**Some Questions. to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?

I was touched by the Hakham’s commentary on the minim and their identification.

1. What question/s were asked of Rashi in D’barim 3:23?

**I entreated** – What is the meaning of the Hebrew word: וָאֶתְחַנַּן?

**at that time** – What was special about this time?

**Saying** – What was special about what he was saying?

1. What question/s were asked of Rashi in D’barim 3:24?

**O Lord God** – What is meant by this phrase?

**You have begun to show Your servant** – What was he shown?

**Your greatness** – What is this attribute?

**Your... hand** – Which hand?

**strong [hand]** – Why is the hand called strong?

**For who is [like] God [... who can do as Your deeds]** – To whom is God being compared?

1. What question/s were asked of Rashi in D’barim 3:26?

**But the Lord was angry** – What is the meaning of the Hebrew phrase: וַיִּתְעַבֵּר ה'?

**because of you** – What is the meaning of this pasuk?

**It is enough for you** – What is the meaning of the Hebrew phrase: רַב ־לָךְ

1. What question/s were asked of Rashi in D’barim 3:28?

**But command Joshua** – What was Joshua commanded?

**and strengthen him and encourage him** – How was Moshe to strengthen and encourage him?

**for he will cross** – What do we learn from this pasuk?

**And we abided in the valley** – In what valley?

1. What question/s were asked of Rashi in D’barim 4:6?

**And you shall keep [them]** – what does this refer to?

**and do [them]** – How is this to be interpreted?

**for that is your wisdom and your understanding [in the eyes of the peoples]** – What is the meaning of this pasuk?

1. What question/s were asked of Rashi in D’barim 4:10?

**the day you stood** – What does this refer to?

**that they may learn** - What is the meaning of the Hebrew word: יִלְמְדוּן?

**that they may teach** - What is the meaning of the Hebrew word: יְלַמֵּדוּן

1. What question/s were asked of Rashi in D’barim 4:19?

**And lest you lift up your eyes** – Why would they lift up their eyes?

**which the Lord... assigned** – Why were they assigned?

1. What question/s were asked of Rashi in D’barim 4:28?

**And there you will worship gods** – How is this to be understood?

1. What question/s were asked of Rashi in D’barim 4:34?

**Or has any god performed miracles** – What is the meaning of the Hebrew phrase: הֲנִסָּה אֱלֹהִים?

**to come and take him a nation...** – How are the letters hey to be pronounced?

**with trials** – What are these trials?

**with signs** – What was the purpose of these signs?

**and with wonders** – What is the meaning of these wonders?

**and with war** – Where was this war?

1. D’barin 4:30 speaks of “B’Acharit HaYamim” (“in the latter days”). When do these “latter days” started, or will start?

They started with the death of Yeshua. (Bereans (Hebrews) 1:2

1. D’barim 4:32 speaks of “Yamim Rishonim” (“former days”). When did these days started and finished?

These were the days of the first generations that were before us. These days ended when these generations passed away. Somer say they started with creation and finished with our redemption from Egypt.

1. In your opinion,why does the Master in our pericope of Mark, for this Sabbath, not reveal who the “betrayer” is?

Because He wishes to show that they will all betray Him in one form or another. Yeshua gave them all time for introspection and repentance by not naming anyone.

1. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?

To warn us that we are all potential betrayers of the Master.

**Hakham Haggai**: Companion = (Fr.) Com pagnion (with bread). Those who break bread with us are our companions. We are in an intimate situation. These are the ones who should never ever betray us. All Jews are our brothers.

**Dr. Elisheva Oakley:** He is carving a definite line between those that are righteous/generous and still make mistakes and those that are apostates. All of the disciples betrayed Yeshua in some measure, however, Judas not only betrayed Yeshua, and he also betrayed the entire Jewish Community. This clearly shows that he had no real love for the Community and his conversion was false.

**Dr Walter Oakley:** The justice of G-d is middah k’neged middah! Repent before it is too late!

1. In what way does the Torah, Psalm, Prophetic reading of Is. 33:2-6, 17, 19-22‎, and Mark 14:17-21 point to the fact that this is the seventh of the seven Sabbaths of Consolation?

**Torah** – The Bne Israel are consoled with the assurance that they are entering the land with laws and statutes which will show the preeminence among the nations. They are also consoled with the knowledge that they can always return to HaShem.

**Psalms** – We are consoled with the knowledge that the nations will soon be subdued at our feet. Further, we are consoled with the commands of HaShem because HaShem takes pleasure when we follow them. These commands provide us light in the darkness. Finally, we will gain HaShem’s wealth.

**Isaiah** – 33:20 spells out our consolation: *You will* look upon *their downfall,* Zion, city of our assemblies! Your eyes will see *the consolation of* Jerusalem *in its prosperity, in its contentedness, like* a tent *which is not loosed,* whose stakes *are* never plucked up, nor will any of its cords be broken.

**Mark** – We are consoled because we are loved even when we act treacherously, because we will repent.

**Dr Walter Oakley:** D’varim 4:31

Psa 112:1-2

Isa 33:6, 20

Mark 14:18 Reclining

Sefirot for this week: **Malkhut** the realization of the Kingdom. Malkhut the virtue and humility (Yeshua allowing himself to be “handed over”). Malkhut is the end, which appears in the beginning. Malkhut is the purpose determined by Hokhmah. We see this in:

**D’varim 4:6** The Meturgeman/Moreh/Zaqen who studies, 4:8, 10 an acceptable one who learn to teach.

**Psa. 110:1** (Targum) Malkhut is the end, which appears in the beginning. Malkhut is the purpose for the emanation of the Divine spark.

1. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?

The Psalmist’s heart and imagination were fired by the Torah’s laws and statutues which will show our wisdom to the nations. He speaks of the domination of the nations, the pleasure of HaShem, the light in the darkness, and the receiving of HaShem’s wealth for those who study, obey, and teach these laws and statutes.

1. What part of the Torah Seder fired the heart and the imagination of the prophet Isaiah (in 33:2-6, 17, 19-22) this week?

The Prophet’s heart and imagination were fired by the impending entrance to the land where he envisions the downfall of the Canaanites as the Bne Israel witness HaShem at work, because of the laws and statutes that are mentioned in the parasha. In the end, the Prophets sees these laws as the memra which will bring salvation to Israel.

1. What part of the Torah Seder fired the heart and the imagination of the prophet in the Special Ashlamata of Isaiah 61:10 – 63:9?

The Prophet’s heart and imagination were fired by the impending entrance to the land where he envisions the downfall of the Canaanites. He sees the salvation of the Bne Israel because of the memra as pictured in the laws and Statutes that are the wisdom of the Bne Israel.

1. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?

Dr Walter Oakley: TORAH SEDER

Verbally the Torah and Mordechai are connected through the word “eat” (D’varim 4:28 Mark 14:18). Thematically the idea of grief connects Moshe with the Talmidim (D’varim 3 Mark 14:19)

TEHILLIM

Yeshua is a man of Torah Study – Mark 14:21 demonstrate his acquaintance with the Scriptures. “Because the son of man [has to] go away as (it is [written] in) the Scriptures (Tanakh) concerning him.” The Psalmist 110:1 (in the targum) tells us “The LORD spoke by His decree to give me the dominion in exchange for sitting in study of Torah. "Wait at my right hand until I make your enemies a prop for your feet."

ASHLAMATAH

Yesha’yahu is connected with Mordechai through 33:14 “Sinners in Zion were afraid; trembling seized the flatterers, 'Who will stand up for us against a consuming fire? Who will stand up for us against the everlasting fires?” Mark 14:19-21

SPECIAL ASHLAMATAH

Yesha’yahu 63:1 (Targum) Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Yeshua) burns as a torch. Relates to Mark 14:21

1. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

I believe that we are being told that this is the final week of preparation before Rosh HaShana and that we are to use the laws and statutues to examine ourselves and return to HaShem because He will always accept us.

**Dr Walter Oakley:** These are the days of introspection and repentance. Consider your relationships to be sure that you are true friends. In addition, consider your relationship to G-d and the G-dly community.

**Dr. Elisheva Oakley:** Finish your introspection, repent and be ready to stand before the Judge on Rosh HaShannah!

**EzraandKarmelah Nelson:** With glorious vision of noble consolation now given, one must turn one’s heart devoutly towards humility to receive true purification.

**Brad Gaskill:** Look for dark times and loss of leadership, however G-d is our salvation and hope and He will be faithful. We need to be faithful with keeping and doing the statutes and ordinances.