**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 touched by the Targum to Isaiah 63:8: 8. For he said, Surely they are My people, sons *who* will not deal falsely; **and *His Memra* became their Savior.**

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

**You shall neither cut yourselves** – Why was this command given?

**[nor make any baldness] between your eyes** – What part of the head is included in this command?

1. What questions were asked of Rashi regarding Deut. 14:2?

**For you are a holy people** – Why are they holy?

1. What questions were asked of Rashi regarding Deut. 14:3?

**[You shall not eat] any abomination** – Why are we forbidden to eat these?

1. What questions were asked of Rashi regarding Deut. 14:21?

**You shall not eat any carcass.** – What can be done with these carcasses?

**for you are a holy people to the Lord** – What are the implications of this pasuk?

**You shall not cook a kid [in its mother’s milk]** – Are any animals excluded from this command?

1. What questions were asked of Rashi regarding Deut. 14:22?

**You shall not cook a kid [in its mother’s milk]**

**22 You shall tithe [all the seed crop]** - What has one matter to do with the other [i.e., the prohibition of cooking a kid, and tithing]?

**[You shall tithe...] year by year** – What do we derive from this pasuk?

1. What questions were asked of Rashi regarding Deut. 14:27?

**And [as for] the Levite... - you shall not forsake him** – How do we accomplish this?

**for he has neither portion nor inheritance with you** – What does this exclude?

1. What questions were asked of Rashi regarding Deut. 14:29?

**And the Levite... will come** – Why does he come?

**and the stranger, and the orphan... [will come]** – Why will the come, and what are the implications of this?

**will come and eat and be satisfied** – How will they be satisfied?

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

**At the end of seven years [you shall make a release]** – When does the year of release come and how does this relate to loans?

1. What questions were asked of Rashi regarding Deut. 15:4?

**However, there will be no needy among you** – How is this verse explained, it seems to be a contradiction?

**Needy** – What does the Hebrew phrase אֶבְיוֹן denote?

1. What questions were asked of Rashi regarding Deut. 15:6?

**[For the Lord, your God, has blessed you,] as He has spoken to you** - And where did He speak about this?

**and you will lend** – What is the meaning of the Hebrew word: וְהַעֲבַטְתָּ?

**and you will lend to [many] nations** – What are we to understand from this?

**and you will rule over many nations** – What are we to understand from this?

1. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalm 119: 105-136?

King David approaches our section of Psalm 119 by noticing that there is a verbal tally between the Torah and the Psalm which focuses on ‘eyes’ ‘face’ or ‘presence’.

1. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of Isaiah 63:8ff?

The verbal tally between our Torah Seder and Ashlamatah (Prophetic Lesson) is “saviors” and “children / sons”.

1. How does Tehillim 119:110. Relate to our present pericope of Mark?

**Tehillim 119:110**. The wicked laid a snare for me, but I did not stray from Your precepts.

**Mar 15:12** So Pilate answered (*and*) said to them again, "Then what do you want me to do with [*the one*]whom you call the king of the Jews?"

The trap of the enemy was to act like Bar Abba, Rabbi Akiba and Bar Kokhba. However, Yeshua refused, to the point of death to conduct himself in any behavior that was contrary to the will of G-d. In other words Yeshua followed G-d’s plan for his life rather than trying to control his own destiny.

1. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 15:6-15?

**Torah Seder**Mark connects with the Torah Seder through the four-fold use of the word **“release.”** This points to the Sh’mittah (Sabbatical Year of Release) which is located in Deuteronomy 14:1-2, of our Torah Seder for this Shabbat (Sabbath).

**Tehillim (Psalms)**

**Psalm 119:110** – “The wicked laid a snare for me, but I did not stray from Your precepts,” can be seen as Yeshua’s condition before Pilate and the Kohen Gadol (High Priest). He may have been tempted to solve his situation by using the same means as Bar Abba.

**Ashlamatah (Lesson from the Prophets)**

Yeshayahu’s (Isaiah’s) opening in verse 1. of chapter 63 says… “Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness/generosity, great to save." This must have been an expected Messianic response to the situation of Rome/Edom’s occupation of Eretz Yisrael.

1. In your opinion what key message/s did Hakham Tsefet try to convey in Mark 15:6-15?

Even the Gentile king found no fault in Yeshua, therefore He was killed only out of jealousy.

Simply stated the sanctification of time requires specific actions at specific times. To act outside of those appointed times (Divine Appointments) is to miss the point of each of the lessons taught by the Hakhamim/Rabbis. Acting in accordance with the rhythm of G-d’s timing insures success. However, when we try to accomplish the will of G-d at the wrong time we bring ruin and tragedy on ourselves.

1. What relationship does Shabbat (the weekly Sabbath) have to Shebi’it (the Sabbatical Year)?

Shabbat demonstrates HaShem’s ownership of time and the Sabbatical year demonstrates His ownership of the land.

1. What circumstance initiated the Prosbul law?

There were those who had planned not to pay for the loan given them immediately prior to the Year of Release, Sh’mittah. By the enactment of the Prosbul law, Rabbi Hillel guaranteed the repayment of monies borrowed at the threshold of the Sh’mittah (Sabbatical Year).

1. How is the Sabbath Erub related to Shebi‘it (the Sabbatical Year)?

Shabbat and Shebi‘it teach us that G-d is not only the Master of the Land, but He is also the Master of Time.

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?

Act like the Children of HaShem and fix your heart towards the needy.

Acting in accordance with the rhythm of G-d’s timing insures success. However, when we try to accomplish the will of G-d at the wrong time we bring ruin and tragedy on ourselves.