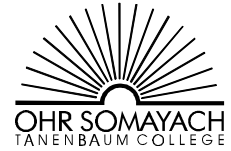


# Parsha Q&A



## Parshas Shmos

For the week ending 19 Teves 5758  
16 & 17 January 1998

### Parsha Questions

1. Why does the verse say "And Yosef was in Egypt?" Don't we already know this from previous verses in the Torah?
2. Why did the Egyptians specifically choose water as the means of killing the Jewish children? Give two reasons.
3. "She saw that he was good." What did she see that was "good" about Moshe that distinguished him from other babies?
4. Who were the two Hebrew men fighting with each other?
5. Why did the Midianites drive Yisro's daughters away from the well?
6. How did Yisro know that Moshe was a descendant of Yaakov?
7. What lesson was Moshe to learn from the fact that the burning bush was not consumed?
8. What merit did the Jewish People have that warranted Hashem's promise to take them out of Egypt?
9. Which expression of redemption was Moshe told to use to assure the people he was the true redeemer?
10. What did the staff turning into a snake symbolize?
11. How many days did Moshe spend refusing to be the redeemer of the Jewish People?
12. Why was Moshe reluctant to assume leadership of the Jewish people?
13. "And Hashem was angry with Moshe..." What did Moshe lose as a result of this anger?
14. How many names did Moshe's father-in-law have?
15. What was special about the donkey that Moshe used to go to Egypt?
16. Concerning which plague was Pharaoh warned first?
17. Why did Moshe and Aharon go to Pharaoh alone? Why didn't the elders accompany them? What was the result of the elders' actions?
18. Which tribe did not work as slaves?
19. Who were the: a) *nogsim* b) *shotrim*?
20. How were the *shotrim* rewarded for accepting the beatings on behalf of their fellow Jews?

*Rashi never just comments; something in the text always impels him to do so. Rashi's comments are answers to unspoken questions and difficulties arising from a thoughtful reading of the Torah. Therefore, anyone who wants a true understanding of Rashi's classic Torah commentary must always ask*

### "What's Bothering Rashi?"

***"And the woman was pregnant and had a son, and she saw that he was good and she concealed him for three months." (2:2)***

Rashi: *"When he was born the whole house was filled with light."*

Why didn't Rashi accept the simple meaning: That the mother saw that her son, Moshe, was good, and decided to hide him? Why did Rashi need the Midrashic explanation? **What's bothering Rashi?**

Answer The context is Pharaoh's decree to kill all the Jewish male sons. We are told that Yocheved hid her son because he was "good." Wouldn't any mother consider her son "good" enough to be saved from certain death? The fact that he was "good" isn't sufficient reason to make Yocheved's act unusual. Therefore, Rashi needs to resort to the Midrashic explanation of the work "good," i.e., that the house was illuminated by Moshe's very presence.

*Based on Dr. Avigdor Bonchek's new book "What's Bothering Rashi?" Feldheim Publishers*



Jewish Educational Extensions:

### A Jewish Learning Experience

Ohr Somayach's Internet College Course

Register NOW for the next course  
<http://www.ohr.org.il/jee>

Prepared by Ohr Somayach in Jerusalem, Israel  
©1997 Ohr Somayach International - All rights reserved.

Written and Compiled by Rabbi Reuven Subar  
General Editor: Rabbi Moshe Newman

22 Shimon Hatzadik Street, POB 18103, Jerusalem Israel

972-2-581-0315

fax: 972-2-581-2890

ohr@virtual.co.il

38 East 29th Street 8th floor, New York, NY 10016, USA

1-212-213-3100

fax: 1-212-213-8717

RZCorlin@aol.com or estern@Aol.com

613 Clark Avenue West, Thornhill, Ontario L4J 5V3, Canada

1-905-886-5730

fax: 1-905-886-6065

Somayach@MSN.com

Dedication opportunities are available for Parsha Q&A — Please contact us for details.

Parshas Shmos — 19 Teves 5758, 16 & 17 January 1998

Production Design: Lev Seltzer

# I Did Not Know That!

"I am the G-d of your father, G-d of Avraham, G-d of Yitzchak and G-d of Yaakov."

Hashem doesn't connect His Name to people while they are alive (because they still have free will to sin). So when Hashem said "I am the G-d of your father," Moshe realized that his father, Amram, had died. To assuage Moshe's grief at this news, Hashem added "G-d of Avraham...." Hearing Hashem mention Amram alongside the righteous forefathers gladdened Moshe's heart.

Toras Tzion

## Recommended Reading List

### Ramban

1:10	Politics of Genocide
2:2	Certainty of Moshe's Rescue
3:5	The Burning Bush
3:8	Qualities of Eretz Yisrael
3:12	Moshe's Concerns
3:18	The Code Word for Redemption
4:10	Moshe's Speech Impediment
4:13	Moshe's Humility
4:19	Moshe's Family as Proof

### Sforno

2:10	Moshe's Name
2:11,13,17	Reactions to Injustice

### Kli Yakar

2:2	Light and Three Months
2:7	Prophecy of Miriam
2:13	Striking Words

# Answers to

## this Week's Questions

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

- 1:5 - This verse adds that despite being in Egypt as a ruler, Yosef maintained his righteousness.
- 1:10,22 - Since Hashem promised Noah never to flood the entire world, the Egyptians chose water hoping to thereby escape Divine retribution. Also, Pharaoh's astrologers saw that the Jewish redeemer's downfall would be through water.
- 2:2 - When he was born the house was filled with light.
- 2:13 - Dasan and Aviram.
- 2:17 - Because a ban had been placed on Yisro for abandoning idol worship.
- 2:20 - Because the water of the well rose up towards Moshe.
- 3:12 - Just as the bush was not consumed, so Moshe would be protected by Hashem.
- 3:12 - The merit that they were destined to receive the Torah.
- 3:16,18 - "I have surely remembered (*pakod pakadeti*)."
- 4:3 - It symbolized that Moshe spoke ill of the Jewish people by saying that they would not listen to him, just as the original snake sinned through speech.
- 4:10 - Seven days.
- 4:10 - He didn't want to take a position above that of his older brother, Aharon.
- 4:14 - Moshe lost the privilege of being a *Kohen*. This privilege was transferred to Aharon.
- 4:18 - Seven.
- 4:20 - It was used by Avraham for *akeidas* Yitzchak and will be used in the future by Mashiach.
- 4:23 - Death of the firstborn.
- 5:1 - The elders were accompanying Moshe and Aharon, but they were afraid and one by one they slipped away. When Moshe receive the Torah, the elders were prohibited from ascending the mountain with him.
- 5:5 - The tribe of Levi.
- 5:6 - a) The Egyptian taskmasters; b) The Jewish officers.
- 5:14 - They were chosen to be part of the Sanhedrin.

A New Feature at [www.ohr.org.il](http://www.ohr.org.il)

Join

**Y**  **SSI & Co.**

each week as they explore  
the Parsha in a format that  
is fun for the whole family!

<http://www.ohr.org.il/yossi>

Parshas Shmos

For the week ending 19 Teves 5758, 16 & 17 January 1998

Parsha Q&A is available from several sources:

- World Wide Web: Our address is <http://www.ohr.org.il>
- Fax and Mail in Israel and US-MAIL in America . Send us a note requesting a subscription in Israel, or call 800-431-2272 in the US for details.
- E-Mail via InterNet. To subscribe, send the message "sub parasha-qa {your full name}" to [listproc@virtual.co.il](mailto:listproc@virtual.co.il)

This publication contains words of Torah. Please treat it with due respect. Do not let this land on a garbage heap.