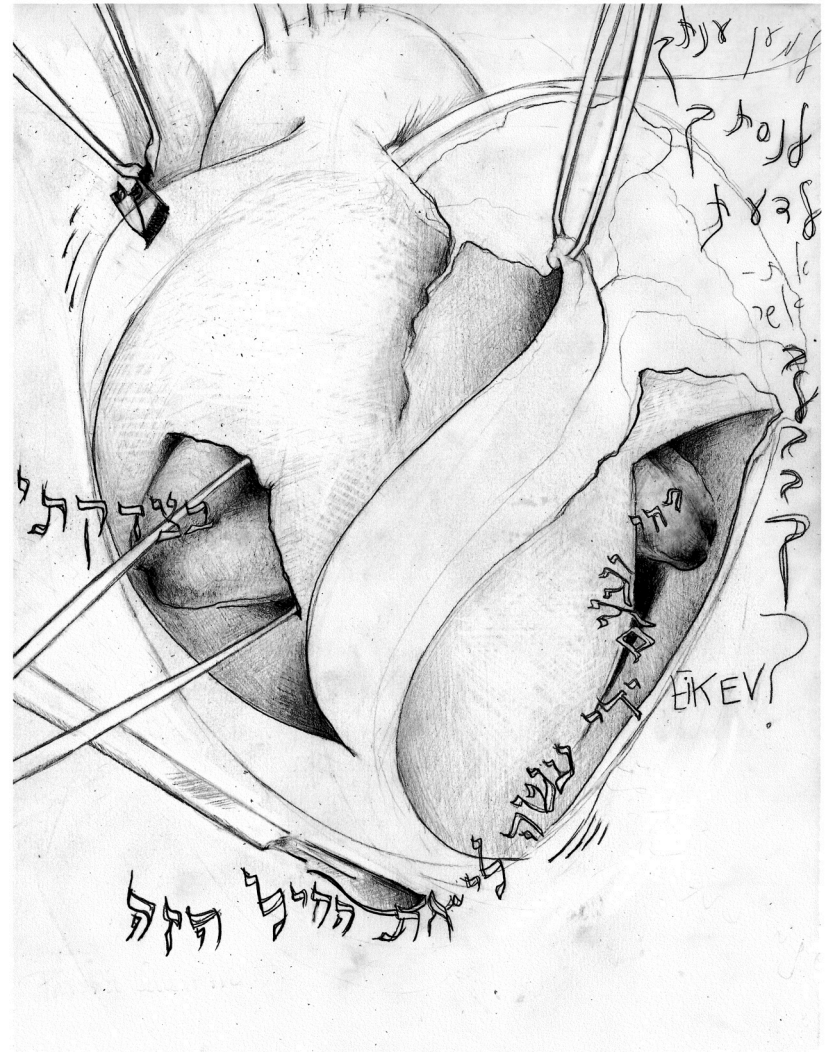


B"H

DO YOU LIKE OUR PROJECT? DO YOU HAVE MORE QUESTIONS ABOUT THIS OR
ANOTHER PARSHA? SEND US YOUR QUESTIONS AND COMMENTS AT:
persnicketyfinicker@gmail.com

PRODUCTION FACILITATED BY A GRANT FROM ZACHARY LERNER

Edited and compiled by Avi Garelick, Zachary Lerner, and Rico Altman-Merino
Art by Abigail Teller



Q1: How can you act to ensure God's blessing? Is there a direct, immediate causal relationship between good action and blessing? Is God's blessing observable?

Q2: Why do we need to worry about wild beasts if we aren't worried about enemy nations?

Q3: How might God's gifts turn out to be dangerous to the spiritual health of their recipients?

Q4: What was the purpose of the trials of the desert in this account? Why did the Israelites feel hungry, and what disturbed them about eating manna?

Q5: What is the significance of saying that, though God allowed Israel to hunger, their clothing never wore and their feet were never swollen? Is it a miraculous form of exemption from age? Or is it simply the lack of abject poverty? How exactly does this condition resemble parental discipline?

Q6: Compare the streams and fountains in 8:6 to the rain in 11:11. Where does water come from in the land they are going to, and why does it matter?

Q7: How are houses that you did not build (6:10) and houses that you did build (8:12) both dangerous for commitment to God?

Q8: What are the Israelites of the future meant to learn from their stubbornness in the past? What is the moral value of falling short?

Q9: Why bring up the golden calf now, and not in the historical account at the beginning of the book? How does this version differ from the one in Exodus?

Q10: What is going on with the interlude that describes Israelite journeys, the death of Aaron, his son's succession, and the Levite service of the ark (10:6-9). How does that inform our understanding of the golden calf catastrophe?

Q11: Why does Moses say it wasn't your children but you yourself who saw what God did (11:2)...is this true? Why would anyone be confused about this? How does this accord with his earlier efforts to blend the experiences of different generations (cf. 5:3)?

Q12: In these passages, happy climates are seen as a mark of moral success. How would such an outlook interpret the contemporary climate?

Q13: How do you bind god's words as a sign upon your hand? How do words become tangible and bodily?