**Some Questions to Ponder:**

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

I was fired up by the Hakham’s commentary on “potter” vs. “leper” in the Aramaic.

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

**These are the words** – What kind of words were delivered?

**to all Israel** – Why were these words delivered to ‘all Israel’?

**in the desert** - [At that time]they were not in the desert, but in the plains of Moab. [Accordingly,] what is [the meaning of] בַּמִּדְבָּר , in the desert?

**in the plain** – Why were they rebuked regarding the plain?

**opposite the Red Sea** - Why were they rebuked opposite the Red Sea?

**Between Paran and Tofel and Lavan** – Why were they rebuked regarding these places?

**and Hazeroth** - Why were they rebuked regarding this place?

**and Di-Zahav** - Why were they rebuked regarding this place?

1. What question/s were asked of Rashi in D’barim 1:7?

**Turn and journey** – Why did they turn and journey?

**and come to the mountain of the Amorites** – How are we to understand this pasuk?

**and to all its neighboring places** – What are these places?

**in the plain** – To what does this refer?

**and in the lowland** – Where is this place?

**and in the south, and by the seashore** – To what place does this refer?

**until the great river** – What river is this?

1. What question/s were asked of Rashi in D’barim 1:13?

**prepare for yourselves** – What should be prepared?

**Men -** Would it enter your mind [that] women [could be chosen]? What does [specifying] “men” teach us?

**wise [men]** – What are the attributes of ‘wise men’?

**wise and understanding [men]** – What are the attributes of ‘understanding men’?

**well-known among your tribes** – How would we discern that they are ‘well-known’?

**and I will make them heads over you** – In what capacity?

1. What question/s were asked of Rashi in D’barim 1:16?

**And I commanded your judges** – What were they commanded?

**[And I commanded your judges] at that time** – When was ‘that’ time?

**Hear** – What is the meaning of this Hebrew word: שָׁמֽעַ?

**and between his litigant** – What is the meaning of this Hebrew word: גֵּרוֹ

1. What question/s were asked of Rashi in D’barim 1:17?

**You shall not favor persons in judgment** – To whom does this refer?

**You shall hear the small just as the great** – How is this to be understood?

**You shall not fear any man** – What is the meaning of the Hebrew phrase: לֹא תָגוּרוּ?

**for the judgment is upon the Lord** – What is the meaning of this pasuk?

**[And the case that is too difficult for you] bring to me** – What were the consequences of this statement?

1. What question/s were asked of Rashi in D’barim 1:22?

**And you approached me—all of you** – In what state did they approach?

**and bring us back word** – What were they to report?

**by which route we shall go up** – Was this a straight or a crooked road?

**and to which cities we shall come first** – What was to become of these cities?

1. What question/s were asked of Rashi in D’barim 1:27?

**You murmured** – What is the meaning of the Hebrew word: וַתֵּרָגְנוּ ?

**Because the Lord hates us** – Were they hated by HaShem?

**Because the Lord hates us, He took us out of the land of Egypt** – What is the meaning of this pasuk?

1. What question/s were asked of Rashi in D’barim 1:31?

**and in the desert, where you have seen** – To what does this refer?

**as a man carries his son** – What is the meaning of this pasuk?

1. What question/s were asked of Rashi in D’barim 1:46?

**And you dwelled in Kadesh many days** – How long did they dwell in Kadesh?

1. In your opinion what was the “real” problem with some of Yeshua’s disciples?

Covetousness.

Dr. Elizabeth Oakley: They begrudged the good deed that was given to Yeshua. Their greed and the thought of worldly possessions meant more to them that the spiritual anointing that took place. They did not appreciate the Hakham for who he was………

1. Why would it have been impossible for Yeshua and his disciples to visit and dine with Shimon the Lepper?

Because a leper had to dwell ‘outside the camp’, and no one was allowed to come near to them. Further leprosy was a highly communicable disease.

The Leper must be isolated – Lev 13:45-46 whatever leprosy was it must have been highly contagious.

1. With this visit to Shimon the Jar Maker’s house what did Yeshua want to teach and prophesy?

He wanted to teach and prophesy about His impending death. Then, He wanted to bring a lesson about judging to the side of goodness.

Walter Oakley: If we believe, Yeshua had prophetic skills and abilities, which I do, Yeshua wanted to teach his talmidim how they must conduct themselves in relation to Hakhamim and how they would be treated when they became Hakhamim.

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

Hakham Tsefet wanted us to know that some actions are hard to understand because of our wicked hearts. Once we get past what blinds us, then we can see what is being prophesied.

Dr. Elizabeth Oakley: Mordechai felt this was a very important lesson that Yeshua demonstrated. Every Torah student must render a righteous awe for his/her Torah teacher. Those that have gained the title of Hakham or Paqid should be revered for their dedication to God and to study. Each talmid must look at their teacher will appreciation and be willing to give to them the best they have.

1. In what way does the Torah, Psalm, Prophetic reading of Ezekiel, and Mark 14:1-9 point to the fact that this is the fourth of the seven Sabbaths of Consolation?

**Torah** – The Torah speaks of the rebellion of the Bne Israel and of HaShem’s compassionate treatment of these rebels.

**Psalm** – The Psalmist speaks of the rebellion of the Bne Israel and of HaShem’s compassionate treatment of these rebels.

**Ashlamata** – The Prophet speaks of the change of the fast days to days of joy and he mentions four fasts. He also consoles Israel with a prophecy of the coming of Mashiach.

**Mark** – Hakham Tsefet speaks of Yeshua’s consolation of the woman who annointed His and he speaks of the Master’s death which will bring salvation and consolation to the Gentiles.

Walter Oakley: The Torah Seder consoles and strengthens the Bne Yisrael assuring this generation that they will soon be entering Eretz Yisrael. The Psalmist tells us that HaShem strengthens the needy (107:41) The Prophet Zechariah tells the daughter of Zion to rejoice (9:9) Mordechai demonstrates that the acts of the selfless will be honored as will the Hakhamim.

What sefirah is spelled out by our Torah portion?

Walter Oakley: Netzach

reaching out to help, guide and instruct others. See v.31

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

The Psalmist was fired by the rebuke that Moshe gave to the the Bne Israel and of HaShem’s long-suffering. The Psalmist does this by speaking of some of the deeds that happened at the places that Moshe speaks of.

1. What part of the Torah Seder fired the heart and the imagination of the prophet Zechariah this week?

The Prophet uses a very subtle rebuke with a dramatic consolation as he emulates the rebuke and the consolations that we find in the Torah. He speaks of the Messianic age as the completion of a process that trained the Bne Israel in the desert.

1. What part of the Torah Seder fired the heart and the imagination of the prophet in the Special Ashlamata?

The Prophet seems to speak only of the events of consolation. It is almost as though he wanted to soften Moshe’s narrative, of their rebellions, by speaking of the end result of the education that the Bne Israel learned in the wilderness.

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

**TORAH SEDER**

D’varim 1:1 these are the words (of rebuke)… Mordechai 14:6 However, the entire pericope dovetails with the words of Moshe’s rebuke as noted above.

**TEHILLIM**

The woman of Hakham Tsefet’s pericope has done a “good work” of chesed for the Master. The Psalmist calls on the Bne Yisrael to ponder works of kind deeds (chesed) of HaShem. Ps 107:43

a Arguiti, R. Y. (1988). *The Torah Anthology (D'varim 1:1-3:22)* (p. xiv) (Vol. 15). Brooklyn, New York: Moznaim Publishing Corporation.

Mordechai Pericope 107 (14:1—9)

**ASHLAMATAH**

Zechariah notes that men should not speak evil of their neighbor. 8:17 and lauds the daughters of Zion calling them to shout when they see the Messiah 9:9 thus matching the activities of our nameless woman.

**SPECIAL ASHLAMATAH**

Verse 7 of the Special Ashlamatah (52:7) speaks of the Mesorah – Oral Torah, Yeshua says wherever his Mesorah (teachings of the Oral) are heralded the beautiful act of the woman will be honored. The special Ashlamatah reiterates that Shimon could not have been a leper. 52:11

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?

Remember where you have been and the lessons you have learned in order to walk before HaShem correctly. Learn to judge others on the side of goodness.

Dr. Elizabeth Oakley: Give the best you have to give, understanding that with what measure you give, it will be given to you again. Not only in this life, but also, in the world to come.

Walter Oakley: Respect the Hakhamim and honor, reverence and respect them appropriately. If you honor the honorable you will receive, honor yourself in the future.

Hakham Haggai: Some people are destructive, and they go around destroying. Others are builders. There are some that do the deeds of Satan. They are destuctive with an impetus to destruction. Others are builders. These builders speak of building folks up, not tearing them done.