Rabbin D'vorah Eliana Brandt

**Introduction:**

Probably one of the best books in the Bible regarding the Order of YHWH, responding to leadership and walking in Divine order and trusting God to meet our needs even in the midst of a hostile wilderness.

If we would take heed to the message of this book and the importance of respecting the leadership that God has put in place, we would walk in Divine order and accomplish much for His Kingdom.

Numbers/B’midbar is about the Congregation in the Wilderness and has many lessons to teach us in today’s Messianic Movement.

**Restoration of Israel in the Last Days and Olam Haba**

We are living in a time when God is fulfilling His word to restore all Israel. We are seeing the First Fruits of the regathering of Israel with people from all over the World discovering the Jewish Roots of their faith and identifying with Judah or Ephraim and bringing reconciliation between brothers.

The fullness or completion of this restoration of Israel will be when Yeshua HaMashiach returns as Messiah Ben David and restore the land and the 12 Tribes to the land and rule and reign forever and ever!

However, one thing that Ephraim and the returning Nations need to learn is the order of the Tabernacle and how to function in unity and walk in the positions God called them to
walk in with their brother Judah and with one a another.

Outline of This Week’s Parashah (Torah Portion):

- 1:1 A Census Taken of the Children of Israel
- 1:4 The Leaders of the Twelve Tribes; The Census Totals
- 1:47 The Levites Not to Be Counted; Their Responsibilities and the Placement of Their Camp
- 2:2 The Formation of the Tribal Encampments Around the Tabernacle (Mishkan)
- 2:32 The Total Numbers of the Children of Israel
- 3:1 Aaron’s Sons — 3:5 Appointment of the Levites to the Service of the Tabernacle
- 3:11 The Levites Replace the Firstborn as the Priests in Israel
- 3:14 The Census of the Levites and Each Clan Is Given a Responsibility Over a Part of the Tabernacle
- 3:40 The Israelite Firstborn Are Redeemed
- 4:1 The Kohathites Are Organized and Given Responsibilities in the Tabernacle
- 4:17 The Special Precautions for the Kohathites to Preserve the Sanctity of the Tabernacle So That They Do Not Die

Haftorah Reading

- Hosea 1:10[2:1]–20[22]
Numbers/B’midbar – Numbers 1:1-4:20
In The Wilderness- Year One (1:1 -1:54)

in the wilderness = ב’ميدבר = B'MIDBAR

Related Words

desert, wilderness  midbar
the Desert Generation dor ha-midbar
oasis n’veh midbar
desert-like, wild, barren, midbari
desolate
wilderness, desolation midbaroot
uncultivated, uncivilized (lit. beast taught of desert) pere limood midbar
voice crying in the kol kore ba-midbar
wilderness, unheeded call
Num 1:1 In the wilderness of Sinai, on the first day of the second month in the second year from the Exodus from the land of Egypt, Adonai spoke to Moses in the Tent of Meeting saying,

Vs 1. Location: In the wilderness of Sinai

Vs.1 First Day, Second Month would have been Iyar 1 – However these names of the month were not adopted until after the Babylonian captivity. Months were simply referred to as First Month, Second Month etc. The first month being the Month of Nissan according to Hebrew Calednar.

Adonai spoke with Moses In The Tent of The meeting or in other words in the midst of the Tabernacle or Tent of Revelation. It was here that Adonai, met with Moses and give him instruction in order to carry out His orders, plans and will for Israel.
Vs1 - Tabernacle of the Congregation –

Tabernacle - H168

אהל
ʾôhel
BDB Definition:
1) tent
   1a) nomad’s tent, and thus symbolic of wilderness life, transience
   1b) dwelling, home, habitation
   1c) the sacred tent of Jehovah (the tabernacle)

Part of Speech: noun masculine
A Related Word by BDB/Strong’s Number: from H166
Same Word by TWOT Number: 32a

Congregation H4150

מועדה / מעדה
môʾêd / môʾêd / môʾâdâh
BDB Definition:
1) appointed place, appointed time, meeting
   1a) appointed time
      1a1) appointed time (general)
      1a2) sacred season, set feast, appointed season
   1b) appointed meeting
   1c) appointed place
   1d) appointed sign or signal
   1e) tent of meeting

Part of Speech: noun masculine
A Related Word by BDB/Strong’s Number: from H3259
Same Word by TWOT Number: 878b

Num 1:2 “Do a head count of all the community of Bnei-Yisrael by their families and their ancestral house, with a total of every male one by one.
Num 1:3 You and Aaron are to muster by their divisions every son from 20 years and upward available to serve in the army of Israel.

Commentary from The Lubavitcher Rebbe

From the age of twenty and upward, all who are fit to serve in the army of Israel, you shall count them (1:3)
Moses’ census of the Jewish people, defined as a count of “all who are fit to serve in the army of Israel,” included only those who were “from the age of twenty and upwards.” What is the significance of this requirement?

The fifth chapter of *Ethics of the Fathers* includes an outline of the phases of a person’s education and life: “At five years of age, the study of Scripture; at ten, the study of Mishnah; at thirteen, the obligation to observe the mitzvot; at fifteen, the study of Talmud; at eighteen, marriage; at twenty begins the pursuit [of a livelihood]; at thirty, one attains strength; at forty, understanding; at fifty, one can give counsel . . .”

In other words, the first twenty years of a person’s life represent those periods and areas of his life in which he focuses almost exclusively on his individual growth: the acquisition of knowledge and wisdom, and his moral and spiritual development. “Twenty” represents the point at which he ventures out to the world and begins to concern himself with the material involvements of life.

Therein lies the deeper significance of G-d’s instruction to Moses that only “from the age of twenty and upwards” shall a person be counted as one “fit to serve in the army of Israel.”

A period of intense self-development and spiritual self-enrichment is a necessary preparation to life, but it must not be seen as an end in itself. The purpose of the “pre-twenty” times and aspects of a person’s life is for the sake of the “pursuit” which must follow: that he or she go out into the world and apply his personal attainments to the development and sanctification of the material reality. One who does not graduate to the “post-twenty” phase of life cannot count himself as a member of the “army of Israel.”

**Num 1:4** One man from each tribe, each head of his father's household, is to assist you.

**Num 1:5** These then are the names of the men who will assist you: from Reuben, Elizur son of Shedeur.

**Num 1:6** From Simeon, Shelumiel son of Zurishaddai.

**Num 1:7** From Judah, Nahshon son of Amminadab.

**Num 1:8** From Issachar, Nethanel son of Zuar.

**Num 1:9** From Zebulon, Eliab son of Helon.

**Num 1:10** From the sons of Joseph—from Ephraim, Elishama son of Ammihud, from Manasseh, Gamaliel son of Pedahzur.

**Num 1:11** From Benjamin, Abidan son of Gideoni.

**Num 1:12** From Dan, Ahiezer son of Ammishaddai.

**Num 1:13** From Asher, Pagiel son of Ochran.

**Num 1:14** From Gad, Eliasaph son of Deuel.

**Num 1:15** From Naphtali, Ahira son of Enan.”

**Num 1:16** These were those selected from the community, princes of their ancestral tribes. They were heads of the thousands of Israel.

**Num 1:17** So Moses and Aaron took these men designated by name.
Here we see how Divine Order works.
(1) God gives the instruction to Moses the Leader
(2) Moses gives the instruction to the heads of each leader of the Tribes as directed by Hashem

Num 1:18 They assembled all the community on the first day of the second month. They declared their lineage according to their families, the households of their forefathers, with the number of the names of those 20 years old and upward being listed individually.

(3) The Tribal leaders in turn summoned those within their Tribes and did as Hashem commanded and assembled them for the numbering.

Num 1:19 Moses numbered Israel in the wilderness of Sinai just as Adonai had commanded him.
Vs 19 – Moses was the one called to do the numbering.

Num 1:20 The sons of Reuben, Israel’s firstborn (their generations, their families, by their ancestral households, according to the count of their names, every male from 20 years and upward, all available for the army),
Num 1:21 those counted from the tribe of Reuben were 46,500.
Num 1:22 From the sons of Simeon (their generations, according to their families, their ancestral households, whose names were counted by polls, every male 20 years and upward, every one who would go with the army),
Num 1:23 they counted from the tribe of Simeon 59,300.
Num 1:24 From the sons of Gad (their generations according to their families, to their ancestral households, in the count of names of every male 20 years old and upward, every one available to go out with the army),
Num 1:25 those counted from the tribe of Gad were 45,650.
Num 1:26 From the sons of Judah (their generations, by their families, their ancestral households, the count of their names, all who would go out with the army),
Num 1:27 those counted from the tribe of Judah were 74,600.
Num 1:28 From the sons of Issachar (their generations, according to their families, their ancestral households, by number of the names of every male 20 years old and upward, going out with the army),
Num 1:29 those counted from the tribe of Issachar were 54,400.
Num 1:30 From the sons of Zebulon (their generations, according to their families, to their ancestral households, by number of the names of everyone 20 years old and upward going out with the army),
Num 1:31 those counted from the tribe of Zebulon were 57,400.
Num 1:32 From the sons of Joseph—the sons of Ephraim (their generations according to their families, to their ancestral households, by count of the names of all those 20 years old and upward going out with the army),
Num 1:33 those numbered from the tribe of Ephraim were 40,500.
Num 1:34 From the sons of Manasseh (their generations according to their families, their ancestral households, by number of the names of those 20 years old and upward going out with the army),
Num 1:35 those counted from the tribe of Manasseh were 32,200.
Num 1:36  From the sons of Benjamin (their generations by their families, their ancestral households, by number of the names of every one 20 years old and upward going out with the army),
Num 1:37  those numbered from the tribe of Benjamin were 35,400.
Num 1:38  From the sons of Dan, their generations by their families their ancestral households, by number of everyone 20 years old and upward who would go out with the army,
Num 1:39  those numbered from the tribe of Dan were 62,700.
Num 1:40  From the sons of Asher (their generations by their families, their ancestral households, by number everyone 20 years old and upward who could go out with the army),
Num 1:41  those counted from the tribe of Asher were 41,500.
Num 1:42  From the sons of Naphtali (their generations by their families, their ancestral households, by number everyone 20 years old and upward who would go out with the army),
Num 1:43  those counted from the tribe of Naphtali were 53,400.
Num 1:44  These were the ones numbered—Moses, Aaron and the princes of Israel counted them. Each of the twelve men represented his ancestral house.
Num 1:45  So all those counted from Bnei-Yisrael, according to their ancestral houses, from 20 years old and up—all able to go out with the army in Israel—
Num 1:46  all those who were counted totaled 603,550.

Per Chabad.org Torah In A Nutshell
“In the Sinai Desert, G-d says to conduct a census of the twelve tribes of Israel.
Moses counts 603,550 men of draftable age (20 to 60 years); the tribe of Levi, numbering 22,300 males age one month and older, is counted separately. The Levites are to serve in the Sanctuary, replacing the firstborn, whose number they approximated, who were disqualified when they participated in the worshipping of the Golden Calf. The 273 firstborn who lacked a Levite to replace them had to pay a five-shekel “ransom” to redeem themselves.

When the people broke camp, the three Levite clans dismantled and transported the Sanctuary, and reassembled it at the center of the next encampment. They then erected their own tents around it: the Kohathites, who carried the Sanctuary’s vessels (the Ark, menorah, etc.) in their specially designed coverings on their shoulders, camped to its south; the Gershonites, in charge of its tapestries and roof coverings, to its west; and the families of Merari, who transported its wall panels and pillars, to its north. Before the Sanctuary’s entranceway, to its east, were the tents of Moses, Aaron, and Aaron’s sons.

Beyond the Levite circle, the twelve tribes camped in four groups of three tribes each. To the east were Judah (pop. 74,600), Issachar (54,400) and Zebulun (57,400); to the south, Reuben (46,500), Simeon (59,300) and Gad (45,650); to the west, Ephraim (40,500), Manasseh (32,200) and Benjamin (35,400); and to the north, Dan (62,700), Asher (41,500) and Naphtali (53,400). This formation was kept also while traveling. Each tribe had its own nassi (prince or leader), and its own flag with its tribal color and emblem.”
Num 1:47 The Levites, however, were not counted by the tribe of their ancestors, 
Num 1:48 for Adonai told Moses saying, 
Num 1:49 “Definitely you are not to number the tribe of Levi, nor take the sum of 
them among Bnei-Yisrael. 

Num 1:50 Instead, you are to appoint the Levites over the Tabernacle of the 
Testimony, over all its implements and all pertaining to it. They are to carry the 
Tabernacle and all its utensils, tend to it and camp around it. 

Num 1:51 Whenever the Tabernacle sets out, the Levites are to dismantle it, and 
whenever the Tabernacle is pitched, the Levites are to set it up. But the 
commoner who comes near to it must be put to death. 

Num 1:52 Bnei-Yisrael will encamp, each man with his own camp, each with his 
own standard, according to their own divisions. 

According to Midrash Rabbah 

Each tribe had its own prince, and its flag, whose color corresponded to the color of its 
stone [in Aaron’s breastplate—see Exodus 28:15–21]. It was from the tribes of Israel that 
kings learned to provide themselves with flags of various colors. 

Reuben’s stone was a ruby; the color of his flag was red, and embroidered thereon were 
mandrakes [cf. Genesis 30:14]. 

Simeon’s stone was a topaz; his flag was of a green color, and the town of Shechem was 
embroidered thereon [cf. Genesis 34:25]. 

Levi’s stone was a smaragd; the color of his flag was one-third white, one third black and 
one third red, and embroidered thereon was [Aaron’s breastplate with] the Urim and 
Tummim. 

Judah’s stone was a carbuncle; the color of his flag was like the color of the heavens, and 
embroidered on it was a lion [cf. Genesis 49:9]. 

Issachar’s stone was a sapphire; the color of his flag was black like stibnite, and 
embroidered thereon were the sun and moon, in allusion to the verse “Of the children of 
Issachar, men that had understanding of the times” (I Chronicles 12:33). 

Zebulun’s stone was an emerald; the color of his flag was white, with a ship embroidered 
thereon, in allusion to the verse “Zebulun shall dwell at the shore of the sea” (Genesis 
49:13). 

Dan’s stone was a jacinth; the color of his flag was similar to sapphire, and embroidered 
on it was a serpent, in allusion to the verse “Dan shall be a serpent in the way” (ibid. v. 
17).
Gad’s stone was an agate; the color of his flag was neither white nor black but a blend of black and white, and on it was embroidered a military camp, in allusion to the verse “Gad, a troop shall troop upon him” (ibid. v. 19).

Naphtali’s stone was an amethyst; the color of his flag was like clarified wine of a light red, and on it was embroidered a deer, in allusion to the verse “Naphtali is a deer let loose” (ibid. v. 21).

Asher’s stone was a beryl; the color of his flag was like the precious stone with which women adorn themselves, and embroidered thereon was an olive tree, in allusion to the verse “As for Asher, his bread shall be fat with oil” (ibid. v. 20).

Joseph’s stone was an onyx, and the color of his flags was jet black; the embroidered design thereon for the two tribes descending from Joseph, Ephraim and Manasseh, was Egypt, because they were born in Egypt. On the flag of Ephraim was embroidered a bullock, in allusion to the verse “His firstling bullock” (Deuteronomy 33:17), which refers to Joshua, who came from the tribe of Ephraim. On the flag of the tribe of Manasseh was embroidered a unicorn, in allusion to the verse “And his horns are the horns of the re’em” (ibid.), which alludes to Gideon son of Joash, who came from the tribe of Menasseh.

Benjamin’s stone was jasper, and the color of his flag was a combination of all the twelve colors; embroidered thereon was a wolf, in allusion to the verse “Benjamin is a wolf that preys” (Genesis 49:27).
Num 1:53 The Levites are to camp around the Tabernacle of the Testimony, so that there will be no wrath unleashed on the community of Bnei-Yisrael. So the Levites are to maintain care of the Tabernacle of the Testimony.

V3. 53 Here we see that it is Adonai who chooses who is going to serve where in the Tabernacle and the positions around the Tabernacle. No one was elected to this position, it was Divinely ordered by YHWH. We see the same principle in the Brit Hadasha in Ephesians 4

Eph 4:8 Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVITY CAPTIVE, AND HE BESTOWED GIFTS ON MEN." [Psa. 68:18]

Eph 4:9 (Now this expression, "He ascended," what does it mean except that He also had previously descended [from the heights of heaven] into the lower parts of the earth?)
Eph 4:10 He who descended is the very same as He who also has ascended high above all the heavens, that He [His presence] might fill all things [that is, the whole universe]).

Eph 4:11 And [His gifts to the church were varied and] He Himself appointed some as apostles [special messengers, representatives], some as prophets [who speak a new message from God to the people], some as evangelists [who spread the good news of salvation], and some as pastors and teachers [to shepherd and guide and instruct],

Eph 4:12 [and He did this] to fully equip and perfect the saints (God’s people) for works of service, to build up the body of Christ [the church];

Eph 4:13 until we all reach oneness in the faith and in the knowledge of the Son of God, [growing spiritually] to become a mature believer, reaching to the measure of the fullness of Christ [manifesting His spiritual completeness and exercising our spiritual gifts in unity].

Eph 4:14 So that we are no longer children [spiritually immature], tossed back and forth [like ships on a stormy sea] and carried about by every wind of [shifting] doctrine, by the cunning and trickery of [unscrupulous] men, by the deceitful scheming of people ready to do anything [for personal profit].

Eph 4:15 But speaking the truth in love [in all things--both our speech and our lives expressing His truth], let us grow up in all things into Him [following His example] who is the Head--Christ.

Eph 4:16 From Him the whole body [the church, in all its various parts], joined and knitted firmly together by what every joint supplies, when each part is working properly, causes the body to grow and mature, building itself up in [unselfish] love.  (Amplified Bible Translation)

Num 1:54 So Bnei-Yisrael did—all that Adonai commanded Moses, so they did.

Vs. 54 Here we see submission to leadership by Bnei-Yisrael by following the instructions of Moses. We will see latter in the Parasha Korach how challenging God’s choice of leadership can be a very dangerous thing to do. Of course we will see down the road that the “Kvetching” will soon be a norm within Israel’s Community and in term God will bring chastisement as well to bring them to repentance.

We need to learn to walk in Divine Order in our Homes and Congregations. God is the author of order, hasatan is the author of Chaos. Unfortunately, today, many have the spirit of Korach vs the spirit of Moses when it comes to respecting leadership in local Communities.

Korach was haughty, jealous, arrogant and did not walk in the fear of God.

Moses walked in humility and trusted God with His position and God protected the position that God put Him in.
The Haftorah Portion

Hosea 2:1-22

Hos 2:1 “Yet the number of Bnei-Yisrael will be like the sand of the sea, which cannot be measured or counted. Instead of ‘You are not My people’ being said to them, they will be called ‘Children of the living God.’

Hos 2:2 Then the descendants of Judah and descendants of Israel will be gathered together. They will appoint themselves one head And they will go up from the land. For the day of Jezreel will be great.

Hos 2:3 Say you to your brothers, ‘Ammi’ and to your sisters, ‘Ruhamah’.

Hos 2:4 Contend with your mother, contend! For she is not My wife nor I her husband. Let her put away her fornications from her face and her adulteries from between her breasts.

Hos 2:5 Or else I will strip her naked and expose her as on the day she was born. Then I will make her like a wilderness. Yes, I will make her like desert land, and I will let her die of thirst.

Hos 2:6 I will have no compassion for her children, for they are children of prostitution.

Hos 2:7 For their mother has practiced prostitution. She who conceived them has been shameful. For she said, ‘Let me go after my lovers, who are giving me my bread and my water, my wool and my flax, my oil and my drink.’

Hos 2:8 Therefore see, I will hedge her in with thorns, and I will build a wall around her so she cannot find her paths.

Hos 2:9 Then she will chase after her lovers, but she will not overtake them. She will seek them, but not find. Then she will say: ‘Let me go and return to my first husband, for was it better for me then, than now.’

Hos 2:10 But she did not realize that I Myself gave her the grain, the wine and the fresh oil. I lavished on her silver, also gold—which they made into Baal.

Hos 2:11 Therefore I will return and take back My grain in its season, and My new wine at its appointed time, and I will snatch away My wool and My linen for covering her nakedness.

Hos 2:12 So now I will uncover her lewdness to the eyes of her lovers, and no one will rescue her from My hand.

Hos 2:13 I will also put an end to all her rejoicing—her feasts, her New Moon, her Shabbat, and all her moadim.

Hos 2:14 I will also devastate her vines and her fig trees, of which she said: ‘These are my payment that my lovers have given to me.’ But I will turn them into a thicket and beasts of the field will devour them.

Hos 2:15 Then I will punish her for the days of the Baalim to whom she would burn incense—adorning herself with her rings and jewelry, going after her lovers—but Me she forgot.” It is a declaration of Adonai.

Hos 2:16 “So then, I Myself will entice her, I will bring her into the wilderness and speak to her heart.

Hos 2:17 I will give her back her vineyards from there and make the valley of Achor a door of hope. She will respond there—as in the days of her youth, as in the day she came up out of the land of Egypt.

Hos 2:18 In that day—it is a declaration of Adonai—you will proclaim, ‘My husband,’ and never again call Me, ‘My Baal.’

Hos 2:19 Then I will remove the names of the Baalim out of her mouth, no longer to be mentioned by their name.
Hos 2:20  In that day I will make a covenant for them with the beasts of the field, the flying creatures in the sky, and the creeping things on the ground. I will break into pieces the bow and sword and warfare from the land, and I will cause them to lie down securely.

Hos 2:21  Then I will betroth you to Me forever—yes, I will betroth you to Me with righteousness, justice, covenant loyalty and compassion.

Hos 2:22  I will betroth you to Me with faithfulness, and you will know Adonai.

From Chabag.org Haftorah In A Nutshell

This week's haftorah begins with the words, "The number of the children of Israel shall be as the sand of the sea [shore], which can be neither measured nor counted." An appropriate reading for the first Torah reading of the Book of Numbers.

Hosea first prophesies about the eventual reunification of the houses of Judah and Israel. During the Messianic Era, these two perennial antagonists will make peace and appoint a single leader. Hosea then rebukes the Jewish people for their infidelity, abandoning their "husband," G-d, and engaging in adulterous affairs with pagan deities. He describes the punishments they will suffer because of this unfaithfulness.

Eventually, though, Hosea reassures the Israel that they will repent, and G-d will accept them back wholeheartedly. The haftorah concludes with the moving words: "And I will betroth you to Me forever, and I will betroth you to Me with righteousness and with justice and with loving-kindness and with mercy.

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Torah In The Apostolic Scriptures

B’rit Chadashah  (Tree of Life Version Translation)


Luk 22:30  that you may eat and drink at My table in My kingdom, and you shall sit upon thrones judging the twelve tribes of Israel.

Rev 7:1  After this, I saw four angels standing at the four corners of the earth, holding back the four winds of the earth so that no wind would blow on the earth or on the sea or against any tree.

Rev 7:2  Then I saw another angel coming up from the east, having the seal of the living God. He cried out with a loud voice to the four angels who were permitted to harm the earth and the sea,

Rev 7:3  saying, "Do no harm to the earth or the sea or the trees, until we have put a seal on the foreheads of the servants of our God."

Rev 7:4  Now I heard the number of those marked with the seal: 144,000 from every tribe of Bnei-Yisrael—

Rev 7:5  12,000 from the tribe of Judah; 12,000 from the tribe of Reuben; 12,000 from the tribe of Gad;
Rev 7:6 12,000 from the tribe of Asher; 12,000 from the tribe of Naphtali; 12,000 from the tribe of Manasseh;
Rev 7:7 12,000 from the tribe of Simeon; 12,000 from the tribe of Levi; 12,000 from the tribe of Issachar;
Rev 7:8 12,000 from the tribe of Zebulun; 12,000 from the tribe of Joseph; 12,000 from the tribe of Benjamin.

Rev 21:12 She had a great, high wall, with twelve gates, and above the gates twelve angels. On the gates were inscribed the names of the twelve tribes of Bnei-Yisrael

- **On the spiritual priesthood of believers: 1Peter 2:9** On YHVH’s “throne room” in heaven (a prototype of the Tabernacle): Revelation 4:1–11

1Pe 2:9 But you are a chosen people, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light.

Rev 4:1 After these things I looked, and behold, a door was standing open in heaven. 
And the first voice, which I had heard speaking with me like a trumpet, said, “Come up here, and I will show you what must take place after these things.”

Rev 4:2 Immediately I was in the Ruach; and behold, a throne was standing in heaven, and One seated on the throne.

Rev 4:3 And the One who was seated was like jasper and carnelian in appearance, and a rainbow around the throne, like an emerald in appearance.

Rev 4:4 Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders dressed in white clothes with golden crowns on their heads.

Rev 4:5 And out from the throne come flashes of lightning and rumblings and clashes of thunder—and seven torches of fire burning before the throne, which are the seven spirits of God.

Rev 4:6 And before the throne was something like a sea of glass, like crystal. In the middle of the throne and around it were four living creatures, full of eyes in front and behind.

Rev 4:7 The first living creature was like a lion, the second living creature was like an ox, the third living creature had a face like a man, and the fourth living creature was like a flying eagle.

Rev 4:8 The four living creatures, each having six wings, were full of eyes all around and within. They do not rest day or night, chanting, “Kadosh, kadosh, kadosh Adonai Elohei-Tzva’ot, asher haya v’hoveh v’yavo! Holy, holy, holy is the Lord God of Hosts, who was and who is and who is to come!”

Rev 4:9 And whenever the living creatures give glory and honor and thanks to the One seated on the throne, who lives forever and ever,

Rev 4:10 the twenty-four elders fall down before the One seated on the throne and worship Him who lives forever and ever. And they throw their crowns down before the throne, chanting,

Rev 4:11 “Worthy are You, our Lord and God, to receive glory and honor and power, For You created all things, and because of Your will they existed and were created!”
• The qualifications for spiritual leadership: 1 Timothy 3:1–7; Titus 1:5–9

God lays out the type of people who are qualified to be leaders. Also leaders do not start out as leaders, they need to earn their stripes and prove their faithfulness in the small things before being promoted to greater authority within the Body of Messiah. If you are not willing to serve then you are not called to lead. God also will confirm by the mouth of 2 or 3 witnesses who is called to be a leader. We need to be content in the position He has placed us in and be faithful to do what He has called us to do. It does not matter if people know who we are, it only matters that God knows who we are.

1Ti 3:1 Trustworthy is the saying: “If any man aspires to the office of overseer, he desires a good work.”
1Ti 3:2 An overseer, then, must be beyond criticism—the husband of one wife, clear-minded, self-controlled, respectable, hospitable, able to teach,
1Ti 3:3 not addicted to wine, not violent but gentle, peaceable, free from the love of money,
1Ti 3:4 managing his own household well, keeping his children under control with all respectfulness.
1Ti 3:5 (But if someone does not know how to manage his own household, how will he care for God’s community?)
1Ti 3:6 He must not be a new believer, or he may become puffed up and fall into the same judgment as the devil.
1Ti 3:7 Furthermore, he must have a good reputation with those outside, so that he will not fall into disgrace and the devil’s trap.

Tit 1:5 The reason I left you in Crete was so that you would set in order the things that remain and appoint elders in every city as I directed you—
Tit 1:6 if anyone is blameless, the husband of one wife, having children of faith with no charge of wild living or rebellion.
Tit 1:7 For the overseer must be blameless as God’s administrator—not arrogant, not quick-tempered, not addicted to wine, not violent, not greedy for dishonest gain.
Tit 1:8 Rather he must be hospitable, loving what is good, self-controlled, upright, devout, disciplined.
Tit 1:9 He must hold firmly to the trustworthy message in keeping with the teaching, so he can both encourage by instruction that is sound and convict those who speak against it.

Torah Study Questions

Chapter 1

What is the meaning of the Hebrew name of this book? Why does it bear the English designation of “Numbers?”

At the beginning of this chapter, who spoke to whom, in what location, in what facility, and on what day, month, and year after the exodus? What did YHVH instruct Moshe to do with Bnei Yisrael? By what two classifications were they to be counted? What was the
What indicated the location of each tribe as they camped around the Mishkan? Which direction was considered the “front”? What three tribes camped in that direction and which one was considered the leader of that group? When Bnei Yisrael began to journey under the direction of YHVH, which tribe went first? Which direction was mentioned next? What three tribes camped in that direction and which one was considered the leader of that group? What camp was in the middle and in what position did they journey? Which direction was mentioned next? What three tribes camped in that direction and which one was considered the leader of that group? Which direction was mentioned next? What three tribes camped in that direction and which one was considered the leader of that group? What did Bnei Yisrael do to comply with the instructions of YHVH through Moshe?

(Questions used by permission Mark R. Ensign, Adot Adonai, Amarillo, Texas)
Naso – B’midbar 4:21-7:89

Naso year one – Numbers 4:21 -5:10

there are no unimportant jobs in his kingdom

Rabbin d’vorah eliana brandt
### Elevate! = נָשָׁא = **Naso**

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| sound: | (silent) | So | Nah |

### Related Words

- to carry, bear, lift, raise, transfer, take, endure: נָשָׁא (nasa)
- to find favor in the eyes of: נָשָׁא חֵן בְּעֵינֵי (nasa chen b’ei nei)
- to please, find grace before: נָשָׁא חֶּסֶּד לִפְנֵי (nasa chehsed lif nei)
- high, lofty, exalted: נִשָּא (nisa)
- to look about, lift his eyes: נָשָׁא אֶת עֵינָּיו (nasa et einav)
- to raise his voice, burst into tears: נָשָׁא קוֹל (nasa kolo)
- to boast, be proud, lift his head: נָשָׁא רֹאֲשׁוֹ (nasa rosho)

when you elevate (take a census) (Ex. 30:12): כִּי תִשָּא (ki tisa)

take a census: נָשָׁא אֶת רֹאֲשָׁו (nasa et rosh)
(elevate the head of the people) *ha-anashim*

The LORD lift up *yisa Adonai*

His face to you (Num. 6:26) *panav eleicha*
Key Words

Gershon H1648
גּרשׁון / גּרשׁום
gēreshôn / gēreshôm
BDB Definition:
Gershon or Gershom = “exile”
1) firstborn son of Levi born before Jacob's family went to Egypt
Part of Speech: noun proper masculine
A Related Word by BDB/Strong's Number: from H1644

Service 5656
עבודה / עבדה
'âbôdâh
BDB Definition:
1) labour, service
   1a) labour, work
   1b) labour (of servant or slave)
   1c) labour, service (of captives or subjects)
   1d) service (of God)
Part of Speech: noun feminine
A Related Word by BDB/Strong's Number: from H5647
Same Word by TWOT Number: 1553c

Leper H6879
צרע
tsâra’
BDB Definition:
1) to be diseased of skin, be leprous
   1a) (Qal) to be a leper
   1b) (Pual) to have leprosy
Part of Speech: verb
A Related Word by BDB/Strong's Number: a primitive root
Same Word by TWOT Number: 1971
Defile H2930

טמא
ṭâmê'

**BDB Definition:**
1) to be unclean, become unclean, become impure
   1a) (Qal) to be or become unclean
      1a1) sexually
      1a2) religiously
      1a3) ceremonially
   1b) (Niphal)
      1b1) to defile oneself, be defiled
         1b1a) sexually
         1b1b) by idolatry
         1b1c) ceremonially
      1b2) to be regarded as unclean
   1c) (Piel)
      1c1) to defile
         1c1a) sexually
         1c1b) religiously
         1c1c) ceremonially
      1c2) to pronounce unclean, declare unclean (ceremonially)
      1c3) to profane (God's name)
   1d) (Pual) to be defiled
   1e) (Hithpael) to be unclean
   1f) (Hothpael) to be defiled

**Part of Speech:** verb

**A Related Word by BDB/Strong's Number:** a primitive root

**Same Word by TWOT Number:** 809
Sin 2403

חתאת / חטאת
chatṭâ‘âh / chaṭṭâ‘th

**BDB Definition:**
1) sin, sinful
2) sin, sin offering
   2a) sin
   2b) condition of sin, guilt of sin
   2c) punishment for sin
   2d) sin-offering
   2e) purification from sins of ceremonial uncleanness

**Part of Speech:** noun feminine
OUTLINE OF NASSO
HAFTORAH – JUDGES 13:2-25

TORAH PORTION

Census of mature Levites (4:21–49)
  b. The tasks of the Gershonites (4:21–28)
  c. The tasks of the Merarites (4:29–33)
  d. The results of the second census (4:34–49)

Cleansing the camp (5:1–6:27)
  1. Exclusion of the unclean from the camp (5:1–4)
  2. Atonement for perjury (5:5–10)
  3. Test of suspected adultery (5:11–31)
  4. Rules for Nazirites (6:1–21)
    a. Definition of a Nazirite (6:1–6)
    b. Nazirites and uncleanness (6:7–12)
    c. Completion of a Nazirite vow (6:13–20)
    d. Summary of the law (6:21)
  5. The priestly blessing (6:22–27)

Offerings for the tabernacle (7:1–89)
INTRODUCTION:

Chumash – The chapter continues the task of assigning the Levite families to their respective responsibilities and count them. The Kohathite’s had been counted before and the Torah goes on to the other two Levite families.

As we look at this Torah portion, we will see that there are not any unimportant jobs in His Kingdom. We are not all called to be leaders, some are called to other forms of service for His Kingdom. There are no insignificant jobs in His Kingdom or in His Spiritual Tabernacle.

Num 4:21 Again Adonai spoke to Moses saying,

Num 4:22 “Take a census also of the sons of Gershon, by their ancestral households and by their families.

Num 4:23 Count all the males from 30 to 50 years of age, everyone coming to work in the service of the Tent of Meeting.

Per the Chumash Commentary

The prior mention of the Kohathites should not be taken as a denigration of the other families; rather it signified reverence for the Ark, for which they were responsible. To emphasize this, scripture states Nasso, literally raise up, i.e. give honor as well to the sons of Gershon (Bamidbar Rabbah 6:20)

The Gershonite census is related to the Kohathite census described earlier. The Kohathites carried the most sacred parts of the Tabernacle, while the Gershonites carried the less sacred. By saying “as well”, the Torah makes the point that both tasks are necessary for the Tabernacle and both should be done with equal joy. This is an implied message to people who may not have been successful in their studies or who cannot afford to contribute very large amounts to Torah institutions. It is easy for people to be discouraged and say that there is no use in their attempts to study or to make contributions that are not enough to solve all budgetary problems. To this the Torah responds that whether one can bear the exalted Ark or only hooks and curtains, every role is significant, because each is a unique participant in the sacred service (R. Moshe Feinstein)

Torah in The Apostolic Scriptures regarding service in the Body of Messiah, The Spiritual Tabernacle

1Co 12:1 Now concerning spiritual gifts, brothers and sisters, I do not want you to be ignorant.
1Co 12:2 You know that when you were pagans, you were enticed by idols that cannot speak, and you got led astray.
1Co 12:3 Therefore I make known to you that no one speaking by the Ruach Elohim says, “Yeshua be cursed,” and no one can say, “Yeshua is Lord,” except by the Ruach ha-Kodesh.
1Co 12:4 Now there are various kinds of gifts, but the same Ruach.
1Co 12:5 There are various kinds of service, but the same Lord.
1Co 12:6 There are various kinds of working, but the same God who works all things in all people.
1Co 12:7 But to each person is given the manifestation of the Ruach for the benefit of all.
1Co 12:8 For to one is given through the Ruach a word of wisdom, to another a word of knowledge according to the same Ruach,
1Co 12:9 to another faith by the same Ruach, to another gifts of healings by the one Ruach,
1Co 12:10 to another workings of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.
1Co 12:11 But one and the same Ruach activates all these things, distributing to each person individually as He wills.
1Co 12:12 For just as the body is one and has many parts, and all the parts of the body—though many—are one body, so also is Messiah.
1Co 12:13 For in one Ruach we were all immersed into one body—whether Jewish or Greek, slave or free—and all were made to drink of one Ruach.
1Co 12:14 For the body is not one part, but many.
1Co 12:15 If the foot says, “Since I’m not a hand, I’m not part of the body,” is it therefore not part of the body?
1Co 12:16 And if the ear says, “Since I’m not an eye, I’m not part of the body,” is it for this reason any less part of the body?
1Co 12:17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be?
1Co 12:18 But now God has placed the parts—each one of them—in the body just as He desired.
1Co 12:19 If they were all one part, where would the body be?
1Co 12:20 But now there are many parts, yet one body.
1Co 12:21 The eye cannot tell the hand, “I don’t need you!” or in turn the head to the feet, “I don’t need you!”
1Co 12:22 On the contrary, those parts of the body that seem to be less important are indispensable.
1Co 12:23 Those parts of the body that we think to be less honorable, we clothe with greater honor; and our unpresentable parts are treated with greater modesty;
1Co 12:24 but our presentable parts have no such need. Rather God assembled the body, giving more honor to those who are lacking,
1Co 12:25 so that there may be no division in the body, but so that the parts may have the same care for one another.
1Co 12:26 If one part suffers, all the parts suffer together. If one part is honored, all the parts rejoice together.
1Co 12:27 Now you are the body of Messiah, and members individually.
1Co 12:28 God has put into His community first emissaries, second prophets, third teachers, then miracles, then healings, helps, leadership, various kinds of tongues.
1Co 12:29 All are not emissaries, are they? All are not prophets, are they? All are not teachers, are they? All do not work miracles, do they?
1Co 12:30 All do not have gifts of healing, do they? All do not speak in tongues, do they? All do not interpret, do they?
1Co 12:31 But earnestly desire the greater gifts. And still I show you a far better way:
We all have a function to perform in the Spiritual Tabernacle of Messiah. We need to find that place and serve faithfully. When we do not function in our calling then we hurt the entire body of Messiah. Not all members are called to be in leadership positions, only Messiah Yeshua decides who will serve in what position. We see from the Torah portion that God determined who would serve in the Tabernacle and what their function would be. They were not to covet others positions, but to function in the position He placed them in. To often in the Body of Messiah people are trying to function in positions that they were not called to function in.

Eph 4:11 He Himself gave some to be emissaries, some as prophets, some as proclaimers of the Good News, and some as shepherds and teachers—

Eph 4:12 to equip the kedoshim for the work of service, for building up the body of Messiah.

Eph 4:13 This will continue until we all come to the unity of the faith and of the knowledge of Ben-Elohim—to mature adulthood, to the measure of the stature of Messiah’s fullness.

Eph 4:14 As a result, we are no longer to be like children, tossed around by the waves and blown all over by every wind of teaching, by the trickery of men with cunning in deceitful scheming.

Eph 4:15 Instead, speaking the truth in love, we are to grow up in all ways into Messiah, who is the Head.

Eph 4:16 From Him the whole body is fitted and held together by every supporting ligament. The proper working of each individual part produces the body’s growth, for building itself up in love.

Num 4:24 This is the task of the Gershonite families in working and carrying burdens.

New Bible Dictionary; Each of the three families of Levi had specific duties. The sons of Kohath (numbering 2,750 in the age-group from 30 to 50 according to Nu. 4:36) were in charge of carrying the furniture after it had been carefully covered by the priests, who alone could touch it (Nu. 3:29–32; 4:1ff.). The Kohathites were supervised by Aaron’s son, Eleazar. The sons of Gershon (2,630; Nu. 4:40) cared for the coverings, screens and hangings under the supervision of Aaron’s son Ithamar (Nu. 3:21–26; 4:21ff.). Merari’s sons (3,200; Nu. 4:44) had the task of carrying and erecting the frame of the tabernacle and its court (Nu. 3:35–37; 4:29ff.)

Num 5:1 Adonai spoke to Moses saying,

Holiness Must Be Maintained In The Camp

Num 5:2 “Command Bnei-Yisrael to send out from the camp everyone with tza’arat, who has some kind of discharge, or any contaminated by a dead body.

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Num 5:3 Whether male or female, you are to send them outside the camp so as not to defile the camp where I am dwelling among them."

Num 5:4 This Bnei-Yisrael did, sending them outside the camp. Just as Adonai spoke to Moses, so Bnei-Yisrael did.

Num 5:5 Adonai spoke to Moses saying,

Num 5:6 “Say to Bnei-Yisrael: Whenever a man or woman commits any sins against any person, thus breaking faith with Adonai, that soul bears guilt.

Num 5:7 That person is to confess the sin he has committed, make full restitution for his wrong, add one fifth to it and give it to the one he wronged.

Num 5:8 But if that person has no close relative to whom to pay the restitution, the restitution belongs to Adonai. It is to be given to the kohen along with the ram of atonement with which he is to make atonement for him.

Holiness In The Body Of Messiah

We are called to walk in the same Holiness as a part of the Redeemed of Israel. We are to repent of sins and make restitution if necessary.

If we allow sin in our Congregations/Kahilahs’ they will become contaminated and defiled. We need to deal with the sin and repent. If there is sin within the camp, as leaders we need to approach the person in the spirit of love and bring correction to them. If they refuse to repent and want to continue in their sin, then they cannot be allowed to stay in the Community. By condoning sin in the camp, we are giving approval to what God says is sin and it will cause irreparable damage to our Congregations.

The Apostolic Scriptures are very clear regarding the Code Of Holiness.

1Jn 1:6 If we say we have fellowship with Him and keep walking in the darkness, we are lying and do not practice the truth.

1Jn 1:7 But if we walk in the light as He Himself is in the light, we have fellowship with one another and the blood of His Son Yeshua purifies us from all sin.

1Jn 1:8 If we say we have no sin, we are deceiving ourselves and the truth is not in us.

1Jn 1:9 If we confess our sins, He is faithful and righteous to forgive our sins and purify us from all unrighteousness.

1Jn 1:10 If we say we have not sinned, we make Him a liar and His word is not in us.

1Co 3:17 If anyone destroys God’s temple, God will destroy him; for God’s temple is holy, and you are that temple.

Mat 5:48 Therefore be perfect, just as your Father in heaven is perfect.”

Co 7:1 Therefore, since we have these promises, loved ones, let us cleanse ourselves from all defilement of body and spirit, perfecting holiness in the fear of God.

2Co 7:2 Make room for us in your hearts. We wronged no one, ruined no one, took advantage of no one.
Eph 5:1 Therefore be imitators of God, as dearly loved children;
Eph 5:2 and walk in love, just as Messiah also loved us and gave Himself up for us as an offering and sacrifice to God for a fragrant aroma.
Eph 5:3 But sexual immorality and any impurity or greed—don’t even let these be mentioned among you, as is proper for kedoshim.
Eph 5:4 Obscene, coarse, and stupid talk are also out of place, but instead let there be thanksgiving.
Eph 5:5 Know for certain that no immoral, indecent, or greedy person—who is really an idol worshipper at heart—has any inheritance in the kingdom of Messiah and God.
Eph 5:6 Let no one deceive you with empty words, for because of such things God’s judgment comes on the children of disobedience.

Php 1:27 Only live your lives in a manner worthy of the Good News of the Messiah. Then, whether I come and see you or I am absent, I may hear of you that you are standing firm in one spirit—striving side by side with one mind for the faith of the Good News
Php 2:15 so that you might be blameless and innocent, children of God in the midst of a crooked and twisted generation. Among them you shine as lights in the world,

2Pe 1:4 Through these things He has given us His precious and magnificent promises, so that through them you may become partakers of the divine nature, since you have escaped the corruption that evil desires have brought into the world.
2Pe 1:5 Now for this very reason, making every effort, add to your faith virtue; and to virtue, knowledge;
2Pe 1:6 and to knowledge, self-control; and to self-control, patience; and to patience, godliness;
2Pe 1:7 and to godliness, brotherly love; and to brotherly love, love.
2Pe 1:8 For if these qualities are in you and increasing, they keep you from becoming idle and unfruitful in the knowledge of our Lord Yeshua the Messiah.
2Pe 1:9 But anyone who lacks these qualities is blind—nearsighted because he has forgotten his cleansing from past sins.
2Pe 1:10 Therefore, brothers and sisters, make all the more effort to make your calling and election certain—for if you keep doing these things, you will never stumble.

Php 2:16 holding fast to the word of life, so that I may boast in the day of Messiah that I did not run or labor in vain.

1Th 4:3 For this is the will of God—your sanctification: to abstain from sexual immorality;
1Th 4:4 to know, each of you, how to gain control over his own body in holiness and honor—
1Th 4:5 not in the passion of lust like the pagans who do not know God;
1Th 4:6 and not to overstep his brother and take advantage of him in this matter—because the Lord is the avenger in all these things, as we told you before and solemnly warned you.
1Th 4:7 For God did not call us to impurity, but in holiness.

Tit 2:11 For the grace of God has appeared, bringing salvation to all men,
Tit 2:12 training us to deny ungodliness and worldly desires and to live in a manner that is self-controlled and righteous and godly in the present age.
The Tithe – We are to support those who God has called to lead

Num 5:9  Every contribution from all the sacred things that Bnei-Yisrael brings to the kohen will belong to him.
Num 5:10 Each one’s sacred holy gifts are his own, but whatever each man gives to the kohen belongs to that kohen.”

Chumash

Shall be his -When a Jew designates part of his possessions as a gift to the Kohanim, such as terumah or bikkurim, the gift is his in the sense that he retains the right to decide which Kohen should receive it. Midrashically, the Torah teaches that if someone keeps for himself the sacred gifts that he is required to turn over to the Kohanim, God will punish him by depriving him of his prosperity and leaving him with nothing more than the small amount that he should have given away to God’s servants (Rashi)

What a man give to the Kohen In the plain sense, the verse teaches that whatever gifts the Torah assigns to the Kohen must be given to him, and they become his personal property (Rashbam) The Talmud (Berachos 63z) expounds from this seemingly obvious point that the verse assures us that one who gives to the Kohen his due will not suffer any loss; to the contrary it shall be his, for God will reward him in return for his generosity. (Rashi)

Today since there is no Temple and no functioning Kohen or Priests people try to use the logic and excuse that we do not have to tithe to support the work of Adonai and our Rabbis. However, in the Apostolic Scriptures it is clear that the tithe was still in force even after the Temple was destroyed.

In order for the Priesthood to be able to serve YHVW without distraction, they were to be supported by the Israelites.

Today in order for the local Rabbi to be able to study and pray and serve God’s people without distraction or the need to work in a secular job, God’s people need to support the Congregation via their tithes and offerings. Unfortunately, there are a lot of teachings on line that tell people that tithing has been done away with and they do not need to tithe. This is twisting scripture as an excuse to hang onto what rightfully belongs to God and His chosen leaders.

The one who is taught the word is to share all good things with the one who teaches him. Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. Galatians 6:6-7

For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. Galatians 6:8

“But now will you not entreat God’s favor, that He may be gracious to us? With such an offering on your part, will He receive any of you kindly?” says the LORD of hosts. Malachi 1:9
If you are being taught your Rabbi, The Torah and the fullness of the Word of Messiah, then you should be financially supporting them so they can continue to study and pray without worry of how they are going to pay their mortgage or bills or buy food. They are a gift from God to you and they need to supported financially. We are to be thankful for what He has provided. You show your thankfulness to God by worshipping Him with you tithes and offerings. Tithing is an act of obedience and is a Torah Mitzvot. He in turn allows the leaders to use the Tithes and offerings to pay the bills of the ministry and have financial support they need so they can focus on what they have been called to do. It is a sin and a shame that only about 20% people tithe in the Body of Messiah. Ministers/Rabbis end up leaving the ministry so they can support their families, because they cannot live on the finances that are given, if any, to support their work. This is a shame and a travesty. If you take care of God’s servants He will take care of your needs in every area of your life.

Act 6:1 Now in those days, when the disciples were multiplying, grumbling arose among the Hellenists against the Hebrews, because their widows were being overlooked in the daily support.
Act 6:2 So the Twelve called together the whole group of the disciples and said, “It is not right for us to neglect the word of God in order to serve tables.
Act 6:3 So, brothers, select from among you seven reputable men, full of the Spirit and wisdom, whom we may put in charge of this duty.
Act 6:4 But we will devote ourselves to prayer and to the service of the Word

Article by Nathan Lawrence – Hoshanna Rabbah – Is Tithing For Us Today

NT Principles Governing Our Giving Yeshua instructed us in Luke 6:38, “Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.”

Paul instructed the believers in Philippi about giving. He addresses the issue of supporting his ministry and that by their faithfulness in giving to him it is in effect giving an offering (a sacrifice) to YHVH, and that the Philippians would be blessed for this. (Phil 4:16–19)

Paul says in 1Timothy 5:17–18 that we are to give those who spiritually feed us. Paul quotes a Torah principle here. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

For the Scripture says, “You shall not muzzle the ox that treads out the corn. And, The labourer is worthy of his reward.” In our giving to each other, YHVH loves a cheerful giver. When we give, a divine law of reciprocity is activated.

Our giving will determine how blessed we will be. If we sow sparingly we will reap sparingly, but if we sow bountifully we will reap bountifully. Our giving speaks of the condition of our heart. Some give grudgingly and some give bountifully. In our giving we need to follow the example of YHVH who generously gives to.
When we give bountifully and cheerfully, YHVH will bless us with more so that we will able to give even more (2Cor 9:6–15). These are divine laws and spiritual principles that are activated by our cheerful giving.

The Children of Israel were cheerful givers when asked to contribute to the building of YHVH’s Tabernacle. They gave above and beyond the need (Exod 25:1–3; 35:20-29; 36:5–7).

**Additional Scriptures on Giving**

- Prov 11:25, The liberal soul shall be made fat: and he that waters shall be watered also himself.
- Prov 28:27, He that gives unto the poor shall not lack: but he that hides his eyes shall have many a curse.
- Prov 22:9, He that has a bountiful eye shall be blessed; for he gives of his bread to the poor.
- Ps 112:9, He has dispersed, he has given to the poor; his righteousness endures for ever; his horn shall be exalted with honour.
- Prov 28:27, He that gives unto the poor shall not lack: but he that hides his eyes shall have many a curse.

**Naso Haftorah - the nazarite vow**

**The Nazarite Vow**

Jdg 13:2 Now there was a certain man from Zorah, from a Danite clan, whose name was Manoah. His wife was barren and bore no children.

Jdg 13:3 Then the angel of Adonai appeared to the woman and said to her, “Behold now, you are barren and have not borne children, but you will conceive and bear a son.

Jdg 13:4 Now therefore be careful not to drink wine or strong drink, or eat any unclean thing.

Jdg 13:5 For behold, you will conceive and bear a son. Let no razor come upon his head, for the boy will be a Nazirite to God from the womb. He will begin to deliver Israel from the hand of the Philistines.”

Jdg 13:6 Then the woman came and told her husband saying, “A man of God came to me and his appearance was like the appearance of the angel of God, very awesome! But I did not ask him where he was from, nor did he tell me his name.

Jdg 13:7 He said to me, ‘Behold, you will conceive and bear a son. So, drink no wine or strong drink, and eat nothing unclean, for the child will be a Nazirite to God from the womb to the day of his death.”

Jdg 13:8 Then Manoah entreated Adonai and said, “My Lord, please let the man of God whom You have sent come to us again and teach us what we will do for the boy to be born.”

Jdg 13:9 God listened to the voice of Manoah, and the angel of God came again to the woman as she was sitting in the field, but her husband Manoah was not with her.

Jdg 13:10 So the woman ran quickly and told her husband, and said to him, “Look, the man that came to me the other day has appeared to me!”
Jdg 13:11 So Manoah got up and followed his wife. When he came to the man, he asked him, “Are you the one who spoke to the woman?” “I am,” he said.

Jdg 13:12 Then Manoah said, “Now may your words come about! What will be the child’s rule and his mission?”

Jdg 13:13 The angel of Adonai said to Manoah, “Let the woman abstain from all that I mentioned to her.

Jdg 13:14 She should not eat anything that comes from the grapevine, or drink wine or strong drink, or eat any unclean thing. She must observe all that I commanded her.”

Jdg 13:15 Then Manoah said to the angel of Adonai, “Please, let us detain you so that we may prepare a young goat for you.”

Jdg 13:16 But the angel of Adonai said to Manoah, “If you could detain me, I would not eat your food. But if you present a burnt offering, then offer it to Adonai.” For Manoah did not realize that he was the angel of Adonai.

Jdg 13:17 Then Manoah asked the angel of Adonai, “What is your name, so that when your words come to pass we may honor you?”

Jdg 13:18 But the angel of Adonai said to him, “Why do you ask for my name? It is wonderful.”

Jdg 13:19 Manoah took the young goat with the meal offering and offered them on the rock to Adonai, and He did something wonderful as Manoah and his wife were watching.

Jdg 13:20 For it came about when the flame went up from off the altar toward heaven that the angel of Adonai ascended in the flame of the altar. Manoah and his wife were looking on, then they fell on their faces to the ground.

Jdg 13:21 But the angel of Adonai appeared no more to Manoah or to his wife. Then Manoah realized that he was the angel of Adonai.

Jdg 13:22 Manoah said to his wife, “We will surely die, because we have seen God.”

Jdg 13:23 But his wife said to him, “If Adonai had desired to kill us, He would not have accepted a burnt offering and a meal offering from our hand, nor would He have shown us all these things or let us hear such things as these at this time.”

Jdg 13:24 Then the woman bore a son, and called his name Samson. So the boy grew up and Adonai blessed him.

Jdg 13:25 The Ruach Adonai began to stir him in Mahaneh-dan, between Zorah and Eshtaol.

Jewish Encyclopedia

Nazarite Laws.—Biblical Data:
Three restrictions are imposed upon the Nazarite, according to Num. vi.: he may not take wine, or anything made from grapes; he may not cut the hair of his head; he may not touch the dead, not even the body of his father or mother. If a Nazarite has become unclean by accident, he must offer a sacrifice and begin the period of his vow anew. He is "holy unto the Lord" (Num. vi. 8), and the regulations which apply to him actually agree with those for the high priest and for the priests during worship (Lev. x. 8 et seq., xxi.; Ezek. xlv. 21). In ancient times the priests were persons dedicated to God (Ezek. xlv. 20; I Sam. i. 11), and it follows from the juxtaposition of prophets and Nazarites (Amos ii. 11-12) that the latter must have been regarded as in a sense priests. Young men especially, who found it difficult to abstain from wine on account of youthful desire for pleasure, took the vow. The most prominent outward mark of the Nazarite was long, flowing hair, which was cut at the expiration of the vow and offered as a sacrifice (Num. l.c.; Jer. vii. 29).
In Ancient Israel.
The history of Nazariteship in ancient Israel is obscure. Samson was a Nazarite, whose mother abstained from wine during her pregnancy. His superhuman strength lay in his long, unshorn locks (Judges xiii. et seq.). Samuel's mother promised to dedicate him to God during his whole life, saying, "There shall no razor come upon his head" (I Sam. i. 11); the Septuagint concludes from the latter promise (to which it adds "he shall drink no wine") that Samuel was a Nazarite. Neither the nomadic Rechabites nor their wives or children drank wine (Jer. xxxv.; II Kings x. 15 et seq.).

Numbers 6- Laws of the Nazarite

6:1–21 Rules for Nazirites. Nazirites were the most dedicated laypeople in the OT/Tenach. Samson, Samuel, and John the Baptist were lifelong Nazirites, but usually a person took a vow to become a Nazarite for only a specific period of time.

6:1–6 Definition of a Nazirite. A Nazirite had to avoid cutting his or her hair (both men and women could be Nazirites, v. 2), not eat any product made from grapes, and avoid contact with any dead body.

6:5 The special holiness of the Nazarite prefigures the holiness of Christ (Heb. 7:26).

6:7–12 Nazirites and Uncleanliness. Death was a source of severe uncleanness, and contact with death compromised the Nazirite’s status. It had to be remedied by offering three sacrifices (sin, burnt, and guilt offerings; Lev. 1:14–16; 5:7–10, 14–16) and by starting the period of the Nazirite vow all over again: the previous period shall be void (Num. 6:12). It is probably the issue of uncleanness that prompts the inclusion of the laws on the Nazirite at this point in the book (see 5:2–4).

6:7 his separation to God is on his head. The word here translated “separation” (Hb. nezer) is also used of the high priest’s crown (Lev. 8:9). Both the priestly crown and the Nazirite’s uncut hair reminded other people of their dedication to God’s service. In this way the dedication of the Nazirites was a challenge to every Israelite to follow the Lord wholeheartedly.

6:13–20 Completion of a Nazirite Vow. When the period to which a Nazirite had dedicated himself was over, he had to bring three animal sacrifices (burnt, sin, and peace offerings; Lev. 1:10–13; 4:32–35; 3:6–11) and the customary accompanying grain and wine offerings (Lev. 2:4–13; Num. 15:1–10). Finally, the Nazirite shaved his head and burned his hair on the altar. His unshaven head marked his dedication to God, and by burning the hair he symbolically gave himself to God. The shoulder of the ram is given to the priest, in addition to his usual share of the sacrifice (the breast and the thigh; cf. Lev. 7:31–34).

6:21 Summary of the Law. above his Nazirite vow. If the ex-Nazirite had pledged to do more than keep the Nazirite abstention rules (6:3–7), he must fulfill those pledges too.²

Questions For Study

Chapter 4

What is unique about this parsha? What does its name mean? What spiritual implications did it have for Bnei Yisrael? What spiritual lesson can we learn in relationship to the name of the parsha from what Rav Sha’ul wrote to the Galatians?

What responsibilities were given to the sons of Gershon? Who was responsible for their oversight generally and specifically which one? What responsibilities were given to the sons of Merari? Which Kohen was responsible for their oversight? What were the total numbers for each of the sons of Levi and the total as a whole? Why were they counted and for what purpose?

Chapter 5

What three types of persons were to be sent outside the camp and why? What would have been necessary for their return and how do you know this? What type of sin is discussed in verses 5 through 10? What steps were involved in the process the sinner had to go through to receive forgiveness? How do these relate to the instructions of Rav Kefa on Shavuot as found in Acts chapter 2?
Sh’lach L’cha /Send Forth– Numbers 13:1-15:41

Year One – Numbers 13:1 to 14:9

Rabbin D’vorah Eliana Brandt

Who’s Report Will You Believe?
Introduction:

In this Torah portion we have the first time that some of the Israelites actually enters into the land. What would they find? How would they report what they have seen? Moses picks the top leaders of each Tribe to go in and spy out the land and bring back the report of the land back to Moses and the Congregation of Israel.

This Torah portion teaches a great lesson on who are we going to believe? Are we going to believe what God said or what our eyes see?

The Twelve Spies (Hebrew: שנים عشر המרגלים), as recorded in the Book of Numbers, were a group of Israelite chieftains, one from each of the Twelve Tribes, who were dispatched by Moses to scout out the Land of Canaan for 40 days[1] as a future home for the Israelite people, during the time when the Israelites were in the wilderness following their Exodus from Ancient Egypt. The account is found in Numbers 13:1-33.

God had promised Abraham that there would be a Promised Land for the nations to come out of his son, Isaac. The land of Canaan which the spies were to explore was the same Promised Land. Moses asked for an assessment of the geographical features of the land, the strength and numbers of the population, the agricultural potential and actual performance of the land, civic organization (whether their cities were like camps or strongholds), and forestry conditions. He also asked them to be positive in their outlook and to return with samples of local produce.[2]

When ten of the twelve spies showed little faith in the doom and gloom report they gave about the land, they were slandering what they believed God had promised them. They did not believe that God could help them, and the people as a whole were persuaded that it was not possible to take the land. As a result, the entire nation was made to wander in the desert for 40 years, until almost the entire generation of men had died.[3] Joshua and Caleb were the two spies who brought back a good report and believed that God would help them succeed. They were the only men from their generation permitted to go into the Promised Land after the time of wandering.[4]

https://en.wikipedia.org/wiki/The_Twelve_Spies
The Land of Canaan
Outline of Parasha

Forty Years near Kadesh (13:1–19:22)

A. The mission of the spies and the national rebellion (13:1–14:45)
   1. Spies sent out (13:1–16)
   3. The spies' report of their mission (13:25–33)
   4. The people's reaction (14:1–12)
   5. Moses' plea for forgiveness (14:13–19)
   7. Death of the faithless spies (14:36–38)
   8. An unsuccessful attempt at conquest (14:39–45)

B. The law-giving at Kadesh (15:1–41)
   1. Meal, oil, and wine to accompany sacrifice (15:1–16)
   2. The dough offering (15:17–21)
   5. Tassels on clothes (15:37–41)

Haftorah – Joshua 2:1 – 24
Related & Key Words

letter: chaf sofeet lahmed chet lahmed shin
sound: CHah L' CH Lah SH'

(send for yourself! = SH'LACH L'CHAH = שלח לך)

Related Words

go forth, yourself! (Gen. 12:1) lech l'cha
and he sent (Gen. 32:3(4)) vayishlach
when he let go (Ex. 13:17) b'shalach
delegate, envoy, messenger, emissary, agent shaliach
treats sent on Purim shalach manot
Let my people go! (Ex. 7:16) shalach et ami
scapegoat (goat sent-off) sa'ir ha-mishta-lei-ach

Send H7971

שׁלח
shâlach

**BDB Definition:**
1) to send, send away, let go, stretch out
   1a) (Qal)
      1a1) to send
      1a2) to stretch out, extend, direct
      1a3) to send away
      1a4) to let loose
   1b) (Niphal) to be sent
   1c) (Piel)
      1c1) to send off or away or out or forth, dismiss, give over, cast out
      1c2) to let go, set free
      1c3) to shoot forth (of branches)
      1c4) to let down
      1c5) to shoot
   1d) (Pual) to be sent off, be put away, be divorced, be impelled
   1e) (Hiphil) to send

**Part of Speech:** verb

**A Related Word by BDB/Strong's Number:** a primitive root

**Same Word by TWOT Number:** 2394

A Ruler H5387

נָשָׂא / נָשִּׁי
nâšîy’ / nâšî’

**BDB Definition:**
1) one lifted up, chief, prince, captain, leader
2) rising mist, vapour

**Part of Speech:** noun masculine

**A Related Word by BDB/Strong's Number:** from H5375

**Same Word by TWOT Number:** 1421b, 1421c
Good H2896

םֹב

**BDB Definition:**

1) good, pleasant, agreeable (adjective)
   1a) pleasant, agreeable (to the senses)
   1b) pleasant (to the higher nature)
   1c) good, excellent (of its kind)
   1d) good, rich, valuable in estimation
   1e) good, appropriate, becoming
   1f) better (comparative)
   1g) glad, happy, prosperous (of man’s sensuous nature)
   1h) good understanding (of man’s intellectual nature)
   1i) good, kind, benign
   1j) good, right (ethical)

2) a good thing, benefit, welfare (noun masculine)
   2a) welfare, prosperity, happiness
   2b) good things (collective)
   2c) good, benefit
   2d) moral good

3) welfare, benefit, good things (noun feminine)
   3a) welfare, prosperity, happiness
   3b) good things (collective)
   3c) bounty

**Part of Speech:** see above in Definition

**A Related Word by BDB/Strong’s Number:** from H2895

**Same Word by TWOT Number:** 793a

Bad H7451

רע / רעה
ra’ / רַעָה

**BDB Definition:**

1) bad, evil (adjective)
   1a) bad, disagreeable, malignant
   1b) bad, unpleasant, evil (giving pain, unhappiness, misery)
   1c) evil, displeasing
1d) bad (of its kind - land, water, etc)
1e) bad (of value)
1f) worse than, worst (comparison)
1g) sad, unhappy
1h) evil (hurtful)
1i) bad, unkind (vicious in disposition)
1j) bad, evil, wicked (ethically)
   1j1) in general, of persons, of thoughts
   1j2) deeds, actions
2) evil, distress, misery, injury, calamity (noun masculine)
   2a) evil, distress, adversity
   2b) evil, injury, wrong
   2c) evil (ethical)
3) evil, misery, distress, injury (noun feminine)
   3a) evil, misery, distress
   3b) evil, injury, wrong
   3c) evil (ethical)

Part of Speech: see above in Definition
A Related Word by BDB/Strong’s Number: from H7489
Same Word by TWOT Number: 2191a, 2191c

Evil Report H1681

דּבָּה dibbâh

BDB Definition:
1) whispering, defamation, evil report
   1a) whispering
   1b) defamation, defaming
   1c) evil report, unfavourable saying

Part of Speech: noun feminine
A Related Word by BDB/Strong’s Number: from H1680 (in the sense of furtive motion)
Same Word by TWOT Number: 396
Num 13:1 Adonai spoke to Moses saying,
Num 13:2 “Send some men on your behalf to investigate the land of Canaan, which I am
giving to Bnei-Yisrael. Each man you are to send will be a prince of the tribe of his
fathers, a man from each tribe.”

Each man was a Prince, a leader of their people from each of the Tribes. Men
who have seen the miracle working power of God and who were mighty men of
valor.

Send for yourself: According to your own understanding. I am not commanding you,
but if you wish, you may send. Since the Israelites had come [to Moses] and said, “Let
us send men ahead of us,” as it says, “All of you approached me…” (Deut. 1:22),
Moses took counsel with the Shechinah. He [God] said, “I told them that it is good, as
it says, ‘I will bring you up from the affliction of Egypt…’ (Exod. 3:17). By their lives!
Now I will give them the opportunity to err through the words of the spies, so that they
will not inherit it.” - [Midrash Tanchuma 5] Rashi

Num 13:3 So according to the word of Adonai, Moses sent them from the wilderness of
Paran. All the men were princes of Bnei-Yisrael.
Num 13:4 These are their names: from the tribe of Reuben, Shammua son of Zaccur.
Num 13:5 From the tribe of Simeon, Shaphat son of Hori.
Num 13:6 From the tribe of Judah, Caleb son of Jephunneh.
Num 13:7 From the tribe of Issachar, Igal son of Joseph.
Num 13:8 From the tribe of Ephraim, Hoshea son of Nun.
Num 13:9 From the tribe of Benjamin, Palti son of Raphu.
Num 13:10 From the tribe of Zebulun, Gaddiel son of Sodi.
Num 13:11 From the tribe of Manasseh, part of the tribe of Joseph, Gaddi son of Susi.
Num 13:12 From the tribe of Dan, Ammiel son of Gemalli.
Num 13:13 From the tribe of Asher, Sethur son of Michael.
Num 13:14 From the tribe of Naphtali, Nahbi son of Vophsi.
Num 13:15 From the tribe of Gad, Geuel son of Machi.
Num 13:16 These are the names of the men Moses sent to investigate the land. (Now he
gave Hoshea son of Nun, the name Joshua.)

Moses emends Joshua’s name, Hosea (13:8), by adding the prefix “ye,”
possibly a theophoric element associated with the Israelite God. In the sources
of the names of the tribal leaders, only Joshua’s name bears such an element³

University Press.
And Moses called Hoshea...: He prayed on his behalf, “May God save you from the counsel of the spies.” [The name יְהוֹשֻׁע is a compounded form of יָשִׁיעֲךָ, May God save you.] [Sotah 34b] Rashi

Joshua H3091

יְהוֹשׁע אוֹ יְהוֹשֻׁע
yehôshû‘a’

BDB Definition:
Joshua or Jehoshua = “Jehovah is salvation”

Joshua was a faithful follower of Moses and the name change was possibly to remind people that it is YHVH who brings salvation to His people.

Num 13:17 As he sent them to explore the land of Canaan, he said to them, “Go up there through the Negev, then go up into the hill country.
Num 13:18 See what the land is like and the people living there, whether they might be strong or weak, few or many.
Num 13:19 In what kind of land are they living? Is it good or bad? Also, what about the cities in which they are living? Are they unwalled or do they have fortifications?
Num 13:20 How is the soil—fertile or poor? Are there trees on it or not? Do your best to bring back some of the fruit of the land.” (It was the season for the first ripe grapes.)

These were the specific instructions that they were to report on.
#1. Were the people strong or weak?
#2. Were they few of many?
#3. What was the land like?
#4. Was the land good or bad?
#5. What were the cities like?
#6. Are the cities walled or unwalled?
#7. Is the soil fertile or poor?
#8. Are there trees or not?
#9. Bring back some of the fruit of the land

Num 13:21 So they went up and explored the land from the wilderness of Zin as far as Rehob the entrance of Hamath.
Num 13:22 They continued on up through the Negev and came to Hebron. There lived Ahiman, Sheshai, and Talmai, descendants of Anak. (Hebron was built seven years before Zoan in Egypt.)
Num 13:23 When they reached as far as the Valley of Eshcol, they cut a single branch with a cluster of grapes. It was carried on a pole between two of them. They also cut some pomegranates and some figs.
Num 13:24 That place was called the Valley of Eshcol because of the cluster cut by Bnei-Yisrael.
Num 13:25 They returned from investigating the land after 40 days.

They were in the land for 40 days. A 40-something time period, whether days, months, or years is ALWAYS a period of testing, trial, probation, or chastisement (but not judgment) and ends with a period of restoration, revival or renew. We will see as a result of the evil report Israel will now experience another 40 years of testing until the unbelieving generation as died off.

According to Ask The Rabbi – Aish.com

“The number 40 has great significance throughout the Torah and the Talmud. The number 40 represents transition or change; the concept of renewal; a new beginning. The number 40 has the power to lift a spiritual state. Consider:

When a person becomes ritually impure, he must immerse in a ritual bath, a mikveh. The Talmud tells us that a mikveh must be filled with 40 se'ahs (a measure of water). Immersion in a mikveh is the consummate Jewish symbol of spiritual renewal.

It is no accident that in the story of Noah, the rain poured for 40 days, and submerged the world in water. Just as a person leaves a mikveh pure, so too when the waters of the flood subsided, the world was purified from the licentiousness which had corrupted it in the days of Noah.

Moses was on Mt. Sinai for 40 days and came down with the stone tablets. The Jews arrived at Mt. Sinai as a nation of Egyptian slaves, but after 40 days they were transformed into God's nation.

According to the Talmud, it takes 40 days for an embryo to be formed in its mother's womb.

In Kabbalah, 40 represents the four sides of the world, each side containing the ten Sefirot (esoteric powers).

When a rabbinical court finds someone guilty of a crime, the punishment is sometimes lashes, prescribed in the Torah as "forty less one." The purpose is to bring the offender to a point of change, transition and atonement.

There are 40 days between the first day of Elul, when we begin to blow the Shofar to prepare for Rosh Hashana, until Yom Kippur, the end of the annual teshuva (repentance) period. These 40 days are the most auspicious time for personal growth and renewal.

According to the Talmud (Avot 5:26), at age 40 a person transitions from one level of wisdom to the next. After Moses led the Jewish people for 40 years in the wilderness, he told them: "God has not given you a heart to know, and eyes to see, and ears to hear, until this day" (Deut. 29:3-4). From here we see that it took the Jewish people 40 years before reaching a full level of understanding." (end of quote)
We also see Yeshua being tested in the Wilderness for 40 by hasatan while fasting.

Num 13:26 They traveled and returned to Moses, Aaron and the entire community of Bnei-Yisrael at Kadesh in the wilderness of Paran. They gave their report to them and the entire assembly. They showed the land’s fruit.

Num 13:27 They gave their account to him and said, “We went into the land where you sent us. Indeed it is flowing with milk and honey—this is some of its fruit.

Their report starts out positive, in other words here’s the good news first! However, what follows will cause great judgment to come upon Israel because they believed the bad report vs the good report of Joshua and Caleb.

Report of the 10 Spies:

1. The land is as God said, one that flows with milk and honey. The fruit we have brought is proof of it.
2. The people are very strong
3. The cities are walled, fortified and very great
4. Giants occupy the land. We are in their sight as grasshoppers
5. We are not able to go against these people, for they are stronger than we are

We Saw, We are not able, we are not as strong!

Num 13:28 Except, the people living in the land are powerful, and the cities are fortified and very large. We even saw the sons of Anak there!

Num 13:29 Amalek is living in the land of the Negev, the Hittites, Jebusites, and Amorites are living in the mountains, and the Canaanites are living near the sea and along the bank of the Jordan.”

It is interesting to note that Joshua is from the Tribe of Ephraim and Caleb from the Tribe of Judah! They were men of faith who believed what God had promised and knew the power of God could defeat anything that they would have to confront in battle!

Joshua and Caleb’s response:
We are able – Do Not Fear!

Num 13:30 Then Caleb quieted the people before Moses, and said, “We should definitely go up and capture the land, for we can certainly do it!”

Num 13:31 But the men who had gone up with him said, “We cannot attack these people, because they are stronger than we.”

Num 13:32 They spread among Bnei-Yisrael a bad report about the land they had explored, saying, “The land through which we passed to explore devours its residents. All the people we saw there are men of great size!

Num 13:33 We also saw there the Nephilim. (The sons of Anak are from the Nephilim.) We seemed like grasshoppers in our eyes as well as theirs!”
Num 14:1  All through that night, the entire community raised up their voices. The people wept.
Num 14:2  All Bnei-Yisrael grumbled against Moses and Aaron and the whole community said, “If only we had died in Egypt! If only we had died in this wilderness!
Num 14:3  Why is Adonai bringing us to this land to fall by the sword? Our wives and children will be like plunder! Wouldn’t it be better for us to return to Egypt?”
Num 14:4  They said to each other, “Let’s choose a leader and let’s go back to Egypt!”

Evil Affects of the Evil Report

#1. All the Congregation cried aloud and wept all night
#2. All Israel murmured against Moses and Aaron
#3. It caused them to wish they were dead, that they had died in Egypt or even in the wilderness, in preference to facing the giants and possible death at their hands (they will soon get their wish)
#4. Israel accused God of deceiving them
#5. They arose in rebellion to make a captain and return to Egypt
#6. It produced cowardice and fear
#7. It caused mob violence against their hitherto respected and trusted leaders

An evil report against God’s Word and His leaders will poison a Congregation and destroy from within.

Book of Yaacov Chapter 3:5-8

3:5  So also the tongue is a small member—yet it boasts of great things. See how so small a fire sets a blaze so great a forest!
3:6  And the tongue is a fire. The tongue is a world of evil placed among our body parts. It pollutes the whole body and sets on fire the course of life—and is set on fire by Gehenna.
3:7  For every species of beasts and birds, reptiles and sea creatures, is tamed and has been tamed by mankind.
3:8  But no human being can tame the tongue. It is a restless evil, full of deadly poison.

Num 14:5  Then Moses and Aaron fell on their faces before the entire assembly of the community of Bnei-Yisrael.
Num 14:6  Joshua son of Nun and Caleb son of Jephunneh, who were among those who had explored the land, tore their clothes.
Num 14:7  They said to the whole assembly of Bnei-Yisrael, “The land through which we passed is an exceptionally good land!
Num 14:8  If Adonai is pleased with us, He will lead us into that land and will give it to us—a land flowing with milk and honey.
Num 14:9  Only don’t rebel against Adonai, and don’t be afraid of the people of the land. They will be food for us. The protection over them is gone. Adonai is with us! Do not fear them.”
Their protection is removed from them: Their shield and strength, their virtuous ones have died- [namely,] Job, who protected them [See Rashi on Sotah 35a, B.B. 15a]. (Another interpretation: The shade [protection] of the Omnipresent has departed from them. Rashi

Num 14:10  But the whole assembly talked about violently stoning them. Then the glory of Adonai appeared at the Tent of Meeting to all Bnei-Yisrael.

The Haftorah Joshua 2:1-24

This week's haftorah tells the story of the spies that Joshua sent to scout the city of Jericho, prior to the Israelites' invasion of the Holy Land, a point in common with this week's Torah reading, which discusses the twelve spies that were sent by Moses years earlier to explore the Holy Land.

Joshua sent two spies to Jericho, where they lodged at an inn located in the city's walls, operated by a woman named Rahab. Their presence was quickly discovered by the king who sent for Rahab and asked her to turn in her guests. Rahab responded that her guests had already left the city -- when actually she had hidden them on her rooftop.

"And she said to the men, I know that G-d has given you the land, and that your terror has fallen upon us, and that all the inhabitants of the land have melted away because of you. For we have heard how G-d dried up the water of the Red Sea for you when you came out of Egypt; and what you did to the two kings of the Amorites that were on the other side of the Jordan, Sihon and Og, whom you completely destroyed."

At Rahab's request, the two spies assured her that she and her family would not be harmed during the conquer of Jericho--provided that she would tie a scarlet thread and hang it from her window. This would be a symbol that this home is a safe haven. Rahab helped the men escape via a rope she lowered from her window and told them how to hide from possible pursuers. The spies escaped safely and returned to report to Joshua.

This is a synopsis of the Haftorah that is read in Chabad synagogues. Other communities could possibly read more, less, or a different section of the Prophets altogether.

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Lessons to be learned:

The Israelites' belief of the false report amounted to the acceptance of lashon hara (lit. "evil tongue" / "slander" in Hebrew) against the Land of Israel.

But the men who had gone up with him said, "We can't attack those people; they are stronger than we are." And they spread a bad report about the land they had explored. They said, "The land we explored devours those living in it. All the people we saw there were of great size. We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them."

— Numbers, 13:31-33

This was considered a grave sin by God. Corresponding to the 40 days that the spies toured the land, their God decreed that the Israelites would wander in the wilderness for 40 years as a result of their unwillingness to take the land. Moreover, the entire generation of men who left Egypt during the Exodus would die in the desert, save for Joshua and Caleb who did not slander the land.[3]

For 40 years, the Israelites wandered in the wilderness, eating quail and manna. They were led into the Promised Land by Joshua; the victory at Jericho marked the beginning of possession of the land. As victories were won, the tracts of land were assigned to each tribe, and they lived peacefully with each other. God brought victories where needed, and his promise to Abraham was fulfilled.

According to Rabbinic tradition (as seen in the Mishnah Taanit 4:6), the sin of the spies produced the annual fast day of Tisha B'Av. When the Israelites accepted the false report, they wept over the false belief that God was setting them up for defeat. The night that the people cried was the ninth of Av, which became a day of weeping and misfortune for all time.[10]

Rashi, commenting on Numbers 13:25, notes that the journey was shortened by God, as God foresaw their downfall and subsequent proportionate punishment (1 day equaling 1 year).[11]

https://en.wikipedia.org/wiki/The_Twelve_Spies

10 times Israel tests God and 10 spies cause Israel to be tested another 40 years. Do we find ourselves in our own walk testing God in the same way Israel and the 10 spies did? Or do we strive to be like Joshua and Caleb who believed that God is able and that we should fear not?

When things go wrong are we quick to blame God and His leaders?

The number 10 is a very significant number in the Bible. In examining the uses of the number 10 in Scripture it seems to represent human failure and God's provision.

For example:

- The 10 spies failed to see God's power and provision, so they brought back an evil report:
Num 13:32 And they gave the children of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature.

- The 10 tribes failed to walk with God and to do His will. Therefore, they established a separate kingdom given to idolatry:

1. Ki 11:31 And he said to Jeroboam, "Take for yourself ten pieces, for thus says the LORD, the God of Israel: `Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you

2. Ki 17:22-23 For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them, until the LORD removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, as it is to this day.

- The magicians and astrologers were 10 times as weak and insufficient as Daniel:

Dan 1:20 And in all matters of wisdom and understanding about which the king examined them, he found them ten times better than all the magicians and astrologers who were in all his realm.

- The 10 lepers were unable to cure themselves, they needed Jesus:

Lk 17:12 Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off.

The 10 Times Israel Tested God

#1. By murmuring and accusing God of deceiving them and deliberately leading them into a trap so the Egyptians could kill them (Ex. 14:11-12)

#2. By murmuring at Marah for water (Ex. 15:23-26)

#3. By murmuring for flesh and bread before reaching Sinai (Ex. 16:1-18)

#4. By willful disobedience in leaving manna until morning (Ex. 16:19-22)

#5. By murmuring for water at Rephidim (Ex. 17:1-7)

#6. By making a golden calf and quickly turning back to idolatry (Ex. 32)

#7. By murmuring at Taberah (Num 11:1-3)

#8. By murmuring for flesh (Num 11:4-35)

#9. By unbelief that God and His words and asking that spies be sent into the land as if they doubted He told them the truth (Num 13:1-25 with Dt. 1:20-25)

#10. By rebellion at Kadesh (Num 13:26-14:37, Dt. 1:26-46)
Questions to Ponder:

Chapter 13

According to this parsha, what prompted Moshe to send men into Cana'an? What position did each one of these men have in their tribe? What two types of information were they to gather? What two important points did they need to verify in this mission? What differences can be noted between their mission and a spy mission? What tribe did not send a scout and why? What essential difference is there between the story found in this parsha and that reported in D'varim 1:19-36? What principle of life can we learn from this report? In what way can we see the promise of the Two Houses of Bnei Yisrael in the list of scouts? How did YHVH change the name of the leader of Ephraim and what does it symbolize? What 6 specific questions did Moshe ask the scouts to answer? What did he ask them to bring back from Cana'an?

What did the scouts return with? How long was their mission? To whom did they report? How many reports did they deliver and how many opinions? What was their report about the nature of the land? What was the majority opinion about the conquest of Cana'an? What was the dissenting opinion? Why was YHVH so angered by the majority opinion? What little word turned a positive report into a negative opinion? What lesson can we learn about the use of that word in our lives? What factors did the majority opinion overlook when comparing their size and ability to the opposition within Cana'an?

Chapter 14

What was the response of the assembly to the majority opinion and what did they do that night? What did they say against Moshe and Aharon? What was their primary concern? What action did they propose to take? What was the immediate response of Moshe and Aharon? With what action did Yehoshua and Kalev respond? What did they say to the assembly? What did the assembly say in response? What appeared to Bnei Yisrael and where? What question did YHVH ask Moshe and what did YHVH propose to do?

In Moshe's response, what facts did he lay out for YHVH about his relationship with Bnei Yisrae? What did he say would be the impact on the reputation of YHVH if he carried through with his proposal? What characteristics does Moshe remind YHVH that he possesses? How does he describe the consequences of sin? What does he ask YHVH to do as he has done in the past? How does YHVH respond and why? What prophetic statement does he make in the process? What would be the consequences to those who had tested him? Specifically who would this apply to? Who would be exempted and why? What did Moshe speak to Bnei Yisrael and how did they respond?

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4 Study questions shared with permission of Mark Ensign Adot Adonai Texas
Korach– Numbers 16:1-18:32

Year One – Numbers 16:1 - 35
Rabbin D’vorah Eliana Brandt

When Divine Order Gets Out of Order
WHEN DIVINE ORDER GETS OUT OF ORDER

ALMOST EVERY CONGREGATION LEADER HAS EXPERIENCED A KORACH AT LEAST ONE TIME IN THEIR POSITIONS AS LEADERS. IT IS THIS TYPE OF SPIRIT THAT HAS DESTROYED CONGREGATIONS AND MINISTRIES AND IT EXACTS A HARSH JUDGEMENT FROM GOD ON THE PERPETRATORS.

B'midbar/Numbers 16:1-5

Now Korach, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men; and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown; and they assembled themselves together against Moses and against Aaron, and said unto them: 'Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them; wherefore then lift ye up yourselves above the assembly of the LORD?'

And when Moses heard it, he fell upon his face.

And he spoke unto Korach and unto all his company, saying: 'In the morning the LORD will show who are His, and who is holy, and will cause him to come near unto Him; even him whom He may choose will He cause to come near unto Him. (JPS Translation, emphasis mine)

Key Characters; Korach, 250 Men of renown, Moses, Aaron

Key Words and Phrases

Korach - H3947 נֹרֵך qôrach ko'-'rakh

Took- H 3947 נָלַח lâqach

law-kakh’

A primitive root; to take (in the widest variety of applications): - accept, bring, buy, carry away, drawn, fetch, get, infold, X many, mingle, place, receive (-ing), reserve, seize, send for, take (away, -ing, up), use, win.

Men - H1121 בֶּן bane

From H1129; a son (as a builder of the family name), in the widest sense (of literal and figurative relationship, including grandson, subject, nation, quality or condition, etc

Rose Up-H6965 קוּם koom

BDB Definition:

1) to rise, arise, stand, rise up, stand up
   1a) (Qal)
      1a1) to arise
1a2) to arise (hostile sense)
1a3) to arise, become powerful
1a4) to arise, come on the scene
1a5) to stand
  1a5a) to maintain oneself
  1a5b) to be established, be confirmed
  1a5c) to stand, endure
  1a5d) to be fixed
  1a5e) to be valid
  1a5f) to be proven
  1a5g) to be fulfilled
  1a5h) to persist

Assembled-H6650 נָהַל
qâhal
BDB Definition:
1) to assemble, gather
  1a) (Niphal) to assemble
     1a1) for religious reasons
     1a2) for political reasons
  1b) (Hiphil) to summon an assembly
     1b1) for war, judgment
     1b2) for religious purposes

Part of Speech: verb
A Related Word by BDB/Strong’s Number: a primitive root
Same Word by TWOT Number: 1991

Men of Renown - H8034 שֵׁם
shêm
shame

A primitive word (perhaps rather from H7760 through the idea of definite and conspicuous position; compare H8064); an appellation, as a mark or memorial of individuality; by implication honor, authority, character: - + base, [in-] fame [-ous], name (-d), renown, report.
**Related Words or Phrases**


<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Korah</td>
<td>קֹרַח</td>
<td>rebellious (like Korah and his faction (congregation))</td>
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<tr>
<td>k'Korach va-adato</td>
<td>כָּכָרַח וַעֲדָּת</td>
<td></td>
</tr>
<tr>
<td>ice, cold, frost</td>
<td>קאהר</td>
<td>קeah</td>
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<tr>
<td>to make bald, shear, pluck, uproot, become bald</td>
<td>קארח</td>
<td>קארח</td>
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<tr>
<td>bald spot, bare place, forest clearing</td>
<td>קארחא</td>
<td>קארחא</td>
</tr>
<tr>
<td>glacier, iceberg</td>
<td>קארחון</td>
<td>קארחון</td>
</tr>
<tr>
<td>bald, hairless; or ice-vendor</td>
<td>קארחן</td>
<td>קארחן</td>
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Chumash B'Midbar

Rebellion In the Wilderness - In contrast to earlier occasions when the people complained about specific problems - such as a lack of food or water, or the need for a "god" to take Moses' place as an intermediary between God and Israel- in the Sidrah, there is an outright attempt to overthrow Moses and Aaron as the leaders of the nation. The leader of the rebellion was their fellow Levite, Korach. As is typical of would-be usurpers who must attract a following, Korach posed as a champion of the masses and tried to discredit Moses.

Rashi - Korach...took

He took himself to one side to disassociate himself from the Congregation, to contest (appointment of Aaron to the) Kehunah. This is what Onkelos means when he renders "and he separated himself" He separated himself from the Congregation to persist in a dispute. Similarly "Why does your heart take you away?" (Job 15:12) meaning, it removes you, to isolate you from others (Midrash Tancuma Korach 2). Another explanation; He attracted the heads of the Sanhedrin among them with amicable words. Similarly, "Take Aaron (with words) (20:25) "take words with you (Hosea 14:3) (Midrash Tachcoma Korach 1) (Numbers Rabba 18:2)

God, is a God of order not confusion, from the very beginning, B'resheet one the Universe was created in Divine Order, it was not until Adam and Havah rebelled against God's Torah that Disorder/Ha Satan or as the Rabbis say "The Evil Inclination" brought disorder into the World.

One of the deceptions of hasatan is to try to separate people from godly leadership and the Body of Messiah. It is when we separate ourselves from authority, correction and direction that we will find ourselves open to deception.

Korach deceived himself into thinking that God's choice of leadership was wrong and that He made a mistake in His choice. Maybe he didn't use those words, however I believe this is what God heard by his actions.

The spirit of Rebellion that was found in Korach is the seed of hasatan the father of Rebellion, Isaiah 14:12 -JPS Translation (emphasis mine)

Isa 14:12  How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!
Isa 14:13  For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
Isa 14:14  I will ascend above the heights of the clouds; I will be like the most High.
Isa 14:15  Yet thou shalt be brought down to hell, to the sides of the pit.
Isa 14:16  They that see thee shall narrowily look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;
Isa 14:17  That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?
Every act of spiritual rebellion is an act against God's Divine order and Authority.

Num 16:1 Now Korach, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

Korach was a coward, he needed the support of others for his treachery and rebellion so he found weak men like himself to side against God's anointed. Korach was set to lead Levi, he had talent but no knowledge or fear of the Living God. He knew nothing about obedience and humility.

Num 16:2 and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

The men who joined this rebellion were leaders, men of renown, princes among their people who had the same spirit that led Korach or else they would never have followed him in the first place. The were all in a place of leadership and authority among their people, but they wanted more. God has placed leaders in the seat of Moses and they are doubly responsible for their actions and what they teach people. There is a saying, "actions speaks louder than words", through their action, they were teaching God's people that they did not have to respect God's authority or choice of leadership.

Num 16:3 and they assembled themselves together against Moses and against Aaron, and said unto them: 'Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them; wherefore then lift ye up yourselves above the assembly of the LORD?'

They ganged up on Moses and Aaron, just like bullies who thought they could take down God's leadership.

Chumash - It is too much for you Korach began his tirade with an exclamation intended to put Moses and Aaron on the defensive, accusing them of selfishly taking power and prestige at the expense of the rest of the nation. Since all Jews were equally holy, Moses and Aaron had no right to take for themselves the two highest positions of the nation.

Did Moses and Aaron appoint themselves or did God?

Exodus 3:1-10 Moses Divinely called and chosen

Exo 3:1 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb.

Exo 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Exo 3:3 And Moses said: 'I will turn aside now, and see this great sight, why the bush is not burnt.'
Exo 3:4  And when the LORD saw that he turned aside to see, God called unto him out of
the midst of the bush, and said: 'Moses, Moses.' And he said: 'Here am I.'
Exo 3:5  And He said: 'Draw not nigh hither; put off thy shoes from off thy feet, for the
place whereon thou standest is holy ground.'
Exo 3:6  Moreover He said: 'I am the God of thy father, the God of Abraham, the God of
Isaac, and the God of Jacob.' And Moses hid his face; for he was afraid to look upon
God.
Exo 3:7  And the LORD said: 'I have surely seen the affliction of My people that are in
Egypt, and have heard their cry by reason of their taskmasters; for I know their pains;
Exo 3:8  and I am come down to deliver them out of the hand of the Egyptians, and to
bring them up out of that land unto a good land and a large, unto a land flowing with
milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and
the Perizzite, and the Hivite, and the Jebusite.
Exo 3:9  And now, behold, the cry of the children of Israel is come unto Me; moreover I
have seen the oppression wherewith the Egyptians oppress them.
Exo 3:10  Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring
forth My people the children of Israel out of Egypt.'  (JPS Translation)

Exodus 28:1-3, 40-43 - The appointment of Aaron and His sons as the Kohen
Hagadol

Exo 28:1  And bring thou near unto thee Aaron thy brother, and his sons with him, from
among the children of Israel, that they may minister unto Me in the priest's office, even
Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.
Exo 28:2  And thou shalt make holy garments for Aaron thy brother, for splendour and for
beauty.
Exo 28:3  And thou shalt speak unto all that are wise-hearted, whom I have filled with the
spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister
unto Me in the priest's office.

Exo 28:40  And for Aaron's sons thou shalt make tunics, and thou shalt make for them
girdles, and head-tires shalt thou make for them, for splendour and for beauty.
Exo 28:41  And thou shalt put them upon Aaron thy brother, and upon his sons with him;
and shalt anoint them, and consecrate them, and sanctify them, that they may minister
unto Me in the priest's office.
Exo 28:42  And thou shalt make them linen breeches to cover the flesh of their
nakedness; from the loins even unto the thighs they shall reach.
Exo 28:43  And they shall be upon Aaron, and upon his sons, when they go in unto the
tent of meeting, or when they come near unto the altar to minister in the holy place;
that they bear not iniquity, and die; it shall be a statute for ever unto him and unto his
seed after him.

Num 16:4  And when Moses heard it, he fell upon his face.

Chumash Commentary - and he fell on his face "Moses fell to the ground in humiliation
(at Korach's outrageous and insulting accusation) (Chizkuni); or he fell out of despair,
since he now felt powerless. They had worshiped the Golden Calf, complained for no
good reason (11:1-2), and heeded the spies, and each time Moses had prayed for
them. This was the fourth time they had defied God, and he felt that he could not plead yet again (Rashi). Alternatively, he fell on his face in prayer (Rashbam; Ibn Ezra).

Every leader in a Congregation has gone through this "take over" Korach mentality when people who want to step in and take over because they think they can do a better job, whether chosen to do it or not. Here we see the example of Moses great humility in the midst of rebellion against God.

Num 16:5 And he spoke unto Korach and unto all his company, saying: 'In the morning the LORD will show who are His, and who is holy, and will cause him to come near unto Him; even him whom He may choose will He cause to come near unto Him.

Numbers 16: 6-35 Moses submitted to God's authority and God's choice was made known in such a powerful way that there was no question who He had chosen.

Num 16:6 This do: take you censors, Korach, and all his company;
Num 16:7 and put fire therein, and put incense upon them before the LORD to-morrow; and it shall be that the man whom the LORD doth choose, he shall be holy; ye take too much upon you, ye sons of Levi.'
Num 16:8 And Moses said unto Korach: 'Hear now, ye sons of Levi:
Num 16:9 is it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them;
Num 16:10 and that He hath brought thee near, and all thy brethren the sons of Levi with thee? and will ye seek the priesthood also?
Num 16:11 Therefore thou and all thy company that are gathered together against the LORD - ; and as to Aaron, what is he that ye murmur against him?'
Num 16:12 And Moses sent to call Dathan and Abiram, the sons of Eliab; and they said: 'We will not come up;
Num 16:13 is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us?
Num 16:14 Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? we will not come up.'
Num 16:15 And Moses was very wroth, and said unto the LORD: 'Respect not Thou their offering; I have not taken one ass from them, neither have I hurt one of them.'
Num 16:16 And Moses said unto Korach: 'Be thou and all thy congregation before the LORD, thou, and they, and Aaron, to-morrow;
Num 16:17 and take ye every man his fire-pan, and put incense upon them, and bring ye before the LORD every man his fire-pan, two hundred and fifty fire-pan; thou also, and Aaron, each his fire-pan.'
Num 16:18 And they took every man his fire-pan, and put fire in them, and laid incense thereon, and stood at the door of the tent of meeting with Moses and Aaron.
Num 16:19 And Korach assembled all the congregation against them unto the door of the tent of meeting; and the glory of the LORD appeared unto all the congregation.
Num 16:20 And the LORD spoke unto Moses and unto Aaron, saying:
Num 16:21 'Separate yourselves from among this congregation, that I may consume them in a moment.'
Num 16:22  And they fell upon their faces, and said: ‘O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation?’
Num 16:23  And the LORD spoke unto Moses, saying:
Num 16:24  ‘Speak unto the congregation, saying: Get you up from about the dwelling of Korach, Dathan, and Abiram.’
Num 16:25  And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.
Num 16:26  And he spoke unto the congregation, saying: ‘Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be swept away in all their sins.’
Num 16:27  So they got them up from the dwelling of Korach, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood at the door of their tents, with their wives, and their sons, and their little ones.
Num 16:28  And Moses said: ‘Hereby ye shall know that the LORD hath sent me to do all these works, and that I have not done them of mine own mind.
Num 16:29  If these men die the common death of all men, and be visited after the visitation of all men, then the LORD hath not sent Me.
Num 16:30  But if the LORD make a new thing, and the ground open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit, then ye shall understand that these men have despised the LORD.’
Num 16:31  And it came to pass, as he made an end of speaking all these words, that the ground did cleave asunder that was under them.
Num 16:32  And the earth opened her mouth and swallowed them up, and their households, and all the men that appertained unto Korach, and all their goods.
Num 16:33  So they, and all that appertained to them, went down alive into the pit; and the earth closed upon them, and they perished from among the assembly.
Num 16:34  And all Israel that were round about them fled at the cry of them; for they said: ‘Lest the earth swallow us up.’
Num 16:35  And fire came forth from the LORD, and devoured the two hundred and fifty men that offered the incense.

Rebellion brings death in our lives. Korach wanted to be the priest of God - he had religion but no relationship. Korach had formed a bitter root judgment against Moses, all rebellion is the sin of witchcraft in God’s eyes.

Are we walking in agreement with God's order or are we doing our own thing. Without order there is chaos, when there is chaos the work of God is hindered in the earth. The Tabernacle is a picture or blue print for the Body of Messiah and how we are to walk in Divine order.

Deuteronomy/Dvarim 30:19-20

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed; to love the LORD thy God, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.
Joshua 24: 14-15
Now therefore fear the LORD, and serve Him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye the LORD.
And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the LORD.'

Proverbs 16:19
Better it is to be of a lowly spirit with the humble, than to divide the spoil with the proud.

Haftorah - 1 Samuel  12:22-25
For the LORD will not forsake His people for His great name's sake; because it hath pleased the LORD to make you a people unto Himself.
Moreover as for me, far be it from me that I should sin against the LORD in ceasing to pray for you; but I will instruct you in the good and the right way.
Only fear the LORD, and serve Him in truth with all your heart; for consider how great things He hath done for you.
But if ye shall still do wickedly, ye shall be swept away, both ye and your king.'

Our life should reflect the life of Yeshua, when you are facing a test of your faith. We all go through tests of faith. If the test draws us closer to God, then we are walking in the Ruach, if the test is pulling us away from God, then we are walking in the flesh.

Things that will lead us to rebel against leadership and authority.

#1. Unmet expectations. Are the dreams and visions we have truly from God or are they own misguided expectations of grandeur and fame,
#2. Bitter root judgment against leadership will cause us to rebel against God. A critical spirit is a spirit that does not know who they are in Messiah Yeshua
#3. Bitter roots, opens the door to a spirit of jealousy which gives birth to rebellion against authority.
#4. Anger against your position in the Body of Messiah will cripple you spiritually and cause you to lose the anointing that only operates according to the call upon your life. Korach was angry that he did not have the position of Moses and Aaron.
#5. We are not to seek a position, we are to walk humbly in the gifts and callings that He has called us to walk in as a servant of God. It is God who promotes, we must accept His will for our lives, even if nobody on earth ever knows who we are or what we do for the Kingdom. You need to be willing to serve, not matter what the position of service is in. 1 Cor. 12, 13, 14

If we have found ourselves walking in the spirit of Korach then we need to repent and ask that God restore unto us a spirit of humility

#1. We should have no expectations outside of Torah and what God has promised.
#2. We must make it our aim to bless our leadership and not curse.
#3. We need to bless others as God has blessed us - pay it forward and help someone else.

#4 We need to demonstrate the love of Messiah to all the Body and rejoice with those who rejoice and not become envious of others blessings, anointing or authority.

#5. Continue to develop your intimacy with God and know that He is the one who rewards faithfulness.

God choose Abraham, Isaac and Jacob /Israel, God choose Moses, Aaron, God choose the great Kings Saul (well he ended up not so great), David and Soloman. There is no spiritual freedom without Divine choice, order and authority. When Israel got out of Divine order and authority, judgment always followed.

Apostolic Brit Hadasah Scriptures;

Yeshua is the One who appoints the leadership in order that His people will be trained for the work of the Kingdom.

Ephesians 4: 3-32 (The Scriptures) (emphasis mine)

Eph 4:2 with all humility and meekness, with patience, bearing with one another in love,

Eph 4:3 being eager to guard the unity of the Spirit in the bond of peace –

Eph 4:4 one body and one Spirit, as you also were called in one expectation of your calling,

Eph 4:5 one Master, one belief, one immersion,

Eph 4:6 one Elohim and Father of all, who is above all, and through all, and in you all. 

Footnote: 1Mk. 12:32,34, 1 Cor. 8:6, 1 Tim. 2:5, Mk. 12:29-34.

Eph 4:7 But to each one of us favour was given according to the measure of the gift of Messiah.

Eph 4:8 That is why it says, “When He went up on high, He led captivity captive, and gave gifts to men.”

Eph 4:9 But what does “He went up” mean, except that He also first went down into the lower parts of the earth?

Eph 4:10 He who went down is also the One who went up far above all the heavens, to fill all.

Eph 4:11 And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers

Eph 4:12 for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah,

Eph 4:13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah,

Eph 4:14 so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray. 

Footnote: 15:6, also 2 Cor. 10:5, 2 Cor. 11:3-14, Gal. 1:6-9, 2 Tim. 3:1-8, 2 Tim. 4:2-4, 2 Peter 2:2-22, Jud. vv. 10-19.

Eph 4:15 but, maintaining the truth in love, we grow up in all respects into Him who is the head, Messiah,
Eph 4:16 from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the building up of itself in love.

Eph 4:17 So this I say, and witness in the Master, that you should no longer walk as the gentiles walk, in the futility of their mind, Footnote: 1 Cor. 12:2, and Jer. 10:2.

Eph 4:18 having been darkened in their understanding, having been estranged from the life of Elohim, because of the ignorance that is in them, because of the hardness of their heart,

Eph 4:19 who, having become callous, have given themselves up to indecency, to work all uncleanness with greediness.

Eph 4:20 But you have not so learned Messiah,

Eph 4:21 if indeed you have heard Him and were taught by Him, as truth is in יהושע>

Eph 4:22 that you put off – with regard to your former way of life – the old man, being corrupted according to the desires of the deceit,

Eph 4:23 and to be renewed in the spirit of your mind,

Eph 4:24 and that you put on the renewed man which was created according to Elohim, in righteousness and set-apartness of the truth.

Eph 4:25 Therefore, having put off the false, speak truth, each one with his neighbour, for we are members of one another.

Eph 4:26 “Be wroth, but do not sin.” Do not let the sun go down on your rage,

Eph 4:27 nor give place to the devil.

Eph 4:28 Let him who stole steal no more, but rather let him labour, working with his hands what is good, so that he has somewhat to share with those in need.

Eph 4:29 Let no corrupt word come out of your mouth, but only such as is good for the use of building up, so as to impart what is pleasant to the hearers.

Eph 4:30 And do not grieve the Set-apart Spirit of Elohim, by whom you were sealed for the day of redemption.

Eph 4:31 Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil.

Eph 4:32 And be kind towards one another, tenderhearted, forgiving one another, as Elohim also forgave you in Messiah.

Eph 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

Eph 4:23 And be renewed in the spirit of your mind;

Eph 4:24 And that ye put on the new man which after God is created in righteousness and true holiness.

Eph 4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Eph 4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

Eph 4:27 Neither give place to the devil.

Eph 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Eph 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Eph 4:31 And let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.
Is leadership God's choice or mans?

There is no such thing as doing what you please! Are we walking in agreement with God's order or are we choosing our own way? So many in the Body of Messiah are not walking in Divine order, they are rebelling against God's chosen leadership and not functioning in the call that is upon their own life.

When we are discontent with the position God has put us in, then the doors are open for bitter root judgment against leadership which births jealousy and strife and ultimately the downfall of the one who rebels.

The lesson of Korach is a lesson for the whole Body of Messiah to pay special attention to today. If you have to try to steal someone else's ministry and rise up against them because you don't have the faith to walk in your own calling, then you are not called of God!

As God's chosen people Israel (Judah and Ephraim) we must walk in the Divine order of God and submit humbly to His choice of leadership.

Korachs' rebellion was caused by Pride, Jealousy and Rebellion. It is God who calls and appoints and anoints those called to the 5 Fold Ministry of leadership.

All gifts and callings are from Him and He places people where they will do the most food for His Kingdom. Korach was not thinking about what was best for Israel, but what was best for his own selfish ambitions.

ALL WE DO AND SAY SHOULD BE FOR HIS KINGDOM AND HIS GLORY NOT OUR OWN VAIN AMBITIONS AS REPRESENTATIVES OF THE WHOLE HOUSE OF ISRAEL.
Questions To Ponder

Chapter 16

From which of the three sons of Levi did Korach descend and what responsibilities did this group have in the Mishkan? From what tribe did Dathan and Aviram descend and what responsibilities did they have in the Mishkan? What were the character and experience of those who joined them? Who did they gather together against? Why and what pretext did they use? How did Moshe respond? What test did he put before Korach and the assembled leaders? What did Moshe say was their ultimate objective? In doing so, who were they really opposing? How did Dathan and Aviram respond to the call of Moshe and what excuse and complaint did they offer? What was the response of Moshe?

The next morning, how many men took their fire pan and incense before YHVH and where did they assemble? Who appeared and what was said to Moshe and Aharon? How did they respond? What further warning did YHVH give to Moshe? To whom and how did Moshe pass on this warning with what response? What test did Moshe establish for YHVH regarding Dathan and Aviram. What were the alternatives that would be determined by the test? How did YHVH respond to the test with what result? What happened to the others who opposed YHVH?

What two characteristics of YHVH were demonstrated by his fulfillment of the tests? What did he confirm about Moshe and Aharon? What was restored to Bnei Yisrael? What emotion precipitated this incident? Did the sons of Korach die? Why or why not?
Chukat Numbers 19:1-22:1

Ordinance of

Year One Numbers 19:1-21:20

Rabbin D’vorah Eliana Brandt

Kvetch Kvetch Kvetch, Nothing but Complaints!
Haftorah Reading: Judges 11:1-33

Outline of This Week’s Parashah (Torah Portion):
- 19:1 The Red Heifer
- 20:1 Miriam’s Death
- 20:3 The People Complain for Lack of Water and Against the Manna
- 20:7 YHVH Commands Moses to Bring Water from the Rock
- 20:9 Moses Sins by Striking the Rock and Is Punished by Not Being Permitted to Lead the Israelites into the Promised Land
- 20:23 Death of Aaron
- 21:1 Amalek Attacks the Israelites
- 21:4 The Israelites Murmur Again; Complaining About the Manna and Lack of Water
- 21:6 Fiery Serpents Attack the Complainers
- 21:8 Moses Constructs a Serpent on a Pole and the People Are Healed of the Venomous Bite
Introduction:

In this Torah portion we have several Ordinances given to Israel including the Red Heifer. We also see more of Israel’s lack of faith and complaints.

We have the following occurrences:
- The Law Red Heifer
- Death of Miriam
- Punishment of Moses for striking the Rock
- The attack of the Amalekites
- The Fiery Serpent
- Death of Aaron

Moses is taught the laws of the red heifer, whose ashes purify a person who has been contaminated by contact with a dead body.

After forty years of journeying through the desert, the people of Israel arrive in the wilderness of Zin. Miriam dies, and the people thirst for water. G-d tells Moses to speak to a rock and command it to give water. Moses gets angry at the rebellious Israelites and strikes the stone. Water issues forth, but Moses is told by G-d that neither he nor Aaron will enter the Promised Land.

Aaron dies at Hor Hahar and is succeeded in the high priesthood by his son Elazar. Venomous snakes attack the Israelite camp after yet another eruption of discontent in which the people “speak against G-d and Moses”; G-d tells Moses to place a brass serpent upon a high pole, and all who will gaze heavenward will be healed. The people sing a song in honor of the miraculous well that provided them water in the desert.

Moses leads the people in battles against the Amorite kings Sichon and Og (who seek to prevent Israel’s passage through their territory) and conquers their lands, which lie east of the Jordan. http://www.chabad.org/parshah/article_cdo/aid/2959/jewish/Chukat-in-a-Nutshell.htm
Related and Key Words in Chukot

statute of = **CHUKAT** = חק

**Related Words**

law, decree, statute, **chok**
ordinance, rule, regulation,
custom, boundary

constitution, law, custom **chukah**

immutable law (ordinance forever) **chukat olam**

legal, lawful, licit/illegal, unlawful, illicit **chooki/lo-chooki**

law-abiding (keeper of the law) **shomer chok**

international law (law among the peoples) **chok ben-leumi**

military law (law of army/host) **chok ts' vaee**
**Key Words**

**Ordinance**  H2708

חֵקָה  
chûqâh

**BDB Definition:**
1) statute, ordinance, limit, enactment, something prescribed
   1a) statute

**Part of Speech:** noun feminine

**A Related Word by BDB/Strong’s Number:** from H2706

**Same Word by TWOT Number:** 728b

**Blemish**  H3971

מּוֹם  /  מִאֹם  /  מַעֹם

**BDB Definition:**
1) blemish, spot, defect
   1a) of physical defect
   1b) of moral stain

**Part of Speech:** noun masculine

**A Related Word by BDB/Strong’s Number:** as if passive participle from an unused root

**Same Word by TWOT Number:** 1137a

**Purification For Sins**  H2403

חטּאת  /  חטּאה  /  chaṭṭâ‘ãh

**BDB Definition:**
1) sin, sinful
2) sin, sin offering
   2a) sin
   2b) condition of sin, guilt of sin
   2c) punishment for sin
   2d) sin-offering
   2e) purification from sins of ceremonial uncleanness

**Part of Speech:** noun feminine

**A Related Word by BDB/Strong’s Number:** from H2398

**Same Word by TWOT Number:** 638e
Sanctify H6942
שׁקד
qâdâsh
**BDB Definition:**
1) to consecrate, sanctify, prepare, dedicate, be hallowed, be holy, be sanctified, be separate
   1a) (Qal)
      1a1) to be set apart, be consecrated
      1a2) to be hallowed
      1a3) consecrated, tabooed
   1b) (Niphal)
      1b1) to show oneself sacred or majestic
      1b2) to be honoured, be treated as sacred
      1b3) to be holy
   1c) (Piel)
      1c1) to set apart as sacred, consecrate, dedicate
      1c2) to observe as holy, keep sacred
      1c3) to honour as sacred, hallow
      1c4) to consecrate
   1d) (Pual)
      1d1) to be consecrated
      1d2) consecrated, dedicated
   1e) (Hiphil)
      1e1) to set apart, devote, consecrate
      1e2) to regard or treat as sacred or hallow
      1e3) to consecrate
   1f) (Hithpael)
      1f1) to keep oneself apart or separate
      1f2) to cause Himself to be hallowed (of God)
      1f3) to be observed as holy
      1f4) to consecrate oneself

**Part of Speech:** verb
A Related Word by BDB/Strong's Number: a primitive root
Same Word by TWOT Number: 1990

Once again, Israel shows their lack of trust in the one who had brought them so far.

**Num 20:1** And the people of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. And Miriam died there and was buried there.
Miriam died towards the end of the desert wanderings, and like her brothers did not reach the Promised Land. She is spoken of as one of the three good leaders of Israel; and to her merit was due the Well, which, according to the legend, accompanied the children of Israel as long as she lived – Dr. J.H Hertz

Kvetching – We Have No Water

Num 20:2  Now there was no water for the congregation. And they assembled themselves together against Moses and against Aaron.
Num 20:3  And the people quarreled with Moses and said, "Would that we had perished when our brothers perished before the LORD!
Num 20:4  Why have you brought the assembly of the LORD into this wilderness, that we should die here, both we and our cattle?
Num 20:5  And why have you made us come up out of Egypt to bring us to this evil place? It is no place for grain or figs or vines or pomegranates, and there is no water to drink."

How quickly we forget what God has done for us the minute we are faced with a test of our faith. We need to realize that this was not just a group of 100 people complaining, this was the whole camp of Israel. Various estimates are from 1 to 2 million people, to get an idea of the size, I live in Chicago where the latest census shows a population within the city limits of 2,695,598. This is a huge amount of people to have to govern and lead. Now you have them once again complaining against God that they were better off in Egypt.

Plagues indicate that the exodus population was very large (1-2 million):
There are several examples of where God killed large numbers of the Israelites because they were sinning and in rebellion to His revealed moral laws through Moses. 40,700 Israelites were killed within the first two years after leaving Egypt. Then another 24,000 just before they entered the promised land. This is most troubling for those who suggest the entire exodus population was about 20,000. The large number of deaths are consistent with a very large population. Let’s see how many times Israel has tested God and paid the price via God’s righteous judgement in the chart below.

From this we can see what a great leader Moses was in the face of leading a large group of people who could only see what was in front of their faces.

However to be fair, how many of us have done the same thing. God has provided our needs time after time, but the minute we are faced by a test we complain and are in fear that He will not take care of us. We can see where Moses came to the end of his patience with our people. You would think that they would have learned by past experience that God is faithful and has not brought them into the Wilderness to die, but to prepare them to be His people and to learn how to worship and serve Him.
<table>
<thead>
<tr>
<th>Plagues Summary Chart</th>
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<tbody>
<tr>
<td>3000 killed by Levites</td>
</tr>
<tr>
<td>23,000 killed by God</td>
</tr>
<tr>
<td>14,700 killed by God</td>
</tr>
<tr>
<td>24,000 killed by God</td>
</tr>
<tr>
<td>many people killed by God</td>
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1. At Kadesh Barnea: "But those who died by the plague were 14,700, besides those who died on account of Korah." Numbers 16:49
2. At Shittim, just before crossing the Jordan: "Those who died by the plague were 24,000." Numbers 25:9
3. Golden Calf at Sinai: "So the sons of Levi did as Moses instructed, and about 3000 men of the people fell that day." Exodus 32:28
4. Golden Calf at Sinai: "Then the Lord smote the people, because of what they did with the calf which Aaron had made." Exodus 32:35
5. Golden Calf at Sinai: "Nor let us act immorally, as some of them did, and 23,000 thousand fell in one day." 1 Corinthians 10:8
6. In the Zered Wady valley after leaving Kadesh Barnea for the promised land: "The Lord sent fiery serpents among the people and they bit the people, so that many people of Israel died." Numbers 21:6

The Cost of Disobedience

Num 20:6  Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and fell on their faces. And the glory of the LORD appeared to them,

Moses & Aaron did what they always did, fell on his face before God to intercede for his people and bring their requests to Him.

Num 20:7  and the LORD spoke to Moses, saying, Num 20:8  "Take the staff, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water. So you shall bring water out of the rock for them and give drink to the congregation and their cattle."
Num 20:9  And Moses took the staff from before the LORD, as he commanded him.
Num 20:10  Then Moses and Aaron gathered the assembly together before the rock, and he said to them, "Hear now, you rebels: shall we bring water for you out of this rock?"
Num 20:11  And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock.
Num 20:12  And the LORD said to Moses and Aaron, "Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, **therefore you shall not bring this assembly into the land that I have given them.**"

Num 20:13  These are the waters of Meribah, where the people of Israel quarreled with the LORD, and through them he showed himself holy.

**Waters of Meribah, ie. The waters of strife.**

"Over and over again Scripture brings out, on the one hand, the fickleness of the people, their murmurings, mutinies, vehement repentance, and woeful self-assertion; and on the other hand the marvelous constancy of Moses-his humility, faithfulness, generosity and his sublime patience. Once only was his mighty spirit unable to stand the strain. The meaning of “ye believed no in Me” (v 12) does not make it quite clear whether the sin was a momentary presumptuousness or disobedience to the Divine command. It is but a single blot in his career, and in any other man would have been unnoticed. “Judaism teaches that the greater the man, the stricter the consequent guilt and punishment, if there is a falling away from the standard (S.R. Hirsh). For this sin, recorded in this chapter, Moses forfeits his right to enter the Promised Land.” Dr. J.H. Hertz

Dr. Hertz also comments “Carried away by anger, Moses still further forgot himself, and instead of speaking to the rock, as he had been commanded, he struck it twice. Had he merely spoken to the rock, the miracle would have been undeniable, and God’s Name would then have been sanctified in the eyes of the unbelieving multitude.”

Here we see the great danger of reacting in anger towards people, and not allowing anger to be controlled. Many people have anger issues in their lives and because of this God cannot trust them to lead His people. Because of anger, we miss the mark and fail to enter into the blessings He has for us. We might be the a great teacher, leader and successful in many areas of our lives, however anger can cause irreparable damage to the lives of others as well as our own lives.

**Pro_14:29**  One who is slow to **anger** shows great understanding, but a quick-tempered one exalts folly.

**Pro_15:1**  A gentle answer turns away wrath, but a harsh word stirs up **anger**.

**Pro_15:18**  A hot-tempered man stirs up strife, but one who is slow to **anger** calms a quarrel.

**Pro_16:32**  Better to be slow to **anger** than a mighty warrior. One who controls his temper is better than one who conquers a city.

**Pro_19:11**  Prudence makes one slow to **anger** and his glory is to overlook an offense.

**Pro_22:24**  Do not be friends with one given to **anger** or associate with a hot-tempered person,

**Eph_4:26**  “Be angry, yet do not sin.” Do not let the sun go down on your **anger**.

**Eph_4:31**  Get rid of all bitterness and rage and **anger** and quarreling and slander, along with all malice.

**Eph_6:4**  Fathers, do not provoke your children to **anger**, but bring them up in the discipline and instruction of the Lord.
Col 3:8  But now, set them all aside—anger, rage, malice, slander, and foul language out of your mouth.
1Ti 2:8  So I desire all men to pray everywhere, lifting up holy hands, without anger and argument.
Jas 1:19  Know this, my dear brothers and sisters: let every person be quick to listen, slow to speak, and slow to anger—
Jas 1:20  for human anger doesn’t produce the righteousness of God.

Death of Aaron – Priesthood passed on to his son Eliaazar.

Num 20:23  And the LORD said to Moses and Aaron at Mount Hor, on the border of the land of Edom,
Num 20:24  "Let Aaron be gathered to his people, for he shall not enter the land that I have given to the people of Israel, because you rebelled against my command at the waters of Meribah.
Num 20:25  Take Aaron and Eleazar his son and bring them up to Mount Hor.
Num 20:26  And strip Aaron of his garments and put them on Eleazar his son. And Aaron shall be gathered to his people and shall die there."
Num 20:27  Moses did as the LORD commanded. And they went up Mount Hor in the sight of all the congregation.
Num 20:28  And Moses stripped Aaron of his garments and put them on Eleazar his son. And Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain.
Num 20:29  And when all the congregation saw that Aaron had perished, all the house of Israel wept for Aaron thirty days.

We see that not only would Moses not enter into the Promised Land, but Aaron and Miriam died before they were able to enter into the land.

Kvetching – No Bread, Nor Water, We hate this food!

Num 21:4  They travelled from Mount Hor along the route to the Sea of Reeds in order to go around the land of Edom. The spirit of the people became impatient along the way.
Num 21:5  The people spoke against God and Moses: "Why have you brought us from Egypt to die in the wilderness, because there is no bread, no water, and our very spirits detest the despicable food?"
Num 21:6  So Adonai sent poisonous serpents among the people, and they bit the people and many of the people of Israel died.
Num 21:7  The people came to Moses and said, "We sinned when we spoke against Adonai and you! Pray to Adonai for us, that He may take away the snakes!" So Moses prayed for the people.
“Hence we learn, says the Midrash, “that when a man is asked to forgive, he must not cruelly refuse to do so. The people had spoken against Moses, but yet in the hour of their extremity Moses readily forgave, and prayed for their deliverance. Dr. J.H. Hertz

This is a lesson to those who are leaders, because we have all experienced, on a much smaller scale what Moses had experienced in leading God’s people. We need to pray for those who come against us, which is not an easy task, but we have the example of Moses and our Messiah Yeshua. Yeshua taught this many times to us in his teachings.

Mat 6:12 And forgive us our debts as we also have forgiven our debtors.

Mat 6:14 “For if you forgive others their transgressions, your heavenly Father will also forgive you.

Mat 6:15 But if you do not forgive others, neither will your Father forgive your transgressions.

Mat 18:21 Then Peter came to Him and said, “Master, how often shall I forgive my brother when he sins against me? Up to seven times?”

Mar 11:25 Whenever you stand praying, if you have anything against anyone, forgive him, so that your Father in heaven may also forgive you your transgressions.”

Luk 11:4 And forgive us our sins, for we also forgive everyone indebted to us. And lead us not into temptation.”

Luk 17:3 “Keep yourselves alert! If your brother sins, rebuke him; and if he repents, forgive him.

Luk 17:4 Even if he sins against you seven times a day, and seven times returns to you, saying, ‘I repent,’ you shall forgive him.”

Luk 23:34 But Yeshua was saying, “Father, forgive them, for they do not know what they are doing.” Then they cast lots, dividing up His clothing.

Joh 20:23 If you forgive anyone’s sins, they are forgiven; but if you hold back, they are held back.”

2Co 2:7 So instead you should forgive him and encourage him. Otherwise such a person might be swallowed up by excessive sorrow.

2Co 2:10 Now anyone you forgive, I also forgive. For indeed, what I have forgiven (if I have forgiven anything), I did it for you in the presence of Messiah,
1Jn 1:9 If we confess our sins, He is faithful and righteous to forgive our sins and purify us from all unrighteousness.

**God brings Healing and Deliverance because of Moses prayers:**

Num 21:8 Adonai said to Moses, “Make yourself a fiery snake and put it on a pole. Whenever anyone who has been bitten will look at it, he will live.”

Num 21:9 So Moses made a bronze snake and put it on a pole, and it happened that whenever a snake bit anyone and he looked at the bronze snake, he lived.

“When he looked “Did then the brazen serpent possess the power of slaying or of bringing to life? No, but as long as the Israelites looked upwards and subjected their hearts to their Father in Heaven, they were healed. But when they refused, then they were destroyed” (Mishnah) The brazen serpent was a “token of salvation to put them in remembrance of the commandments of Thy Law, for he that turned toward it was not saved because of that which was beheld but because of Thee, the Savior of all: (Wisdom of Solomon). Dr. J. H. Hertz”

The brazen serpent here is clearly a type of Messiah bearing the sins and sicknesses of all men.

Mat 8:16 When evening came, the people brought to Him many who were afflicted by demons. He forced out the spirits with a word and healed all who were sick.

Mat 8:17 So was fulfilled what was spoken through Isaiah the prophet, saying, “He Himself took our sicknesses and carried away our diseases.”

Joh 3:14 Just as Moses lifted up the serpent in the desert, so the Son of Man must be lifted up, Joh 3:15 so that whoever believes in Him may have eternal life!

Joh 3:16 “For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.

Joh 10:10 The thief comes only to steal, slaughter, and destroy. I have come that they might have life, and have it abundantly!

Joh 10:11 I am the Good Shepherd. The Good Shepherd lays down His life for the sheep.

1Pe 2:24 He Himself bore our sins in His body on the tree, so that we, removed from sins, might live for righteousness. “By His wounds you were healed.”
1Pe 2:25  For you like sheep were going astray, but now you have returned to the Shepherd and Guardian of your souls.

Isa 53:4  Surely He has borne our griefs and carried our pains. Yet we esteemed Him stricken, struck by God, and afflicted.
Isa 53:5  But He was pierced because of our transgressions, crushed because of our iniquities. The chastisement for our shalom was upon Him, and by His stripes we are healed.

1. The serpent itself was a symbol of sin: Messiah was made sin for us that me may be made free from sin (2 or. 5:21)
2. The serpent was lifted up on a pole; Messiah was lifted upon on an execution stake (John 3:14-15)
3. The sick of Israel received healing by looking on the brazen serpent; others have received healing by looking to Messiah (Mt. 8:17; Jn 3:14-15; 1 Peter 2:24; Isa 53)
4. As the Israelites who looked on the servant continued to live, so those who truly look to Messiah will live eternally (Jn 3:14-15)
5. God provided no other remedy for the Israelites at this time; so Messiah is the only remedy for those who wish salvation (Js. 3:14-16; Acts 3:16; 4:12; Rom 10:9-10
6. As the Israelites had to have faith in the brazen serpent as the remedy for their sin and sickness, so men today must have faith in Messiah (Eph 2:8-9)
7. As God’s power was the invisible force in the brazen serpent remedy, so it is with salvation through Messiah. (Mt. 1:21; Rom 1:16, Col 2:12-13)
8. As the serpent on the pole brought shalom and reconciliation with God, so Messiah on the cross brought shalom and reconciliation with Him (Col 1:20-21)
9. As confession of sin and prayer were necessary for Israel to receive the benefits of the brazen serpent remedy, so they are necessary to obtain the benefits of Messiah and His atonement for us (Jn 3:14-16; Rom 10:9-10, Jn 1:9)

Questions To Ponder

Chapter 19

What animal did YHVH instruct Moshe and Aharon to take for a special purpose and what three characteristics must it have? To whom was the animal to be given, where was it to be taken, and what was to be done with it there? Who did what with the blood? What was done with the carcass and what ingredients were added? In what state did the Kohen find himself and what did he have to do as a result? Who else became contaminated and what did he have to do? Who gathered the ashes of the burned cow and what was done with it? What was the purpose for the ashes that were gathered and preserved? What became of the person who gathered the ashes and what did he do as a result? According to the Sages, into what parts were the ashes divided and where were they placed and for what purposes?

What significant paradox arises from the instructions regarding the red cow? What is the underlying message of this paradox? In what two ways was Yeshua’s sacrifice
foreshadowed by the instructions of the red cow? Who were the beneficiaries of these instructions and for how long were the instructions to apply? For how long was one who touched a human corpse contaminated? With what was he purified and on what days? What were the consequences for one who touched a human corpse and was not purified as instructed?

What was the result of a human dying in a tent? What four things, when contacted in the open field, caused one to be contaminated and for how long? With what were the ashes of the red cow mixed and how were these applied to the contaminated persons, places or things? Who sprinkled the water of purification and when? What was then required of the person who had been contaminated? What was required of the one who sprinkled the water on another person or one who touched the water of purification? What happened to any person or thing that touched one who was contaminated?

Chapter 20

Where do the events of this chapter take place? How long was the time gap between the previous chapter and this one? Where had Bnei Yisrael been for these years? Who are these people whose lives and journeys are recorded in the remainder of Bamidbar? Who died and where was she buried? Miryam and she was buried at Kadesh.

What precipitated the quarrel and who was the quarrel with? What did they say against Moshe? How did Moshe and Aharon respond? Why did YHVH not threaten to kill all these people as he had done before? What instruction did YHVH give Moshe and Aharon? What staff did Moshe take as he was instructed? For what purpose was the staff of Aharon placed in the Mishkan? What does Moshe call the people to indicate that this staff has a specific purpose now? What did Moshe ask these rebellious people? What did Moshe not do and did he do with what result? Was YHVH pleased or displeased and why? What did YHVH say to Moshe and Aharon? What was the real punishment for Moshe and Aharon; in what capacity were they punished and why? What does the brother of Yeshua teach those in leadership about their responsibility?

What was the true identity of the rock from which they drank? According to Rav Shaul, in addition to the Sh'khinah, who was present with Bnei Yisrael in the wilderness? Why did Bnei Yisrael never lack for water or food in the wilderness? In light of the revelation by Rav Shaul of the identity of the Rock, what was significant about Moshe and Aharon's actions? Compare the water flowing from the Rock in the wilderness to that which Yeshua offered the woman at the well in Shomron(Yochanan 4:7-14). What has been given as warnings to those who are living at the end of the age? What is the key lesson they will teach us? What will be the benefit of learning the lessons from the wilderness?

To whom did Moshe send emissaries and what was their request? Who were the people of Edom? What was his response in word and deed? Where did Bnei Yisrael journey to next? What message did YHVH give to Moshe and Aharon? What was Moshe instructed to do with Aharon? What did Moshe do with what result? How do the Sages teach that Aharon died and what does it mean? How did the people respond?
Chapter 21

Who challenged Bnei Israel and how? How did Bnei Yisrael respond with what result? From where and by what route did Bnei Yisrael travel and for what reason? What happened to the people on this journey? What was their complaint this time? How did YHVH respond? What did the people say to Moshe and what did he do in response? What instruction did YHVH give to Moshe? From what material did Moshe make the serpent and what was the result? What three references does Yochanan make to the lifting up of Yeshua that are parallel to this event? Compare the lifting up of the copper serpent and the lifting up of Yeshua on the tree.

What book is referred to and where is it today? What ingredient of life and its source are extolled in this passage quoted from the Book of the Wars of YHVH and in the song that follows?

Who would not permit Bnei Yisrael to pass through his border and how did he prevent them? What did Bnei Yisrael do? What king next came against Bnei Yisrael and with whom for what purpose? What did YHVH say to Moshe?
Balak – Numbers 22:2-25:9

Year One – 22:2-24:25
You Can’t Curse What God Has Blessed
Rabbin D’vorah Eliana Brandt
Haftorah: Micah 5:5-6

Torah Portion:

Israel in the Plains of Moab (22:1–36:13)

A. Balak, Balaam, and Israel (22:1–24:25)
   1. Balak summons Balaam (22:1–6)
   2. Balaam turns down Balak’s first invitation (22:7–14)
   3. Balaam accepts Balak’s second invitation (22:15–21)
   4. The donkey and the angel (22:22–35)
   5. Balak greets Balaam (22:36–40)
      a. The first blessing (22:41–23:12)
      b. The second blessing (23:13–30)
      c. The third blessing (24:1–14)
   7. Balaam’s final oracle (24:15–19)
   8. Three cryptic predictions (24:20–25)

B. Apostasy at Peor (25:1–18)
ESV Study Bible - Balak Summons Balaam. Though Israel had not attacked Moab, but skirted their territory, the Moabite king Balak was so scared by their defeat of Sihon and Og that he summoned a man with an international reputation for blessing and cursing to defeat Israel by cursing them (v. 6). Pethor is in northern Syria near the River Euphrates, which is some 400 miles (644 km) by road north of Moab. Amaw is in the same area and is probably mentioned in nonbiblical texts. An eighth-century B.C. inscription found at the site of Deir Alla in Jordan begins with, “Inscription of Balaam the son of Beor [v. 5], the man who was a seer of the gods.” This is certainly the same person spoken of in Numbers.\

22:1–24:25 Balak, Balaam, and Israel. This witty and amusing tale makes a serious point, namely, that the one true God is on Israel’s side and therefore no human power can prevail against them (23:21–23). Even a pagan seer like Balaam can see this. Because Balaam is said to speak God’s word (23:5; 24:2) and sounds pious (22:18, 38; 23:12), it is easy to suppose that the narrator views Balaam as a saint. But it seems more likely that the narrator’s remarks about fees indicate that Balaam was indirectly asking for more, and that he was out to obtain as much as he could for his services (22:7, 18; see also 31:16; Deut. 23:4–5). Balaam’s request to the second group of messengers to stay here tonight (Num. 22:19) was probably another expression of hoping for more; this account certainly presents Balaam as one “who loved gain from wrongdoing” (cf. 2 Pet. 2:15). It may seem surprising that God can use such a corrupt character to deliver his word, but he can even make a donkey speak (Num. 22:28–30)!

22:1–6 Balak Summons Balaam. Though Israel had not attacked Moab, but skirted their territory, the Moabite king Balak was so scared by their defeat of Sihon and Og that he summoned a man with an international reputation for blessing and cursing to defeat Israel by cursing them (v. 6). Pethor is in northern Syria near the River Euphrates, which is some 400 miles (644 km) by road north of Moab. Amaw is in the same area and is probably mentioned in nonbiblical texts. An eighth-century B.C. inscription found at the site of Deir Alla in Jordan begins with, “Inscription of Balaam the son of Beor [v. 5], the man who was a seer of the gods.” This is certainly the same person spoken of in Numbers.

In a Nutshell

Balak, the king of Moab, summons the prophet Balaam to curse the people of Israel. On the way, Balaam is berated by his donkey, who sees, before Balaam does, the angel that G-d sends to block their way. Three times, from three different vantage points, Balaam attempts to pronounce his curses; each time, blessings issue forth instead. Balaam also prophesies on the end of the days and the coming of Moshiach.

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The people fall prey to the charms of the daughters of Moab, and are enticed to worship the idol Peor. When a high-ranking Israelite official publicly takes a Midianite princess into a tent, Pinchas kills them both, stopping the plague raging among the people.

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Related and Key Words in Balak

\[
\begin{array}{ccc}
\text{letter:} & \text{koof} & \text{lahmed} & \text{bet} \\
\text{sound:} & \text{K} & \text{Lah} & \text{Bah}
\end{array}
\]

Balak (destroyer) = BALAK = בָּלָּק

Related Words

Balak, king of Moab \( \text{Balak} \) ("destroyer," "devastator")

to destroy, lay waste \( \text{balak} \)

to destroy \( \text{billek} \)

to be destroyed \( \text{boollak} \)

to teach someone a 'lesson' \( \text{l'lamned et ploni} \)

(teach so-and-so a 'Balak') \('\text{Balak}'\)
Key Words:
Moab was afraid H1481

גּוּר

BDB Definition:
1) to sojourn, abide, dwell in, dwell with, remain, inhabit, be a stranger, be continuing, surely
   1a) (Qal)
      1a1) to sojourn, dwell for a time
      1a2) to abide, stay, temporarily dwell
   1b) (Hithpolel)
      1b1) to seek hospitality with
      1b2) to assemble oneself
2) to stir up trouble, strife, quarrel, gather together
   2a) (Qal)
      2a1) to stir up strife
      2a2) to quarrel
   2b) (Hithpolel) to excite oneself
3) to dread, fear, stand in awe, be afraid
   3a) (Qal)
      3a1) to fear, be afraid
      3a2) to be in awe, stand in awe

Part of Speech: verb
A Related Word by BDB/Strong’s Number: a primitive root
Same Word by TWOT Number: 330, 332

H3966

מָאָד

BDB Definition:
1) exceedingly, much (adverb)
2) might, force, abundance (substantive)
3) muchness, force, abundance, exceedingly (noun masculine)
   3a) force, might
   3b) exceedingly, greatly, very (idioms showing magnitude or degree)
      3b1) exceedingly
      3b2) up to abundance, to a great degree, exceedingly
      3b3) with muchness, muchness
Moab was distressed H6973

Part of Speech: verb
A Related Word by BDB/Strong's Number: a primitive root [identical with H6972 through the idea of severing oneself from (compare H6962)]
Same Word by TWOT Number: 2002

Balaam H1109

Part of Speech: see above in Definition
A Related Word by BDB/Strong's Number: probably from H1077 and H5971
Same Word by TWOT Number: 251b
Balak Hires Balaam to Curse Israel

Num 22:4 Moab said to the elders of Midian, “The multitude will lick up everything around us like the ox licks up the grass of the field.” Now Balak son of Zippor was king of Moab at that time.

Num 22:5 He sent messengers to summon Balaam son of Beor, at Pethor near the River in his native land, saying to him, “Look now, a people has come out of Egypt. See now, they cover the surface of the earth and are settling beside me.

Num 22:6 Come now, curse this people for me, because they are too strong for me! Perhaps I may be able to defeat them and drive them away from the country. I know that whoever you bless will be blessed and whoever you curse will be accursed!”

The Donkey Speaks

Num 22:21 So Balaam got up in the morning, saddled his donkey, and went with the Moabite princes.

Num 22:22 But the anger of God burned because he was going. The angel of Adonai stood in the road to oppose him—he was riding on his donkey and two of his servants were with him—

Num 22:23 when the donkey saw the angel of Adonai standing in the road with his drawn sword in his hand, the donkey turned off the road and went into the field. So Balaam beat the donkey to get her back onto the road.

Num 22:24 Then the angel of Adonai stood in a narrow path between two vineyards, with a wall on this side and a wall on that side.

Num 22:25 When the donkey saw the angel of Adonai, she pressed against the wall, crushing Balaam’s foot against the wall. So Balaam continued beating her.

Num 22:26 The angel again moved. He stood in a narrow place where there was no room to turn, right or left.

Num 22:27 When the donkey saw the angel of Adonai, she lay down under Balaam. Balaam was very angry and beat the donkey with his staff.

Num 22:28 Then Adonai opened the donkey’s mouth and she said to Balaam, “What have I done to you that you have beaten me these three times?”

Num 22:29 Balaam said to the donkey, “Because you’ve made a fool of me! If I had a sword in my hand, I would kill you now!”

Num 22:30 The donkey said to Balaam, “Am I not your donkey which you have ridden as always to this day? Have I ever been in the habit of doing this to you?” “No,” he said.

Num 22:31 Then Adonai opened Balaam’s eyes, and he saw the angel of Adonai standing in the road with his drawn sword in his hand. So he fell on his face.

Num 22:32 The angel of Adonai said to him, “Why have you beaten your donkey these three times? Behold, I came as an adversary because your way before Me is a reckless one!

Num 22:33 The donkey saw Me and turned away from Me these three times. If she had not turned away from Me, by now I would have killed you indeed, but let her live!”
The Enemy Cannot Curse What God Has Blessed

First Blessing

Num 23:6  Balaam went back to him. Behold, he was standing beside his offering with all the princes of Moab.
Num 23:7  Then he uttered his oracle and said, “From Aram, Balak brought me, Moab’s king from the mountains of the east: ‘Come! Curse Jacob for me! ‘Come! Denounce Israel!’
Num 23:8  How can I curse one whom God has not cursed? How can I denounce one whom Adonai has not denounced?
Num 23:9  From the rocky peaks I see him. From the heights I behold him. Look, he lives as a nation apart, and does not consider himself as being like the other nations.
Num 23:10  Who can count Jacob’s dust? Who can number a fourth of Israel? Let my soul die the death of the upright, and let my end be like his!”
Num 23:11  Balak said to Balaam, “What have you done to me? I brought you to curse my enemies, but look, you’ve actually blessed them!”

 Balaam cannot help but see Adonai’s blessings upon his people. He is so in awe that he prays that his death would be that of the upright and his end like theirs.

Second Blessing

Num 23:16  Adonai met Balaam there and put a message into his mouth, and said, “Return to Balak and speak thus.”
Num 23:17  So he went to him, and behold, he and the princes of Moab were standing beside his offering. Balak asked him, “What did Adonai say?”
Num 23:18  So he uttered his oracle and said: “Rise, Balak! Hear me, son of Zippor!
Num 23:19  God is not a man who lies, or a son of man who changes his mind! Does He speak and then not do it, or promise and not fulfill it?
Num 23:20  Look, I received a command to bless. He has blessed—I cannot change it!
Num 23:21  No misfortune is to be seen in Jacob, and no misery in Israel! Adonai their God is with them—the King’s shout is among them!
Num 23:22  God is bringing them from Egypt with the strong horns of the wild ox!
Num 23:23  There is no sorcery effective against Jacob, nor any divination against Israel! Now it will be said of Jacob and Israel, ‘See what God has done!’
Num 23:24  The people rise like a lioness, like a lion who does not rest until he eats his prey and drinks his victim’s blood!”

 If God be for us who can be against us!

Third Blessing

Num 24:1  When Balaam realized that it was pleasing in the eyes of Adonai to bless Israel, he did not resort to sorceries as at the other times, but turned his face toward the wilderness.
Num 24:2  Lifting up his eyes, Balaam saw Israel dwelling by tribes. The Ruach Elohim came over him.
Num 24:3 He uttered his oracle and said: “This is the oracle of Balaam son of Beor, and the oracle of a strong man whose eye has been opened,
Num 24:4 the oracle of one hearing God’s speech, one seeing Shaddai’s vision, one fallen down, yet with open eyes:
Num 24:5 How lovely are your tents, O Jacob, and your dwellings, O Israel!
Num 24:6 Like valleys they are spread out, like gardens beside a river, like aloes planted by Adonai, like cedars beside the waters.
Num 24:7 Water will flow from his buckets, his seed by abundant water. His king will be greater than Agag, his kingdom will be exalted.
Num 24:8 God is bringing him out of Egypt like the strong horns of a wild ox. He devours nations hostile to him. He will crush their bones. His arrows will pierce them.
Num 24:9 He crouches like a lion or a lioness—who would rouse him? He who blesses you will be blessed, and he who curses you will be cursed.”

No matter how much the enemy wants to curse Israel and His people, his curses cannot prevail in our lives.

Num 24:15 Then he uttered his oracle: The oracle of Balaam son of Beor, the strong man whose eye is opened,
Num 24:16 the oracle of one hearing God’s speech, one experiencing Elyon’s knowledge, one seeing Shaddai’s vision, one fallen down, yet with open eyes:
Num 24:17 ‘I see him, yet not at this moment. I behold him, yet not in this location.
For a star will come from Jacob, a scepter will arise from Israel. He will crush the foreheads of Moab and the skulls of all the sons of Seth.
Num 24:18 Edom will be conquered—his enemies will conquer Seir, but Israel will triumph.
Num 24:19 One from Jacob will rule and destroy the city’s survivors.”
Num 24:20 Then he saw Amalek, so he uttered his oracle and said: “Amalek was the first of nations, but will come to ruin at last.”
Num 24:21 Then he saw the Kenite, so he uttered his oracle and said, “Your dwelling is secure. Your nest is set in the rock.
Num 24:22 Yet Kain will be destroyed, when Asshur captures you.”
Num 24:23 Again he uttered his oracle and said, “O, who can live when God does this?
Num 24:24 Ships will come from Kittim’s shore. They will afflict Asshur and Eber, but they too will come to destruction.”
Num 24:25 Then Balaam got up and went and returned to his own place, and Balak went on his way.

Messiah will arise out of Jacob

Also interesting note, Ruth is a Moabites’ (from Moab) but because she repented and took hold of the God of Abraham, Isaac and Jacob she became the grandmother of King David and is listed in Yeshua’s genealogy!

Mat 1:5 Salmon fathered Boaz by Rahab, Boaz fathered Obed by Ruth, Obed fathered Jesse,
Mat 1:6 and Jesse fathered David the king. David fathered Solomon by the wife of Uriah,
Here in Numbers 24:17 we see a Prophecy regarding Messiah Yeshua

#1. (Balaam) shall see Him, but not now (v17) Balaam and all other men will see Him,

Php 2:9  For this reason God highly exalted Him and gave Him the name that is above every name,
Php 2:10  that at the name of Yeshua every knee should bow, in heaven and on the earth and under the earth,
Php 2:11  and every tongue profess that Yeshua the Messiah is Lord—to the glory of God the Father.

Even all rebels in hell will be tormented forever in His presence

Rev 14:9-11

Rev 14:9  And another angel, a third one, followed them, saying in a loud voice, “If anyone worships the beast and his image and receives a mark on his forehead or on his hand, he shall also drink the wine of God’s fury, poured full strength into the cup of His wrath. And he shall be tormented with fire and brimstone before the holy angels and before the Lamb.
Rev 14:11  The smoke of their torment goes up forever and ever. Those who worship the beast and its image and those who receive the mark of his name have no rest day or night.”

Isaiah 66:22-24

 Isa 66:22  “For just as the new heavens and the new earth, which I will make, will endure before Me”—it is a declaration of Adonai—“so your descendants and your name will endure.”
 Isa 66:23  “And it will come to pass, that from one New Moon to another, and from one Shabbat to another, all flesh will come to bow down before Me,” says Adonai.
 Isa 66:24  “As they leave, they will look on the corpses of the people who rebelled against Me. For their worm will not die, and their fire will not be quenched, and they will be a horror to all flesh.”

The literal meaning (according to Dakes) is “I shall have a full view of Him, but the time is far distant” that is, the person I am prophesying about does not now exist among these Israelites, nor shall He appear in this generation”

#2. He shall rise as a Star out of Jacob (vs 17) The word star has been a symbol of regal power among all nations, being often used to herald the rise of, and future glory of a monarch. I.E. The Star of David

#3. A Septre shall rise out of Israel (vs 17), This same thing was predicted by the prophet Jacob
H3556
כוכב
kôkâb
**BDB Definition:**
1) star
   1a) of Messiah, brothers, youth, numerous progeny, personification, God’s omniscience (figuratively)

H7626
שֶׁבֶט
shêbeṭ
**BDB Definition:**
1) rod, staff, branch, offshoot, club, sceptre, tribe
   1a) rod, staff

Genesis 49:10
Gen 49:10 The scepter will not pass from Judah, nor the ruler’s staff from between his feet, until he to whom it belongs will come. To him will be the obedience of the peoples.

Psalm 45:5-7
Psa 45:4 Gird your sword on your thigh, O mighty one, in your splendor and your majesty.
**Psa 45:5** In your majesty ride victoriously, on behalf of truth, meekness and justice. Let your right hand display awesome things.
Psa 45:6 Your arrows are sharp. Peoples fall beneath you—into the heart of the king’s enemies.
Psa 45:7 Your throne, O God, is forever and ever, and a scepter of justice is the scepter of Your kingdom.

Hebrews 1:8-9
Heb 1:8 But regarding the Son He says, “Your throne, O God, is forever and ever, and a scepter of uprightness is the scepter of Your Kingdom.
Heb 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness above Your companions.”
It expresses the ruling power of the Messiah who was to come

Isaiah 9:6

Isa 9:6  Of the increase of His government and shalom there will be no end—on the throne of David and over His kingdom—to establish it and uphold it through justice and righteousness from now until forevermore. The zeal of Adonai-Tzva’ot will accomplish this.

Daniel 7:13-14

Dan 7:13  “I was watching in the night visions. Behold, One like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days, and was brought into His presence.

Dan 7:14  Dominion, glory and sovereignty were given to Him that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion that will never pass away, and His kingdom is one that will not be destroyed.

Luke 1:32-33

Luk 1:32  He will be great and will be called Ben-Elyon. Adonai Elohim will give Him the throne of David, His father.
Luk 1:33  He shall reign over the house of Jacob for all eternity, and His kingdom will be without end.

Revelation 11:15

Rev 11:15  Then the seventh angel trumpeted, and there were loud voices in heaven saying, “The kingdom of this world has become the kingdom of our Lord and of His Anointed One. And He shall reign forever and ever!”

#4. He shall smite the corners (extremithy or uttermost parts) of Moab

Psalm 60:8

Psa 60:9  Gilead is Mine, and Manasseh is Mine, Ephraim is a helmet for my head, Judah is my scepter.
Psa 60:10  Moab is my washbasin, On Edom I toss my sandal, Philistia, cry aloud because of me!”

Isaiah 11:14; 16:1-5; 25:10

Isa 11:14  They will swoop down on the Philistine slope to the west. Together they will plunder the children of the east—laying their hand on Edom and Moab, the children of Ammon obeying them.

Isa 16:1  Send lambs to the ruler of the land from Sela in the desert to the mountain of the Daughter of Zion.
Isa 16:2  For like fluttering birds, scattered from a nest, so will the daughters of Moab be at the fords of Arnon.
Isa 16:3  ‘Give counsel, execute justice. Cast your shadow like night at noonday. Hide the refugees, do not betray the fugitive.
Isa 16:4  Let My refugees stay with you. Be for Moab a hiding place from the face of the destroyer. For the extortion is at an end, devastation ceases, oppressors are gone from the land.
Isa 16:5  A throne will be established in mercy, and One will sit on it in truth—in the tent of David—One who seeks justice and is ready for righteousness.

Isa 25:10  For the hand of Adonai will rest on this mountain. Moab will be trampled under Him, as straw is trampled in a manure pile.

Daniel 11:40-41
Dan 11:41  He will also invade the Beautiful Land. Many will be overthrown, but these will escape from his hand: Edom, Moab, and the chief of the sons of Ammon

Moab: Central Jordan
As for Moab, present day central Jordan, it, too, will suffer destruction (Jer. 48:1–46), but it will not be total. Those who survive will come to repentance and a remnant of Moab will return, according to Jeremiah 48:47: Yet will I bring back the captivity of Moab in the latter days, saith Jehovah. Thus far is the judgment of Moab.

Peace will come between Israel and central Jordan by means of a partial destruction that will lead to the national salvation of Moab. Thus, there will be a saved nation called Moab in the Messianic Kingdom.⁶

#5 He shall destroy the children of Sheth – Messiah will reign until all enemies are put under His feet- those of the human race and otherwise

SHETH—tumult. (1.) “The children of Sheth” (Num. 24:17); R.V., “the sons of tumult,” which is probably the correct rendering, as there is no evidence that this is a proper name here.
(2.) The antediluvian patriarch (1 Chr. 1:1).⁷

SHETH (Shĕth) Personal and tribal name of uncertain meaning. Moabite clan whose destruction Balaam prophesied (Num. 24:17). The Hebrew spelling is the same as Seth (Gen. 4:25). Egyptian and Babylonian texts point to a people called Sutu, semi nomads in

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the Syrian and Arabian Deserts. Rather than a proper name, some commentators think
the translation should be “sons of tumult.”

Could this be referring to Islam and ISIS?

1 Cor. 15:24-28

1Co 15:24 then the end, when He hands over the kingdom to God the Father after He
has destroyed all rule and all authority and power.
1Co 15:25 For He must reign until He has put all His enemies under His feet.
1Co 15:26 The last enemy to be destroyed is death.
1Co 15:27 For God has “put all things in subjection underneath His feet.” But when the
psalmist says that “all” has been put in subjection, it is clear that this does not include
God Himself, who put all things under Messiah.
1Co 15:28 Now when all things become subject to Him, then the Son Himself will also
become subject to the One who put all things under Him, so that God may be all in all.

#6. He shall possess Edom

35:5–9. Ezekiel’s second section followed the “because/therefore” format (used in 25:1–
17) in explaining why Edom would be judged. Edom’s sin was her enmity against Israel.
She had harbored an ancient hostility and delivered the Israelites over to the sword
(cf. Obad. 10, 14). Edom hoped to profit from Israel’s loss, and she abetted Israel’s collapse.

Because Edom had assisted in Israel’s slaughter, God would assist in her slaughter.
Four times (in Heb.) in Ezekiel 35:6 God referred to bloodshed (ḏām, lit., “blood”). This
may be a wordplay on Edom’s name (‘ěḏōm; from ‘āḏaōm, “to be red”). Edom, with its red
mountains, was now red with blood. Since you did not hate bloodshed, bloodshed will
pursue you. Edom would suffer the same fate she had tried to inflict on Israel (see
comments on Obad.). Many people would be slain and her towns would become desolate,
no longer inhabited. edom

Edom became an object lesson for all nations. When God restores Israel’s fortunes in the
future, He will judge the world’s other nations based on their treatment of Israel (cf. Matt.
25:31–46). They will be measured by their actions toward Israel.

Amos 9:12

Amo 9:12 —so they may possess the remnant of Edom and all the nations called by My
Name.” It is a declaration of Adonai, the One who will do this.

Obadiah 11-21

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Oba 1:11 On the day that you stood aloof—on the day that strangers carried away his wealth, while foreigners entered his gates and cast lots for Jerusalem—you were just like one of them.

Oba 1:12 You should not look down on your brother on the day of his disaster, nor should you rejoice over the children of Judah in the day of their destruction. You should not speak proudly in the day of their distress.

Oba 1:13 Do not enter the gate of My people in the day of their disaster. Yes, you. Do not gloat over their misery in the day of their disaster. Yes, you—do not loot their wealth in the day of their calamity.

Oba 1:14 Do not stand at the crossroad to cut down his fugitives, and do not imprison his survivors in the day of distress.

Oba 1:15 “For the day of Adonai is near against all the nations. As you have done, it shall be done to you. Your dealing will return on your own head.

Oba 1:16 For just as you have drunk on My holy mountain, so all the nations shall drink continually. Yes, they will drink and gulp down, and then be as though they had never existed.

Oba 1:17 But on Mount Zion there will be deliverance, and it will be holy. Then house of Jacob will dispossess those who dispossessed them.

Oba 1:18 The house of Jacob will be a fire, and the house of Joseph flame, while the house of Esau will be straw—they will set them on fire and consume them. So there will be no survivors of the house of Esau.”—for Adonai has spoken.

Oba 1:19 Then those of the Negev will possess the hill country of Esau, and those of the foothills the Philistines. Then they will possess the territory of Ephraim and the territory of Samaria, while Benjamin will possess Gilead.

Oba 1:20 The exiles of this army of Bnei-Yisrael will possess what belonged to the Canaanites as far as Zarephath, while the exiles of Jerusalem, who are in Sepharad, will possess the cities of the Negev.

Oba 1:21 The victorious will go up on Mount Zion to judge the hill country of Esau. Then the kingdom shall be Adonai’s.

Edom, Seir and Esau refer to the same country, ie. Edomites

#7. He will cause Israel to do Valiantly

Isaiah 11:14

Isa 11:14 They will swoop down on the Philistine slope to the west. Together they will plunder the children of the east—laying their hand on Edom and Moab, the children of Ammon obeying them.

Zech 12:5-9; 14:12-17

Zec 12:5 Then the leaders of Judah will say in their heart, ‘The inhabitants of Jerusalem are my strength through Adonai-Tzva’ot their God.’

Zec 12:6 “In that day I will make the leaders of Judah like a firepot in a woodpile, like a burning torch among sheaves. They will devour on the right and on the left all the surrounding peoples, yet Jerusalem will remain in her place, in Jerusalem.

Zec 12:7 Adonai also will save the tents of Judah first, so that the honor of the house of David and the honor of the inhabitants of Jerusalem will not exceed that of Judah.
Zec 12:8 In that day Adonai will defend the inhabitants of Jerusalem so that the weakest among them that day will be like David and the house of David will be like God—like the angel of Adonai before them.
Zec 12:9 It will happen in that day that I will seek to destroy all the nations that come against Jerusalem.

Zec 14:12 Now this is the plague with which Adonai will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are standing on their feet; their eyes will rot in their sockets; and their tongues will rot in their mouths.

Zec 14:13 It will happen in that day that a great panic from Adonai will be among them. Each person will seize the hand of his neighbor and they will attack each other.
Zec 14:14 Even Judah will fight at Jerusalem. The wealth of all the surrounding peoples will be gathered together—an abundance of gold, silver and apparel.
Zec 14:15 A similar plague will strike the horse, the mule, the camel, the donkey and all the animals in that camp.
Zec 14:16 Then all the survivors from all the nations that attacked Jerusalem will go up from year to year to worship the King, Adonai-Tzva’ot, and to celebrate Sukkot.
Zec 14:17 Furthermore, if any of the nations on earth do not go up to Jerusalem to worship the King, Adonai-Tzva’ot, they will have no rain.

#8. He shall come out of Jacob

Genesis 49:10

Gen 49:10 The scepter will not pass from Judah, nor the ruler’s staff from between his feet, until he to whom it belongs will come. To him will be the obedience of the peoples.

Isaiah 9:6-9; 49:26; 65:9

Isa 9:6 Of the increase of His government and shalom there will be no end—on the throne of David and over His kingdom—to establish it and uphold it through justice and righteousness from now until forevermore. The zeal of Adonai-Tzva’ot will accomplish this.
Isa 9:7 Adonai sent a word to Jacob, and it fell upon Israel.
Isa 9:8 All the people will know what Ephraim and the inhabitants of Samaria say in pride and in arrogance of heart:
Isa 9:9 “The bricks are fallen, but we will rebuild with cut stones. The sycamores are cut down, but we will replace them with cedars.”

Isa 49:26 I will feed your oppressors their flesh. They will be drunk with their blood as with sweet wine. Then all flesh will know that I, Adonai, am your Savior and your Redeemer, the Mighty One of Jacob.”

Isa 65:9 I will bring forth offspring from Jacob, an heir of My mountains from Judah. My chosen ones will inherit it, and My servants will dwell there.
#9. He shall have dominion

Isaiah 9:6-7

Isa 9:6 Of the increase of His government and shalom there will be no end—on the throne of David and over His kingdom—to establish it and uphold it through justice and righteousness from now until forevermore. The zeal of Adonai-Tzva'ot will accomplish this.

Isa 9:7 Adonai sent a word to Jacob, and it fell upon Israel.

Daniel 7:13-14

Dan 7:13 “I was watching in the night visions. Behold, One like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days, and was brought into His presence.

Dan 7:14 Dominion, glory and sovereignty were given to Him that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion that will never pass away, and His kingdom is one that will not be destroyed.

Zech. 9:10; 14:9

Zec 9:10 I will banish chariots from Ephraim and horses from Jerusalem, and the war bow will be broken. He will speak shalom to the nations. His rule will extend from sea to sea, from the River to the ends of the earth.

Zec 13:9 This third I will bring through the fire. I will refine them as silver is refined, and will test them as gold is tested. They will call on My Name and I will answer them. I will say, ‘They are My people,’ and they will answer, ‘Adonai is my God.’

1 Cor. 15:24-28

1Co 15:24 then the end, when He hands over the kingdom to God the Father after He has destroyed all rule and all authority and power.

1Co 15:25 For He must reign until He has put all His enemies under His feet.

1Co 15:26 The last enemy to be destroyed is death.

1Co 15:27 For God has “put all things in subjection underneath His feet.” But when the psalmist says that “all” has been put in subjection, it is clear that this does not include God Himself, who put all things under Messiah.

1Co 15:28 Now when all things become subject to Him, then the Son Himself will also become subject to the One who put all things under Him, so that God may be all in all.

Rev 11:15; 22:4-5

Rev 11:15 Then the seventh angel trumpeted, and there were loud voices in heaven saying, “The kingdom of this world has become the kingdom of our Lord and of His Anointed One. And He shall reign forever and ever!”

Rev 22:4 They shall see His face, and His name shall be on their foreheads.
Rev 22:5  Night shall be no more, and people will have no need for lamplight or sunlight—for Adonai Elohim will shine on them. And they shall reign forever and ever!

#10 He shall destroy him that remaineth of the city (vs 19) This pictures a conqueror who defeats his enemies in battle and then seeks out those that have escaped, to deal with them accordingly. This Messiah will do after Armageddon when He gathers the nations and determines who shall or shall not enter the kingdom

Matthew 25:31-46

Mat 25:31  “Now when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.
Mat 25:32  All the nations will be gathered before Him, and He will separate them from one another, just as the shepherd separates the sheep from the goats.
Mat 25:33  And He will put the sheep on His right, but the goats on His left.
Mat 25:34  Then the King will say to those on His right, ‘Come, you who are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world.
Mat 25:35  For I was hungry and you gave Me something to eat; I was thirsty and you gave Me something to drink; I was a stranger and you invited Me in;
Mat 25:36  I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’
Mat 25:37  “Then the righteous will answer Him, ‘Lord, when did we see You hungry and feed You? Or thirsty and give You something to drink?
Mat 25:38  And when did we see You a stranger and invite You in? Or naked and clothe You?
Mat 25:39  When did we see You sick, or in prison, and come to You?’
Mat 25:40  “And answering, the King will say to them, ‘Amen, I tell you, whatever you did to one of the least of these My brethren, you did it to Me.’
Mat 25:41  Then He will also say to those on the left, ‘Go away from Me, you cursed ones, into the everlasting fire which has been prepared for the devil and his angels.
Mat 25:42  For I was hungry and you gave Me nothing to eat; I was thirsty and you gave Me nothing to drink;
Mat 25:43  I was a stranger and you did not invite Me in; naked and you did not clothe Me; sick and in prison and you did not visit Me.’
Mat 25:44  “Then they too will answer, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not care for You?’
Mat 25:45  Then He will answer them, saying, ‘Amen, I tell you, whatever you did not do for one of the least of these, you did not do for Me.’
Mat 25:46  These shall go off to everlasting punishment, but the righteous into everlasting life.”
Haftorah

This week's haftorah makes mention of the incident of Balak the king of Moab hiring the sorcerer Balaam to curse the Jewish people -- the main topic of this week's Torah reading.

The prophet Micah prophesies about what will occur after the war of Gog and Magog, the war which precedes the coming of the Messiah and the Final Redemption.

"And the remnant of Jacob shall be in the midst of many peoples -- like dew sent by G-d, like torrents of rain upon vegetation that does not hope for any man and does not wait for the sons of men." The prophet describes how G-d will remove the idols and sorcerers and how He will destroy the Jews' enemies.

The prophet Micah then goes on to rebuke the Jewish people for not observing G-d's commandments, calling as witness the "mountains and hills" -- a reference to the Patriarchs and Matriarchs -- and reminding them of the great things G-d had done for them. He took them out of Egypt and replaced the curses that Balaam son of Beor wanted to utter against them with blessings.

The Jewish people respond by saying that they do not know how to serve G-d and ask for guidance. The prophet reminds them of the Torah, and that all they need to do is contained within it: "He has told you, O man, what is good, and what G-d demands of you: but to do justice, love kindness, and walk discreetly with your G-d."

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Mic 5:1 But you, Bethlehem Ephrathah—least among the clans of Judah—from you will come out to Me One to be ruler in Israel, One whose goings forth are from of old, from days of eternity.

Mic 5:2 Therefore He will give them up until the time when she who is in labor has given birth. Then the remnant of His brothers will return to Bnei-Yisrael.

Mic 5:3 So He will arise and tend His flock with the strength of Adonai—in the majesty of the Name of Adonai His God. And they will live securely, for then He will be great to the ends of the earth.

Mic 5:4 This One will be shalom. When Assyria invades our land when he treads on our citadels, then we will raise up against him seven shepherds and eight human princes.

Mic 5:5 They will devastate the land of Assyria with the sword—even Nimrod’s land with a drawn blade. He will deliver us from Assyria, when he invades our land, when he tramples on our territory.

Mic 5:6 Now the remnant of Jacob will be in the midst of many peoples, like dew from Adonai, like abundant showers on grass that does not wait for a man, nor lingers for the sons of men.

Mic 5:7 For the remnant of Jacob will be among the nations, in the midst of many peoples, like a lion among the forest beasts, like a young lion among flocks of sheep, who, if he passed through, would trample and tear to pieces, and there would be no deliverer.
Mic 5:8  May your hand be raised up against your adversaries, and may all your foes be cut off.
Mic 5:9  "Now in that day"—it is a declaration of Adonai—"I will cut off your horses among you, and I will destroy your chariots.
Mic 5:10  I will cut off the cities of your land, and throw down all your strongholds.
Mic 5:11  I will cut off sorceries from your hand, and you will have no more diviners.
Mic 5:12  I will cut off your carved images and your sacred pillars from among you, so you will no longer bow down to the work of your hands.
Mic 5:13  I will uproot your Asherah poles from among you, and destroy your cities.
Mic 5:14  So I will execute vengeance in anger and wrath on the nations that have not listened.

Mic 6:1  Hear what Adonai is saying: “Arise! Contend with the mountains, and let the hills hear your voice.
Mic 6:2  Hear, Adonai 's dispute, O mountains—the enduring foundations of the earth. For Adonai has a dispute with His people and He will argue His case with Israel.
Mic 6:3  O My people, what have I done to you? Or how have I wearied you? Answer Me!
Mic 6:4  When I brought you up from the land of Egypt, and redeemed you from the house of bondage, I sent before you Moses, Aaron, and Miriam.
Mic 6:5  O My people, remember, please: What did Balak, king of Moab, propose? What did Balaam son of Beor answer him? From Shittim as far as Gilgal, so that you might acknowledge the righteous acts of Adonai.”
Mic 6:6  With what shall I come before Adonai? With what shall I bow myself before God on high? Shall I present Him with burnt offerings, with year-old calves?
Mic 6:7  Will Adonai be pleased with thousands of rams, with hordes of rivers of oil? Shall I offer my firstborn for my transgression, the fruit of my belly for the sin of my soul?
Mic 6:8  He has told you, humanity, what is good, and what Adonai is seeking from you: Only to practice justice, to love mercy, and to walk humbly with your God.
Questions To Ponder

Chapter 22

What leader of what people was afraid of Bnei Yisrael and why? What was his conclusion about the future of his nation? To whom did he send the messengers and what message did they carry? What was his immediate response? Who appeared to Bil'am and what instruction did he give Bil'am? What did Bil'am tell the messengers from Balak? What appears to be the underlying message in the statement of Bil'am to the messengers? What is the response of Balak to his messengers' report? What incentive did the second set of messengers offer Bil'am? What was his answer to these messengers? What happened during the night?

In summary, what happened to Bil'am on the way to meet Balak? What was the message from YHVH to Bil'am? After being greeted and chastised by Balak, how did Bil'am respond? Where was the first place that Balak took Bil'am and why?

Chapter 23

What did Bil'am require Balak to do for him? After Balak complied, what did Bil'am say and where did he go? What did YHVH put in the mouth of Bil'am to speak to Balak? How did Balak respond to this statement? How did Bil'am respond to Balak?

Having been taken to another location and having gone aside to hear from YHVH, what was the message Bil'am received? How did Balak respond to this message and what did Bil'am answer him? What happened next?

Chapter 24

Why did Bil'am not go aside by himself and what did he see when he faced the Wilderness? What did he prophesy over Bnei Yisrael? What was the response of Balak? How did Bil'am answer Balak? What did Bil'am prophesy about Bnei Yisrael? What four periods of time in the future of Bnei Israel are covered by this prophecy of Bil'am? Who is represented by the star and scepter and what fulfillment has occurred of this prophecy?

What is the key lesson and summary of the story of Bil'am and Balak? Who else did Bil'am prophesy about and what did he say?
PINCHAS (DARK-SKINNED) NUMBERS 25:10-30:1

Sexual Immorality & Idolatry Brings God’s Wrath – Numbers 25 Year One

Rabbin D’vorah Eliana Brandt
Haftorah Reading 1Kings 18:46-19:21

Outline of This Week’s Parashah (Torah Portion):
25:10 Phinehas Rewarded for His Righteous Zeal
25:16 YHVH Commands Israel to Harass Midian
26:1 A New Census of Israel Is Taken
26:57 The Count of the Levites
27:1 The Grievance of Zelophehad’s Daughters and the Resulting Laws of Inheritance
27:12 YHVH Shows Moses the Promised Land
27:15 Moses Asks for a Successor
28:1–30:1 The Continual Daily (Tamid) Offering; Additional (Mussaf) Offerings of the Weekly and Annual Sabbaths and New Moons
### Related and Key Words

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*Phinehas (dark-skinned) = PINCHAS = פינחם*

### Related Words

Phinehas, son of El'azar  

*Pinchas*  

(possible meanings for name include “Negro, dark-complexioned” from Egyptian, “mouth of a snake” from Hebrew, or “southerner,” maybe referring to the Nubians in southern Egypt)
KEY WORDS

Pinchas H6372

פינחס

BDB Definition:
Phinehas = “mouth of brass”
1) son of Eleazar and grandson of Aaron; his zealousness for the Lord averted a plague on Israel and gained him the promise of the Lord of an everlasting priesthood in his family
2) a priest and the son of the priest Eli
3) the father of a helper of Ezra

Part of Speech: noun proper masculine

A Related Word by BDB/Strong’s Number: apparently from H6310 and a variation of H5175

Plague H4046

מגפה

BDB Definition:
1) blow, slaughter, plague, pestilence, strike, smite
   1a) blow (fatal stroke)
   1b) slaughter (of battle)
   1c) plague, pestilence (divine judgment)

Part of Speech: noun feminine

A Related Word by BDB/Strong’s Number: from H5062
Same Word by TWOT Number: 1294b

Covenant of Peace H7965

שלום / שלום

BDB Definition:
1) completeness, soundness, welfare, peace
   1a) completeness (in number)
   1b) safety, soundness (in body)
   1c) welfare, health, prosperity
   1d) peace, quiet, tranquillity, contentment
   1e) peace, friendship
      1e1) of human relationships
      1e2) with God especially in covenant relationship
Introduction:

Who Is Pinchas? PHINEHAS—mouth of brass, or from old Egypt, the negro. (1.) Son of Eleazar, the high priest (Ex. 6:25). While yet a youth he distinguished himself at Shittim by his zeal against the immorality into which the Moabites had tempted the people (Num. 25:1–9), and thus "stayed the plague" that had broken out among the people, and by which twenty-four thousand of them perished. For his faithfulness on that occasion he received the divine approbation (10–13). He afterwards commanded the army that went out against the Midianites (31:6–8). When representatives of the people were sent to expostulate with the two and a half tribes who, just after crossing Jordan, built an altar and departed without giving any explanation, Phinehas was their leader, and addressed them in the words recorded in Josh. 22:16–20. Their explanation follows. This great altar was intended to be all ages only a witness that they still formed a part of Israel. Phinehas was afterwards the chief adviser in the war with the Benjamites. He is commemorated in Ps. 106:30, 31. (See ED.)

We need to back up a little to the previous Torah Portion. Balaik hired Baleem a pagan Prophet to curse Israel. Balaam failed because God would not allow Him to curse His people, instead he gave him words to bless Israel instead. Balak and Balaam devise a new plan to cause Israel to stumble, called “Sexual Immorality” by sending in the woman of Midean to tempt them.

Internal Threat (25:1–18). What Balaam could not do, however, Israel’s own base inner impulses could and did do. While in the plains of Moab, they came upon the licentious cult of Baal at Peor and soon were attracted to its allurements. Only the zeal of Phinehas, son of the high priest Eleazar, prevented wholesale apostasy. With his spear in hand, he slew the ringleaders of the affair. Thus he brought atonement, but not before thousands of his fellow Israelites perished in a plague sent by God.

Pinchas, b’kan’o et kinati (in his zeal for My zeal), averts the wrath, “so that I didn’t destroy them in My own zeal,” says the LORD (Num. 25:11). Kana’a, an Arabic or Syriac word “to become intensely red,” indicates the visible effects this angry zeal imprints on a face [Milgrom, p. 216, n11].

God demands exclusive worship (Ex. 20:5). Yet Yisra’el is lured into whoring after Midianite gods. Following the advice of Bil’am, the beautiful Midianite princess, Cozbi (deceiver; cf. Fox, Num. 25:15) brazenly seduces Zimri with all Yisra’el watching: “Through the figure of a beautiful woman, many people become corrupted [Yev. 63b]. The

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evil plan kindles God’s wrath; and a fiery plague erupts, killing people by the tens of thousands!12 Walk Numbers
ur Parshah opens with G-d saying to Moses:

Pinchas, the son of Elazar, the son of Aaron the priest, has turned My wrath away from the children of Israel, in that he was zealous for My sake among them; and I did not consume the children of Israel in my jealousy.

(As related in the closing verses of last week’s Parshah, a plague had broken out among the people of Israel when they sinned with the daughters of Midian and worshiped the idol Peor; when Zimri, a Simeonite prince, took a Midianite princess into his tent before the eyes of Moses and the people, Pinchas killed them both, stopping the plague.)

Therefore say: Behold, I give to him My covenant of peace.

And it shall be to him, and his seed after him, the covenant of an everlasting priesthood . . .

G-d then tells Moses to wage war against the Midianites, “for they are enemies to you, in their plottings against you on the matter of Peor, and the matter of their sister Kozbi, daughter of the prince of Midian, who was slain on the day of the plague . . .”

(Chabad.org)

We see this referenced in other scriptures:

1Co 10:8 We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day.

Mic 6:5 O my people, remember what Balak king of Moab devised, and what Balaam the son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the righteous acts of the LORD."

We see Pinchas zeal for YHWH and his Torah when he finds a leader of Israel committing sexual immorality with a woman of Moab. Israel has also fallen into Idol Worship, a sin that they will fall into, time and time again!

Num 25:1 While Israel lived in Shittim, the people began to whore with the daughters of Moab.
Num 25:2 These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.
Num 25:3 So Israel yoked himself to Baal of Peor. And the anger of the LORD was kindled against Israel.
Num 25:4 And the LORD said to Moses, "Take all the chiefs of the people and hang them in the sun before the LORD, that the fierce anger of the LORD may turn away from Israel."
Num 25:5 And Moses said to the judges of Israel, "Each of you kill those of his men who have yoked themselves to Baal of Peor."

Num 25:6 And behold, one of the people of Israel came and brought a Midianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were weeping in the entrance of the tent of meeting.

Num 25:7 When Phinehas the son of Eleazar, son of Aaron the priest, saw it, he rose and left the congregation and took a spear in his hand

Num 25:8 and went after the man of Israel into the chamber and pierced both of them, the man of Israel and the woman through her belly. Thus the plague on the people of Israel was stopped.

Num 25:9 Nevertheless, those who died by the plague were twenty-four thousand. ESV

Torah Commentary;

Num 25:10 And the LORD said to Moses,

Num 25:11 "Phinehas the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that he was jealous with my jealousy among them, so that I did not consume the people of Israel in my jealousy.

Num 25:12 Therefore say, 'Behold, I give to him my covenant of peace,

It shall be to him, and his seed after him, the covenant of an everlasting priesthood (25:13)

Although the priesthood had already been given to the descendants of Aaron, it was given only to Aaron and his [four] sons, who were anointed together with him, and to the children they would father after their anointing. Pinchas, however, who was born before that time and was not himself anointed, did not enter the priesthood until now. Thus we have learned in the Talmudic tractate of Zevachim (101b): “Pinchas did not attain the priesthood until he slew Zimri.” (Rashi)

Num 25:13 and it shall be to him and to his descendants after him the covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the people of Israel."

Num 25:14 The name of the slain man of Israel, who was killed with the Midianite woman, was Zimri the son of Salu, chief of a father’s house belonging to the Simeonites.

Num 25:15 And the name of the Midianite woman who was killed was Cozbi the daughter of Zur, who was the tribal head of a father’s house in Midian.

Num 25:16 And the LORD spoke to Moses, saying,

Num 25:17 "Harass the Midianites and strike them down,

Num 25:18 for they have harassed you with their wiles, with which they beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of the chief of Midian, their sister, who was killed on the day of the plague on account of Peor."
Sexual Immorality & Idolatry – Mans Downfall

We are living in a society where anything goes when it comes to sex. However God has a strict moral standard for His people regarding sexual purity and Idolatry. God expects His people to walk by a strict Code of Conduct and not to veer from the code or face curses and death.

Who is Baal Peor? He is known as the storm god and bringer of rain, Baal was recognized as sustaining the fertility of crops, animals, and people. His followers often believed that sexual acts performed in his temple would boost Baal’s sexual prowess, and thus contribute to his work in increasing fertility.

Baal was a part of the religion of virtually every culture of the ancient Near East. He appears under many names, including:

- those indicating his location in a particular temple, such as Baal-Peor (meaning Baal on Mount Peor; Num 25:1–9)
- those representing a specific culture, such as Chemosh, the name used by the Moabites (Num 21:29)
- those attributing praise to him, such as Baal-Berith, meaning “Baal of the Covenant” (Judg 8:33)13

God’s Laws Regarding Idolatry & Purity:

Mitzvot of Idolatry and Paganism

21 Not to inquire into idolatry (Wayiqra (Leviticus) 19:4)
22 Not to follow the whims of your heart or what your eyes see (Bamidbar (Numbers) 15:39)
26 Not to blaspheme (Shemoth (Exodus) 22:27)
27 Not to worship idols in the manner they are worshiped (Shemoth (Exodus) 20:5)
28 Not to worship idols in the four ways we worship YHWH (Shemoth (Exodus) 20:5)
29 Not to make an idol for yourself (Shemoth (Exodus) 20:4)
30 Not to make an idol for others (Wayiqra (Leviticus) 19:4)
31 Not to make human forms even for decorative purposes (Shemoth (Exodus) 20:20)
32 Not to turn a city to idolatry (Shemoth (Exodus) 23:13)
33 To burn a city that has turned to idol worship (Devarim (Deuteronomy) 13:17)
34 Not to rebuild it as a city (Devarim (Deuteronomy) 13:17)
35 Not to derive benefit from it (Devarim (Deuteronomy) 13:18)
36 Not to convert an individual to idol worship (Devarim (Deuteronomy) 13:12)
37 Not to love the missionary (who turns you away from Torah) (Devarim (Deuteronomy) 13:9)
38 Not to cease hating the missionary (Devarim (Deuteronomy) 13:9)

39 Not to save the missionary (Devarim (Deuteronomy) 13:9)  
40 Not to say anything in his defence (Devarim  
(Deuteronomy) 13:9) 41 Not to refrain from incriminating him  
(Devarim (Deuteronomy) 13:9)  
42 Not to prophesies in the name of idolatry (Devarim  
(Deuteronomy) 13:14) 43 Not to listen to a false prophet (Devarim  
(Deuteronomy) 13:4)  
44 Not to prophesies falsely in the name of YHWH (Devarim  
(Deuteronomy) 18:20) 45 Not to be afraid of killing the false prophet  
(Devarim (Deuteronomy) 18:22)  
46 Not to swear in the name of an idol (Shemoth  
(Exodus) 23:13) 47 Not to perform ov (medium)  
(Wayiqra (Leviticus) 19:31)  
48 Not to perform yidoni (magical seer) (Wayiqra (Leviticus) 19:31)
49 Not to pass your children through the fire to Molech (Wayiqra (Leviticus) 18:21) 50
Not to erect a column in a public place of worship (Devarim (Deuteronomy) 16:22) 51
Not to bow down on smooth stone (idols) (Wayiqra (Leviticus)26:1)
52 Not to plant a tree in the Temple courtyard (Devarim (Deuteronomy) 16:21)
53 To destroy idols and their accessories (Devarim (Deuteronomy) 12:2)
54 Not to derive benefit from idols and their accessories (Devarim (Deuteronomy) 7:26)
55 Not to derive benefit from ornaments of idols (Devarim (Deuteronomy) 7:25)
56 Not to make a covenant with idolaters (Devarim (Deuteronomy) 7:2)
57 Not to show favour to them (Devarim (Deuteronomy) 7:2)
58 Not to let them dwell in our land (Shemoth (Exodus)23:33)
59 Not to imitate them in customs and clothing (Wayiqra (Leviticus) 20:23)
60 Not to be superstitious (Wayiqra (Leviticus) 19:26)
61 Not to go into a trance to foresee events, etc. (Devarim (Deuteronomy) 18:10)
62 Not to engage in astrology (pagan Calendars and reckoning of time) (Wayiqra (Leviticus) 19:26)
63 Not to mutter incantations (witchcraft) (Devarim (Deuteronomy) 18:11)
64 Not to attempt to contact the dead (séance) (Devarim (Deuteronomy) 18:11)
65 Not to consult the ov (Devarim (Deuteronomy) 18:11)
66 Not to consult the yidoni (Devarim (Deuteronomy) 18:11)
67 Not to perform acts of magic (Devarim (Deuteronomy) 18:10)
68 Men must not shave the hair off the sides of their head (peyot) (Wayiqra (Leviticus) 19:27)
69 Men must not shave their beards with a razor (Wayiqra (Leviticus) 19:27)
70 Men must not wear women’s clothing (Devarim (Deuteronomy) 22:5)
71 Women must not wear men’s clothing (Devarim (Deuteronomy) 22:5)
72 Not to tattoo the skin (Wayiqra (Leviticus) 19:28)
73 Not to tear the skin in mourning (Devarim (Deuteronomy) 14:1)
74 Not to make a bald spot in mourning (Devarim (Deuteronomy) 14:1)

Sexual Purity and Conduct Laws:

138 Not to have relations with your mother (Wayiqra (Leviticus) 18:7)
139 Not to have relations with your father’s wife (Wayiqra (Leviticus) 18:8)
141 Not to have relations with your sister (Wayiqra (Leviticus)18:9)
142 Not to have relations with your father’s wife’s daughter (Wayiqra (Leviticus) 18:11)
143 Not to have relations with your son’s daughter (Wayiqra (Leviticus) 18:10)
144 Not to have relations with your daughter (Wayiqra (Leviticus) 18:10)
145 Not to have relations with your daughter’s daughter (Wayiqra (Leviticus) 18:10)
146 Not to have relations with a woman and her daughter (Wayiqra (Leviticus) 18:17)
147 Not to have relations with a woman and her son’s daughter (Wayiqra (Leviticus) 18:17)
148 Not to have relations with a woman and her daughter’s daughter (Wayiqra (Leviticus) 18:17)
149 Not to have relations with your father’s sister (Wayiqra (Leviticus) 18:12)
150 Not to have relations with your mother’s sister (Wayiqra (Leviticus) 18:13)
151 Not to have relations with your father’s brother’s wife (Wayiqra (Leviticus) 18:14)
152 Not to have relations with your son’s wife (Wayiqra (Leviticus) 18:15)
153 Not to have relations with your brother’s wife (Wayiqra (Leviticus) 18:16)
154 Not to have relations with your wife’s sister (Wayiqra (Leviticus) 18:18)
155 A man must not have relations with a beast (Wayiqra (Leviticus) 18:23)
156 A woman must not have relations with a beast (Wayiqra (Leviticus) 18:23)
157 Not to have homosexual relations (Wayiqra (Leviticus) 18:22)
158 Not to have homosexual relations with your father (Wayiqra (Leviticus) 18:7)
159 Not to have homosexual relations with your father’s brother (Wayiqra (Leviticus) 18:14)
160 Not to have relations with a married woman (Wayiqra (Leviticus) 18:20)
161 Not to have relations with a menstrual impure woman (Wayiqra (Leviticus) 18:19)
162 Not to marry non-Hebrews (Devarim (Deuteronomy) 7:3)
163 Not to let Moabite and Ammonite males marry into the Hebrews people (Devarim (Deuteronomy) 23:4)
164 Don't keep a third generation Egyptian convert from marrying into the Hebrews people (Devarim (Deuteronomy) 23:8-9)
165 Not to refrain from marrying a third generation Edomite convert (Devarim (Deuteronomy) 23:8-9)
166 Not to let a mamzer (a person born from certain forbidden relationships, or the descendant of such a person) marry into the Hebrews people (Devarim (Deuteronomy) 23:3)
167 Not to let a eunuch marry into the Hebrews people (Devarim (Deuteronomy) 23:2)
168 Not to castrate any male (including animals) (Wayiqra (Leviticus) 22:24)
169 The High Priest must not marry a widow (Wayiqra (Leviticus) 21:14)
170 The High Priest must not have relations with a widow even outside of marriage (Wayiqra (Leviticus) 21:15)
171 The High Priest must marry a virgin maiden (Wayiqra (Leviticus) 21:13)
172 A Kohen (Priest) must not marry a divorcee (Wayiqra (Leviticus) 21:7)
173 A Kohen must not marry a zonah (a woman who had forbidden relations) (Wayiqra (Leviticus) 21:7)
174 A priest must not marry a chalalah (party to or product of 169-172) (Wayiqra (Leviticus) 21:7)
175 Not to make pleasurable contact with any forbidden woman (Wayiqra (Leviticus) 18:6)

SHULCHAN ARUCH (JEWISH LAW)- VOLUME 2 YOREH DE’AH

Chapter 11 – IDOLATRY

It is forbidden to derive benefit from idols, their accessories, or things that are ordinarily sacrificed to them (or could be sacrificed in the Temple) or used in their service. Idols and accessories that belong to a non-Jew become permissible if he annuls them (though they should not be used for sacred purposes), and things used in an idol’s service become forbidden only if the service causes a change in them (139:1-7,9-10,12-14;142:13;143:4;145:9). On how to accomplish annulment see 144:1-2,146:1-13. Things given to or used by an idol's priests are not forbidden unless they are used during worship (139:8,11).

Natural objects or living creatures do not become idols even if they are worshipped. Structures or plants do not become idols unless they are constructed or planted for purposes of worship, but they can become accessories to idols, and improvements made in them while they are worshipped also become forbidden (142:12;145:1-8). A non-Jew or an apostate can make something into an idol even if it does not belong to him (145:8).

If things forbidden because of idolatry become mixed up with any number of others they all become forbidden, but if an item from the mixture is destroyed the others may be used two at a time, and if an item from the mixture becomes mixed with other items the second mixture is permitted (140:1; compare Ch.8b.)

Idol-related things should be sought out and destroyed (146:14-15). A person must not derive benefit from the fire or ashes when such things are burned (142:1), but the heat that remains after the fire is gone is permitted (142:4). A person must not derive benefit from things made or improved by using idol-related tools or materials (142:2-7), but if the idol-related source contributed only in part the result is permitted (see 142:7-8,11). If such things become mixed up with others, money equal to them in value must be destroyed, after which the mixture becomes permitted (142:3-4). A person should not intentionally derive benefit from the shade of idol-related structures (142:9-10; see 143:1) or from looking at or listening to idol-related sights or sounds (142:15).
A person should not make things that will be used for the direct benefit of idolatry, but if he is paid for doing so the payment is permitted (143:2). A person should not patronize establishments or pay fees whose proceeds directly benefit idolatry (143:3,5-6; 149:1-5). A person should not sell things to a non-Jew or give or lend him money if he may use them for idolatrous purposes (139:15; 151:1-4).

Images are forbidden if it is possible that they are worshipped (141:1-4; 142:14). It is forbidden to make complete solid or raised images of people or angels, or any images of heavenly bodies except for purposes of study (141:4-7). It is forbidden to make buildings or utensils that look like the Temple or its utensils (141:8). Books used in idol worship should not be sold to non-Jews, and writing materials should not be sold to them if they will be used to write such books (139:15).

A person should avoid giving the appearance of bowing to an idol or showing it respect (150:1-3). It is forbidden to swear in the name of an idol (or even to cause a non-Jew to do so) or to mention its name (unless it is mentioned in the Bible) or refer to it in a respectful way (147:1-5; 146:15). A Jew must not have dealings with a non-Jew, particularly at holiday times, if this may lead to his giving thanks to an idol (see 148), and must not assist a non-Jew in preparations that are specifically associated with idolatry (see 156:3). Nowadays, when idolatry is not common, dealings with non-Jews are permitted if avoiding them would lead to resentment (148:1-12; see 152:1-2). A Jew should not be unnecessarily generous or complimentary to a non-Jew (151:11,14), but he may be charitable to him (151:12-13).

Society today is doing a good job of making sure they break every law of morality and holy living and along with trying to legislate their own laws contrary to Gods Torah. We see laws being passed making abortion (including late term) legal, Homosexual marriage legal, Living together without marriage people are given same rights as married couples, this has become the norm now, where 50 years ago this type of conduct was not openly tolerated. We are even now being threatened that if we speak out against immorality that we could be arrest for a hate crime. God still loves the lost, but the lost must come to repentance and forsake their immoral lifestyles.

However, as believers we are called to a higher standard of conduct in our lifestyles. I believe many lives are cut short because of sexual sin. We see Churches who use to preach against such sin, now embracing it in order to be “seeker friendly” and “politically correct”.

The Apostolic Scriptures of a lot to say about holiness and idolatry as well:

Apostolic Scriptures/New Testament regarding these practices

Gal 5:19  Now the works of the flesh are evident: sexual immorality, impurity, sensuality,
Gal 5:20  idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions,
Gal 5:21  envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

Act 19:24  For a man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen.
Act 19:25 These he gathered together, with the workmen in similar trades, and said, "Men, you know that from this business we have our wealth.

Act 19:26 And you see and hear that not only in Ephesus but in almost all of Asia this Paul has persuaded and turned away a great many people, saying that gods made with hands are not gods.

Act 19:27 And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may be counted as nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship."

Act 19:28 When they heard this they were enraged and were crying out, "Great is Artemis of the Ephesians!"

Act 19:29 So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul's companions in travel.

Rom 1:22 Claiming to be wise, they became fools,
Rom 1:23 and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.
Rom 1:24 Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves,
Rom 1:25 because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

Act 17:29 Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man.

1Co 10:18 Consider the people of Israel: are not those who eat the sacrifices participants in the altar?
1Co 10:19 What do I imply then? That food offered to idols is anything, or that an idol is anything?
1Co 10:20 No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons.
1Co 10:21 You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.

1Jn 5:21 Little children, keep yourselves from idols.

**Regarding Sexual Immorality**

Mat 5:32 But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.
Mat 15:19 For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.
Mat 19:9 And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery."
Mar 7:21 For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery,
Joh 8:41 You are doing the works your father did." They said to him, "We were not born of sexual immorality. We have one Father—even God."
but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood.

that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell."

But as for the Gentiles who have believed, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality."

Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy.

It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father’s wife.

But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one.

Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.

But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband.

We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day.

I fear that when I come again my God may humble me before you, and I may have to mourn over many of those who sinned earlier and have not repented of the impurity, sexual immorality, and sensuality that they have practiced.

Now the works of the flesh are evident: sexual immorality, impurity, sensuality,

But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints.

Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.

For this is the will of God, your sanctification: that you abstain from sexual immorality;

just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.

But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality.

But I have this against you, that you tolerate that woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants to practice sexual immorality and to eat food sacrificed to idols.

I gave her time to repent, but she refuses to repent of her sexual immorality.

nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.

Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality."
Rev 17:2 with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the dwellers on earth have become drunk."

Rev 17:4 The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality.

Rev 18:3 For all nations have drunk the wine of the passion of her sexual immorality, and the kings of the earth have committed immorality with her, and the merchants of the earth have grown rich from the power of her luxurious living."

Rev 18:9 And the kings of the earth, who committed sexual immorality and lived in luxury with her, will weep and wail over her when they see the smoke of her burning.

THE ONLY ONE TO BE WORSHIPED

Rev 4:10 the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying,

Rev 4:11 "Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."

Rev 7:11 And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God,

Rev 7:12 saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

Rev 11:16 And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God,

Rev 11:17 saying, "We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign.

Pinchas Haftorah in a Nutshell


The prophet Elijah is the main protagonist of this week's haftorah. According to tradition, Elijah shared the same soul as Pinchas, the hero of this week's Torah portion. They also both zealously fought on G-d's behalf, while disregarding the dangers involved.

Following the showdown with the Baal prophets at Mount Carmel, which led to the execution of the Baal priests, the evil Queen Jezebel issued a death sentence for Elijah. Elijah fled to the Judean desert and asked G-d to take his life. While he slept, an angel awoke him and provided him with food and drink. Reenergized, Elijah went for forty days until he arrived at Mount Horeb (Sinai), and he slept in a cave on the mountain. And the word of G-d came to him and asked him for the purpose of his visit. "And [Elijah] said: 'I have been zealous for G-d, the Lord of Hosts, for the children of Israel have forsaken Your covenant. They have torn down Your altars and they have killed Your prophets by the sword, and I have remained alone, and they seek my life to take it."
Elijah was instructed to leave the cave and stand on the mountain: "Behold! G-d's Presence will pass." There was a great and strong wind splitting mountains and shattering boulders, but Elijah realized that G-d was not in the wind. Then came an earthquake followed by fire, but again Elijah understood that not in the earthquake nor the fire was G-d. After the fire there was a subtle silent voice, and Elijah realized that the Divine Presence had appeared.

G-d asked Elijah again for the purpose of his visit, and Elijah repeated his earlier response. G-d instructed Elijah to go to Damascus and anoint Hazael as king of Aram and Jehu as king of Israel and to anoint Elisha as a prophet in his stead. These three would continue Elijah's battle against the Baal.

Elijah followed the instructions and he immediately found Elisha and recruited him as his aide and eventual successor. http://www.chabad.org/parshah/article_cdo/aid/1229209/jewish/Haftorah-in-a-Nutshell.htm
Matot-Masei – Tribes-Journeys

Numbers 30:2-36:13

VOWS

Year One: Numbers 32: 1-15
RELATED WORDS

*tribes = MATOT = מטות*

Related Words

- staff, stick, rod, baton, stem, twig, tribe, headquarters: *mateh*
- personal staff: *mateh ishi*
- General Staff: *ha-mateh ha-c’lalee*
- headquarters: *mateh rashī*
- bread, staff of life: *mateh lechem*

*Note also:* bed: *mitah*
journeys of = Mas'ei = מסע

Related Words

journey, travel, march, masa

trek, departure, campaign, rally

maiden voyage (trip firstling) masa b'chorah

quarried stone (stone transported) ehvehn masa

travel books, travelogues sifrei masa’ot

passport (trip document) t’udat masa

transported, conveyed musa

bon voyage, have a good trip n’siah tovah

to take (arrange) a journey arach masa
Outline of This Week’s Parashah Matot (Torah Portion):
30:2[1] Vows and Oaths to YHVH; Vows of Minors and a Married Woman

31:3 The Battle Against Midian—Vengeance for the Balaam Affair
31:13 Moses Rebukes the Military Leaders for Sparing the Female Midianites
31:21 The Laws of Koshering War Spoils and Utensils
31:25 The Division of War Spoils

32:1 Reuben and Gad's Request to Be Granted an Inheritance on the East Bank of the Jordan
32:6 Moses’ Objection to the Request for Fear the Eastern Tribes Will Defect From the Western Tribes
32:16 Clarification of the Request: The Eastern Tribes Vow to Send Soldiers to Aid the Rest of the Tribes in Taking the Promised Land West of the Jordan River
32:20 In Light of These New Conditions Moses Concedes

Outline of This Week’s Parashah Masei (Torah Portion):
33:1 Summary of Israel's Wilderness Journey
34:1 The Boundaries of the Land of Israel (Eretz Yisrael)
34:16 The Leaders of the Tribes Who Will Lead the Israelites into Their Promised Land Possession
35:1 Cities For the Levites (in Place of a Designated Territory)
35:9 Cities of Refuge for One Who Kills Another Unintentionally
36:1 Laws Concerning Tribal Intermarriage to Preserve the Integrity of the 12 Tribes
Matot-Massei in a Nutshell

Moses conveys the laws governing the **annulment of vows** to the heads of the **tribes** of Israel. **War** is waged against **Midian** for their role in plotting the moral destruction of Israel, and the Torah gives a detailed account of the war spoils and how they were allocated amongst the **people**, the **warriors**, the **Levites** and the **high priest**.

The tribes of Reuben and Gad (later joined by half of the tribe of Manasseh) ask for the lands **east of the Jordan** as their portion in the Promised Land, these being prime pastureland for their **cattle**. Moses is initially angered by the request, but subsequently agrees on the condition that they first join, and lead, in Israel’s conquest of the lands **west of the Jordan**.

The forty-two **journeys** and **encampments** of Israel are listed, from the Exodus to their encampment on the plains of Moab across the river from the land of Canaan. The **boundaries** of the Promised Land are given, and **cities of refuge** are designated as havens and places of exile for **inadvertent murderers**. The **daughters of Tzelafchad** marry within their own tribe of Manasseh, so that the **estate** which they inherit from their father should not pass to the province of another tribe.

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A Study On Vows

The Bible has a lot to say about vows we make before Elohim. Making promises is serious and we need to think before we speak or make a promise. We need to be people of our word before God and our Community.

Many times we all have made rash promises to God without thinking before we speak only to not keep our promises.

Vows should be kept, therefore not taken lightly.

We will be looking at what the Word of God says about making vows in order to help us in our walk.

When a Man Makes a Vow

Num 30:1 Moses spoke to the princes of the tribes of Bnei-Yisrael saying, “This is what Adonai has commanded:

Num 30:2 Whenever a man makes a vow to Adonai or swears an oath to obligate himself by a pledge, he is not to violate his word but do everything coming out of his mouth.

When An Unmarried Woman Makes A Vow

Num 30:3 Suppose a woman in her youth vows to Adonai or obligates herself by a pledge in her father’s house.

Num 30:4 If her father should hear her vow or her pledge with which she obligated herself and her father says nothing to her, all her vows and every pledge by which she has obligated herself will stand.

Num 30:5 But if her father should forbid it on the day of his hearing it, none of her vows or pledges by which she has obligated herself will stand. Adonai will forgive her because her father has forbidden her.

When a Marries Woman Makes A Vow

Num 30:6 “Suppose she should marry, after her vow or a rash promise of her lips by which she obligated herself.

Num 30:7 Now if her husband hears about it but says nothing to her on the day he hears about it, her vows will stand and her pledges by which she has obligated herself will stand.

Num 30:8 But if her husband should hear about it and on the day he hears it he forbids it, he thereby nullifies her vow and her rash promise by which her lips have obligated her, and Adonai will forgive her.

When a Divorced Woman or Widow Makes A Vow

Num 30:9 Any vow or obligation of a widow or a divorced woman will be binding on her.

Vows Not Nullified By Husband

Num 30:10 If in her husband’s house she vowed or obligated herself by pledge under oath,
Num 30:11  and her husband should hear it and say nothing to her, not forbidding her, all her vows and every pledge by which she has obligated herself will stand.  
Num 30:12  But if her husband should nullify them on the day when he hears of them, nothing from her lips, whether vow or pledge, will stand. Her husband has nullified them and Adonai will forgive her.  
Num 30:13  Her husband may ratify or veto any vow or sworn oath to deny herself.  
Num 30:14  “But if her husband says nothing to her from day to day, then he is confirming all her vows and all her oaths that are on her. He confirms them by saying nothing to her on the day of his hearing about it.  
Num 30:15  But if he nullifies them after hearing about it, he will bear her guilt.”  
Num 30:16  These are the statutes that Adonai gave to Moses relevant to relationships between a man and his wife, as well as between a father and his young daughter still living in his house.

Example of a Rash Vows

#1. Jephtha’s Awful Vow – Judges 11:29-40

Jdg 11:29  Then the Ruach Adonai came upon Jephthah, so he marched through Gilead and Manasseh, and passed through Mizpah of Gilead, and from Mizpah of Gilead he crossed over to the children of Ammon.  
Jdg 11:30  Then Jephthah vowed a vow to Adonai and said, “If You will indeed give the children of Ammon into my hand,  
Jdg 11:31  then it will be that whatever comes out of the doors of my house to meet me when I return safely from the children of Ammon, it will be Adonai’s, and I will offer it up as a burnt offering.”  
Jdg 11:34  Now when Jephthah arrived at his home in Mizpah, behold, his daughter was coming out to meet him with tambourines and with dances. Now she was his only child. Besides her he had no son or daughter.  
Jdg 11:35  Upon seeing her, he tore his clothes and said, “Alas, my daughter! You made me bow down in grief—you’ve made me miserable! For I have opened my mouth to Adonai, and I cannot take it back.”  
Jdg 11:36  “My father, you have opened your mouth to Adonai,” she said to him. “Do to me what proceeded from your mouth—since Adonai brought vengeance on your enemies, the children of Ammon.”  
Jdg 11:37  She said further to her father, “Let this thing be done for me. Let me be alone two months, so that I may go on the mountains and mourn my virginity, I and my companions.”  
Jdg 11:38  “Go!” he said. So he sent her away for two months. So she left, she and her companions, and mourned on the mountains because of her virginity.  
Jdg 11:39  Then at the end of two months she returned to her father, who did with her according to his vow he had made—so she was never intimate with a man. So it became a custom in Israel,  
Jdg 11:40  that the daughters of Israel would go annually to commemorate the daughter of Jephthah the Gileadite four days in a year.

Now according to the Rabbis, she was not killed as a sacrificed but was sent away and never married and stayed a virgin her entire life due to her father’s vow. However due to the rash vow his daughter would never marry or have children.

Firstly it is important to emphasize that Judaism has always viewed human sacrifices as a reprehensible abomination. Regarding the Canaanites, Moses
says: “For every abomination to G-d which He hates, they did to their gods; for also their sons and their daughters they would sacrifice in fire to their gods.”

Based on this idea, many of the biblical commentators\(^\text{4}\) maintain that Jephthah did not offer his daughter as a sacrifice. In fact, his original vow, “whatever comes forth . . . shall be to G-d, and I will offer it up for a burnt-offering,” had a dual intention: if it will be a person, then it “shall be [consecrated] to G-d”; and if it should be an animal, then “I will offer it up as a burnt offering.” (The Hebrew prefix \(ו\) which precedes the words “I will offer it” can be translated as “and” or “or.”)

According to this interpretation, Jephthah’s daughter was sent to the mountains to live in seclusion. She never married and dedicated her life to the service of G-d. Rabbi Naftali Silberberg,

**Common Vows In The Bible. There are nothing wrong with Vows, as long as they are honored.**

**#1. Jacob’s Tithes – Genesis 28:20-22**

**This vow was to honor God with his tithes for protecting him on his journey.**

Gen 28:20 Then Jacob made a vow saying, “If God will be with me and watch over me on this way that I am going, and provide me food to eat and clothes to wear,

Gen 28:21 and I return in shalom to my father’s house, then Adonai will be my God.

Gen 28:22 So this stone which I set up as a memorial stone will become God’s House, and of everything You provide me I will definitely give a tenth of it to You.”

**#2. Hannah’s Vow – 1 Samuel 1:11, 27-28**

Hannah honored her vow to God when she gave birth to a son when he was old enough she gave him into Gods service and he became one of the greatest prophets in Israel, Samuel.

1Sa 1:11 So she made a vow and said, “Adonai-Tzva’ot, if You will indeed look upon the affliction of Your handmaid, remember me and not forget Your handmaid, but grant Your handmaid a son, then I will give him to Adonai all the days of his life and no razor will ever touch his head.”

1Sa 1:27 For this boy I prayed, and Adonai has granted me my petition that I asked of Him.

1Sa 1:28 So I in turn dedicate him to Adonai—as long as he lives he is dedicated to Adonai.” Then he bowed in worship there before Adonai.

**#3. Elkanah’s Yearly Vow – 1 Samuel 1:21**

Elkanah was Hannah’s husband and he made a vow offering which he fulfilled.

1Sa 1:20 So it came to pass at the turn of the year that Hannah conceived and gave birth to a son. She called his name Samuel, “because I have asked Adonai for him.”

1Sa 1:21 When the man Elkanah and all his household went up to offer the annual sacrifice to Adonai and to fulfill his vow offering,
#4. Jobs vow with his eyes – Job 31:1

Here we see a vow or covenant of the eyes to keep eyes pure and not look at anything that would cause us to lust after our eyes.

**Job 31:1** I made a covenant with my eyes not to pay attention to a virgin.

#5. David’s Vow – Psalm 132:2

David made a vow to build a Temple for Adonai. David honored his vow by collecting all that would be needed to build the temple. However the fulfillment of the vow would be completed by Soloman his son since God would not allow him to build the Temple since he was a man of war.

**Psa 132:1** A Song of Ascents. Adonai, remember David, all his afflictions,
**Psa 132:2** and how he swore to Adonai, vowed to the Mighty One of Jacob:
**Psa 132:3** “I will not enter the tent of my house nor lie on my bed,
**Psa 132:4** nor will I will give sleep to my eyes, nor slumber to my eyelids,
**Psa 132:5** till I find a place for Adonai, a dwelling for the Mighty One of Jacob.”


After Jonah’s rebellion and punishment in the belly of the whale, he repented and vowed to complete the call to preach to Ninevah repentance. He was rescued and was able to complete his vow.

**Jon 2:9** But I will sacrifice to You With the voice of thanksgiving. That which I have vowed I will pay.  
   Salvation is from the LORD.”
**Jon 2:10** Then the LORD commanded the fish, and it vomited Jonah up onto the dry land.

#7 Paul’s Vow – Acts 18:18

Paul completed a Nazarite vow he made to God and to pay for others who were completing their vows as well.

**Act 18:18** Paul, having stayed many more days, said farewell to the brothers and set sail to Syria, and with him were Priscilla and Aquila. At Cenchrea Paul had his hair cut off, for he was keeping a vow.

Ref: Nazirite Vow
**Num 6:2** “Speak to Bnei-Yisrael and say to them: Any man or woman who desires to vow a Nazirite vow to be separate for Adonai,
**Num 6:3** is to abstain from wine and any other fermented drink. He is not to drink any vinegar made from wine or any fermented drink, or any grape juice, or eat grapes or raisins.
**Num 6:4** All during his days as a Nazirite he is not to eat anything from the grapevine—even the seeds or skins.
**Num 6:5** All the duration of his Nazirite vow, no razor is to come on his head until the time of his consecration to Adonai is over. He is to be holy, and the hair of his head is to grow long.
Num 6:6  All the days of his separation to Adonai, he is not to go near a dead body.
Num 6:7  Even if his father, mother, brother or sister should die, he is not to make himself unclean, because his consecration to God is on his head.
Num 6:8  All the days of his separation, he is to be consecrated to Adonai.

Vow’s were to be made – Levitiicus 23:37-38; Numbers 29:39
Voluntary Vows – Numbew 30:2; Eccl. 5:4-6
Price of vows determined by age and sex – Lev 27:1-25
Edible things were offered in Vows – Lev 7:16-18; Deut 12:6-26; Judges 18:14
Certain things were forbidden to offer- Deut 23:18-23
Others Verses:
Job 22:27
Proverbs 20:25
Nahum 1:15

Yom Kippur – The Annulment of Vow – If we are supposed to keep our vows why do we ask they be annulled on Yom Kippur?

How can one annul a vow?
Rabbi Yosef Tzvi Rimon

לshiurו וז בעבירה:

Parshat Matot opens with the laws of vows. As vows are considered serious issues, a man who makes a vow is obligated to uphold it. Why? Regarding vows, the Torah says (Matot) "he shall not desecrate his words", in other words, he shall not renege on his words. The Seforno (ibid.) comments that Parshat Kedoshim uses similar wording: "You shall not swear falsely by My Name, thereby desecrating the Name of your G-d", and from here the Seforno concludes that a person who transgresses his vow desecrates G-d.

Yet despite this, our Sages taught us that, in certain cases, it is possible to annul a vow. How could such a thing be possible? How is it possible to annul a vow to which a person obligated himself?
In order to understand this, let us try to examine the essence of vows. Seemingly, vows are something possessing great significance, as man takes upon himself additional prohibitions.

However, there is a problematic statement in this: does man not have enough Torah laws that he needs to add his own personal commandments?!

Another problem that exists in vows is the detachment from society. The commandments connect the entire Nation of Israel to G-d, and therefore the commandments belong in principle to all of Israel (however there are groups with specific affiliation to the commandments, like the priests). When a person takes an oath and prohibits himself from performing something new, he indeed removes himself from the framework of society. Now, there is something which is permitted for all of Israel, but for him prohibited.

How is it possible to annul vows?

There are two types of vow annulment:

A "Loophole": Had the person making the vow considered some facts at the time he took the vow – he would not have taken the oath. When we discover this fact, the vow is defined as a mistaken vow. For example, the Gemarra in Nedarim tells of a person who made a meal and suddenly saw people coming toward him. He feared that they wanted to join him for the meal, so he therefore took an oath preventing them from enjoying the meal. When they got closer, he saw that his father was among the group of people. He said "Had I known Father was with them I would not have sworn".

Remorse: There are facts that changed in reality since the time that the person made the vow. If these facts existed up front – he would not have taken the oath. In other words, a person made a vow about a specific thing, and at the time that he swore all the facts were clear, however later one of the facts changed. Now the person who swore has remorse, but he does not want to uproot the principle of the vow, but rather he wants to annul it henceforth. Miamonides (Law of Shavuot 6:1) writes that one of the situations defined as remorse is also if "he changed his mind to something else". In other words, when a person thinks differently than how he thought in the past, then he can have remorse for the vow and annul it henceforth.

Seemingly, the whole subject of annulling vows is surprising. If a person vowed a certain thing – he should uphold his word! And even if we understand vow annulment with the 'loophole', a situation in which the facts were not known upfront, in the case of remorse, and certainly in the case of changing his mind, we need to understand how it is possible to allow someone to annul his vow and not keep his word!

This subject matter has led to much anti-Semitism throughout the generations. In the debate of Rabbi
Yechiel from Paris (5001, and similarly the debate of Nachmanides in the year 5023) there was a complaint against the Jews that it is impossible to believe them, since "he will stand on Yom Kippur and say: "All my vows". Moreover, this complaint repeated itself in periods closer to us. About 160 years ago (5612) in Russia they came out against the wording of 'All vows', and it was amended and clarified as printed in Chayei Adam (Klal 144).

And indeed, there are Gaonim and Rishonim (Rabbi Hai Gaon, Shaarei Teshuva 38; Rabbi Natrunai Gaon, Laws from the Gaonim 122; Meiri, Chibur HaTeshuva p. 815; Responsa of the Riva"sh 394 in the name of the Rit) that were also opposed to the recital of ‘All vows’, but precisely from the opposite direction: there is no annulment here at all, only deception. And through it the public comes to scorn vows and to seek ways around them. The Mishna (Chagiga 10a) says that vow annulment lacks foundation, and is not stated explicitly in the Torah. Nachmanides (beginning of Matot) explains that maybe the parsha of vow annulment was only explicitly said to the Tribal heads, because we need to conceal vow annulment from the Nation of Israel so they don't act frivolously in regards to vows.

This is seemingly the reason of some of the Gaonim who were against saying ‘All vows’. In the period of the Gaonim they were very concerned that people would take an oath lightly, and therefore they abstained from dealing with the laws of vows. In the day of Mar Rabbi Yehuai Gaon vows were not reviewed in the Beit Medrash for over 100 years, and there was no one who knew to be satisfactorily precise about it (answer brought in the Rif, end of Nedarim), and the Rishonim wrote that this is also the reason why "the language of vows is unusual" (Rosh Nedarim 2b, Tosefot ibid 7a), and the Mesechet is not arranged and revised like the other Mesechtot.

Despite this, our Sages permitted vow annulment in certain cases. And what really is the significance of the issue of vow annulment? It seems that indeed there is tremendous importance in man keeping his word and doing what he promised. Therefore, in general the Sages were against vows. However, something more important than man keeping his word is admitting his mistakes! To admit that the previous decision or statement was mistaken, and that "he changed his mind"! (according to my master and father-in-law Rav Blumenzweig).

Men continue on their earlier path since they are unable to say to themselves: we made a mistake, we need to change (it is very difficult to hear someone say "I made a mistake"!).

On the one hand, we need to stick to the things we obligated ourselves to. We need to keep our promises, desires, aspirations, etc. However, if we make a mistake – we need to be honest enough to say we erred. We need to be a nation courageous enough to change things that are wrong, to ascend and elevate, to ascend and be sanctified.

Therefore, usually "he shall not desecrate his words" – we need to keep the vow literally (and we therefore need to be careful in general and not take an oath). However, there are cases when it is permissible and even a commandment to annul the vow. And so it is, as said, not only in the world of
vows. We need to know to adhere to our missions, our thoughts, our dreams; but we also need to know to occasionally examine things, to stop and think whether we are on the right path, and to be courageous enough to go on another path if we feel we erred.

May it be His will that we merit to do G-d’s will in the world, to submit our will to His will, and to be ready to fully accept on ourselves the yoke of Heaven!

**In The Final Words of our Messiah Yeshua**

Mat 5:34  But I tell you, do not swear at all—not by heaven, for it is the throne of God;
Mat 5:35  or by the earth, for it is the footstool of His feet; or by Jerusalem, for it is the city of the Great King.
Mat 5:36  And do not swear by your head, for you cannot make a single hair white or black.
**Mat 5:37**  But let your word ‘Yes’ be ‘Yes’ and your ‘No,’ ‘No’—anything more than this is from the evil one.”

Questions To Ponder

Chapter 30

What instruction did Moshe transmit to the men of Bnei Yisrael regarding making vows or swearing and oath? What is the Hebrew word for vow and what are the two categories? What were the instructions regarding the neder made by a young woman still living in her father's home? What were the instructions regarding the neder made by a married woman? What were the instructions regarding the neder made by a widow or a divorcee?

Does the statement of Yeshua in Matthew 5:33-37 prohibit all neder (vows and oaths)? Why or why not? How did the actions of Rav Sha’ul reported in Acts 21:23-24 support the concept of neder? How did he demonstrate his support for the Torah?