**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?

My attention was caught by Rashi’s explanation of Debarim 32:1 regarding the the heavens and earth as witnesses. I had never thought of them in this way.

1. What question/s were asked of Rashi regarding Deut. 32:1 & Isaiah 1:2?

**Listen, O heavens** – Why were the heavens supposed to listen?

**Hear, O heavens, and give ear, O earth And Moses said, “Give ear, O heavens,...and may the earth hear” (Deut. 32:1). -** Why did Isaiah change the wording?

**for the Lord has spoken –** What was said by HaShem?

1. What question/s were asked of Rashi regarding Deut. 32:4?

**The deeds of the [Mighty] Rock are perfect** – Why is it said to be perfect?

**a faithful God** – In what sense is He faithful?

**without injustice** – To whom is this referring?

**He is righteous and upright** – What is the purpose of this pasuk?

1. What question/s were asked of Rashi regarding Deut. 32:6?

**Is this how you repay the Lord** – What is the meaning of this pasuk?

**you disgraceful... people** – Who are these people?

**Unwise** – How are they unwise?

**Is He not your father, your Master?** – What is the meaning of the Hebrew word: קָּנֶךָ ?

**He made you** – In what way are they special?

**and established you** – How were they established?

1. What question/s were asked of Rashi regarding Deut. 32:35?

**Vengeance is poised with Me, and it will pay** – What is the meaning of the Hebrew word: וְשִׁלֵּם ?

**at the time their foot stumbles** – When will this happen?

**For the appointed day [of their reckoning] is near** – When will this occur?

**and what is destined for them hastens** – What is the meaning of this pasuk?

**hastens** – What is the meaning of the Hebrew word: וְחָשׁ ?

1. What question/s were asked of Rashi regarding Deut. 32:43?

**Sing out praise, O you nations, for His people** – When and how will they praise?

**and He will avenge the blood of His servants** – Who will avenge?

**inflict revenge upon His adversaries** – Why will He inflict revenge?

1. What question/s were asked of Rashi regarding Deut. 32:44?

**He and Hoshea the son of Nun** – Why are Moshe and Hoshea both mentioned?

1. What question/s were asked of Rashi regarding Deut. 32:47?

**For it is not an empty thing for you** – What is the meaning of this pasuk?

1. What question/s were asked of Rashi regarding Deut. 32:48?

**And the Lord spoke to Moses on that very day** – What is the meaning of the Hebrew phrase: בְּעֶצֶם הַיּוֹם הַזֶּה ?

1. What question/s were asked of Rashi regarding Deut. 32:50?

**Just as your brother Aaron died** – Why is his death compared to Aaron’s death?

1. What question/s were asked of Rashi regarding Deut. 32:51?

**Because you betrayed Me** – How did Moses betray HaShem?

**because you did not sanctify Me** – What was not done properly?

1. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalm 145?

The Psalmist was fired by the verbal tally of “**Hear – שמע**”.

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

The Prophet was fired by the verbal tally of “**Hear – שמע**”.

1. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 16:17-18?

**Torah Seder**

**Mordechai (Mark)** – relates to D’barim 32:8 through it reference to the confusion of “languages” **Hillel (Luke)** – 10:17 relates to D’barim 32:3. The seventy talmidim ascribe greatness to their Master Yeshua. Moshe in D’barim 32:3 ascribes greatness to the Master of Masters – the Lord

**Psalms**

**Mordechai (Mark)** / **Hillel (Luke)** – Are connected to the Psalm through the idea of “faithful obedience Psalm 145:10

**Romans** – Psalms 145:12 connects with Romans in that Hakham Shaul is making known the mighty acts of G-d among men.

**Ashlamatah**

**Mordechai (Mark)** / **Hillel (Luke)** – While our pericope of Mark, Luke and Romans address the faithfully obedient the Prophet calls the people back to obedience.

1. Why is it that both the Oral Torah and the Nazarean Codicil equates Torah Sages with serpents and scorpions? And what important principle can be deduced from this?

Serpents were understood, by the scriptures, to be wise, so also is a Hakham a “wise one” (According to Philo, the serpent represents the “mind”). Both serpents and scorpions could heal or kill with their poison. The caduceus shows the serpent on the pole, as we see in ther Torah, which was used for healing. The Hakham should exude confidence that he knows what he is doing because this oftem provides the cure by itself. We need to be wise and as persuasive as serpents.

1. According to Numbers 21:8, what does “the fiery serpent set upon a pole” represent?

It represents the healing power of HaShem. This serpent represents the Bne Israel – me if you will, who must work towards his own healing. We are Messiah, we are the ones on the pole.

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

The faithfully obedient will have a unique relationship with their Hakham.

Hakham Haggai: In a place where there are no royal men, strive to become a royal man!

1. What important Halakhic principles can be learned from Mark (Mordechai) 16:17-18, and from Luke 10:17-20?
2. It is the duty of Nazarean talmidim to adhere to the Mesorah of the Master as taught by Nazarean Hakhamim.
3. It is the duty of Nazarean Congregations to elevate from their midst Nazarean Hakhamim.
4. It is the duty of Nazarean Hakhamim to elevate Nazarean Talmidim, making them to stand in accordance with Abot 1:1 “making them praiseworthy.”
5. From all the readings for this Shabbat is there any hint that the Fast of Esther and Purim sill be soon approaching?

Yes! Consider that Esther is related to the word “nistar”, which means hidden, and the word *Megillah* which is related to the word “megaleh”, which means “to reveal”. Thus the Megillah of Esther can be literally translated as “the revelation of the hidden”. and our torah portion says: *20. And He said, "I will hide My face from them. I will see what their end will be, for they are a generation of changes; they are not [recognizable] as My children whom I have reared.*

The Talmud relates our Torah portion to Esther: ***Chullin 139b****Where is Haman indicated in the Torah? — In the verse: Is it [hamin] from the tree? Where is Esther indicated in the Torah? — [In the verse,] And I will surely hide [asthir] my face. Where is Mordecai indicated in the Torah? — In the verse: Flowing myrrh, which the Targum renders as mira dakia.*

Dr. Elisheva Oakley: In verse 48 in the Targum Jonathan we see the specific date of Moshe’s death of the 7th of Adar. By this date, we know that the Fast of Esther and Purim are just around the corner.

HH Adon Eliyahu: D’burim 32:8-10 G-d selected the B’ne Yisrael were selected as G-d’s chosen by purim (lots) - 9. *D’burim 32:9 Because the Lord's portion is His people Jacob,* ***the lot*** *of His inheritance.*

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?

It is the right time to focus on our leaders, our Hakhamim and renew our mind with Torah in order that HaShem will defend us against our adversaries.