**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 the idea, expressesed by the Ramban, that the first redeemer appeared and then went away. This suggests a similar pattern with Mashiach ben Yosef.

1. What questions were asked of Rashi regarding Exod. 4:18?

**and returned to Jether, his father-in-law** – Why did he return to Jether? Who is Jether?

HH: He had seven names because he had seven offices and seven distinct missions.

1. What questions were asked of Rashi regarding Exod. 4:21?

**When you go to return to Egypt** – What was his intent in returning to Egypt?

**that I have placed in your hand** – Were these the three signs HaShem just mentioned?

HH: All of the miracles were performed by the hand, not by the staff.

The Rabbis have said in V'eleh Shemoth Rabbah:[[1]](#footnote-1) ***"And the taskmasters of the people went out, and their officers, and they spoke to the people, saying. Thus says Pharaoh: I will not give you straw.[[2]](#footnote-2)*** When this was decreed by Pharaoh, Moses went to Midian and stayed there six months while Aaron remained in Egypt. At that time, Moses took his wife and sons back to Midian." The Rabbis have furthermore said:[[3]](#footnote-3) ***"And they met Moses and Aaron.[[4]](#footnote-4)*** After six months, the Holy One, blessed be He, revealed Himself to Moses in Midian and said to him, ***Go, return unto Egypt****.[[5]](#footnote-5)* Moses then came from Midian, and Aaron from Egypt, when they were met by the officers of Israel as they came forth from Pharaoh." I have furthermore seen a similar (tradition] in Midrash Chazit:[[6]](#footnote-6) "***My beloved is like a gazelle****.[[7]](#footnote-7)* Just as a gazelle appears [and hides] and reappears, so did the first redeemer, [i.e., Moses], appear to the children of Israel, then he disappeared, and then he appeared to them again. For how long was he away from them? Rabbi Tanchuma said three months. It is this which Scripture says, ***And they met Moses and Aaron.****[[8]](#footnote-8)* And Rabbi Yehudah Beribi[[9]](#footnote-9) said that [he was away from them] for periods of time." That is to say, the word "meeting" - ***[and they 'met' Moses and Aaron]*** *—* indicates periods of time.

This is like Yeshua who came and went away and will return a second time. Note the use, above, of ‘first redeemer’. Notice also that they say that the redeemer was gone ‘three months’, just as Yonah was in the fish for three periods of time.

H. Hillel:

**The First Day** - Adam

**The second Day** - Noach

**The third Day** - Patriarchs

**The fourth Day** - The Torah and the Living Torah – The ‘first’ Redeemer comes.

**The fifth Day** - The Torah is spread in many languages.

**The sixth Day** - The revival of the Jews and the return to Torah.

**The Seventh Day** - The first redeemer (the Living Torah) returns – He is the ‘second’ redeemer’ (If there is a ‘first’ then there must be a ‘second’.

1. What questions were asked of Rashi regarding Exod. 4:25?

**and cast it to his feet** - Whose feet?

**and she said** - To whom was she referring?

**For you are a bridegroom of blood to me** – How was this to be understood?

HH: One reason why he was not circumcised was because he was traveling and it would not have time to heal.

1. What questions were asked of Rashi regarding Exod. 4:26?

**So He released** – Who released him and what did she understand from his release?

**she said, “A bridegroom of blood concerning the circumcision”** – Why did she say this?

**concerning the circumcision** – What is the meaning of the Hebrew word: לַמּוּת?

HH: This ‘swallowing’ of the prophet reminds us of Yonah and being swallowed by the fish.

1. What questions were asked of Rashi regarding Exod. 5:4?

**do you disturb the people from their work** – What is the meaning of the Hebrew word: תַּפְרִיעוּ?

**Go to your own labors** – What were these labors?

HH: The Levites were ***not*** priests until later at the incident of the golden calf. Therefore I disagree with Rashi who says that they were priests.

1. What questions were asked of Rashi regarding Exod. 5:14?

**And the officers of the children of Israel… were beaten** - Who were these officers and why were they beaten?

**And the officers of the children of Israel… were beaten** - Who were these officers and why were they beaten?

1. What questions were asked of Rashi regarding Exod. 5:19?

**The officers of the children of Israel saw** – Who did they see?

**in distress** – What was this distress?

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

**Now you will see, etc.** – What will he see and what will be hidden from him?

**for with a mighty hand he will let them go** – How will this happen?

**and with a mighty hand he will drive them out of his land** – Why are they driven when they ‘want’ to go?

HH: Why ‘see’ and not ‘hear’? The Bavli says ‘come and hear’. The Yerushalmi and Zohar it says ‘come and see’. The wings pluked from the lion are the wings of GB and they show up as the eagle in the US. The leopard belonged to Kaiser Germany as their emblem. The ‘blitzkrieg’ exemplifies the leopard’s tactics – the tactics of Germany.The bear is the emblem of Russia. Each nation exemplifies the animal that is their emblem.

The dragon with several heads. The dragon is on the dark side. There are also ten sefirot of darkness, not just the light side. China’s emblem is the dragon. The several heads are: Taiwan, Hong Kong, Macao, China, and Singapore. We need to examine symbols to understand the country, and the country’s actions will explain the symbols.

1. Concerning Song of Songs 2:9, our Sages explain: ***“My beloved is like a gazelle****.*Just as a gazelle appears [and hides] and reappears, so did the first redeemer, [i.e., Moses], appear to the children of Israel, then he disappeared, and then he appeared to them again.” What is the meaning of this comment and its prophetic implications?

It means that the Redeemer, the Mashiach ben Yosef, will appear and work, then he will leave for awhile, and afterwords He will return top complete the task.

1. Why is Pesach always, exactly, thirty days after Purim?

To connect the two redemptions.

1. Pesach intimates that **“unity must be concentrated in one place.”** What are the implications of this text? And does the Nazarean Codicil assert that Pesach is about **“unity concentrated in one place”?**

The implications are that we are all part of each other and of Mashiach. This concentration must be in a place: the Temple, the body of Mashiach, the synagogue, etc.

***1 Corinthians 11:17*** *Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. 18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you. 20 When ye come together therefore into* **one place***, this is not to eat the Lord’s supper. 21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. 23 ¶ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.*

HH: Unity requires a ‘place’. There can be no unity without a connected ‘place’.

1. In Shabbath 88a our Sages state ***that at the time of the giving of the Torah at Har Sinai, the Jewish people only accepted Torah from fear of HaShem; at Purim time, they re-accepted Torah out of love***. What has greater merit in the eyes of G-d accepting and obeying Torah out of fear of G-d, or out of love of G-d? Please explain.

Obeying God out of love has greater merit because love is selfless and shows that we no longer obey for fear of the consequences.

HH: It is a matter of maturity. When we were young we responded to the fear of his parents, teachers, etc. When we came out of Egypt, we were brutalkized and responded only to force and fear. Later, in the days of Esther, we had attained maturity and we were no longer under fear. Moshe knew His name as yod-hay-vav-hay, the name of chesed. Before that, when wer immature, we knew His as El Shaddai and El Elyon – names that are associated with judgment and fear. Love is for mature people.

1. What did Ittai the Gittite say to King David, and what did King David think upon hearing this answer‎? And what implications does this answer of Ittai the Gittite has for us?

Ittai said that he wanted to be with King David no matter what the consequences – just like Ruth (David’s great, great grandmother) who committed to Naomi. We also ought to commit to our Hakhamim.

1. What is the relationship between the statement of ‎ Ittai the Gittite and the idea that **“Pesach intimates that “unity must be concentrated in one place”?**

Gittai recognized that being with the head of Israel was to be joined to the whole body, in the same place. This was the unity he sought.

1. In Lk 8:49-56 we read that the Master “with a **strong hand** took her with his Tallit by the hand.” Allegorically speaking what is the Master prophesying here?

As G-d’s agent, Messiah (as the personification of the Torah) must deliver her from the bondage of Mitzrayim, literally and allegorically.

1. In Acts 12;1-12 the Angel of Ha-Shem said to Hakham Tsefet: “Wrap your cloak (Tallit) around you and walk with me.” Allegorically speaking, what did the angel commanded Hakham Tsefet? And what does this have to do with the **“strong hand”?**

Put on your Tallit (oral Torah) and walk into the future – out of the galut. The angel delivered Hakham Tsefet from the bondage of jail (galut), literally and allegorically.

1. How can we surmise that the events narrated in Acts 12:1-12 took place just before Pesach and in the month of Nisan?

It says explicitly that it was during the days of Unleavened Bread. There are other hints: ‘passed’, ‘quickly’, ‘gaurds’, etc.

1. ‎If Pesach is a time of liberty, why should Hakham Shaul be telling us that the Galut Gadol is about to be initiated?

Because the Egyptian exile began and ended on Pesach.

HH: Galut is for the disobedient. For those who do what they are supposed to do, for these there is no galut. Yonah did not do what he was supposed to do, then he went into galut in the fish. When he repented, then the galut ended and the fish spit him out.

1. What was the prophecy for the week?

Prepare now for the redeemer and the redemption – focus on the oral Torah (yad chazakah) – the details of Pesach.

1. Shemoth Rabbah 5:23. [↑](#footnote-ref-1)
2. Verse 10. [↑](#footnote-ref-2)
3. Shemoth Rabbah 5:24. [↑](#footnote-ref-3)
4. Verse 20. [↑](#footnote-ref-4)
5. Above, 4:19. [↑](#footnote-ref-5)
6. Shir Hashirim Rabbah 2:22. [↑](#footnote-ref-6)
7. Song of Songs 2:9. [↑](#footnote-ref-7)
8. Verse 20. [↑](#footnote-ref-8)
9. In the Midrash above: "Yehudah B'rabbi." In the Hebrew text of Ramban: "And Rabbi Yehudah Br'." But see Hyman's Toldoth Tannaim V'amoraim that the correct reading is: "Rabbi Yehudah Beribi" or "Yudan Beribi". [↑](#footnote-ref-9)