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Review 3 בקיאות

פרק ל"ח

1. Why does the story of תמר and יהודה interrupt the story of יוסף?

To teach you that יהודה was taken down from his greatness when they saw he distressed his father. The brothers rebuked him, "If you would've told us to bring him back to יעקב, we would've listened to you!"

2. What kind of relationship did יהודה have with the איש עדלמי?

He became business partners with this non-Jew.

3. What is the significance of the name כזיב? How does the מדרש רבה support this explanation of the name?

She stopped giving birth here. The מדרש רבה says that the name שלה, her son, meant that she stopped [giving birth].

4. What evil to ער commit? How do you know? What was his motivation?

He would spill his seed. It says by the death of his brother, "and he caused him to die also." Also implies the same reason for death, which was spilling of the seed. They did this because they didn't want to get תמר pregnant because she was so beautiful.

5. Which מצווה did יהודה tell אונן to perform? Why didn't he carry out his father's wishes?

יבום – marrying your brother's wife and having children with her to continue the legacy of your brother. He did it "as not to provide offspring for his brother."

6. Although שלה was a קטן, יהודה was insincere when he told תמר to wait in her father's house until he grew up and then he would allow her to marry him. Why?

He was afraid that שלה would die like his two older children, by spilling his seed instead of impregnating her.

7. What is the meaning of פתח עיניים (two explanations)?

- a. At the crossroads on the way to Timah.
- b. She sat at the entrance to the tent of אברהם. It was called פתח עיניים because people loved to see it because of the hospitality that was extended by אברהם.

8. Why did תמר make herself available to יהודה?

She saw that שלה had grown up and she wanted to marry him.

9. יהודה thought תמר was a prostitute כי כסתה פניה (because she covered her face). Why did this make him think she was a prostitute (two explanations)?

a. He didn't recognize her.

b. When she lived with יהודה, she dressed very modestly. Therefore, יהודה didn't suspect תמר of being the prostitute. When the תורה said she covered her face, it means she used to cover her face and now that she didn't cover her face, יהודה didn't recognize her.

10. Why is a prostitute called קדשה?

She is called קדשה, which means separated, because she is designated and prepared for licentiousness.

11. What is the accurate translation of כמשלש חדשים? According to this translation, how much time actually passed?

It means the greater portion of the first month of pregnancy and the greater portion of the last month of the first trimester and the entire middle month. This expressions means, "when the months became three." Therefore, three months passed.

12. Why did יהודה decide that תמר should be executed by burning? Include in your answer the identity of תמר's father.

She was the daughter of שם, who was a כהן. Therefore, the punishment for a daughter of a כהן who commits adultery is burning. (Side note: יהודה decided that she be put to death because one of the sins that caused the great flood was sexual immorality. Therefore, נח promised that a woman who is waiting for the brother-in-law to marry her and sleeps around is to be put to death. This is what תמר did.)

13. What do we learn from the fact that תמר sent a message to יהודה stating, לו אנוכי הרה, לאיש אשר אלה לך אנוכי הרה?

She did not want to go outright to יהודה and says, "You impregnated me." Rather, she said, "The person who owns these things is the one who got me pregnant." Her plan was: if יהודה admits that it was him, let it be. But if he doesn't and they burn me, so be it because I don't want to embarrass him. This shows that one should throw themselves on a fire rather than embarrass someone.

14. יהודה declared: "צדקה ממני". Give two explanations of ממני.

a. That the baby is from me.

b. A divine voice went out and said, "From Me [ה'] did the matter emerge. I was the One who brought it about that תמר be impregnated by יהודה. I decree that kings should come forth from her (the tribe of יהודה).

15. The words ולא יסף עוד לדעתה can either mean that יהודה refrained from having relations with תמר or these words can mean the opposite – that he continued to have relations with her. Bring a proof from the תורה that the second explanation is a possibility.

There is an example in the תורה of לא יספו meaning didn't stop. It's said by Eldad and Meded, "לא יספו" "they didn't stop".

16. Regarding תמר the תורה states והנה תאומים where as regarding רבקה the תורה states והנה תומים. Why the difference?

By רבקה, one was righteous and one was wicked, so they took out the א.

17. What the word יד appear four times in the description of the births of פרץ וזרח (two explanations)?

a. The 4 mentions of the word יד correspond to the four violations by עכן (he was the one who stole the חרם from יריחו).

b. The 4 mentions of the word יד correspond to the four things stolen by עכן (a Babylonian clock, two pieces of silver, and a gold ingot [bar of gold].)

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