

# Parsha Q&A



## Parshas Yisro

For the week ending 24 Shevat 5757  
31 January & 1 February 1997

### Parsha Questions

1. News of which two events motivated Yisro to come join the Jewish people?
2. Yisro had six other names. What are they?
3. Who informed Pharaoh of Moshe killing the Egyptian?
4. Why did Moshe tell Yisro all that Hashem had done for the Jewish People?
5. According to the *Midrash* quoted by Rashi, how did Yisro respond when he was told about the destruction of Egypt?
6. Who is considered as if he enjoys the splendor of the *Shechina*?
7. On what day did Moshe sit to judge the Jewish People?
8. Who is considered a co-partner in creation?
9. "Moshe sat to judge the people, and the people stood before Moshe...." What bothered Yisro about this arrangement?
10. In Rashi 18:19, what does "Hey Mem Lamed Chaf" spell? What does it mean?
11. Why did Yisro return to his own land?
12. On what day did the Jewish People arrive at Sinai?
13. How did the encampment at Sinai differ from the other encampments?
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. How is it derived that "don't steal" refers to kidnapping?
17. In response to hearing the Torah given at Sinai, how far backwards did the Jewish people retreat in fear?
18. Upon what must the copper altar rest?
19. Why does the use of iron tools profane the altar?
20. The altar must have a ramp and not steps, so the *Kohanim* can conduct themselves in a respectful manner. What lesson does this teach?

BONUS

Q:

"Hashem said to Moshe, 'Behold I come to you in the thickness of cloud, in order that the people will hear when I speak to you...' (19:9) What does it mean that Hashem appeared to Moshe in the 'thickness of cloud'? Why was that necessary 'in order for the people to hear' Hashem speaking to Moshe?"

### I Did Not Know That!

The public Torah reading is a symbolic reenactment of the giving of the Torah at Sinai: The *Gabai*, who decides which person to call to the Torah, symbolizes Hashem, who chose the Jewish people to receive the Torah. The person called to the Torah represents the Jewish people. And the person reading the Torah is Moshe, the 'broker' between the Jewish people and Hashem.

Taamei Haminhagim 328.  
Credit: Rabbi Sholem Fishbane

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

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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 <i>Rabbeinu</i>	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, 8:9, 20:15, 24:1	The Chronology of <i>Matan Torah</i>	20:2

### Sefer Hachinuch

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

### Malbim

The Essence of Belief in Hashem
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### Ibn Ezra

20:14	Discipline of Desire
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## Answers to this Week's Questions

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

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| 1. 18:1 - The splitting of the sea and the war against Amalek.  | 15. 20:6 - Five hundred times.   |
| 2. 18:1 - Reuel, Yeser, Chovev, Chaver, Keni, Putiel.   | 16. 20:13 - Because it's written immediately after "Don't murder" and "Don't commit adultery," it is derived that "Don't steal" refers to a crime carrying the same penalty as the first two, namely the death penalty.  |
| 3. 18:4 - Dasan and Aviram.   | 17. 20:15 - They backed away from the mountain twelve <i>mil</i> (2000 cubits is one <i>mil</i> ).   |
| 4. 18:8 - To induce Yisro to attach himself to the Torah.   | 18. 20:21 - The ground.  |
| 5. 18:9 - He grieved.   | 19. 20:22 - Because the altar was created to extend life and iron tools are sometimes used as weapons to shorten life.   |
| 6. 18:12 - One who dines with Torah scholars.   | 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. |
| 7. 18:13 - The day after <i>Yom Kippur</i> .  |  |
| 8. 18:13 - A judge who renders a correct decision.  |  |
| 9. 18:14 - Yisro felt that the people weren't being treated with the proper respect.  |  |
| 10. 18:19 - It spells ' <i>Hi-malech</i> ,' meaning "Take advice."  |  |
| 11. 18:27 - To convert the members of his family to Judaism.  |  |
| 12. 19:1 - Rosh Chodesh Sivan.  |  |
| 13. 19:2 - The Jewish People were united.   |  |
| 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 directly from Hashem. |  |

**Bonus**

# A:

Moshe's level of prophecy was far above that of all other prophets. Because Moshe was totally removed from the physical, Hashem could speak to him 'face to face.' The rest of the Jewish People, however, were not on such a high level. They were unable to receive such a clear level of prophecy. In order for them to 'listen in' while Hashem appeared to Moshe, the prophecy had to be 'filtered' through a 'thick cloud.'

*Malbim*