse 1) was a blessing, and this [mention] is a commandment. According to its Midrashic interpretation, [it is written here] to compare **one who does not engage in propagation to one who sheds blood**.-[from Yev. 63b]

1. Amongst all the readings for this Shabbat is there any hint that Shabuoth is fast approaching?

Yes, the use of the dove as a sign of the Holy Spirit along with the “spirit” (Rashi to 8:1) that dried up the waters. This relates well to the giving of the Holy Spirit in II Luqas (Acts) chapter 2. We also get a hint from the rainbow covenant as an allusion to the covenant at Sinai.

1. In ‎2 Luqas 2:14-40‎ Hakham Tsefet calls the generation in which the Temple was destroyed "a corrupt generation. Since this is written in Remes what is this expression hinting?

It seems to be hinting to the generation of the flood which were also a corrupt generation.

HH Adon Eliyahu: He is hinting at the generation of the flood and their evil conduct equating the evil generation of the Temple’s destruction with the Noahic generation. Or we might say that because Hakham Tsefet called that generation corrupt, he saw the coming destruction of the Temple as Noah saw the coming destruction of the world by the flood.

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

Learn the lesson of the flood in order that we not be swept away as they were. Learn from the Torah to be righteous and avoid the coming judgment which will sweep away another corrupt generation.

Adon Ezra: Honor God be receiving the Torah deep within our heart and mind and make disciples that can stand.

Dr. Elisheva Oakley: Follow the words of Yeshua’s commission. Study and do righteous acts of charity. In doing so, we will be an example and cause others to stand.

HH Adon Eliyahu: It is the religious duty of every Nazarean Jew, to and faithfully obeys the Masorah (Traditions/Oral Law).

1. Ibid., 17:11. [↑](#footnote-ref-1)
2. Zephaniah 3:9. ‎ [↑](#footnote-ref-2)