**Some Questions to Ponder:**

1. What questions were asked of Rashi regarding Deut. 11:10?

**[The land to which you come...] is not like the land of Egypt** – What is the difference between the land of Egypt and the land of Israel?

**[The land of Egypt,] out of which you came** – What part of Egypt did they come from and what was it’s quality?

**[like the land of Egypt...] which you watered by foot** – What is the meaning of this pasuk?

**like a vegetable garden** – What are the requirements of a vegetable garden?

1. What questions were asked of Rashi regarding Deut. 11:12?

**the Lord, your God, looks after** - But does He not look after all lands, as it is said, “To rain on the earth where no man is” (Job 38:26)?

**the eyes of the Lord, your God, are always upon it** – Why are His eyes on this land?

**from the beginning of the year [to the end of the year]** – What is the meaning of this pasuk?

1. What questions were asked of Rashi regarding Deut. 11:13?

**And it will be, if you hearken** – To what is this referring?

**And it will be, if you hearken** – What is the meaning of the Hebrew phrase: וְהָיָה אִם שָׁמֽעַ תִּשְׁמְעוּ?

**command you this day** – What does ‘this day’ suggest?

**to love the Lord** – How do we demonstrate our love?

**and to serve Him with all your heart** – How do we do this?

**[To love the Lord...] with all your heart, and with all your soul** - But did he not already admonish us, [by the words] “[And you shall love the Lord, your God,] with all your heart and with all your soul” (Deut. 6:5)?

1. What questions were asked of Rashi regarding Deut. 11:14?

**I will give the rain of your land** – When will HaShem give the rain?

**at its time** – When is it’s time?

**the early rain** – What is the meaning of the Hebrew word: יוֹרֶה?

**the latter rain –** What is the meaning of the Hebrew word:מַלְקוֹשׁ ?

**and you will gather in your grain** – What do we learn from this pasuk?

1. What questions were asked of Rashi regarding Deut. 11:19?

**[And you shall teach them to your sons,] to speak with them** – How do we accomplish this?

1. What questions were asked of Rashi regarding Deut. 11:22?

**For if you keep [all these commandments]** – What is the meaning of the repetitious Hebrew phrase: שָׁמֽר תִּשְׁמְרוּן?

**to walk in all His ways** – How do we do this?

**and to cleave to Him** - Is it possible to say this? Is God not “a consuming fire” (Deut. 4:24)?

1. What questions were asked of Rashi regarding Deut. 12:9?

**For you have not yet come [to the resting place]** – How long has it been?

**to the resting place** – What is the name of this place?

**[or to] the inheritance** – What is the name of this place?

1. What questions were asked of Rashi regarding Deut. 12:11?

**It will be, that the place [which the Lord your God will choose... there you shall bring all that I am commanding you]** – What is the meaning of this pasuk?

**there you shall bring [all that I am commanding you]** – What is the name of the place referred to by ‘there’?

**the choice of your vows** – What does this teach us?

1. What questions were asked of Rashi regarding Deut. 12:15?

**However, [you may slaughter and eat meat in all your gates,] in every desire of your soul -** What is the text speaking about?

**you may slaughter and eat [meat]** – Are there any limits to what we can do with this animal?

**the unclean and the clean [may eat thereof]** – Why is this permission being given?

**as of the deer and as of the gazelle** – why is this reference given?

**as of the deer, and as of the gazelle** – Why do we have this comparison?

1. What questions were asked of Rashi regarding Deut. 12:19?

**Beware, lest you forsake the Levite** – Why was this written?

**[Beware, lest you forsake the Levite...] upon your land** – What do we learn from this pasuk?

1. Hakham Argueti finds three commandments in Deut. 11:22, what are they and what do they mean?

“Loving the Lord your God” means serving Him out of love for Him.

“Walking in all His ways” means emulating God, i.e., just as He is merciful so should we be merciful.

“Holding fast to Him” means cleaving to the sages of the Torah and the interpreters of the Law.

1. What do the Mitzvoth of Milah (circumcision), Shabbat (Sabbath), and Tefillin (Phylacteries) have in common?

They are all otiyot – signs.

1. What are the eight duties of pupils and disciples toward their teachers?

1. The student cannot sit in the presence of his teacher unless specifically asked to sit by the teacher .

2. Once this permission has been granted, the student may not stand and take leave of his teacher until allowed to do so.

3. The student must always behave in the presence of his teacher with the utmost reverence, as if he were seated before a king.

4. The student may never sit in the place allotted for his teacher.

5. The student must stand whenever his teacher enters the room.

6. The student may never address a teacher by name but must always use the title *Rebbi* [my teacher].

7. The student must attend to his *Rebbi's* needs like a servant attends his master.

8. The student must mourn for his teacher's death like a son mourns his father.

1. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalm 119:49-72?

The verbal tally that fired the imagination of the Psalmist was ‘earth’ or ‘land’ which was an allusion to the Torah’s ‘vineyard’.

1. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of 1 Kings 21:1ff.?

The verbal tally that fired the imagination of the Prophet was ‘garden of herbs’.

1. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 14:66-72?

## Torah Seder

**Mark 14:68** *But he denied it, saying, "I do not know nor do I understand what you are talking about." And he went out on the forecourt, and the Temple crier called out.*

The use of the “Temple” connects with D’varim 12:10-11 where the Targum makes clear the Masoretic text the location of the Temple.

Likewise, the information concerning the Temple Crier as stated in Mishnah Middot 1:2 connects the Pericope of Mordechai with the Torah Seder.

**m. Mid.1:2** **Har Habayit person in charge of the Temple mount would go around at every watch,** and lighted torches were [flaring] before him. And to any watch which was not standing did the man in charge of the Temple mount say, **“Peace be with you.”** [If] it was obvious that he was sleeping, he beats him with his staff. And he had the right to burn his garment. And they say, “What is the noise in the courtyard?” “It is the noise of a Levite being smitten, and his clothing being burned, for he went to sleep at his post.” R. Eliezer b. Jacob says, “One time they found my mother’s brother sleeping and burned his garment.”

Hakham Tsefet also connects with the Torah Seder’s mention of the Mountain of blessing, Mount Gerizim and the Mountain of Cursing, Mount Ebal in his words…

**Mar 14:71** Then he took an oath and swore,"[[1]](#footnote-1) (that he was not one of Yeshua’s associates, by saying) I do not know this man you are talking about!"

## Tehillim

**Mar 14:66** *Now as Tsefet was below in the courtyard, one of the Kohen Gadol’s servant girls came (to the courtyard below the house).* The use of the “servant” makes a onnection to the Psalm. Psalm 119:49

## Ashlamatah

**Mark 14:70** *But he refused to acknowledge (Yeshua) again. And a little later those who stood by said to Tsefet again, "Surely you are (one) of them; for you are a Galilean, and your speech resembles (a Galilean)."*

Here Hakham Tsefet makes a connection to our Ashlamatah. Naboth’s is in the Jezreel Valley, which is considered a part of the Galilee. (1Ki 21:1-4) Galilee is also associated (synonymous) with the word Gilgal of D’varim 11:30.

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

When you realize that you have failed to keep a command, repent quickly.

1. What comforted and led Hakham Tsefet to repentance when he fully realized the grave sin he had committed?

The prophetic words spoken by Yeshua. Yeshua said he would fall and that he would turn around and return.

1. Why is it so wrong to be unfaithful to one’s Hakham and what are the consequences of this grievous sin?

It is the same as being unfaithful to HaShem and caused us to lose our position with HaShem.

Hakham Tsefet’s infidelity is a breach of the 6th Positive Mitzvah located in D’barim 11:22 and as noted by the Rambam in his Sefer Ha-Mitzvot.

The consequences of the breech of this mitzvah is a shortened life.

Unfaithfulness to the one to whom God has set over you as your mentor is also being unfaithful to God.

The Sages are God’s representatives here in the earth today. Even as we learned last week. The unfaithful priesthood causes the gates to open to the enemy. This principle can set a precedent for unfaithful and defunct talmidim.

1. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message for this week?

It is time for us to cleave to our Rebbe and choose to do the mitzvot in order to avoid sin.

1. Here Hakham Tsefet makes a verbal connection with the Torah Seder, recalling Mt Gerizim and Ebal (D’varim 11:29). [↑](#footnote-ref-1)