**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 on Mordechai. I was tocuched by the profound nature of the translational observation: **18 Yeshua answered, You should not be calling me good, G-d alone is good *[and I am not G-d].***

While we know that Yeshua is not HaShem, this statement makes it quite clear.

1. How is B’Midbar 5:12 related to B’Midbar 6:2?

Rashi teaches that one who sees a Sota in this condition should take on a Nazirite vow in order to guard himself against adultery.

1. What questions were asked of Rashi regarding Numbers 5:12?

**Should any man’s wife go astray** – How is this posuk related to what we have previously seen is written above [i.e., before] this subject?

**any man –** What is the meaining of this Hebrew phrase: אִישׁ אִישׁ?

**Should any man’s wife go astray** - What is the meaining of this Hebrew word תִשְׂטֶה?

**and deal treacherously with him -** What is her treachery?

1. What questions were asked of Rashi regarding Numbers 5:13?

**A man lie with her** – Who is excluded by this pasuk?

**with her carnally** – Who is disqualified by this pasuk?

**but it was hidden from her husband’s eyes** – What are the implications of this pasuk?

**but she was secluded** – How long does she need to be secluded?

**and there is no witness against her** – What happens if there is a witness?

**and there is no witness against her** – What is the meaning of this pasuk?

1. What question was asked of Rashi regarding Numbers 5:15?

**Flour** – What is the nature of this flour?

**Barley** – Why is barley brought?

**He shall not pour oil over it** – What is the symbolism of this pasuk?

**nor put frankincense on it** - What is the symbolism of this pasuk?

**for it is a meal offering of jealousies** - What is the meaning of this Hebrew phrase: כִּי־מִנְחַת קְנָאֽת הוּא?

**a meal offering of jealousies** – Why is ‘jealousies” in the plural?

1. What question was asked of Rashi regarding Numbers 5:18?

**Then the kohen shall set, etc.** – Has it not already been said, “and present her before the Lord” (verse 16) ?

**and expose** – Why does he do this?

**before the Lord** – Where is this performed?

**he shall place into her hands** – Why does he do this?

**the bitter** – Why were they called ‘bitter’?

**curse-bearing** – What is the meaning of this pasuk?

1. What questions were asked of Rashi regarding Numbers 5:22?

**causing the belly to swell** – What is the meaning of this Hebrew phrase: לַצְבּוֹת בֶּטֶן?

**causing the belly to swell and the thigh to rupture** – What does this refer to?

**Amen, amen** – Why is this word repeated?

1. What questions were asked of Rashi regarding Numbers 5:28?

**But if the woman had not become defiled** – When did she not become defiled?

**she shall be exempted** – What will she be exempted from?

1. What questions were asked of Rashi regarding Numbers 6:2?

**who sets himself apart** - Why is the section dealing with the nazirite juxtaposed to the section of the adulterous woman?

**a nazirite vow** – What is the meaning of this Hebrew word: נָזִיר?

**to abstain for the sake of the Lord** – What is the meaning of this pasuk?

1. What questions were asked of Rashi regarding Numbers 6:9?

**unexpectedly**  - What is the meaning of this Hebrew word: בְּפֶתַע?

**Suddenly** – To what does this word refer?

**If someone in his presence dies** – What is the meaning of this pasuk?

**on the day of his purification -** On the day he is to be sprinkled, or perhaps only on the eighth day, when he becomes completely clean?

1. What questions were asked of Rashi regarding Numbers 6:13?

**he shall present himself** - What is the meaning of this Hebrew phrase: יָבִיא אֽתוֹ?

1. What questions were asked of Rashi regarding Numbers 6:18

**The nazirite shall shave...at the entrance to the Tent of Meeting** – Why does he shave at this location?

1. Read Acts 21:17-27. What sacrifices did Hakham Shaul had to present for those with the Nazir vow? Please explain your answer.

**Bamidbar 6:14**. and bring his oblation before HaShem, one lamb of the year unblemished for a burnt offering, and one ewe Iamb of the year unblemished for a sin offering, and one ram unblemished for the consecrated oblation; 15 and a basket of unleavened cakes of flour with olive oil, and unleavened wafers anointed with olive oil, their minchas and libations.

Paul brought what was required by the law in order that his detractors would see that he walked orderly and keeps the Torah.

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 was picturing HaShem taking vengeance on the Sota, and His reaction to the effects of her sin. The Psalmist also, in v.18, saw the man who observed the Sota, so he became a Nazir. He sees this as HaShem’s aid and comfort.

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

The Prophet is also looking at the Sota and comparing fornication and adultery to idolatry. He sees that the Sota is supposed to be capable of judging others, yet she is in need of judging. The Prophet also sees the Nazir and the way HaShem will use it to heal him and his nation. It is the Nazir who will learn to fear HaShem.

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

Torah Seder

Yeshua’ quoting of the mitzvot in Mordechai verse 19 matches the opening thoughts of the Torah Seder where a woman gone astray (committed adultery). B’Midbar 5:11 And, the Nazir having to make the vow B’Midbar 6.2

Tehillim

Verse 12 of Tehillim 94 is matched with Mordechai v18 and 20-22 Yeshua corrects the man in our narrative because he had compassion on him “Teaching” him the correct path. V18 of Tehillim matches the idea that the man of our Mordechai narrative “slipped” in his thoughts holding possessions dearer to himself than his brothers.

Ashlamatah

Verse 6 of Hosea chapter 4 teaches that lack of Torah knowledge silences. The man in Mordechai is silenced by his lack of understanding the true meaning of his wealth in property. (Mordechai 21-22)

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

Hakham Tsefet wants to address the heart of a man that leads him to idolatry (adultery). He wants us to see that we can have the externals, which are good, but he also wants our whole heart.

That it is pleasing to the Lord to obey His commandments and that it ensures us a place in the olam haba.

He wants to remind people that all the things we posses have been given to us by God. It is important for us to use out time and resources wisely. We are to use every aspect of our resources to give aid to the Hakham and Torah Scholars. We should see this as not only financially but also, morally, physically and spiritually. By doing these things, we become a unified community that is pleasing to God.

What we possess is given to us by G-d for use while we are here. Do not hold on to tightly to possessions or believe they are the reason for being here. And, treat everyone else with the same honor you yourself want.

The man who approached Yeshua appropriately honored him. However, he did not know how to honor those who were less fortunate than himself.

To promote community, our responsibility for each other, as an expression of cleaving to Ha-Shem. One does not walk with Ha-Shem alone. Even though one follows all the commandments perfectly, if he neglects the unity and connection with the community, he has missed the connection with Ha-Shem on earth.

There is always something more that we can do to please G-d. Charity is still very important, even if it is not in the 10 commandments.

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 16.

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

HaShem wants us to work on our hearts that lead us to Idolatry. I think that the clue to this change of heart is found in Shushhan Purim Katan which is intimately tied to the reading.

No matter how we live life it will affect our relationship with God. If you treat your neighbor (spouse) badly it is a direct reflection and action towards Hashem. If you treat your neighbor well it is also a direct reflection and action towards Hashem. So for next week make sure that your action matches your confession. If you love God you have to also love those you come in contact with.

Do not allow yourself to be found in a compromising position. Always live life in purity. Use all of your time, talents, and resources to aid the Hakham and Torah Scholars in the furtherance of the Kingdom of God.

Be men and women of genuine honor. Abot 1:6 Joshua b. Perahiah and Nittai the Arbelite received [it] from them. Joshua b. Perahiah says, (1) “Set up a Hakham for yourself. (2) “And get yourself a fellow disciple. (3) “And judge everybody charitably.”

Find ways to “cleave to Ha-Shem” by being one with the community, taking responsibility for each other, judging rightly how to support each other with our hearts, our souls and our resources.

I have three things that have come to my mind:

-1) Remember that Hashem blesses those who bless Israel, and bless HIM...and He curses those who curse Israel, and curse HIM.

-2) He blesses those who bless US when we follow Him and His Torah, and He curses those who curse us as we follow Him and His Torah.

-3) be as mindful of spiritual adultery as I am of physical adultery. I guard my marriage very carefully...I should strive to be even more careful of guarding my relationship with Hashem.

Like the adulterous woman, by breaking one commandment we might be breaking all, or causing others to break commandments without even knowing it. An individual's actions are a reflection of himself.

**I Corinthians 7:1** Now concerning the things whereof you wrote unto me, O you hypocrits: “*It is* good for a man not to touch a woman”.

2 not so all fornicators, let every man have his own wife, and let every woman have her own husband to be touched.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not authority of her own body, but the husband: and likewise also the husband hath not authority of his own body, but the wife.

5 Defraud ye not one the other, except it be with consent for a time [during nidda], that ye may give yourselves to fasting and prayer; and come together again [after nidda], that Satan tempt you not for your incontinency.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself [a widower]. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 ¶ And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain divorced, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that is unfaithful, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that is unfaithful, and if he be pleased to dwell with her, let her not leave him.

14 For the unfaithful husband is sanctified by the wife, and the unfaithful wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unfaithful depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 ¶ But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.