**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 connecting of Teemee with Cushite in his commentary. I was also touched by the Teemee’s salutation for Yeshua as “The Son of David”. This messianic term alluded to Mashiach ben David (as opposed to Mashiach ben Yosef) and seems to be the One who will fulfill their Messianic expectations.

1. What question/s were asked of Rashi in B’Midbar 11:16?

**Assemble for Me** - Where were the first group of elders?

**whom you know to be...** – How were these men known?

**and you shall take them** - How were they to be taken?

**and they shall stand there with you** – Why were they to stand with Moshe?

1. What question/s were asked of Rashi in B’Midbar 11:17?

**I will come down** – Why was this said?

**and speak with you** – Who is excluded by this statement?

**and I will increase** – What is the meaning of this Hebrew word: וְאָצַלְתִּי?

**and bestow it upon them** - What did Moses resemble at that time?

**Then they will bear... with you** – What are they to bear?

**so that you need not bear it alone** – Why was this said?

1. What question/s were asked of Rashi in B’Midbar 11:20?

**But even for a full month** – To whom did this apply?

**until it comes out of your nose** – What is the meaning of this pasuk?

**and nauseates you** – What is the meaning of this Hebrew phrase: וְהָיָה לָכֶם לְזָרָא?

**the Lord Who is among you** – What are the implications of this statement?

1. What question/s were asked of Rashi in B’Midbar 11:22?

**If sheep and cattle were slaughtered** – How is this to be understood?

1. What question/s were asked of Rashi in B’Midbar 11:25?

**but they did not continue** – What did they cease doing?

1. What question/s were asked of Rashi in B’Midbar 11:26?

**Now two men remained** – What did they remain from?

**They were among those written** – What were they written for?

**The lad ran** – Who was this “masked man”?

1. What question/s were asked of Rashi in B’Midbar 11:28?

**imprison them** – What is the meaning of this Hebrew word: כְּלָאֵם?

1. What question/s were asked of Rashi in B’Midbar 11:29?

**Are you zealous for my sake?** - Are you a zealous for me? Are you being zealous for what I should be zealous?

1. What question/s were asked of Rashi in B’Midbar 12:1?

**[Miriam and Aaron] spoke** – What is the connotation of the Hebrew word: דִּבּוּר?

**Miriam and Aaron spoke** – What do we learn form the order of these two people?

**the Cushite woman** - Why is she called a “Cushite”?

**Cushite** – What do we learn from the gematria of this word?

**regarding the... woman** – What is the meaning of this phrase?

**for he had married a Cushite woman** - What does this [apparently superfluous clause] mean to say?

**Cushite woman** – What is the this scripture teaching us?

**for he had married a Cushite woman** – Why is this pasuk framed in the past tense?

1. What question/s were asked of Rashi in B’Midbar 12:8?

**Mouth to mouth** – What was he told “mouth to mouth”?

**in a vision** **but not in riddles** – What does this refer to?

**and He beholds the image of the Lord** – What does this refer to?

**against my servant Moses** – What is the meaning of this Hebrew phrase: בְּעַבְדִי בְמשֶׁה?

1. What question/s were asked of Rashi in B’Midbar 12:13?

**I beseech you, God, please heal her** – What is the scripture teaching here?

**saying** - What does this [word] teach us?

**please heal her** - Why did Moses not pray at length?

1. What question/s were asked of Rashi in B’Midbar 12:14?

**If her father were to spit in her face** – What is the meaning of this pasuk?

**and afterwards she may enter** – What does this pasuk refer to?

1. What question/s were asked of Rashi in B’Midbar 12:15?

**the people did not travel** – Why was she accorded this honor?

1. How is B’Midbar 11:16 related to B’Midbar 12:16?

The people were to be punished in Hazeroth and needed someone to bear their punishment (Rashi). The seventy had bore their punishment is Egypt were therefore chosen first (11:16) before they left Hazeroth (12:16) so that they could bear this punishment at Hazeroth.

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

To teach us how to comfort the afflicted (Teemee) and to bear their burdens.

He is encouraging us to become Torah Scholars by attaching ourselves to one Hakham and studying with him for a lifetime. Only by studying with a Wise Man, can be become wise ourselves. This is the chain of transmission from one generation to another. We can see this is the backbone of the Jewish people.

1. How is Hakham Tsefet pointing us to the beginning of a new month?

Yericho comes from the root “yerich” which means moon. Further, when we bless the new moon we sing “David melech Israel, chai, chai vekayam”, David King of Israel Lives! Lives and endures! This is similar to the term used by Teemee: Son of David. Finally, as Israel is comforted by the moon’s renewal, so was Teemee comforted by The Master.

Dr. Eliyahu ben Avraham: This pericope is related to the readings of the new moon. Here we can see the new moon in the blind beggar. The beggar is blind like the new moon. His healing allows him to see again. The closed (blinded) eyes see darkness. The open eye represents the ability to see the moons light. The blind beggar sees the new moon, so to speak with his blinded eyes open.

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

The Psalmist noted HaShem’s wrath at the people, for asking for meat, and commented on it by extolling the justice, strength, and fearfulness of HaShem. As the people were testing HaShem to see if He could fulfill their desires, so the Psalmist emphatically extols His strength and acknowledges His just action.

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

Yoel picks up on the choosing of replacement elders to bear with the people. He also notes that HaShem had compassion for His people, first by fulfilling their request, and then by having compassion on them by His punishment. Finally, HaShem’s elders will be teaching the people and His Shechinah will be dwelling with them, as the Prophet foretells this for the future time of chastisement.

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

Hakham Tsefet follows the same practice as the Torah Seder in naming an individual that is important to the story. The Torah Seder names Eldad and Medad are mentioned because of their humility. Bartemee is mentioned because he is a faithful Torah observant blind man. In the Torah Seder Miriam and Aaron are rebuked because of Lashon hara. In this Pericope of Mordechai Bartemee is rebuked by the congregation. Yeshua exonerates Bartemee because of his Torah faithfulness. The Torah Seder mentions the Cushite woman telling of her beauty and honor. Bartemee means son of honor or beauty.

Tehillim

The Psalm mentions Moshe and Aaron and those who call out to the Lord. In the Pericope of Mordechai Bartemee calls out to Yeshua seeking healing. Just as G-d answered Moshe and Aaron Yeshua answers the blind beggar.

Ashlamatah

The Prophet Yoel speaks of the gathering of a congregation 2:16 in Mordechai a congregation has gathered and followed Yeshua. Likewise, Yeshua is referred to as My Rabbi (teacher) in Mordechai. The Prophet speaks of the teacher who brings justification and rain. 2:23

Special Ashlamatah

I see the new moon in Bartemee being blind. Therefore, the blind who groped in the darkness is a picture of the new moon. The New Moon is also associated with enthronement of Messiah. Mordechai elaborates on Yeshua’s linage as the “Branch Davidic” qualifying him as Messiah.

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?

Prepare for Rosh Chodesh by fasting the day before, then acknowledge HaShem’s teachers that guide us, and bear our burdens.

Deal with your issues before God, leave nothing undone so we can all move forward together.

We are to attach ourselves to a Hakham and seek to become wise ourselves. We should walk in humility doing righteous/generous acts. Our hearts and minds should be on helping others until we all come into the unity of the faith and present ourselves to God perfect in all our ways.

Accept your responsibility under authority. And Lashon hara must not be found in the congregations of G-d. I speak to me first. We all need to watch our tongue.

Let us continue to stay in the way and focus even more intently on our counting/preparation for Lag B’Omer.