**Questions for Understanding and Reflection**

1. How were the readings for last Shabbat of the New Moon of Shebat fulfilled for you during last week?

The Hakham’s light returned to Olympia!

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?

I was fired by the pasuk in Ezekiel: Yechezkel 36:26-29 “I will give you a new heart and put a new spirit (Ruach) within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My spirit (Ruach) within you and cause you to walk in My statutes, and you will keep My judgments and do them. Then you will dwell in the land that I gave to your fathers; you will be My people, and I will be your God. I will deliver you from all your uncleanness.”

It is exciting to look forward to a time when we do not sin.

1. What questions were asked of Rashi regarding Gen. 47:29?

**When the time drew near for Israel to die** – What is the significance of this phrase?

**he called his son Joseph** – Why did he call Joseph and not Reuben his eldest?

**now place your hand beneath my thigh** – Why did he want his son to put his hand beneath his thigh?

**loving-kindness and truth** – Why is this considered loving-kindness?

**do not bury me now in Egypt** – Why didn’t he want to be buried in Egypt?

1. What questions were asked of Rashi regarding Gen. 47:30?

**I will lie with my forefathers** – What is the meaning of the Hebrew word: וְשָׁכַבְתִּי?

**and Israel prostrated himself** – Why did the father prostrate to the son?

**on the head of the bed** – What was special about this direction?

1. What questions were asked of Rashi regarding Gen. 48:2?

**And [someone] told** – Who did the telling?

**And Israel summoned his strength** – Why did he do this?

1. What questions were asked of Rashi regarding Gen. 48:5?

**who were born to you…until I came to you** – When did this time period begin?

**they are mine** – In what way are they his?

1. What questions were asked of Rashi regarding Gen. 48:7?

**As for me, when I came from Padan, etc.** – What is the significance of this phrase?

**a stretch of land** – What is the meaning of the Hebrew phrase: כִּבְרַת-אֶרֶץ?

**and I buried her there** – Why did he bury her there?

1. What questions were asked of Rashi regarding Gen. 48:9?

**Here** – What was he shown?

**So he said, “Now bring them near to me, so that I may bless them.”** – Why did they need to be brought near?

1. What questions were asked of Rashi regarding Gen. 48:14?

**He guided his hands deliberately** – How were his hands guided?

1. What questions were asked of Rashi regarding Gen. 48:19?

**I know, my son, I know** – What did he know?

**he too will become a people, etc.** – Who will descend from him?

**But his younger brother will be greater than he** – Who will descend from him?

**and his children[’s fame] will fill the nations** – When will this happen?

1. Please provide a Pshat, and Remez interpretation of Ps. 39:2.

Pshat: The speaker will be careful about what he says when the wicked are around.

Remez: This hints to a time of judgment when the speaker is being judged and needs to control his tongue.

1. Please provide a Pshat and Remez interpretation of Ps. 39:13.

Pshat: David sees himself as an exile in Egypt.

Remez: This hints that this world is a place of exile. And that we are all sojourners.

1. In Psalm 39:13, the term “sojourner” is translated into the Greek of the Septuagint as “Paroikos” which Hakham Tsefet uses 1 Peter 2:11. This Greek term has passed into the English as “Parishioner” (i.e. a member of the local Jewish community” and also meaning “a fellow citizen.” What is His Majesty King David the Messiah trying to teach in Psalm 39:13 from an allegorical perspective?

We are all part of a community and we need to take care of each other.

1. Why does the “ketoret” (Holy Incense) atone for the sin of Lashon Hara (Evil Speech, Gossip and Slander)?

This sin is always carried out in private, therefore when the incense is offered it is offered in complete privacy. ketoret (incense) atones for Lashon HaRa spoken privately which causes no harm. Tefillah, prayer, is self-judgement. Clearly these prayers are pictured by the incense (Revelation 5:8)

1. What does the Hebrew word for “Prayer” (i.e. “Tefillah”) really means, and what do we learn from this definition?

Tefillah means to judge oneself. From this we learn that our prayers will only be answered when we have properly judged ourselves as worthy of our request.

1. Why were **the Jewish** (brothers) **who were faithfully obedient** (to the Master’s Mesorah)  **astonished, who accompanied Hakham Tsefet**‎? (Please explain your answer)

Because the gift of the Ruach HaKodesh (Nefesh Yehudi) had been poured out on the Gentiles also. - They were expecting the Gentiles to be excluded because they were not the chosen people. By accepting the oral torah, and *reciting the kaddish*, this clinched it for the Jewish brethern, with this they knew they had received the rabbinical teaching (kaddish is rabbinic) and they were accepting the resurrection and the resurrection of the master (kaddish is recited for the dead).

1. According to Hakham Shaul (Paul), for what purpose do **we** (Jews), **His (God’s) workmanship, created in union with Yeshua HaMashiach** ? (Please explain your answer.)

We were created for good works. We were created to perform the commandments and to serve HaShem.

1. Why is it so critical for any believer whether Jew or Gentile to make sure that he/she has the “Nefesh Yehudi” (Lit. “the Jewish soul”) and be constantly filled with it?

We fill ourselves with the nefesh yehudi when we enter Shabbat and receive that ‘extra soul’. The women get this when they kindle the candles on Shabbat, and the men get it when they recite *lecha dodi*.

The Nefesh Yehudi is the conduit for the Oral Torah. Therefore, we opine that those who have the Nefesh Yehudi have also received the Oral Torah as a way of life. The Torah, Oral and Written teach man the path of G-d. Man apart from the Torah is hidden and alienated from G-d’s presence. The Power of G-d to “salvation” being spiritually made whole is the Torah. The Breath of G-d, which taught Adam his daily lesson (daily bread) in Gan Eden, was the Oral Torah. Before there can be a return to Eden we must return to the “ground-works,” “Good Works” of the Torah.

1. Can a man or a woman make themselves “spiritually whole”? And how does a person become “spiritually whole”? (Describe the steps.)

No, only HaShem can make a man “spiritually whole”. A person becomes spiritually whole by walking in the ways of the Torah.

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

This week we should focus on the things of the next world and properly positioning ourselves in this world because of the next world.