**Some Questions to Ponder:**

1. After diligently reading and studying the various readings and commentaries for this Shabbat, what specially touched your heart and fired your imagination?

I was touched by the use of the laver as a podium for the king:

**10:22 And Solomon stood before the altar of the Lord** [He was not always standing upright but kneeling, nor was he on the ground but on the laver, as] it is written in (Chronicles II 6:13): “for Solomon had made a copper laver, [of five cubits long, and five cubits broad,] and three cubits high, and had set it in the midst of the court, and upon it he stood, and kneeled down upon his knees [in the presence of all the congregation of Israel].”

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

**At that time** – What time was this?

1. What questions were asked of Rashi regarding Deut. 10:6?

**And the children of Israel journeyed from the wells of B’nei Ya’akan to Moserah** - What is the relevance of this here? Furthermore, did they really journey from the wells of B’nei Ya’akan to Moserah? Was it not from Moserah that they came to the wells of B’nei Ya’akan, as it is said, “And they journeyed from Moseroth [and encamped in B’nei Ya’akan]” (Num. 33:31) ? Moreover, [why does it say:] "there Aaron died"? Did he not die at Mount Hor?

1. What questions were asked of Rashi regarding Deut. 10:7?

**And from Gudgodah [to Yotvath...]** – Why was this place mentioned?

1. What questions were asked of Rashi regarding Deut. 10:12?

**And now, O Israel** – What is the meaning of this pasuk?

**Only to fear [the Lord your God,...]** – What do we derive from this verse?

1. What questions were asked of Rashi regarding Deut. 10:16?

**the foreskin of your heart** – What is the meaning of the Hebrew phrase: עָרְלַת לְבַבְכֶם?

1. What questions were asked of Rashi regarding Deut. 11:7?

**But your eyes, which have seen** – What is this which our eyes have seen?

1. According to Hakham Argueti why were the second set of tablets executed by Moses rather than G-d, most blessed be He?
2. Because of the treachery of the people, HaShem found it impossible to redo the tablets Himself.
3. Since Moshe broke the tablets he was the logical one to correct this damage.
4. After Bezalel built the ark for the Tablets, to what use was Moses’ ark of wood put to?

Moshe’s ark accompanied the Bne Israel in battle.

1. What do we learn from the proximity of Deut. 10:19 to 10:20?

We learn that having pity on the stranger is the same as revering HaShem.

1. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalm 119:25-48?

Our verbal tally suggests that the King David, our Psalmist, was focused on the words that were written on the tablets. These were *the words* of HaShem that are found in the first verse (119:25) of our psalm for this parasha. Further allusions are found in verses 28, 38, 41, and 42.

1. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of ‎1 Kings 8:9-18‎?

The Prophet was fired by the words ‘ark’ and ‘two tablets of stone’ which are our verbal tallies for this week.

1. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 14:53-65?

**Torah Seder:**

The Markan text connects thematically to D’varim 10:17 where we see that G-d shows no favor, nor will he take a bribe. Bribe and illegal judgment are implied by the Markan account of Yeshua’s trial before the illegal court of Kohanim.

**Tehillim:**

Hakham Tsefet connects with the Psalm through the idea of disgrace (Psa 119:39). Likewise, the Psalmist speaks of his soul, which drips with grief. This connects with Yeshua as he is falsely accused and illegally judged. (Psa 119:28)

**Ashlamatah:**

The Ashlamatah connects with the Markan text through the idea and theme of the “House of G-d.” Mark 14:58

1. ‎What is the meaning of Yermiyahu’s lamentation, "Under his shadow we shall live among the ‎nations?"‎

G-d has most definitely chosen Messiah King “David to be over His people Israel” but G-d, most blessed be He, also promised Messiah King David that a descendant of Him would also rule over Israel in the Diaspora whilst affecting Tikkun Olam amongst the Gentiles and in preparation for the return of all Israel to the land Promised to our forefathers.

Living under the Halakhic rulings of the “Body of Messiah” (His talmudim) to affect Tikkun on the nations for the sins of

• We must make tikkun for the sin of bloodshed

• We must make tikkun for the sin of immorality

• We must make tikkun for the sin of idolatry

1. How was the “enemy” able to enter the gates of Jerusalem?‎

The defunct priest-hood, in shedding the innocent blood of the just, opened the gates to the enemy. The death of Yeshua inaugurated a new age.

1. What two lessons do we learn from the first two battles that the B’ne Yisrael experienced in Eretz ‎Yisrael?‎

That failure to keep HaShem’s instructions will guarantee our defeat in the land because without this obedience we have no legal right to the land. On the other hand, if we keep HaShem’s instructions, then we will have a legal right to the land and we will defeat our enemies.

1. ‎How did the sages explain the phrase, “The fear of the LORD prolongs days, But the years of the ‎wicked will be shortened?”‎

The “Fear of the L-rd prolongs days” refers to the first temple which operated with only eighteen Kohanim Gadol.[[1]](#footnote-1) But the “years of the wicked will be shortened” refers to the Second Temple which stood for four hundred and twenty years in which more than three hundred Kohanim served. When the years of the servitude are calculated, each wicked Kohen served a year.

1. ‎What is the result of not diligently learning the Torah?‎

We will not be able to have the land of Israel as a legal inheritance, and remain in the land.

“If there is no learning of Torah, there is no proper conduct. “If there is no proper conduct, there is no learning in Torah. “If there is no wisdom, there is no reverence. “If there is no reverence, there is no wisdom. “If there is no understanding, there is no knowledge.” “If there is no knowledge, there is no understanding.” “If there is no sustenance, there is no Torah learning.” “If there is no Torah learning, there is no sustenance”

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

Now “among the gentiles” and “under the shadow” of the “body of Messiah” we must make tikkun for the damages done to Eretz Yisrael. Likewise, exiled into Gentile lands, we must make tikkun for the shedding of blood brought on the earth by the gentiles. I further, opine that the process is three-fold. And, I advocate that the process be reversed. Or that we must make these repairs in the reversed order from which they occurred.

Every defunct act opens the door to the enemy. Only by the process of Tikkun Olam can the process be reversed. It is important that we cleave to God and obey his Commandments and be about his business.

It was the actions of the defunct Kohanim, which, opened the door to the Temple’s destruction. Rejection of the master can never have positive results.

Hakham Haggai: There is a fundamental commandment to honor father and mother. If a Rabbi does something wrong, then we must censure him in private, else there will be a scandal that will affect all other Rabbis. Conversely, when parents do something wrong, then the must be censured privately. The same goes for political rulers as well. The public trial and shame of Messiah put a severe blemish on the priesthood and the Rabbinic leadership.

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

The future of the world and it’s tikkun is dependent upon us and upon our actions. We must diligently study Torah and do the mitzvot which will rebuild the world.

Cleave to G-d, your Hakham and be diligent in Torah Study!

Cleave to God and obey his every command. Focus on Tikkun Olam and be a servant of the Messiah.

1. The reference speaks of the succession of Kohanim. CF. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 5 Yoma). Peabody, MA: Hendrickson Publishers. p. 27 [↑](#footnote-ref-1)