**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?

I was Touched by the Hakham’s commentary on Mordechai, particularly his explanation of the widow’s contribution being hyperbole to help us see that she was not about to become indigent.

1. What question/s were asked of Rashi in B’Midbar 26:53?

**You shall apportion the Land among these** – Who are the ones being addressed?

1. What question/s were asked of Rashi in B’Midbar 26:55?

**according to the names of their fathers’ tribes** – To whom does this refer and why?

**Only through lot** – What is the meaning of the Hebrew phrase: אַךְ-בְּגוֹרָל?

**of their fathers’ tribes** – Who does this exclude?

1. What question/s were asked of Rashi in B’Midbar 26:64?

**Among these there was no man...** – Who is excluded from these?

1. What question/s were asked of Rashi in B’Midbar 27:3?

**but he was not...** – Why was this mentioned?

1. What question/s were asked of Rashi in B’Midbar 27:4?

**Why should our father’s name be eliminated** – What was the argument here?

**because he had no son** – What does this teach us?

1. What question/s were asked of Rashi in B’Midbar 27:7?

**Zelophehad’s daughters speak justly** – What does this pasuk teach us?

**Zelophehad’s daughters speak justly** – What made their speech ‘just’?

**You shall certainly give** – What does this denote?

**and you shall transfer** – What is the meaning of this Hebrew word: וְהַעֲבַרְתָּ?

1. What question/s were asked of Rashi in B’Midbar 27:16?

**Let the Lord... appoint** – What was Moshe thinking when he heard this statement?

**God of the spirits** - Why is this said?

1. What question/s were asked of Rashi in B’Midbar 27:17?

**who will go forth before them** – What is unique about this requirement?

**who will lead them** – How will he lead them?

**and bring them in** – How will he bring them in?

1. What question/s were asked of Rashi in B’Midbar 27:23?

**He laid his hands**- Why does the Torah use the plural ‘hands’?

**in accordance with what the Lord had spoken to Moses** – What does this pasuk teach us?

1. What question/s were asked of Rashi in B’Midbar 28:2?

**Command the children of Israel** - Why is HaShem commanding the Children of Israel when Moshe asked that HaShem…appoint?

**My offering** – What does this refer to?

**My food** – What does this refer to?

**My fire-offerings** – Where are these put?

**you shall take care** – Who shall take care?

**at its appointed time** – When is the appointed time?

1. What question/s were asked of Rashi in B’Midbar 28:14?

**This is the burnt offering of each new month in its month** – What do we learn from this?

1. What question/s were asked of Rashi in B’Midbar 28:19?

**Bulls** – To whom do these correspond?

**Ram** – To whom does this symbolize?

**Lambs** – To whom do these correspond?

1. In your opinion what is the intent of Hakham Tsefet’s two pericopes by the hand of his scribe Mordechai (Mark) for this Shabbat?

To contrast the righteous with those who ‘appear’ righteous in order that we can change our behaviour to properly reflect what we ought to be.

Adon Ezra: I believe both speak of our part that we might have played in the destruction of the Temples, in that, have we ever acted in such a way as described in both these pericopes? In the first, do we make a show to others that we more important, and desire a place of elevation, or are we acting as true servants seeking humility first? In the second, do we give out of our abundance (which would seem to be a lot to others), or are we giving the proper amount dictated by Torah Law. If we are guilty of either of these we have aided in the destruction of both People and the Temples we so weep over at this season.

Lukas A. Nelson: This periscope follows the sentiment tail coating from last week as we know these few weeks are intertwined. Our Master continues to elaborate on the nature of revealing the sin responsible for the destruction of The Temple, and to show forth those who are truly taking to heart the emphasis of righteousness.

Vivian Kuala: a. (1) Yeshua was well received. (2) It is not good to fall into the lust for power and control in order to commit extortion. (3) To whom much is given, much is required.

b. (1) The principles of giving. (2) The use of hyperbole in teaching. (3) The example of one who was discipline to live within her means and gave according to Torah.

Dr. Elizabeth Oakley: He is teaching us the proper way to give of ourselves so that we can obey the commandment to love God with all of our heart, soul, and our means. Everything is measured by the thoughts and intent of the heart. This is where our true love for God can be judged.

Walter Oakley: The hyperbole of Hakham Tsefet is used to demonstrate that we need to labor intensely to demonstrate the right character. Just as G-d looked at Yehoshua who possessed the “right spirit,” we must labor to become what HaShem has planned for us to the best of our ability.

Hakham Haggai: It is not about money, it is not about honor or giving. It is all about one small, precious thing. My love for HaShem is demonstrated by my love for the community *by my deeds*.

1. In what way does the Torah, Psalm, Prophetic reading of Isaiah, and Mark 12:37b-44 point to the fact that this is the second of three penitential Sabbaths?

**Torah** – Speaking about a man who died for his own sin for violating the Sabbath.

**Psalm** – It speaks of the purification of Josef and of the plagues on the wicked.

**Isaiah** – It speaks of teaching and exhorting of the people to remove the wicked. The Prophet also speaks directly about the penitent in the Targum. Finally, the Psalmist speaks of ‘turning back’. (Titheing is accepting the sovereignty of God.)

**Mark** – It speaks of outward appearance of righteousness vs. true righteousness.

Walter Oakley: The Torah Seder speaks of the violation of Shabbat.

The Torah Seder speaks of the father of the Daughters of Zelophehad as the man who gathered sticks on Shabbat.

The Psalmist speaks of the deliverance from Egypt, which is a picture of the Sabbatical Day of Messiah. (A picture of Shabbat)

The prophet speaks of Shabbat violations 58:13-14

Mordechai: The Sadducean Scribes desecrate the atmosphere of Shabbat through the demand of the chief seats.

1. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?

In the Torah we see the preparations being made to enter the land. The Psalmist is inspired by this to reflect on the mighty miracles that began the process that led them to this day.

1. What part of the Torah Seder fired the heart and the imagination of the prophet this week?

Isaiah was inspired by the preparations to inherit the land and he speaks directly about this inheritance. The Prophet goes on to warn the people that only the righteous can inherit this land and he reminds the people of what HaShem has done in the past when they were being wicked in the land. The Prophet also picks up on Zelophehad who was a Sabbath violator and exhorts the people to honor the Shabbat correctly.

1. What part of the Torah Seder fired the heart and the imagination of the prophet in the Special Ashlamata?

The Targum speaks of the inheritance of the land to pick up on the Torah’s allocation of that inheritance. The Prophet also looks at the exile from the land to contrast that with the potential for those who were inheriting the land. Finally, the Prophet speaks directly of the people in our Torah portion for praise because of their emunah in following HaShem in the wilderness – This is applicable especially to the woman as the Prophet meditated on Zelophehad’s daughters.

1. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?

**Torah Seder**

Mordechai speaks of the Soferim of the Tz’dukim who desire the chief seats of the Synagogue on (Shabbat and Festivals). These Soferim usurp the authority of legitimate Hakhamim spoiling the true nature of Shabbat just as Tzelofchad violated the Shabbat by blatantly gathering wood during Shabbat.

**Tehillim**

The Psalmist speaks of Egypt’s suppression of the Bne Yisrael bringing them under undue slavery and oppression. Likewise, the Soferim of the Tz’dukim suppressed the Bne Yisrael by seizing the homes of widows. Furthermore, the demand for chief seats and positions was a form of oppression. These oppressions helped bring about the destruction of the Temple.

**Ashlamatah**

The Ashlamatah bridges the gap between last week’s penitential accusation of violating the tithe and this week’s violation of Shabbat. It connects with Mordechai through the oppression of the widow and poor who should have received monetary compensation from the monies of fasts.

**Special Ashlamatah**

Yermiyahu receives a prophecy demanding repentance. If the Bne Yisrael refuses to repent, the Temple will be destroyed. G-d calls the people to return to their youth and nuptials. In similar way, Yeshua makes accusations against the Soferim of the Tz’dukim trying to call the Bne Yisrael to repent.

1. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

Be very carefull to reflect outwardly that reality that is inside because that is the part that needs to be worked on.