

Parsha Q&A



Parshas Yisro

For the week ending 20 Shevat 5756
9 & 10 February 1996

Parsha Questions

1. Yisro had 7 names. Why was one of his names Yeser?
2. Why was Tzipora with her father, Yisro, and not with Moshe when the Bnei Yisrael left Egypt?
3. When did Hashem make Moshe's neck hard as stone?
4. Why does verse 18:5 say that Yisro came to the desert - we already know that Bnei Yisrael were in the desert?
5. Why did Moshe tell Yisro all that Hashem had done for the Jewish People?
6. According to the *Midrash* quoted by Rashi, how did Yisro respond when he was told about the destruction of Egypt?
7. Who is considered as if he enjoys the splendor of the *Shechina*?
8. What day did Moshe sit to judge the Jewish People?
9. Who is considered a co-partner in creation?
10. Why did Yisro return to his own land?
11. What day did the Jewish People arrive at Sinai?
12. How did the encampment at Mt. Sinai differ from other encampments in the desert?
13. To whom does the Torah refer when it uses the term "*Beis Yaakov*" (the house of Yaakov)?
14. What was Hashem's original plan for *Matan Torah*? What was the response of the Jewish People?
15. How many times greater is the measure of reward than the measure of punishment?
16. In verse 20:13, the Torah commands, "you shall not steal." To which type of theft is the Torah referring?
17. How did the Jewish People respond to what they saw on Mt. Sinai?
18. Upon what must the copper *mizbe'ach* (altar) rest?
19. Why does the use of iron tools profane the altar?
20. Verse 20:23 states that the altar should be built with ramps (not steps) so that the *Kohanim* can conduct themselves in a respectful manner. What lesson does this teach?

Bonus

Q:

Why did Hashem give the Torah through Moshe and not Adam, Noach, or one of the Avos?

I Did Not Know That!

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Production Design: Lev Seltzer

Recommended Reading List

Ramban

18:6,10	Yisro's Communication and Conversion	25
18:11	Why Egyptians were Punished	30
18:15	The Role of Moshe Rabbeinu	31
18:22	Availability of Justice	32
20:2	Belief Based on Experience	33
20:6	The Beloved of Hashem	35
20:8	Remembering Shabbos	
20:17	The "Test" of <i>Matan Torah</i>	

19:3, 8,19; The Chronology
20:15; 24:1 of *Matan Torah*

Sefer Hachinuch

Faith
Respect for Divine Name
<i>Kiddush</i> on Wine
Shabbos Rest
Gratitude to Parents
Promiscuity

Malbim

20:2 The Essence of Belief in G-d

Ibn Ezra

20:14 Discipline of Desire

Answers to this Week's Questions

All references are to the verses and Rashi's commentary, unless otherwise stated

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| <ol style="list-style-type: none"> 1. 18:1 - Because a Parsha was added to the Torah due to him 2. 18:3 - When Aaron met Moshe with his family on their way down to Egypt, Aaron said to Moshe: "We have sorrow about the Jews already in Egypt, and you're bringing more to add on to them?" When Moshe heard this, he sent his wife and children back to Midian. 3. When Pharaoh wanted to kill him after Dasan and Aviram informed him that Moshe killed an Egyptian. 4. 18:5 - To show Yisro's greatness. He was living in a luxurious place until now, and went to the desert in order to learn Torah. 5. 18:8 - In order to entice Yisro to attach himself to the Torah. 6. 18:9 - He grieved. 7. 18:12 - One who dines with Torah scholars. 8. 18:13 - The day after <i>Yom Kippur</i>. 9. 18:13 - A judge who gives a correct decision. 10. 18:27 - To convert the members of his family to Judaism. | <ol style="list-style-type: none"> 11. 19:1 - <i>Rosh Chodesh Sivan</i>. 12. 19:2 - The Jewish People were united. All other encampments were made in dissension. 13. 19:3 - The Jewish women. 14. 19:9 - Hashem offered to appear to Moshe and to give the Torah through him. The Jewish People responded that they wished to learn the Torah from Hashem directly. 15. 20:5 - Five hundred times. 16. 20:13 - Kidnapping. 17. 20:15 - They backed away from the mountain twelve miles. 18. 20:21 - The ground. 19. 20:22 - Because the altar was created to extend life and iron tools are sometimes used as weapons to shorten life. 20. 20:23 - The altar is merely stone which is insensitive to disgrace. Since it serves a useful purpose, it must be treated in a respectful manner. People, who are created in the image of Hashem and who are sensitive to disgrace, all the more so must be treated in a respectful manner. |
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Bonus

A:

Moshe was the most humble man who ever lived. His humility allowed him to achieve the highest level of prophesy obtainable. Hashem wanted to give His Torah through Moshe because he was the greatest of all prophets.

Abarbanel

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