**Some Questions to Ponder**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?

***D’barim 33:4*** *Torah tzivah lanu Moshe, morashah kehilat Yaakov* (“The Torah that Moses commanded us is the heritage of the congregation of Jacob”).

This seminal verse seems to resonate because of the word ‘inheritance’.

1. Based upon the principle tha the end is enwedged in the beginning and vice versa, how is Deut 33:1 related to Genesis 1:1-5

Moshe the Torah giver was passing on while the HaShem was beginning anew with a new light, a new Torah judge.

Adon Ezra: In Deut. 33:1, we have the start of the order of the blessings upon Israel and in Gen. 1:1-5 we have the start of the order of creation.

1. What question/s were asked of Rashi regarding Deut. 33:2?

**He said: The Lord came from Sinai** – Why was Moshe’s tribal blessing introduced with this bit of history?

**came from Sinai** – How did He come from Sinai?

**and shone forth from Seir to them** - Why did He come from Seir?

**He appeared to them** – To whom did He appear?

**from Mount Paran** - Why did God then come from Paran?

**and came** – What was His destination?

**with some holy myriads** – Were these all of His angels?

**a fiery law for them** – Why is it called a fiery law?

1. What question/s were asked of Rashi regarding Deut. 33:3?

**Indeed, You showed love for peoples** – Who were these peoples?

**all his holy ones are in Your hand** – To whom does this refer?

**for they [...] be centered at Your feet** – Were they worthy of this priviledge?

**bearing Your utterances** – How were they bearing Your utterances?

**Your Torah** – What is the meaning of the Hebrew word: מִדַּבְּרֽתֶיךָ?

**all his holy ones are in Your hand** – How are they in Your hand?

**for they let themselves be centered at your feet** – How were they centered?

**bearing your utterances** – How did they bear Your utterances?

1. What question/s were asked of Rashi regarding Deut. 33:4?

**The Torah that Moses commanded us is a legacy for the congregation of Jacob** – How do we make it our legacy?

1. What question/s were asked of Rashi regarding Deut. 33:7?

**May this [also be] for Judah** – Why did He juxtapose Reuben and Judah?

**O Lord, hearken to Judah’s voice** – What is this meaning of this pasuk?

**and bring him to his people** – How is this accomplished?

**his hands will do battle for him** – How will they do battle for him?

**and may You be a help against his adversaries** – Who are these adversaries?

**O Lord, hearken to Judah’s voice** – What are the implications of this pasuk?

1. What question/s were asked of Rashi regarding Deut. 33:9?

**who said of his father and his mother, 'I do not see him...’** – How was this accomplished?

**for they observed Your word** – How did they do this?

**and kept Your covenant** – Which covenant was this?

1. What question/s were asked of Rashi regarding Deut. 33:17?

**to his firstborn ox** – What is the meaning of the Hebrew phrase: בְּכוֹר שׁוֹרוֹ?

**his ox** – What is the meaning of ‘ox’?

**is [given] glory** – How did he receive his glory?

**and his horns are the horns of a re’em** – What is the significance of this additional blessing?

**the ends of the earth** – To whom does this refer?

**these are the myriads of Ephraim** – Who are these myriads?

**and these are the thousands of Manasseh** – Who are these thousands?

1. What question/s were asked of Rashi regarding Deut. 33:18?

**And to Zebulun he said** – Why is his name repeated?

**Rejoice, Zebulun, in your departure, and Issachar, in your tents** – Why are these two tribes mentioned together?

**Rejoice, Zebulun, in your departure** – What is the meaning of this pasuk?

**and Issachar** – How is he to prosper?

1. What question/s were asked of Rashi regarding Deut. 34:1?

**from the plains of Moab to Mount Nebo** = What do we learn from this pasuk?

**all the Land He showed Him** – what was encompassed by this view?

**until Dan** – What did Moshe see?

**And all [the land of] Naftali** - What did Moshe see?

**and the land of Ephraim and Manasseh** - What did Moshe see?

**and all the land of Judah** - What did Moshe see?

**until the western sea** – What is the meaning of the Hebrew phrase: עַד הַיָּם הָאַחֲרוֹן?

1. What question/s were asked of Rashi regarding Deut. 34:5?

**And Moses... died there** - Is it possible that Moses died, and [then] wrote, "And Moses... died there"?

**by the mouth of the Lord** – What is the meaning of this pasuk?

1. What question/s were asked of Rashi regarding Deut. 34:6?

**And He buried him** – What is the meaning of this pasuk?

**opposite Beth Pe’or** – What do we learn from this pasuk?

1. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalms 146-147?

The verbal tally between our Torah portion and our psalms is: *Israel* - ישראל.

1. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of Yehoshua 1:1-9?

The verbal tally between our Torah portion and our prophetic reading is: *Death – מות* and *Moses - משה*.

1. What in the Torah Seder, Psalm, and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 16:19-20?

**Torah Seder**

**Mordechai (Mark)** – relates to D’barim 33:2-3 through it reference to the “right hand”

**Hillel (Luke)** – relates to D’barim 33:1 in that he gives the benediction of Yeshua as the Torah Seder does for Moshe.

**Romans** - The play on words as found in the Torah 33:1-3 demands that the Gentile come into faithful obedience to the Torah. This theme is the structure of Hakham Shaul’s final words.

**Psalms**

**Mordechai (Mark)** – The breath of G-d is equated to the Oral Torah and the Mesorah of the Master

**Hillel (Luke)** – Is connected to the Psalm through the verbal tally of Heavens and Jerusalem

**Romans** – Connects to the Psalms through the idea of “keeping truth” and faithful obedience..

**Ashlamatah**

**Mordechai (Mark)** / **Hillel (Luke)** **Romans** – All connect to Joshua through the idea of receiving the final words of Yeshua and the obligation to be faithful to those words and faithfully transmit those words to others.

1. Josephus recounts: “Now as soon as they [Moses, Joshua, Eleazar the high priest, and the seventy elders] were come to the mountain called Abarim, he dismissed the senate; and as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died [cf. Deut 34:6-7], which was done out of fear, lest they should venture to say that, because of his extraordinary virtue, he went to God (Josephus, Antiquities 4.325-26). See also, “Moses ascended in the cloud, was hidden by the cloud, and was sanctified by the cloud. (Babli Yoma 4a); “When Moses was to ascend, a cloud descended and lay before him... And the cloud covered Moses and carried him up” (Pesikta Rabbati 20:4). Is this the precedent for the statement in Mark 16:19-20 about the ascension of the Master?

No, because it says in John 3:13 *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

Thus the appearance was the same but the destination was not the same.

1. At the Transfiguration (Luke 9; Mark 9) we are taught the fact that Moses accompanies Elijah--one of two people explicitly declared to have been taken up into heaven. Is the Transfiguration a picture of who is sitting at the right hand of G-d? Please explain your answer.

No, because we are told explicitly, in our portion, That Yeshua is sitting at the right hand of G-d.

Hakham Haggai: Consider that Yeshua is a gilgul of Moshe and Eliyahu. Consider that He is the living Torah. This places the transfiguration as a central pivot point. The idea of building an earthly tabernacle is a mistake because we are really trying to connect these three and show that they all are the same because they share a soul.

1. In your opinion what key message/s did Hakham Tsefet try to convey this week?

A leader’s mission is accomplished when his talmidim can stand.

1. What important Halakhic principles can be learned from Mark (Mordechai) 16:19-20, and from Luke 24:44-53?

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| **Torah Address** | **M#** | **Mitzvah** | **Oral Torah** |
| **Mark** | It is the duty of the Nazarean Jew to proclaim the Mesorah of the Master everywhere in the world. | | |
| **Luke** | It is the duty of the Nazarean Jew to teach and elucidate the true meaning of the Torah with regard to its Messianic application to the Gentile | | |
|  | It is the duty of the Nazarean Jew hand down (*l’mesorah*) the Mesorah of the master to each succeeding generation. | | |
|  | It is the duty of the Nazarean Jew to proclaim the resurrection of Yeshua from the dead. | | |
|  | It is the duty of the Nazarean Jew to bear witness to the resurrection of Yeshua to the entire world. | | |
|  | It is the duty of the Nazarean Jew to attend the Esnoga (Synagogue) where he can offer prayers and praises to G-d. | | |
|  | It is the duty of the Nazarean Jew to keep the 613 mitzvot taught by Moshe and the Sages. | | |

Hakham Haggai: When we se Yehoshua in Pirke Avot 1:1, then we should see Mashiach and we should see ourselves. Yehoshua’s mission is our mission and it is the mission of Mashiach.

Since the text intimates that some laws were forgotten. It is our job to revive and derive those laws which were forgotten.

1. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

This is a propitious time for talmidim to learn to stand and be strong in the Torah and in their master’s mission. Torah was given to us by Moshe and IS the inheritance of the congregation of Yaaqov!