**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 touched by the Hakham’s commentary and his connections between Mordechai and the Torah portions.

1. How is B’Midbar 4:18 related to B’Midbar 5:10?

We start with a command to prevent the cutting off of the Kohathites and we end with the command to provide tithes for all the priests, including the Kohathites, so that they will not be cut off for lack of sustenance.

Both speak of a form of consecration the sons of Kohath were consecrated to carry the furniture of the Tabernacle. If their jobs were not carried out correctly, it would mean death. In addition, a parallel comparison can be seen between the phrases, “that his substance may not fail” and “to perish among the Levites.”

Qorak was a Kohathite.

1. What questions were asked of Rashi regarding Numbers 4:18?

**Do not cause... to be cut off** – What does ‘cut off’ mean?

1. What questions were asked of Rashi regarding Numbers 4:49?

**They were counted as the Lord had commanded Moses** – What is the meaning of this pasuk?

1. What question was asked of Rashi regarding Numbers 5:2?

**Command the children of Israel** – When was this command given?

**to banish from the camp** – From which camp were they banished?

**who are unclean through [contact with] the dead** – What is the meaning of the word: טְמֵי?

1. What question was asked of Rashi regarding Numbers 5:6?

**to act treacherously against God** – Why is this pasuk repeated?

1. What questions were asked of Rashi regarding Numbers 5:9?

**Every offering** – To which offering does this apply?

1. What questions were asked of Rashi regarding Numbers 5:10?

**A man’s holy things belong to him** - What is the meaning and implication of this pasuk?

**whatever a man gives to the kohen** – Which gifts are given to the kohen?

**shall be his** – What is the meaning of this pasuk?

1. Why does the Torah repeats in this Seder the sentence: “From the age of thirty years and upward, until the ‎age of fifty years you shall count them, all who ‎come to join the legion, to perform service in the ‎Tent of Meeting." six times?

This suggests that the Levites are all ‘connected’ and therefore interdependent. It also implies that the Levites alone completed the service.

Hakham Haggai: He said that the origional intent of G-d was altered torahfocus: The origional plan was for the firstborn to be the priests. He said six is a sign of something defective.

1. According to Rabbi Yitschaq Magriso what is the meaning of “Do not cause the Kehothites to become extinct among the Levites”?

Rabbi Yitschaq Magriso teaches that there were two reasons: To make sure they new the procedure to cover the furniture and to make sure that they were given their assignments by Aharon and his sons so that they would not have any conflicts regarding who does what, as any conflict near the ark would result in the death of those involved.

1. According to Rabbi Yitschaq Magriso what is the practical application of Proverbs 22:22?

“Do not rob the paupers” applies to the priests. Do not delay in offering the destitute Levites (who are paupers) their due, lest they perish. Practically, this mean that Torah should be given freely and those that learn must tithe.

Torah teachers should have no inheritance (possesions like a house or car). Their possessions should be from those that belong to the synagogue. This way no one can sue the Hakham for malpractice and distract him from his studies. Further, no one will aspire to be a Hakham for the money. Thus the Hakham will serve for the sake of heaven.

1. Under which circumstances can one put G-d to the test?

If we do not have a clear vision of what we need to do, then we can ask HaShem to help guide us with tests (Gideon did this – Judges 6:33ff).

In regards to the tithe, since HaShem has commanded that we test Him in this regard.

***Malachai 3:10*** *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*

1. On reading the Torah Seder for this week what touched the heart and fired the imagination of the Psalmist‎ in Psalm 93:1-5?

The Psalmist sees that when the people support the Levites and the Levites take proper care of the sanctuary, that this shows HaShem in His greatness and firmly establishes His throne. Further, their service makes the sanctuary and HaShem holy.

1. On reading the Torah Seder for this week what touched the heart and fired the imagination of the Prophet Zephaniah?

The Prophet speaks of of Israel and their dwelling not ceasing, in the same way Moshe was command to insure that the Kohathites would not cease. It is also obvious that he sees the glory of HaShem reflected in the behavior of the priests such that HaShem will dwell in their midst and destroy their enemies.

1. How is the reading of Mordechai (Mark) 10:13-16 related to the readings for this Shabbat?

The opening passages of our present Torah Seder reads…

B’midbar4:17. The Lord spoke to Moses and Aaron saying: 18. Do not cause the tribe of the families of Kohath to be cut off from among the Levites. 19. Do this for them, so they should live and not die, when they approach the Holy of Holies. Aaron and his sons shall first come and appoint each man individually to his task and his load.

It is evident that Hakham Tsefet was moved to write his pericope by these first three verses.

1. He notes that to deny these young boys their right to be blessed is like being “cut off.”

2. Mimicking the literal translation and commentary of Rashi to deny these boys their right to a blessing by Yeshua is the equivalent of spiritual death.

3. Every individual has a task that only he can do, for this we need appointment and blessing.

4. Yeshua takes the lenient view of the School of Hillel. This same compassion is viewed in the opening passages “Do not cause the tribe of the families of Kohath to be cut off.”

The word Pakid occurs 13 times in this Torah Seder in one form or another. It is translated mostly as “number.” It also seems evident that Hakham Tsefet was playing with this thought to note that the Yeshua’ Pakidim were not yet ready to be Shofetim. (Judges) Furthermore, each man (Pakid) will be appointed a Judge (Rabbi/ Hakham) in the appropriate time.

B’midbar 5:1. The Lord spoke to Moses saying: 2. Command the children of Israel to banish from the camp all those afflicted with tzara'ath or with a male discharge, and all those unclean through [contact with] the dead. 3. Both male and female you shall banish; you shall send them outside the camp, and they not defile their camps, in which I dwell among them.

Yeshua’ Talmidim wanted to send away the father and young boys, most likely because they did not consider them worthy to interact with Yeshua.

Tehillim

The Psalmist in his few verses here speaks of the government of G-d. The Targum to verse 3 speaks of the song and a reward for their praise. This causes me to imagine that the young boys were blessed in Yeshua’ arms under his Talit. The Talit is also an image of the Mishkan (House of G-d) v5. Furthermore, Yeshua, based on the previous pericope was in a house when the events transpired.

Ashlamatah

The Prophet speaks of being cut off v 7, 11 & 15. This connects to the statements I made above concerning being “sent away” and cut off. Verse 18 notes that they will be destroyed as noted above in relation to spiritual death.

V17&20 note the mercy of G-d in two ways.

v17 Salvation, which brings rejoicing and joy. The Targum suggests that this is the Shechinah in your midst. The Shechinah was most likely the means by which Yeshua spoke of the coming Government of G-d.

v20 speaks of gathering bringing to mind Yeshua gathering the young boys to himself to bless them.

1. In your opinion, what is the chief purpose that Hakham Tsefet wants to address in Mordechai (Mark) 10:13-16)?

Hakham Tsefet wants us to be very carefull to honor our Hakhamim and to carefully consider our actions to avoid rendering judgments in their presence.

He is giving instruction about the chain of command and the rights of authority. When there is seemingly a conflict concerning two mitzvot, it is vital that the Hakham is the one to make the decision and give his ruling. Those who have not sufficiently progressed to the level of Hakham have no authority to make decisions unless they have been sanctioned to do so by the Hakham.

On matters that require an important decision, it is an affront to one’s teacher to have a Talmid make a Halakhic decision in the presence of one’s Torah teacher, especially when there is a conflict of laws, where one demands strictness and the other leniency.

“Be among the disciples of Aaron: Love peace and pursue peace; love your fellow creatures and bring them near to Torah.”

Just as children come under the talit of the Torah master, so to must the disciple come to the realization that he is to be totally dependent upon his Torah teacher, and is to submit and look to his superior wisdom which shields and guides.

I believe Hashem resents those who prevent people from approaching Him as He intended, because they are HIS PEOPLE that He is calling out and bringing to Himself. The Hakham taught that there are times when we should restrict: Reviewing congregational business, we exclude those who are not part of the congregation.

1. Explain how Hakham Tsefet derived all of his material in Mordechai (Mark) 10:13-16 from the Torah Seder for this Shabbat, Psalm 93, and ‎ the Prophet Zephaniah?

See question 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?

Be very careful to provide for the sustenance of those who labor in the Torah and honor them in the proper way.

numbered, and be placed in your rightful place by studying and doing generous/righteous acts to all men that God sends your way.

We must listen intently to the voice of the Master and Hakham then measure our success from there. From this, we will know how to improve ourselves.

Be like the children under the talit of the Torah Master, thus realizing our wellbeing comes only from being under the guidance and protection of our Torah Master/Teacher, and governance of HaShem.

To not let anyone hinder me from staying on the path I am on in regards to Hashem, His Torah and embracing the 'Jewishness' of Messiah. Hashem has a plan for all 'camps' of His Believers, Jew and Gentile (torah-observant Gentiles) alike, and we all have a job/task here in this world, as well as a place in the world to come. Keep studying and listening and heeding His Voice and instructions.

Do not cut off! Do not cut off! Do not cut off: those seeking truth and certainly not our ties to our Master’s organization.

The readings of this week make it very clear that we have to carefully weigh what we learn, but still follow proper etiquette/discipline. Since we do not have complete/perfect knowledge we should not try to decide who is worthy of the Kingdom. All that we can do is try to identify those that are obviously unclean and not let us be defiled by them, but not because some one seems to be unpolished should we try to think that we are better/higher than the person. Upon further investigation we can be very surprised.

Mordechai mentions the root word for *Paqid*, thirteen times, why?

The paqid must promote ‘oneness’ and ‘love’ because 13 = echad (one) and ahava (love).

It is a representative of the Master and his 12 Deciples in and bringing unity.

The secret password was *pakod pakadati* (related to the word Paqid) which infers that the Paqid is the one who should remember.

There is also a hint to the 13 attributes of HaShem.

Each man (Paqid) will be appointed a Judge (Rabbi/ Hakham) in the appropriate time. Once he necomes one of the thirteen, he becomes worthy of being a judge.

A bar mitzvah (13) boy becomes obligated to the commandments at 13.