**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?

My imagination was fired by the Targum 2914:

but all the generations which have arisen from the days of old stand with us today before the LORD our God, and all the generations which are to arise unto the end of the world, all of them stand with us here this day.

JERUSALEM: All the generations which have arisen from the days of old until now stand with you to-day before the LORD your God, and all the generations which are to arise after us stand also here with us to-day.

It seems as though HaShem has covered all of the bases and left us without excuse because we were there.

1. What question/s were asked of Rashi regarding Deut. 29:9?

**You are all standing** – What does this p[asuk teach us?

**the leaders of your tribes** – What is the meaning of this Hebrew phrase: רָאשֵׁיכֶם שִׁבְטֵיכֶם?

**your elders and your officers** – What do we learn from this order of this verse?

1. What question/s were asked of Rashi regarding Deut. 29:10?

**both your woodcutters [and your water drawers]** What does the mention of these people separate to the main community of Israel, teach us?

**that you may enter** – What is the meaning of the Hebrew word: לְעָבְרְךָ?

**that you may enter into the covenant** – What was the method of those who made covenants?

1. What question/s were asked of Rashi regarding Deut. 29:12?

**in order to establish you this day as His people** - Why does God here warn Israel against idolatry by making such grave oaths and severe curses, unlike other commandments where He would simply make a warning and attach a punishment if the commandment was transgressed?

**and that He will be your God** – How does HaShem insure that He will be our God?

**You are... standing this day** – What is the point of ‘standing’?

**this day** – Why is ‘this day’ mentioned?

1. What question/s were asked of Rashi regarding Deut. 29:17?

**Perhaps there is among you** – What is the meaning of this Hebrew phrase: פֶּן־יֵשׁ בָּכֶם ?

**whose heart strays this day** – How does the heart stray?

**a root that produces hemlock and wormwood** – What does this refer to?

1. What question/s were asked of Rashi regarding Deut. 30:3?

**The Lord, your God, will bring back your exiles** – What is the meaning of the Hebrew word: וְשָׁב?

1. What question/s were asked of Rashi regarding Deut. 30:13?
2. What question/s were asked of Rashi regarding Deut. 30:16?

**Inasmuch as I am commanding you this day to love [the Lord your God]** – What is the meaning of this phrase?

**so that you will live and increase** – What is the meaning of this phrase?

1. What question/s were asked of Rashi regarding Deut. 30:19?

**This day, I call upon the heaven and the earth as witnesses** – Why were these witnesses called?

**you shall choose life** – Why is our free choice being limited?

1. What question/s were asked of Rashi regarding Deut. 31:1-2?

**Moses went...I can no longer go or come** – Has Moses suddenly been weakened?

**and the Lord said to me** – What does this mean?

**Today I am [one-hundred and twenty years old** – What doe we learn from this pasuk?

**He will neither fail you** – What is the meaning of the Hebrew phrase: יַרְפְּךָ לֹא?

1. What question/s were asked of Rashi regarding Deut. 31:10?

**At the end of [every] seven years** – What does the ‘end’ refer to?

1. What question/s were asked of Rashi regarding Deut. 31:11?

**you shall read this Torah** – Who will read and what will be read?

1. What question/s were asked of Rashi regarding Deut. 31:29?

**[For I know that] after my death, you will surely become corrupted** - But actually, throughout all the days of Joshua, they [the Jews] did not become corrupt, for the verse states, “And the people served the Lord all the days of Joshua” (Jud. 2:7). What, then, did Moses mean when he said that they would become corrupted after his death?

1. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalms 143-144?

Our verbal tally between these psalms and our Torah portion centers on the word ‘day’ – יום. This word occurs no less than 23 times in these two short chapters. Our Torah portion emphasises that the day we stood with Moses and heard his final song. This was a very significant day. Our psalmist speaks of David meditating on that day.

1. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of Joshua 24:1ff?

the verbal tally consists of the terms:

* Tribes – Shivtei – **שִׁבְטֵי -**
* Elders – Zeqanim – **זקן –** these were the Sages
* Heads – Roshei – **ראשׁ –** these were the heads of each tribe
* Officers – Shoterim – **שׁטר –** these were the leaders of every community among the tribes
  + Judges – Shofetim (Joshua)
  + All the men of Israel – Kol Ish Yisrael (Torah)

1. Why is it so important for a disciple of His Majesty King Yeshua the Messiah of Israel to understand and embody the concept of a circumcised heart?

Because without this attribute it is not possible to serve His Majesty. In Mark 16, Yeshua repoved His talmidim for this very reason.

A “circumcised heart” seems to be a very high level of teshuva that allows one to comprehend the things of HaShem and truly believe them.

1. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark16:12-16?

**Torah Seder**

**Mordechai (Mark)** – Hakham Tsefet makes his connection to the Torah and related reading through the verbal tally of “go” בּוֹא *bo /* **πορεύομαι** *poreuomai.* (D’barim 29:21, Ps 143:2, Josh 24:6)

**Romans** is connected to D’barim 29:9 in that Hakham Shaul addresses the leaders in the Roman congregation. (Rom 16:1-16) Hakham Shaul through the Sofer (scribe) Hillel (Luke) finds a similar connection in Luke 16:33

**Psalms**

**Mordechai (Mark)** – Hakham Tsefet’s Go into the entire world is echoed in Psalms 144:10 where G-d gives salvation to kings.

**Luke** – Hakham Shaul connects the Lukan account to the Psalms in the words of Psalm 143:10 where David says “Teach me” matching the teachings “opening of Scriptures” given to the two on the road to Amma’us.

**Romans** connects to the Psalm 144:2 where the enemy, Gentiles (pagans) will be flattened Rom 16:20

**Ashlamatah**

Mordechai, Luke and Romans all connect with Joshua 24:1 where the leaders and elders are being addressed.

1. In your opinion what key message/s did Hakham Tsefet try to convey in Mark 16:12-16?

Believing what HaShem and Yeshua say is critical to our proper service / worship.

1. What important Halakhic principles can be learned from Mark (Mordechai) 16:12-16, Luke 24:13-43‎, and from Romans Rom. 16:1-20‎?

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| Mark 16:14 | It is the religious duty of every Nazarean Jew to circumcise his heart in order to understand the Torah and Mesorah of Messiah |
| Mark 16:14 | It is the religious duty of Nazarean Jew to produce from their midst Teachers Paqidim and Hakhamim who can teach the Torah and Nazarean Codicil in such a ways so as to circumcise the heart |
| Mark 16:15 | It is the religious duty of every Nazarean Jew to teach the Mesorah to the Gentile. |
| Mark 16:16 | It is the religious duty of the Nazarean Jew to lead Gentiles to conversion in Messiah |
| Romans 16:17 | It is the religious duty of the Nazarean Jew to guard against divisions and scandals which could divide the community |
| Romans 16:17 | It is the religious duty of the Nazarean Jew to be schooled in the doctrines of the Master in order to avoid division, scandal and heresy |

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?

Strive to circumcise your heart in order to chose life!