**Questions for Reflection**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?

I was fired by v.3 of our Torah portion where the task of the red heifer was given to Elazar, not Aharon. Clearly there is a message that suggests Aharon was not proper for this task, probably due to the Aharon’s involvement with the golden calf.

Yeshua is the eben. (Zec. 3:9)

Rough stone used to build forstresses.

The rock Moshe hit was Israel (the body of Messiah). He bled unnecessarily.

The death of the righteous is an atonement.

1. **“A piece of cedar wood, hyssop, and of crimson wool”** (Numbers 19:6).According to Mosheh HaDarshan, what are these three things symbolic of?

These three types [of objects] correspond to the three thousand men who fell because of the [sin of the golden] calf. The cedar is the highest of all trees, and the hyssop is the lowest of them all. This symbolizes that the one of high standing who acts haughtily and sins should lower himself like a hyssop and a worm [for the תּוֹלַעַת means ‘worm’ as well as ‘crimson.’ See Rashi on Isa. 1:18], and he will then gain atonement. -[Midrash Aggadah]

1. **“A keepsake”** (Numbers 19:9). According to Mosheh HaDarshan, what is the meaning of this word in this particular verse? And when did / will this final accounting take place (cf. Matthew 24:21)?

Just as the transgression of the calf is preserved throughout the generations for retribution, for there is no reckoning [punishment] which does include a reckoning for the calf, as it says, “But on the day I make an accounting [of sins upon them], I will bring their sin to account...” (Exod. 32:34).

With the death of Yeshua and the ceasing of the sacrifices, this suggests that this is when the final reckoning for the golden calf took place. There is another opinion that this took place when the Jews returned to their land in 1948. This return does not require all Jews to return because only part returned after the Babylonian captivity.

The golden calf was related to the atonement of the sacrifices. This accounts for the ceasing of the breckoning for the Golden calf with the ceasing of the sacrifices in 70AD.

1. Who or what is the first-born?

The first-born are the property of God, he is the Priest of the First (born) which is the Priesthood of Melchitzedek.

1. Is the highlighted translation (opinion) of the Targum on Psalm 110:1 correct or incorrect? Either way please explain the reasons for your answer.

The translation is correct. Service of HaShem is the only way to success as It is in His hand to reward those who please Him. Never the less, there is an army that fights and an army to study. Both groups work together.

This pasuk also hints to the mitzva that the king was required to write a couple of Torah scrolls that he must study day and night and have it at hand 24 hours a day.

1. What is the Allegorical explanation of **“Like the holy people, like the people who are cleansed and come to Jerusalem at the time of the Passover festivals, so the cities of the land of Israel which were ruined will be filled with people, the people of the House of Israel, and they will know that I am the LORD”** recorded in the Targum to Ezekiel 36:38?

Targum: *I will multiply you with men, and I will cause them to prosper with cattle; i.e., their iniquities will not be remembered against them.*

1. Can we bring the yetser hara near to G-d?

Yes! Again, we have the idea of three in the concept of balancing between the two inclinations in man. This harmonizing of the nature of man is brining man to maturity by the mediator of the **invisible, spermatic, technical, and divine Word,”** which is the Torah.

When God covered (kapara) Adam and Chava with the skins of animals.

1. How did Yeshua and Hakham Shaul know that Nazarean Judaism would survive?

The key to the resurrection and survival of the Nazarean movement is the oral Torah which includes the Nazarean Codicil. Those who reads these two will soon come to become a Nazarean.

The oral Torah = the ashes of the red heifer. When Hakham Tsefet tried to stop Yeshua from washing his feet, Yeshua told him it must be – He said, you are already cleansed by the oral Torah, the word HaShem.

The Torah revives the soul. This is what the ashes of the red heifer was supposed to do.

1. What relationship does the number 3 have to the Ministry of Messiah?

The “**more excellent ministry**”, of Messiah in Hebrews 8:6, is a ministry of excellence and diversity. Diversity implies variations of a minimum of three.

1. If Messiah did not restore the natural order by means of the blood of bulls, goats and heifers’ then how did he accomplish this task?

***Bereans 8:3 ¶ For every Chief Priest is ordained to (offer) offerings and gifts. Therefore, (it is) requisite for this one (our Chief Priest) to have something which he may offer.***

“Therefore, (it is) requisite for this one (our Priest of the First-born) to have something which he may offer.” What did Messiah offer that was of more value than the blood of bulls and goats? The answer…

***Bereans 9:12 and not through the blood of goats and calves but by his own life [of righteousness/ generosity] (he) entered once into the holy courts acquiring eternal ransom.***

**His own life [of righteousness/generosity]** he acquired an eternal restoration of the priesthood of the first-born. Here we see that G-d intended to perfect the Priesthood by returning the Priesthood back to its beginning or back to the first-born. Perhaps we should explain that a life of righteousness/generosity is a life of Torah observance. And, that a life of Torah observance is a life of teaching Torah. Teaching Torah is “tilling” Torah as Adam was supposed to do.

From His bar mitzva on, Yeshua gave His life by living!

1. Why was Messiah sent?

Messiah’s impact on history was to reinstitute and reinvest each one of us with the spirit of Messiah. The reinstitution of the Priesthood of the First-born brings us to a renewed level of expectance and service. The Levitical Priesthood made it nice to have a Priestly class of people who were responsible for our spiritual well-being. The reinstitution of the Priesthood of the First-born now makes the Priesthood a more personal thing. Now, rather than look to a special class we are responsible on a much more personal level.

1. How are we to understand the allegorical message of the korbanot?

When G-d tells Moshe to have the B’ne Yisrael bring their “T’rumah”,[[1]](#footnote-1) they were to bring their “first-fruits.” Understanding the allegorical implications of bringing these types of offerings to G-d is vital to the understanding of a mature man. What man would bring a blemished offering to G-d? Therefore, we are taught through the offerings and services how to conduct ourselves before G-d and what kind of service to provide for Him. The Mishkan and the subsequent Temples were schoolmasters training us in the service of the heart.

1. What is the explanation of “Tree of Knowledge of good and evil” found in this commentary?

The result of Adam eating of the tree of evil married to good is confusion or the inability to discern between two lines of thought. While the natural state of man is that of confusion, G-d will not allow man to remain in that state. He has given man the first-born the means by which to solve this problem. The first-born is that which is most properly dedicated to the Father (G-d). The Torah of all things is one of the preeminent first-born of G-d. Therefore, man achieves discernment between good and evil by means of the mechanism of the **invisible, spermatic, technical, and divine Word,”** which is the Torah.

1. Why does Qayin (Cain) ask G-d if he is his brother’s keeper?

The answer lays in the fact that Qayin is the first-born and consequently the Priest of the family. It is readily evident that Qayin did not want this responsibility. I realize that the Rabbinic sources teach a massage far more in-depth as to what occurred behind the scenes. My point here is that the Priesthood of the First-born **IS** responsible for his brother! Likewise, I would say that we are responsible for one another. Qayin does not want to be the priest, he does not want this responsibility.

1. What is the allegorical message of the Mishkan?

The Mishkan and ALL the sacred objects and rituals, including the ritual of the Red Cow, teach us that we are to imitate wisdom. Or, in other words SEEK WISDOM!

The Nazarean yeshiva was in (teaching and learning in the Temple) Jerusalem – the Temple was a place of learning.

1. According to Bereans (Hebrews) 5:14 what is the mark of maturity?

The conscience is the Divine voice speaking to man’s soul, Baruch HaShem! “I do not want to kill it; I want to cultivate it.” This is genuine maturity or this is the maturity of the conscience.

1. How are we to understand the korbanot?

When G-d tells Moshe to have the B’ne Yisrael bring their “T’rumah”,[[2]](#footnote-2) they were to bring their “first-fruits.” Understanding the allegorical implications of bringing these types of offerings to G-d is vital to the understanding of a mature man. What man would bring a blemished offering to G-d? Therefore, we are taught through the offerings and services how to conduct ourselves before G-d and what kind of service to provide for Him. The Mishkan and the subsequent Temples were schoolmasters training us in the service of the heart.

1. After reading the entire commentary, explain what the phrase **“Take for Me”** means.

G-d wanted to transmit His Divine virtue from the Heavens[[3]](#footnote-3) to the earth. Each time the phrase **“Take for Me”** or **“Sanctify to Me”** occurs we find that G-d is trying to transmit His Divine virtue to the earth through a special agent. Our pericope in the Epistle to the Bereans demonstrates this point clearly.

Every Paqid and every Hakham is to do this.

1. What is the lesson we learn from the offerings and korbanot?

The Hebrew word “Korban” means to “bring near.” Therefore their lesson is a lesson on how to draw near to HaShem.

People who do not study Torah cannot distinguish between good and evil.

1. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

Now is the time to prepare to come before HaShem by removing uncleaness and being washed by the word.

Discipleship is causing a talmid to start eating meat rather than milk. This is genuine discipleship.

1. Cf. Shemot 25:1-27:19 [↑](#footnote-ref-1)
2. Cf. Shemot 25:1-27:19 [↑](#footnote-ref-2)
3. Cf. Bereans 8:1 [↑](#footnote-ref-3)