**Some Questions to Ponder:**

1. What touched your heart:

In the Torah - The clothes growing with the children and being self cleaning. I never knew this before and I had never considered it.

1. What questions were asked of Rashi regarding Deut. 7:12?

**And it will be, because you will heed** – What is the meaning of “heed (heel)”?

**That the Lord, your God, will keep** – What will HaShem ‘keep’?

1. What questions were asked of Rashi regarding Deut. 7:13?

**The offspring of your cattle** – What is the meaning of the Hebrew phrase: שְׁגַר אֲלָפֶיךָ?

**and the choice of your flocks** – What is the meaning of the Hebrew phrase: וְעַשְׁתְּרֽת צֽאנֶךָ

1. What questions were asked of Rashi regarding Deut. 7:19?

**the trials** – What is the meaning of the Hebrew word: הַמַּסּֽת?

**the signs** – What were these signs?

**the wonders** – What were the wonders?

**the mighty hand** – How did He show His mighty hand?

**and the outstretched arm** – What does this refer to?

1. What questions were asked of Rashi regarding Deut. 7:20?

**The tzir’ah** – What are the tzir’ah?

1. What questions were asked of Rashi regarding Deut. 7:20?
2. What questions were asked of Rashi regarding Deut. 8:1?

**Every commandment** – How is this to be understood?

1. What questions were asked of Rashi regarding Deut. 8:4?

**Your clothing did not wear out** – How was this manifest?

**nor did [your foot] swell** – What is the meaning of the Hebrew phrase: לֹא בָצֵקָה?

1. According to Hakham Argueti, what are the two separate components involved in the observance of the Mitzvoth?

1. The fulfillment of the Commandment itself.

2. Hearkening to the word of God.

1. According to Amos 3:1 what is the difference between Jews and Pagans?

Jews are punished in this world for their sins (little sufferings), while Pagans are punished in the Olam Haba.

1. What is meant by the concept “Yesurim Shel Ahavah”?

Chastisements borne of affection – chastisements that lead to a future reward.

1. Hakham Argueti states that haughtiness leads to many other sins, list four of these attendant crimes.
2. Any good deeds done by this kind of person are done only to further his own personal glory, never for the sake of serving God.
3. Such a person disdains the presence of the poor and lowly man.
4. It is impossible for these people to accept that they may be in error. They would rather falsify and deny the truth rather than be found fallible.
5. They can never thank God for their good fortunes, believing instead that they deserve all the good they have.
6. According to Hakham Argueti, one who is not haughty is recognized by six characteristics. What are these?

1. If he is abused, although he may have the means to retaliate, he does not do so.

2. If a tragedy befalls him, he accepts it as an atonement for his sins.

3. If he is praised for any good he does, he is saddened by the thought that he could have done better, and if the compliment is not merited, he shows resentment.

4. If such a man is prosperous and lives peacefully, he is kind to those who need his help, and he greets others when he meets them. The Talmud instructs us: "By three things a man is known: by his temper, by his purse and by his cup (wine)." (Eruvin 65b)

5. Even if another had hurt him, he will treat that individual with kindness.

6. He speaks quietly and gently to his family and to all he comes in contact with.

1. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalm 118:1-29?

This Psalm reflects the tone of our Torah portion which is focused on all of the good things that HaShem did for us in the wilderness and all of the good things He will do for us if we keep His commands. All of these Torah benefits cause David to thank HaShem for *His works*. Similarly, at the advent of the Messianic era, the Bne Israel will thank HaShem for freeing them from the need to fear men, thereby enabling them to concentrate on the fear of HaShem which will motivate them to keep the command that our Torah portion encourages us to keep in order to experience the magnificent benefits that will accrue as a result of our obedience.

1. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of Isaiah 54:10ff?

The Prophet was fired up by the first verse of the Torah which speaks of the condition that if we receive and observe the mitzvot, then HaShem will keep the covenant and the chesed/rachamaim made at Sinai. This idea is echoed in the first verse of Isaiah 54:10. He goes on to elaborate on this verbal tally in 54:10, and 55:3.

1. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 14:32-42?

**Torah Seder**

As I have cited above, the Torah Seder is related by Contiguity and verbal tally to the previous Torah Seder where the Shema is discussed. The thematic phraseology of the Shema is woven throughout the present pericope as I have tried to prove.

**Tehillim**

The phrase “Abba Father” (14:36) might also be equated with the final blessing of the Evening Shema, Everlasting love” which is the theme of Psalms 118

**Ashlamatah**

The Ashlamatah tells us that we are to “Seek G-d while he is near” (55:6). The pericope of Mordechai follows the thematic notion of seeking G-d throughout the entire pericope.

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

The importance of the evening shema and the concentration it requires.

1. Why is it perfectly logical that Yeshua’s prayer in our pericope of Mordechai 14:32-42 be the evening Sh’ma?
2. Because the prayer was broken into three parts, hust as the shema consists of three parts.
3. Because it was said at the time when we are supposed to say the evening shema.
4. Because there is a school which indicates that the evening shema must be said while laying down, and Yeshua was prostrate as He prayed.
5. Because the shema is the prayer of the dying and Yeshua was distressed to the point of death.
6. How does Mishnah Berakhoth 1:1 confirm Yeshua’s “living teaching example” regarding the recitation of the evening Sh’ma?

Yeshua prayed at the time of the evening shema and completed it before midnight.

1. How does Mishnah Berakhoth 2:1 confirm Yeshua’s “living teaching example” regarding the recitation of the Sh’ma?

The Mishna provides for certain interruptions in the evening Shema. Yeshua used these breaks to wake His disciples and encourage them in their prayer.

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

Observe the mitzvot out of love for HaShem while being mindful that HaShem will provide the resources we need to serve Him.