**Some Questions to Ponder:**

1. From all the readings for this Shabbat, what verse or verses touched your heart and fired your imagination?

I was impressed by the Hakham’s commentary on Mordechai where he discusses the ‘bondage’ and ‘apostasy’ that we al engage in.

I would have to say that this week many things run through my mind, from Tehilim to Mordecai. I think the divorce issue is the one thing that may take precedence in my thoughts. It is amazing how many doctrines I have heard concerning divorce and how many people have been put in a place of shame and guild when not necessarily necessary.

The commentary on Mordechai was very insightful. This truth needs to be taught throughout the world today. The Christian concept of divorce has been the downfall of many people. I know several people that live under condemnation by their home church because they could not stay in an abusive relationship.

Numbers 3:1 and associated commentary and the thoughts on verses 12-13 in relation to the firstborn.

3:1 These are the descendants of Moses and Aaron Yet only the sons of Aaron are mentioned. However, they are considered descendants of Moses because he taught them Torah. This teaches us that whoever teaches Torah to the son of his fellow man, Scripture regards it as if he had begotten him -[Sanh. 19b]

3:12 from among the children of Israel That the Israelites should have to hire them for My service? I gained My right to them through the [Israelite] firstborns, taking them [the Levites] in their place. For [originally] the service was performed by the firstborns, but when they sinned by [worshipping] the [golden] calf, they became disqualified. The Levites, who had not committed idolatry, became qualified.

Micah 6:8, (The fundamentals of true faith) “He has told you, O man, what is good, and what the Lord demands of you; but to do justice, to love loving-kindness, and to walk discreetly with your God”.

The targum's reading for B'Midbar (Numbers), and also Mordechai (Mark), and their respective commentaries.

B'Midbar: Fired my imagination, made me really think and wonder, and ask questions

Micah: Peace is promised to the tribe/people of G-d.

Mordechai: Eye-opening as well as comforting, yet also made me think, wonder and ask questions, and and I enjoyed Dr. Eliyahu's commentary, it was very informative.

1. How is B’Midbar 3:1 related to B’Midbar 4:16?

V.1 speaks of Aharon’s descendents and 4:16 speaks of the charge of his descendent, Elazar. The clear intent of v.1 is to show that the mantle of the High Priest is to be passed to Aharon’s descendents, where 4:16 shows that HaShem’s intent was, in fact, carried out. This descendency requires that Aharon’s sons must be qualified. For example, a mamzer (bastard) is not qualified and would not inherit.

The phrase “generations of Aharon” and “Elazar bar Aharon” is the direct connection between these two verses. They show that Elazar had the right to be in charge of the custody of the Tabernacle because he is a direct descendent from Aharon.

1. What questions were asked of Rashi regarding Numbers 3:6?

**that they may serve him** - What form does this service take?

1. What questions were asked of Rashi and Ibn Ezra regarding Numbers 3:7?

**They shall keep his charge** – What is the meaning of the Hebrew word: **מִשְׁמֶרֶת** ?

**And the charge of the whole congregation** – What is this charge?

1. What question was asked of Rashi and Ibn Ezra regarding Numbers 3:10?

**You shall appoint Aaron...** - What is the meaning of the Hebrew word: **תִּפְקֹד** **(TIF’QOD)**?

**They shall observe their kehunah** – What does this refer to?

**And you will appoint Aaron and his sons** – Who is included in “his sons”?

**And the common man that draws near –** What does it mean to “draw near”.

1. What question was asked of Rashi regarding Numbers 3:12?

**As for Me I have taken** – What is meant by this pasuk?

**from among the children of Israel** - That the Israelites should have to hire them for My service?

1. What questions were asked of Rashi regarding Numbers 3:16?

**according to God’s word** – What do we learn from this phrasing?

1. What questions were asked of Rashi regarding Numbers 4:10?

**into a covering of tachash skin** – What did this covering resemble?

1. What questions were asked of Rashi regarding Numbers 4:13?

**They shall remove the ashes from the altar** – Which of the altars is this pasuk referring to?

1. According to Rabbi Yitschaq Magriso what important principle can be derived from Numbers 3:1?

Whoever educates a child in the knowledge of Torah is considered as if he had begotten the child.

1. According to Rabbi Yitschaq Magriso what important principle can be derived from Ecclesiastes 7:12?

Anyone benefitting a Torah sage with his possessions, so that he might occupy himself with the Torah, is awarded admission to the academy on high.

One who can not study Torah, can participate in Torah study by supporting a Torah scholar.

1. How is sanctity transferred from one person to another?

By redemption and substitution. We see that the Levites responded to Moshe’s call to deal with the idolatry of the first born. They had opposite reactions for the same event. They performed the proper action in place of the first born by killing the idolaters. This was the beginning of the substitution. Later they were literally substituted and they were given the redemption money from those first born who were not substituted.

1. On reading the Torah Seder for this week what touched the heart and fired the imagination of the Psalmist‎ in Psalm 92:1-16?

The Psalmist was inspired by the subtitution of the Levites for the first born. He elaborates by speaking of the fate of the first born idolaters and contrasts that with the fate of the righteous Levites. He picks up on the ‘Name’ of HaShem as it pertains to His authority to transfer the privilege of priesthood.

1. On reading the Torah Seder for this week what touched the heart and fired the imagination of the Prophet Mikha (Micah)?

The Prophet was also inspired by the subtitution of the Levites for the first born. He notes that HaShem is looking for a pure heart to do the ‘intent’ of the Torah, not just the actions. He contrasts this with the deceitfullnes of those with a bad heart when he obliquely speaks of the first born. He notes that a good heart should have been instilled in the first born because of the mighty acts of HaShem in bringing them out of Mitzrayim.

1. How is the reading of Mordechai (Mark) 10:1-12 related to the readings for this Shabbat?

Torah Seder

Mordechai is connected to the Torah Seder through the idea of the right of G-d to redeem the firstborn. Yeshua as a firstborn instructs in halakha those congregations that sought him out. Numbers 3:12 and Mordechai 10:1

Likewise, because Numbers 3 is permeated with genealogical data (Numbers 10:1), Yeshua’ teaching on divorce is relevant. The house of Levi was counted by the house of the father. Without a bill of divorce, it would be impossible to determine authenticity of pedigree.

Ashlamatah

Yeshua as a Hakham teaches and instructs halakha in the congregations across the Yarden. As a Hakham his voice is the voice of one of G-d’s agents (Shalakim). Mikha tells us the voice of the calls out to the City and the wisdom of the Torah comes to those who sees your Name (authority) they listen and harken to the staff of the One (G-d) Who appointed it. Mordechai 10:1 and Mikkha 6:9 Also Yeshua leads the people as a flock. Mikha 7:14

Tehillim

The boor is a man of stubbornness and stupidity. (Tehillim 92:7) Yeshua tells us that the stubborn or hard-headed will end in divorce. Brown Driver Briggs defines the boor as to be stupid, dull-hearted, and unreceptive. See H1197 compared to Greek G4641 σκληροκαρδία, as a stubborn attitude toward changing one's behavior hardness of heart, stubbornness, insensitivity

The boor should be compared to the Golem of Abot 5:7 which contrasts the boor, clod Golem with the Hakham.

1. In your opinion, what is the chief purpose that Hakham Tsefet wants to address in Mordechai (Mark) 10:1-12)?

Hakham Tsefet wants to address the necessity of doing justice by using a Beit Din rather than summarily dismissing a wife.

I think his point is that Hakham Tsefet wanted show the readers that when Yeshua was tested that He too would refer the scriptures and not just make up new rules.

We can once again see that things need to be done in a proper order and with proper organization. Even on the subject of divorce, there is a correct way for it to be accomplished where there is no sin against God and children of a future union may be deemed holy.

Speak the words of your Master as he would. Legalistic approaches to the Torah do not solve halakic problems or make good talmidim.

Any matters of a deeply personal matter, like divorce, must be interpreted first by a Jewish court of justice (Bet Din), and therefore properly handled. This protects the purity of the children and the family.

I believe Hakham Tsefet by way of His Majesty Yeshua, is revealing to us the requirement to submit to the Bet din in such matters. Only through such a court could justice prevail and halakha be fortified.

I see purpose in seeing “that which God has joined together, man should not separate." But, understanding that within the same explanation is given that there is found legal ramification from a strict law, to a more lenient law, for the argument of mercy and understanding.

1. Explain how Hakham Tsefet derived all of his material in Mordechai (Mark) 10:1-12 from the Torah Seder for this Shabbat, Psalm 92, and ‎ the Prophet Mikha?

See question number 15.

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

What is good and what does HaShem require of us, but to do justice, to love mercy, and to walk humbly with your God. HaShem wants us to do it His way.

Remain in your calling whatever it may be. Whether you are called to the position of the Levites or that of Family, do it with joy and all your heart.

We each have a place and destiny in God. When we find that calling and walk in it, we become organized and efficient like a well- oiled machine. We should look for the path of our calling by studying Torah, be quick to repent, and doing righteous/generous acts for others.

Abot 1:1 “Be prudent in judgment.” “Raise up many disciples. “Make a fence for the Torah.”

G-d so loved humanity that he gave laws and commandments that take into account human weaknesses in order to preserve life, maintain civility, social cohesion and for the paramount safety and wellbeing of all.

Be faithful to the duties assigned to us, and be submissive to the decisions of the Bet Din.

All may learn the order to the Master’s theocracy as uttered on Sinai, therefore it is befitting to give joyful praise for each situation and to dwell within the boundaries of His Will. Amen v’amen!

To remember we are all in bondage, we are all bond servants to something, someone. I should strive to make sure I am Hashem's bondservant.