**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 intrigued by Rashi’s comments on Debarim 24:5. I had not realized that certain obligations await those who do not go to battle:

**to anything associated with it that is required by the army**: [For instance,] he must not supply water and food or repair the roads [for the army]. However, men who return from the battlefield by the order of the kohen because they either built a house but did not yet dedicate it, or betrothed a woman but did not yet take her [as a wife] [see Deut. 20:5-7], are required to supply water and food and repair the roads [for the army].-[Sotah 43a]

1. What question/s were asked of Rashi regarding Deut. 23:10?

**When a camp goes forth [against your enemies], you shall beware** – Why are we to beware?

1. What question/s were asked of Rashi regarding Deut. 23:11?

**[If there is among you a man who is unclean] because of a nocturnal emission** – Does this apply only to emissions at night?

**he shall go outside the camp** – Is this a mitzva?

**He shall not come within the camp** – Which camp(s) are forbidden?

1. What question/s were asked of Rashi regarding Deut. 23:18?

**There shall not be a prostitute** – What is the meaning of the Hebrew word: קְדֵשָׁה

**and there shall not be a male prostitute** – What is the meaning of the Hebrew word: קָדֵשׁ?

1. What question/s were asked of Rashi regarding Deut. 23:25?

**When you enter your neighbor’s vineyard** – Does this apply to everyone?

**as you desire** – What are the limits?

**until you are sated** – What are the limits?

**you shall not place [any] into your vessel** – What do we learn from this?

1. What question/s were asked of Rashi regarding Deut. 24:5?

**[When a man takes] a new wife** – What is a ‘new wife’?

**nor shall he be subjected** – To what does this refer?

**to anything associated with it that is required by the army**: - What kinds of things are included?

**He shall remain [free] for his home** – What is the meaning of the Hebrew word: לְבֵיתוֹ ?

**for his home** – What is the meaning of the Hebrew word: לְבֵיתוֹ ?

**must remain** – What is the meaning of the Hebrew word: יִהְיֶה ?

**and delight** – What is the meaning of the Hebrew word: וְשִׂמַּח ?

1. What question/s were asked of Rashi regarding Deut. 24:8?

**Be cautious regarding the lesion of tzara’ath** – What precautions should we take?

**according to all that [the Levite kohanim] instruct you** – Which instructions?

1. What question/s were asked of Rashi regarding Deut. 24:10?

**When you lend your fellow [Jew]** – What is the meaning of the Hebrew phrase: כִּי־תַשֶּׁה?

**any item** – What is the meaning of the Hebrew phrase: מַשַּׁאת מְאוּמָה?

1. What question/s were asked of Rashi regarding Deut. 24:13?

**[You shall return the security to him] by sunset** – What are the boundaries of this mitzva?

**and he will bless you** – What are the effects if he does not bless?

1. What question/s were asked of Rashi regarding Deut. 24:14?

**You shall not withhold the wages of a [poor or destitute] hired worker** But has this not already been written [in the verse, “You shall not withhold what is due your fellow [Jew]” (Lev. 19:13)]?

**of your strangers** – To whom does this refer?

**within your cities** – To whom does this refer?

**who are in your land** – Who are included in this phrase?

1. What question/s were asked of Rashi regarding Deut. 24:15?

**and he risks his life for it** – How did he risk his life?

**so that there should be sin upon you in any case,** - How are we to understand this?

1. What question/s were asked of Rashi regarding Deut. 24:17?

**You shall not pervert the judgment of a stranger or an orphan** – Who is included in this mitzva and why is it repeated?

**and you shall not take a widow’s garment as security [for a loan]** – When is this forbidden?

1. What question/s were asked of Rashi regarding Deut. 24:18?

**You shall remember [that you were a slave in Egypt** – How does this relate to the mitzvot of our parasha?

1. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalms 133-135?

The Psalmist was fired by the verbal tallies of: “Night - $ליל$” and “Go / bring - יצא ן”.

1. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of Isaiah 1:16-26?

The Prophet was fired by the verbal tally of ‘evil’.

1. Why is Psalm 133 so important to a disciple of His Majesty King Yeshua the Messiah of Israel?

Because it means that HaShem will dwell with us and all the rest of Israel. We will be at peace with our brothers.

1. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 15:40-41?

**Torah Seder**

The Nazarean Codicil (**Mark** 15:40-41) is connected verbally to D’barim 24:8-9 with the mention of Miriam

The Nazarean Codicil of **Romans** is connected to the Torah through the word “unclean” D’barim 23:10

**Psalm**

The Nazarean Codicil of Romans is connected to the Psalm in the 133rd Psalm and its opening pasuk by the word “Unity.” The “women” of Mordechai (Mark) standing [together] afar off are also connected to this Psalm

**Ashlamatah**

The Nazarean Codicil of Mark is connected to the Ashlamatah through the word “Jerusalem” Mark 15:41 alluded to in Isa. 1:21

Romans is connected to the Ashlamatah through the verbal tally of “judgment” Rom 14:10 / Isa 1:26

1. In your opinion what key message/s did Hakham Tsefet try to convey in Mark 15:40-41?

The key message was that this portion should be connected with the the incident of Miriam and her leprosy (lashon hara). Additionally, it teaches us who were the faithful ones who remained despite the shame and the danger.

1. What important Halakhic principles can be learned from Mark (Mordechai) 15:40-41, and from Romans 14:10-23?

The importance of refraining from lashon hara.

Each talmid (disciple) to master his senses perception and judge himself.

When the Torah is not balanced by the Oral Torah, men become legalistic. Furthermore, when the Oral Torah is not rooted in the Torah we have a breakdown of the balanced Torah of G-d.

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?

Learn to praise HaShem with all of our actions.