**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?

I was fired by the translation of Romans 15. It was very enlightening to read in this translation.

1. What question/s were asked of Rashi regarding Deut. 24:19?

**and forget a sheaf** – Does this apply to all forgotten grain.

**[When you reap your harvest in your field and forget a sheaf]** - Why the repetition of the word "field"?

**you shall not go back to take it** – What did our sages understand from this pasuk?

**so that [the Lord, your God,] will bless you** – Is there a blessing without intent.

1. What question/s were asked of Rashi regarding Deut. 23:20?

**you shall not deglorify it** **[by picking all its fruit] after you** – What is the meaning of the Hebrew phrase: לֹא־תְפַאֵר?

1. What question/s were asked of Rashi regarding Deut. 25:1?

**If there is a quarrel** – What is the result of a quarrel?

**and condemn the guilty one** – Is the guilty one always flogged?

1. What question/s were asked of Rashi regarding Deut. 25:2?

**the judge shall make him lean over** – What does this teach us?

**[The judge shall... flog him] in front of him, commensurate with his crime** – What is the meaning of the Hebrew phrase:, רִשְׁעָתוֹ כְּדֵי?

**in number** – What is the meaning of the Hebrew word: בְּמִסְפָּר?

1. What question/s were asked of Rashi regarding Deut. 25:4?

**You shall not muzzle an ox** – Does this pertain only to the ox?

**when it is threshing [the grain]** – Is this the only time that the ox must not be muzzled?

1. What question/s were asked of Rashi regarding Deut. 25:13?

**two different weights** – Does this literally apply to stones?

**one large and one small** – How does this apply to buying and selling?

1. What question/s were asked of Rashi regarding Deut. 25:18?

**how he happened upon you on the way** – What is the meaning of the Hebrew word: קָרְךָ?

**and cut off** – What was cut off?

**all the stragglers at your rear** – Who were the stragglers?

**you were faint and weary** – Why were they faint and weary?

**and weary** – Why were they weary.

**He did not fear [God]** – How was this manifest?

1. What question/s were asked of Rashi regarding Deut. 26:10?

**Then, you shall lay** – What does this repetition teach us?

1. What question/s were asked of Rashi regarding Deut. 26:13?

**Then you shall say before the Lord, your God** – What are we to say?

**I have removed the holy [portions] from the house** – What does this refer to?

**and I have also given it to the Levite** – What does this refer to?

**and... also** – What is the meaning of this seemingly superfluous word, “also,”?

**the stranger, the orphan and the widow** – Which tithe is this?

**according to all Your commandment** – How is this understood?

**I have not transgressed Your commandments** – What was not transgressed?

**nor have I forgotten to bless You** – Which blessing was not forgotten?

1. What question/s were asked of Rashi regarding Deut. 26:14?

**I did not eat any of it [second tithe] while in my mourning** – What is derived from this?

**nor did I consume any of it while unclean** - But where [in the Torah] is one warned against this?

**neither have I used any of it for the dead** – How would it be used for the dead?

**I obeyed the Lord, my God [in that] I have brought [it] to the Temple** – When is it brought to the Temple?

**I have done according to all that You have commanded me** – What id being fulfilled here?

1. What question/s were asked of Rashi regarding Deut. 27:8?

**very clearly** – How was this done?

1. What question/s were asked of Rashi regarding Deut. 27:9?

**Pay attention** – What is the meaning of the Hebrew word: הַסְכֵּת?

**This day, you have become a people [to the Lord, your God]** – How is this to be understood?

1. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalms 136-139?

The Psalmist was fired by the verbal tally of **Forgot / forget – שכח.**

We also see that it is thematically connected through the word chasdo – Chessed = kindness.

1. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of Hos 10:12ff?

The Prophet was fired by the verbal tally of **קצר** – QATSAR – reap.

1. Why is Psalm 136 so important to a disciple of His Majesty King Yeshua the Messiah of Israel?

Because all of the goodness / kindness He did for Israel, He did for us because we are Israel. AND… we must imitate HaShem and display this chessed to the world.

Lukas A. Nelson: to tie us stronger to chesed, thereby to torah.

Adon Ezra: With Psalm 136 being part of “The Great Hallel” It is a reminder of HaShem’s mercy towards us. It shows G-ds faithfulness to us from the Beginning of creation, thru exiles, battles and always providing for his creation. To the Netzerian it is culminated in the demonstration of His mercy to the world/nations, with the advent of His Majesty King Yeshua the Messiah of Israel.

Dr. Elizabeth Oakely: The Grand Hallel causes us to understand that there is nowhere that we could be that God’s Presence is not there. The repetitive statement of Key l’olam chasdo energizes the soul as it is said and it turns our attention to the attribute of God’s Mercy.

HH Adon Eliyahu: As agents of the Master we are to be vehicles of the lovingkindness of G-d.

1. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 15:42-47 + 16:1-8?

**Torah Seder**

Mordechai/Luke– Righteous/generous Yosef was an “Elder” corresponding to the Elders of D’barim 25:8

Romans - connects through the idea of being considerate to the Gentile (D’barim 24:20)

**Psalms**

Mordechai/ Luke connects to Psalmist through the verbal tally of “darkness.” Psa 139:12

Romans – Romans connects through the thematic concept of Edom Psa 137:7

**Ashlamatah**

Mordechai/Luke connects to the Ashlamatah through the verbal connection of Galil /Gilgal both words being from the same Hebrew root. Hos. 14:12 – Mark 16:7

Romans 15:12 connects to Hos 14:6 (5) with the verbal connection of “sprout / root”

1. In your opinion what key message/s did Hakham Tsefet try to convey in Mark 15:42-47 + 16:1-8?

Yeshua did die and His desciples took care of His needs and served Him even after death. Yeshua did rise from the dead exactly as He had prophesied. Notice the chesed that Miriam performed, and note that she received the first audience with the risen Master as a repayment of that chesed.

Dr. Elizabeth Oakely: Righteous generosity is the key that unlocks the door to all of the things that Yeshua’s death provided for us to establish the Theocracy of God’s Eternal Kingdom.

Adon Ezra: I think the declaration of “His kindness is eternal” is what we should walk away from this question with. As this was the outcome even after a great darkness had occurred within the realm of humanity. But with the beginning of daylight His mercy to all mankind was displayed for all to see.

HH Adon Eliyahu: Be active agents of the Kingdom/Governance of G-d through demonstration of G-d’s lovingkindness as demonstratd by Hakham Yosef of our present pericope.

1. What important Halakhic principles can be learned from Mark (Mordechai) Mark 15:42-47 + 16:1-8, and from Romans 15:1-21?
2. We should take care of the dead to provide for their preparation and burial in a timely manner.
3. We should strive to take to our heart and to believe prophesy.

Dr. Elizabeth Oakely: 1. The authority of the Beit Din and the Hakhamim has been given to usher in the Eternal Kingdom of God

2. Through the righteous/generous acts of the Jewish People by teaching Torah to the Gentiles, the Messianic Kingdom will be ushered in.

3. Each of us are prepared to fulfill our destiny and everything will work in its proper order and timing

HH Adon Eliyahu: Do your best to be a living demonstration of the Torah, with the compassion of G-d. Listen to and obey the words of the Hakhamim.

Hakham Dr. Yosef ben Haggai – The law of 40 applies to all rulings. No ruling, of the Bet Din, should be totally just. They should all add chesed and therefore avoid justice for the sake of mercy.

Leaders expose their backside to all. Therefore their talmidim should have a greater margin of tolerance for those who lead. It is easy to become cranky when we work at a secular job, their leadership tasks, and at their Torah studies.

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?

We must remember what we have been commanded and strive to complete our task despite the obstacles, with much chessed.

Dr. Elizabeth Oakely: Teach Torah to the Gentiles, fill your life with righteous generous acts and help your Jewish brothers and sisters usher in the Eternal Kingdom that exists under the One True God.

Lukas A. Nelson: Add chesed, add a thriving kingdom in the land.

Adon Ezra: One world, under One God (Governance), is the true message of hope our Jewish Messiah brings.