

## Behaalotecha (When you set up the lamps)



**Numbers 8:1** And יהוה spoke to Moses saying, **2** Speak to אהרן *and you say* to him, when you light את־ the lamps, the seven lamps will cast their light forward in front of the menorah. **3** And Aaron did so; he lit its lamps *so as to give light* in front of the menorah as commanded יהוה את־ Moses. **4** And this is how the menorah was made: it was beaten gold from the shaft to the flowers, beaten work: according to the pattern which יהוה את־ Moses was shown, so he made את־ the menorah. C-MATS

**Question:** Why is this passage regarding the Menorah placed immediately after the long narration of the offerings of the tribal leaders? Aaron was bothered that every tribe, represented by its leader, had a role in dedicating the new Tabernacle, while he and his tribe of Levi were excluded. Consequently, יהוה comforted him by saying that his service was greater than theirs because he would prepare and kindle the Menorah. *Chumash*

### The Purification and Dedication of the Levites

**5** And יהוה spoke to Moses saying, **6** Take את־ the Levites from among *the* Children of Israel and cleanse אתם *them*. C-MATS

**Question:** Why were the Levites purified? יהוה is demanding with those closest to Him, His servants needed purification and atonement. *Chumash*

**7** And this is how you will cleanse them: Sprinkle the מִטְּאֵת *sin [purification]* water on them and have them shave their whole body and wash their clothes and cleanse themselves. C-MATS

**Question:** Why were the Levites asked to cleanse themselves in this way? Since [the Levites] were submitted in atonement for the firstborn who had practiced idolatry when they worshipped the golden calf, which is called “sacrifices to the dead”-and one afflicted with tzara’at is considered dead-they required shaving like those afflicted with tzara’at. They sprinkled them with cleansing water: from the ashes of the red cow, so as to cleanse them from contamination by those who were in contact with the dead. *Chumash*



Ancient earthen vessel that could have been used by Moses and his brother, Aaron, to hold the ashes of the red heifer as they worshipped in the Tabernacle



The red heifer

**8** Then let them take a young bull with his grain *offering*, fine flour mixed with oil and another young bull *לְחַטָּאת* for *sin [offering]*. **9** And you will bring *את־* the Levites before the Tabernacle of the Congregation: and you will gather together *את־* the whole assembly of *the* Children of Israel: **10** And you will bring *את־* the Levites before *יהוה*: and will put *את־* the Children of Israel *את־* their hands on the Levites: **11** And will offer Aaron *את־* the Levites before *יהוה* for an *offering מִזֶּאת* from *the* Children of Israel, that they may execute *את־* *the* service of *יהוה*. C-MATS

**Question:** Why did the people of Israel lay their hands on the heads of the Levites? Leaning upon a human being denotes that the person leaned upon is elevated to a position of distinction, as when **Moses leaned upon Joshua (27:23)**. Thus, the Israelites leaned upon the heads of the Levites to represent their assumption of an exalted position. *Chumash*

**12 And the Levites will lay את their hands on the heads of the bulls: and you will offer את the one for a חטאת sin [offering] ואת and the other for a burnt offering to ליהוה to make atonement for the Levites. 13 And you will set את the Levites before Aaron and before his sons and offer אתם them for an offering to ליהוה. 14 In this way you will separate את the Levites from among the Children of Israel: and the Levites will be Mine. 15 And after that the Levites will go in to do the service of את the Tabernacle of the Congregation: and you will cleanse אתם them and offer אתם them for an offering. 16 For they are entirely given to Me from among the Children of Israel; I have taken אתם them for Myself instead of the firstborn that opens every womb from all the Children of Israel. 17 Because all the firstborn of the Children of Israel are Mine, both man and beast. On the day that I struck every firstborn in the land of Egypt, I set אתם them apart for Myself. 18 And I have taken את the Levites in place of all the firstborn of the Children of Israel. 19 And I have given את the Levites as a gift for Aaron and his sons from among the Children of Israel to do את the duties of the Children of Israel in the Tabernacle of the Congregation and to make atonement for the Children of Israel: so that there will be no plague among the Children of Israel when the Children of Israel come near the sanctuary. C-MATS**

**Question:** Who replaced the first born of the sons of Israel to minister to את יהוה? Numbers chapter 8:5-26 is one of the most beautiful chapters concerning the anointing and separation of את Levites from את Children of Israel to replace the firstborn of the Children of Israel and in verse 8:18 as the only ministers to יהוה and the placement of the את leaves no doubt that the Levites and their את service are an extension of את Y'shua as ministers in the Tabernacle before יהוה Father. That is what the Levite High Priest does, he ministers to יהוה Father. Hebrews 5:10 tells us that *Y'shua is our High Priest after the order of Melchizedek* and 1 John 2:1 *concerning our sin, we have an advocate before Father, Y'shua the righteous.* C-MATS

**20 And Moses and Aaron and all the congregation of the Children of Israel did according to all that commanded את יהוה Moses concerning the Levites, so did to them the Children of Israel. 21 And the Levites were purified and they washed their clothes; and Aaron offered אתם them as an offering before יהוה; and Aaron made atonement for them to cleanse them. 22 And after that the Levites went in to do את their service in the Tabernacle of the Congregation before Aaron and his sons: as had commanded יהוה את Moses concerning the Levites. 23 And יהוה spoke to Moses saying, 24 זאת This is it that belongs to the Levites: from 25 years old and upward they shall go in to wait upon the service of the Tabernacle of the Congregation. C-MATS**

**Question:** Why does this verse say twenty-five years of age instead of thirty years of age to serve in the Tabernacle? The census of the Levites counted them only from the age of thirty, for it was at that age that they actually began to serve. Our verse refers to a five-year period of apprenticeship beginning at the age of twenty-five. The sense of our verse is that from the age of twenty-five, a Levite may volunteer to assist his fellow Levites; when he becomes thirty, he is assigned to a specific task. This implies an educational lesson: Someone who has not shown indications of success after five years of study has only a slim chance of attaining his goal. *Chumash*

**25 And from the age of 50 years they will stop performing this work and will serve no more: 26 But shall minister את their brothers in the Tabernacle of the Congregation who are doing their duties but they will not work. So you will do for the Levites regarding their duties. C-MATS**

**Question:** What does the fifty year old Levite do after he retires? A fifty-year-old Levite is forbidden only to bear the holy Tabernacle artifacts on his shoulder, but he continues to perform the rest of the Levite service, such as singing, closing the Temple gates, and loading the wagons, as implied by the next verse, which says that he serves in the Tent of Meeting. *Chumash*



Duties of the Levites



The Sinai Desert

Numbers 9:1 And יהוה spoke to Moses in the wilderness of Sinai in the first month of the second year after they came out of the land of Egypt saying, 2 Let also keep *the* Children of Israel אתם the Passover at its appointed time. C-MATS



The Second Passover

**Question:** Why does יהוה say Passover must be celebrated at its appointed time? The stress on the appointed time, and its repetition in the next verse teaches that the offering must be brought in its designated time, even under circumstances that might seem to require its postponement. Thus, the Passover-offering is brought on the fourteenth of Abib even if the day falls on the Sabbath (when personal offerings ordinarily may not be brought), or if most of the nation and the Kohanim have been contaminated through contact with corpses. *Chumash*

**3** In the fourteenth day of this month between the evenings you shall keep אתו *it (him)* in its appointed time: according to all its rules and regulations, you shall keep אתו *it (him)*. **4** And Moses spoke to *the* Children of Israel that they should keep the Passover. **5** And they kept אתם the Passover on the fourteenth day of the first month at evening (*sunset*) in the wilderness of Sinai. *The Children of Israel did according to all that commanded יהוה אתם Moses.* C-MATS

**Question:** Who is associated with the Passover in these verses? Numbers Chapter 9 is the allowance for anyone who is unclean or on a journey who is unable to keep the Passover at the appointed time of the first month to be able to observe the feast the second month and clearly identifies in verse 9:2-5 את Y'shua with Passover just as Exodus 12:23-24 does and Num 9:2-5, etc. by the placement of the את. Num 9:5 states the familiar phrase, *The Children of Israel did according to all that commanded יהוה את Moses.* C-MATS

**6** And there were *certain* men who were defiled by the dead body of a man *so* that they could not keep the Passover on that day: and they came before Moses and Aaron on that day: **7** And those men said to him, We *are* defiled by the dead body of a man. Why must we be kept back so that we may not offer אתם an *offering* for יהוה in his appointed time for *the* Children of Israel? **8** And Moses said to them, Wait and I will hear what יהוה will command concerning you. **9** And יהוה spoke to Moses saying, **10** Speak to *the* Children of Israel saying, If any of you now or in future generations is unclean because of a dead body or he is on a journey. abroad, he can *still* keep the Passover to ליהוה. **11** *The* fourteenth day of the second month between the evenings they shall keep אתו *it (him)* and eat it (*the meat*) with unleavened bread and bitter *herbs*. **12** They will leave none of it until morning or break any of its bones: according to all the ordinances of the Passover they will keep אתו *it (him)*. *Prophecy Fulfilled-Num. 9:12 Not a bone of Him broken-John 19:31-36.* C-MATS

**Question:** What is the meaning of the "Second Passover"? The meaning of the "Second Passover" is that it is never too late; there is always a second chance to do a good deed. The Second Passover represents the power to "return" and rectify past failings and transform them, retroactively, into merits. *Chumash*

**Question:** Why did יהוה make a second Passover offering? A group of people were ineligible to bring the offering because they were contaminated. Having an intense desire to participate in the great spiritual experience, they appealed to Moses. In recognition of their nobility, יהוה made them the agents through whom He revealed the new commandment of Passover, the second Passover-offering, which would be brought a month after the appointed time for the Passover. The normal course of the Torah is to give the commandments through Moses, rather than on the initiative of others, but because of the sincere desire of these people for spiritual elevation, יהוה gave them the honor of bringing about the giving of this new commandment. *Chumash*

**Question:** Why did the contaminated people ask to be considered to celebrate Passover? Though they did not question the fact that contaminated people are forbidden to bring the Passover-offering, they thought that an exception should be made for them because, their contamination was not only not their fault, but was required of them. *Chumash*

**Question:** How did they become contaminated? Either they were the bearers of the coffin of Joseph, who had asked his brothers to promise that they would bring his remains to Israel for burial, or they had come upon an unattended, unidentified corpse, and had fulfilled the commandment of burying it. Either way, they became ineligible to bring the offering. Consequently, they complained to Moses that a commandment should bring another commandment in its place, and not deprive someone of the opportunity to perform one. *Chumash*

**13 But the man that is clean and is not on a journey and does not keep the Passover, that man will be cut off from among his people: because he has not brought the offering for יהוה in his appointed time and that man will bear the consequences of this sin. 14 And if a stranger lives among you and he wants to keep the Passover to ליהוה, then he will keep it according to the rules of the Passover and its regulations: you will have אחת one set of rules for both the stranger and for him who was born in the land. C-MATS**

**Question:** Should we give up easily? When something's important to us, we shouldn't give up easily. Some people who wanted a second chance to come closer to יהוה persisted so much that יהוה told Moses to add an extra clause into the Torah so they could! When it comes to accomplishing our worthwhile goals - persistence pays.

**Question:** Everyone has big dreams. Why do some people's happen and others' not? One reason is that it's not enough to dream - we have to be persistent and willing to put in the hard work to get there.

**Question:** Do you think there are concrete stages between a 'dream' and a 'reality'? What might they be? It is in general a four-stage process.

The first stage is the dream itself - the will.

Then there is the second stage of thinking through a plan to get there.

The third stage is often speaking out our thoughts on the plan to make them clearer.

Finally, the fourth stage is putting our plan into action until it becomes a reality.

**Question:** Is it okay just to 'dream' without ever trying to make it a reality? There is nothing wrong per-se, but it is so much more satisfying to try our best to make our dreams come true.

**Question:** In your opinion, if a person sincerely attempts to do something worthwhile, and is stopped by forces beyond his control, are his efforts worth just as much as if he had succeeded? Any effort we put into doing something worthwhile has tremendous value, even when circumstances beyond our control prevent us from achieving our goal. We are responsible for sincerely trying our best, but the actual outcome is in יהוה's hands. By keeping this in mind, we can remain motivated to persevere, and not be discouraged by setbacks.

**Question:** Is there ever a time that persistence is a negative thing? Certainly if someone's persisting at accomplishing something that would harm himself or others, then the persistence is negative. Furthermore, when we try sincerely and with all of our efforts at accomplishing something and don't succeed, it could be a sign that ultimately it wouldn't be for our best to do so and it may be wise to let it go.

**Question:** How can we apply the concept of persistence to our daily relationships? One way is to respect and be open to the persistence of others. If someone asks something of us, even if we at first refuse - if it's a positive and legitimate request, we might allow ourselves to reconsider if he asks us again.

**15 And on the day that was set up אֶת־ the Tabernacle, covered the cloud אֶת־ the Tabernacle *that is the tent of the testimony* and at evening over the Tabernacle there was what appeared to be fire, *which remained* until morning. 16 So the cloud always covered it *by day* and the appearance of fire *by night*. C-MATS**



The Fiery Cloud

**17** And when the cloud was taken up from the Tabernacle, then *the* Children of Israel would set out: and in the place where the cloud stayed, there *the* Children of Israel camped. **18** At the commandment of יהוה *the* Children of Israel would set out and at the commandment of יהוה they camped: as long as the cloud remained on the Tabernacle, they rested in their tents. C-MATS

**Question:** Why are the words at “**the commandment of יהוה**” repeated six times over a span of five verses, which discuss the journeying and encampment of the Hebrew people? This teaches us that it is imperative for a man to constantly state that his planned activities will take place “יהוה willing” or “with יהוה’s help”. For instance, a traveler should say, “I am traveling with יהוה’s help on such and such a day and I hope to arrive there, יהוה willing, on such and such a day”. When he arrives he should say, “I arrived with יהוה’s help and hope to leave, יהוה willing, on such and such a day”. *Chumash*

**Spiritual Exercise:** Always say “יהוה willing” after everything that you say you plan to do.

**19** And when the cloud stayed on the Tabernacle for a long time, then kept *the* Children of Israel את־ *the* charge of יהוה and would not set out. **20** And when the cloud was *only* a few days on the Tabernacle, then according to the commandment of יהוה they remained in their tents and according to the commandment of יהוה they would set out. **21** And when the cloud remained from evening to the morning and the cloud was taken up in the morning and then they would set out: whether *it was* by day or by night that the cloud was taken up, they would set out. **22** Or whether *it was* two days, a month or a year that the cloud remained on the Tabernacle, *the* Children of Israel remained in their tents and would not set out: but when it was taken up, they would set out. **23** At the commandment of יהוה they rested in the tents and at the commandment of יהוה they would set out את־ *the* charge of יהוה and keep at the commandment of יהוה as spoken by the hand of Moses. C-MATS



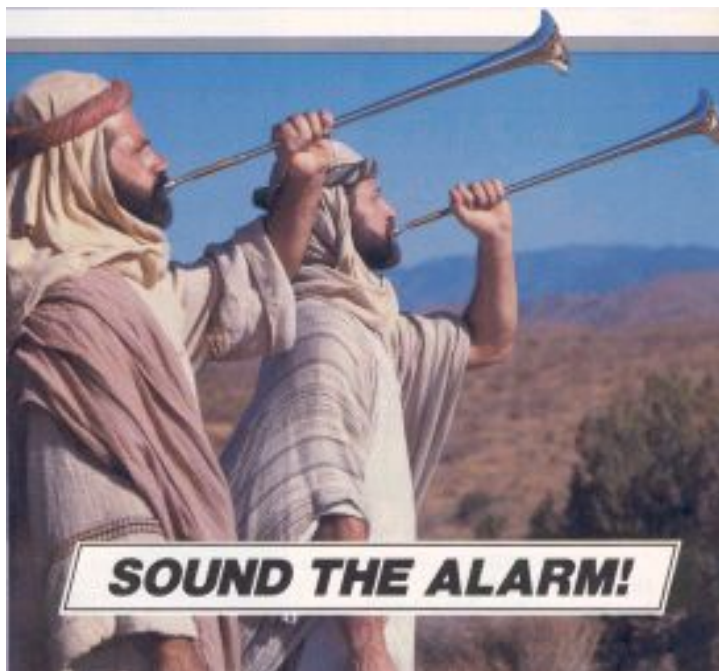
The People of Israel followed the Cloud



**Question:** Why did יהוה praise the people of Israel for keeping his commands that he gave to travel in the Wilderness? Even if the cloud remained for a long time at a site that the people found inhospitable, they submitted to יהוה's will (v.19). Sometimes the people may have wanted a long rest from a difficult journey, but the cloud stayed in place for only a number of days, and then moved on (v. 20), and sometimes they would have only an overnight respite from travel, and be forced to leave in the morning (v. 21). On other occasions, they would march through the night and then rest for a full day and night. Then, seeing that the cloud remained in place and thinking that they would make camp for a period of time, they would begin to unpack -- and then the cloud would lift unexpectedly, making it more difficult to travel than if they had had only an overnight rest. Sometimes they would rest for two days, and get the signal to march at night, an even more difficult situation (v. 22). Whatever the situation, the people marched and rested without complaint, according to the word of יהוה, as indicated by the cloud. *Chumash*

**Question:** Was the Tabernacle erected every time the people moved from place to place--even for one day? The Tabernacle was a formidable structure, consisting of hundreds of foundation sockets, wall sections, pillars, tapestries and furnishings; a work crew of several thousand Levites assembled the Tabernacle at each camp and dismantled and transported it when the Divine command would come to move on. Yet the "Tabernacle of Meeting" was erected at every encampment--even if only for a single day! This teaches us that each and every one of the places we find ourselves in life is significant unto itself. A person may find him or herself in a certain place or in a certain situation for a very brief period of time, and it may seem to him that he is merely "on the way" to some other place. Yet there is always something in that place or situation to be learned and help you grow spiritually--something that can serve as a "Tabernacle of Meeting" between Heaven and earth. *Chumash*

**Spiritual Exercise:** What can I learn from the place where I find myself today? Do not complain about the situation you are in today, but look at what יהוה is teaching you as you go through this situation.



**SOUND THE ALARM!**

The Silver Trumpets

**Numbers 10:1** And יהוה spoke to Moses saying, **2** Make two silver trumpets made of beaten silver, so that you may use אתם *them* to call the assembly and sound the call to the assembly and for the traveling of את־ the camps. **3** And when they blow them, all the assembly will assemble at the door of the Tabernacle of the Congregation. **4** And if they blow one *trumpet*, then the princes, *which are* heads of the thousands of Israel, will gather before you. **5** When you blow an alarm, then the camps that lie to the east will go forward. **6** When you blow an alarm *a second time*, then the camps that lie on the south side will begin their journey: they will blow an alarm when to travel. **7** But when they are to gather together את־ the congregation, you will blow *the trumpets*, but you will not sound an alarm. **8** And the sons of Aaron, the priests, will blow the trumpets; and this will be an ordinance forever throughout your generations. C-MATS

**Question:** How did the trumpets help the people know when to travel or assemble? When both trumpets sounded a long clear blast, it signaled the entire nation to assemble at the Tabernacle. Such a blast from a single trumpet summoned the leaders. A series of short, staccato blasts would signal the three-tribe formations that they were to begin the journey. The first camp to embark was the one to the east, that of Judah. Next was the tribal group to the south, that of Reuben. Although the passage does not mention the formations of Ephraim and Dan, the Sages derive that the same procedure was followed for them. *Chumash*

**9** And if you go to war in your land against the enemy that oppresses אתכם *you*, then you will blow an alarm with the trumpets; and you will be remembered before יהוה your Elohim and you will be saved from your enemies. C-MATS

**Question:** Why were the trumpets sounded for distress? The Torah commands that the trumpets be sounded to arouse the congregation whenever the Land is struck by distress, whether it is war, epidemic, or drought. These blasts are a call to repentance and a reminder that distress is a product of sin. For people to interpret such problems as merely coincidental is cruel, because this will prevent the nation from changing its ways and cause them to continue the corrupt practices that caused misfortune to befall them in the first place. *Chumash*

**10** Also on your days of rejoicing at your designated times and at the beginnings of your months *Rosh-Hodesh*, you will blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; these will be a reminder before your Elohim: I am יהוה your Elohim. C-MATS

### The Israelites Break Camp

**11** And it came to pass on the twentieth *day* of the second month in the second year that the cloud was taken up from over the Tabernacle of the Testimony. **12** And *the* Children of Israel started their journey out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. C-MATS

**Question:** How long did the Israelites stay in the Sinai Desert before they broke camp to travel? The first such journey took place from Sinai on the twentieth of Iyar, the second month, only ten days short of a full year from the day the Israelites arrived there to receive the Torah. *Chumash*



**13** And they first took their journey according to the commandment of יהוה as spoken by Moses. **14** In the lead was the banner of the camp of *the* Children of Judah according to their armies: and over his army was Nahshon the son of Amminadab. **15** And over the army of the tribe of *the* children of Issachar was Nethaneel the son of Zuar. **16** And over the army of the tribe of *the* children of Zebulun was Eliab the son of Helon. **17** And the Tabernacle was taken down; and the sons of Gershon and the sons of Merari went forward carrying the Tabernacle. C-MATS

**Question:** What was the signal for Aaron and his sons to begin to take down the Tabernacle? As soon as the formation of Judah began to move, Aaron and his sons would take down the Curtain, and cover the Ark with it. They also packed the other holy utensils and assigned them to the Kohathites, as set forth in Numbers 4:5-15. The Merarites and Gershonites would dismantle the Tabernacle building and load its parts onto their wagons. These two Levite families would begin moving, following the formation of Judah, while the Kohathites would wait and follow the formation of Reuben. *Chumash*

**18** And the banner of the camp of Reuben went forward according to their armies: and over his army was Elizur the son of Shedeur. **19** And over the army of the tribe of *the* children of Simeon was Shelumiel the son of Zurishaddai. **20** And over the army of the tribe of *the* children of Gad was Eliasaph the son of Deuel. **21** And the Kohasites went forward carrying the sanctuary: so that *at the next camp* they would set up את the Tabernacle before the *others* arrived. C-MATS

**Question:** Why did the Merarites and Gershonites begin to move before the Kohathites? When the journey was over and the cloud signaled that the nation was to encamp, the Merarites and the Gershonites, who had embarked before the Kohathites, would erect the Tabernacle. By the time the Kohathites arrived with the Ark and their other sacred objects, the erected Tabernacle would be waiting for them. יהוה is always perfect in His timing. *Chumash*

**22** And the banner of the camp of *the* children of Ephraim went forward according to their armies: and over his army *was* Elishama the son of Ammihud. **23** And over the army of the tribe of *the* children of Manasseh *was* Gamaliel the son of Pedahzur. **24** And over the army of the tribe of *the* children of Benjamin *was* Abidan the son of Gideoni. **25** And the banner of the camp of *the* children of Dan went forward, *which was* the rear guard of all the camps throughout their armies: and over his army *was* Ahiezer the son of Ammishaddai. C-MATS

**Question:** Why was the tribe of Dan chosen as the rear guard (the gatherer)? The formation of Dan, which was very numerous, had sufficient manpower to bring up the rear and gather up any items lost by the other tribes during the journey; and to gather the stragglers who failed to leave with their tribes or who fell behind. Although the formation of Judah was even more numerous, it had to lead the tribes, in deference to its royal status. *Chumash*

**26** And over the army of the tribe of *the* children of Asher *was* Pagiel the son of Ocran. **27** And over the army of the tribe of *the* children of Naphtali *was* Ahira the son of Enan. **28** *This is how the Children of Israel traveled according to their armies, when they went forward.* C-MATS



Moses asks Hobab to stay with them

**29** And Moses said to Hobab, The son of Raguel the Midianite, Moses father in law, we are journeying to the place which יהוה says, אתו *it (him)* אתן *I will give to you*: come אתנו *with us* and we will treat you well: because יהוה has spoken good concerning Israel. **30** And he said to him, I will not go; but I will go back to my own land and my kinsmen. **31** And he said, Do not leave us, please; you can be our eyes since you know *we have* to camp in the wilderness, **32** And if you go with us, whatever goodness יהוה does for us, the same we will do for you. C-MATS

**Question:** Where were the Israelites going when they left the Sinai Desert? The journey about to begin would have taken Israel to the Promised Land in three days, had it not been for the succession of sins described in the next several chapters. Moses now asked his father-in-law, who had arrived from Midian nearly a year before, to become part of the nation and accompany them to Israel. *Chumash*

**Question:** Why was Moses' brother-in-law, Jethro, given the name Hobab? The name Hobab, meaning love, was given him to signify his love of the Torah. He took the name Hobab when he converted, in line with the custom of converts to adopt a new name when becoming Israelites. *Chumash*

**Question:** What did Hobab mean when he said that he wanted to go back to his native land? Hobab meant to imply that he preferred to be in a place where he would have his own plot of land, for when Moses told him that we shall treat you well, Hobab took it to mean that he would be given a share of the spoils of war, but that all of the Land would be reserved for the members of the tribes. To this, Moses responded (v. 32) that Hobab would be treated as well as anyone else, meaning that he would be given property as well as spoils. Indeed, Hobab's descendants were given a very fertile 250,000-square-cubit plot near Jericho. It was originally intended to be used as compensation for whichever tribe gave up part of its land for the site of the Temple. *Chumash*

**Question:** Why did Moses say that Hobab should not leave them? Moses offered several reasons why Hobab should remain with Israel.

- The first was that he had been with them in the Wilderness and seen firsthand the miracles that יהוה had done, and had been like the people's eyes in perceiving the wonders.
  - If he and his children were to leave the people, it would be a desecration of יהוה's Name, for other nations would interpret Hobab's desertion as proof that there was nothing righteous about Israel.
  - He would be the eyes of the people in the future, for he would enlighten them whenever they failed to perceive something.
  - His knowledge of the Wilderness and the surrounding lands would make him an invaluable guide in choosing the best approach to Israel.
  - He would bear witness to other nations of what יהוה had done and would do for Israel.
- Chumash*

**Question:** Whom did Hobab take with him when he returned back to his homeland? Though Hobab returned to Midian, his children remained with the Hebrew people, as related in the Book of Judges (**Judges 1:16 And the children of the Kenite, Moses brother-in-law, went up out of the city of palm-trees with the Children of Judah into the wilderness of Judah, which is in the south of Arad; and they went and lived with אַהֲרָה־אֶת־הָעָם the people.**). *Chumash*

### The People Set Out

**33 And they departed from the mount of יהוה and traveled for three days: and the Ark of the Covenant of יהוה went before them on this three days journey to search out a resting place for them. 34 And the cloud of יהוה was on them by day as they set out from the camp. C-MATS**

**Question:** What Ark traveled ahead of them? This was the Ark that accompanied them in battle. The broken pieces of the first set of Tablets lay in them. It preceded them by three days of travel to prepare for them a place to encamp. *Chumash*

***(Verses 10:35-36 below are considered a complete new Book of the Torah by the sages because of the importance of these two verses)***

**35 And it came to pass when the Ark set out that Moses said:**

**RISE UP, יהוה and let your enemies be scattered; and let them that hate you flee before you. 36 And when it rested, he said:**

**RETURN, יהוה, to the many thousands of Israel. C-MATS**

**Question:** When did the people break camp? The people did not break camp immediately after the cloud lifted from the Tabernacle. First, the cloud moved from the Tabernacle and hovered over the camp of Judah in a beam-like formation. Then the trumpets would be sounded and Moses would announce "**RISE UP, יהוה ...**," and they would begin the journey. When it was time to encamp, the cloud would arrange itself over the camp of Judah like a tent. Then Moses would announce, "**RETURN, יהוה, to the many thousands of Israel.**"  
*Chumash*

**Question:** What was Moses asking יהוה to do? Arise or resurrect Himself from the dead, which He did through Yahusha's death and resurrection. Return to us and save us, which Yahusha will do in the Second Coming.

**Question:** Who are the enemies of Israel? The enemies are those who are assembled for battle against Israel. For anyone who hates Israel hates the One Who spoke and the world came into being, as it says, "**They that hate You have lifted up their head**" (Ps. 83:2). Who are they? Those who "**take crafty counsel against Your people. They have said, Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.**"  
*Chumash*



**Numbers 11:1 And when the people complained, it displeased יהוה: and יהוה heard it and his anger flared up; and the fire of יהוה burnt among them and consumed those who were on the outskirts of the camp. 2 And the people cried to Moses; and when Moses prayed to יהוה, the fire was stopped. 3 And he called the name of the place Taberah (burning): because the fire of יהוה burnt among them. C-MATS**

**Question:** Why did the people complain? When the people left Sinai, which was not far from populated areas, to venture into the great, desolate and unknown wilderness, after only 3 days they grew frantic and wondered how they would be able to survive. They acted as if they were truly in pain and had a right to complain and bemoan their fate. In their mood of rebellion and self-pity, they wanted יהוה to hear and be angered; they succeeded, and paid a heavy price. When they left the spiritually elevating atmosphere of Sinai, where they had experienced the Revelation, they reverted to the corrupt nature of their existence in Egypt. *Chumash*

**Question:** How did יהוה punish them for complaining? The fire consumed the masses of the people, but was concentrated at the edge of the camp where the Egyptian mixed multitude was, that attached itself to the people in the guise of sincere converts, but was a thorn in the nation's side throughout the years in the Wilderness. *Chumash*

**4 And the mixed multitude that was among them grew greedy for an easier life: while the Children of Israel also wept again and said, Who will give us meat to eat? 5 We remember את־the fish, which we ate for free in Egypt; את־the cucumbers ואת־and the melons ואת־and the leeks ואת־and the onions ואת־and the garlic: 6 But now we are withering away: there is nothing at all to eat besides this Manna. C-MATS**

**Question:** Who influenced the people to complain? The “mixed multitude” (rabble) now showed its true colors. They succeeded in influencing the rest of the nation -- the Children of Israel -- to complain again, as they had done just previously. *Chumash*

**Question:** Why did the people complain again? The new complaint was especially galling, for not only did they complain that their diet was insufficient -- which the Torah testifies to be untrue (vs. 7-9) -- they went so far as to say that they preferred Egyptian slavery to the Presence of יהוה (v. 20), and they tested יהוה to see if He had the ability to satisfy their craving for meat. (Psalms 78:18 And they tempted Elohim in their heart by asking food according to their desire.) *Chumash*

**Question:** Why did the people ask for meat? There was no shortage of meat; the tribes of Reuben and Gad had enormous flocks (32:1). Even though the people had more than enough good food to eat as they made their way through the desert, they craved different food and ended up letting their cravings get out of control with unhappy consequences. The talk of meat was only a pretext for them to complain about the manna. In the more literal sense, it is true that there was meat, but it was probably too expensive for them to eat regularly. Fish, however, was but a nostalgic memory, as implied by the next verse, for in the Wilderness they had no access to fish. Fish was so plentiful in the Nile that it was virtually free. The Egyptians, who would not even give them straw for their work, surely would not give them free food! These protesters meant that the food in Egypt was free in the sense that it came without any obligation to perform commandments. In Egypt they could eat any fish they wanted to eat and now they were limited by the commandments to what fish they could eat. *Chumash*



**Question:** How can a person know if he really needs something or merely craves it? A genuine need almost always has a sensible reason behind it, i.e. "I'm hungry because I haven't eaten since breakfast." A craving doesn't, i.e. "I need one more slice of pizza even though I had ten already and I'm about to get sick, because ... it tastes good." Also, for a need, a person is willing to invest himself in a long-term plan to get it, whereas for a craving he feels like he must get it NOW. Also, after a person fulfills a genuine need he generally feels good about it, while after giving in to a craving he often regrets it.

**Question:** The ability to overcome and act contrary to one's cravings for the sake of a higher value is a unique human quality and a measure of one's spirituality. How and why is this so? Animals act only according to impulse; if they are hungry they eat, if they are angered they attack, etc. Something external may impede them, like a bigger animal that wants to eat the same thing they do, but never will they refrain from eating because they are, say, fasting that day in solidarity with their hungry and oppressed brothers across the globe. But יהוה has granted us a unique, higher level of consciousness, with an ability to choose to respond to higher values. To the extent that we tap into and act upon its dictates - instead of listening to our animal impulses - we lift ourselves spiritually.

**Question:** Often when we give in to our lust, which at the time seem so desirable, we regret it soon afterward. Why do you think this is so? Each of us is really made up of two parts. We have within us a lower self, which is the source of our lustful, impulsive, self-centered cravings, and a higher, more spiritual self which is more focused on giving. When we follow our taking impulse, our lower self experiences a short burst of pleasure which is almost immediately superseded by our higher self's anguish at our have chosen to act selfishly.

**Spiritual Exercise:** Ask yourself, "Do I really need this? Or is this just lust or cravings? Make the better choice this week.



**7 And the Manna was like coriander seed and the color of it was like the color of bdellium (white). 8 And the people went about and gathered it and ground it up in mills, or pound it to paste with a mortar and pestle and baked it in pans and made cakes out of אֲתוּרָה it (him): and the taste of it was like cakes made with fresh oil. 9 And when the dew fell on the camp in the night, the Manna fell on it. C-MATS**

**Question:** What was the manna like? The Torah now refutes the complaints against the manna by describing it. It was shaped like coriander seed, a strong-smelling seed-like plant of the carrot family. Its color was like that of bdellium, a gem identified as crystal or pearl. The Israelites could gather it effortlessly, merely by strolling near their dwellings, and it tasted like a dough rich in oil. *Chumash*



Coriander seed

**10 Then Moses heard אֶת- the people weep throughout their families, every man at the door of his tent: and the anger of יְהוָה blazed violently; Moses also was vexed. C-MATS**

**Question:** How were the people complaining? To vent their resentment publicly, entire families gathered outside their tents and wept. The meaning is “**throughout their families,**” that is, because intermarriage among family members was forbidden to them. This illustrates the extent of their fall after leaving Sinai. The commandments were truly a privilege; but to some of the people they seemed like an unbearable burden. *Chumash*

**Question:** What is complaining? Whether you call it whining, criticizing, fault-finding or complaining - when a person constantly finds things wrong with whatever situation he's in, it makes him and the people around him miserable. The people wrongfully complained as יְהוָה was taking them through the Sinai desert. Their consequences can teach us all a lesson about how we should try to maximize our situation - not complain about it.

**Question:** Do you think being more connected to יְהוָה could affect the frequency of one's complaints? A major principle of יְהוָה-connection is to realize that everything He gives us in life is with a plan to be for our ultimate best good. The more we internalize that, the closer we will feel to יְהוָה and the less we will be inclined to complain.

**Question:** The Torah defines a rich person as someone "who is happy with his portion". What do you think this means? It means that the feeling of being rich isn't measured in dollars and cents. It's a feeling of satisfaction with one's life and taking pleasure in what one has.

**Question:** Why do you think it can be hard to see things positively and how can we become better at it? It is easy to fall so into the habit of seeing things in a negative way that we don't even realize we are doing it. However, if we practice seeing the good in things, although it may seem difficult and forced at first, eventually it will become natural and our lives will become happier than we ever thought they could be.

**Question:** Can you think of an example how a "bad" situation can be made "good" by how we feel about it? If you lose your keys, you can either be sad and upset that you are delayed in your travels and may be late for an event. Or you can choose to be happy about the fact that you have been delayed for some reason and maybe the delay has protected you from some misfortune. This is the same situation, but with very different reactions. It's our thoughts that make us happy or sad.

**Question:** Do you agree with the statement that "we create our own stress"? Events in your life can be viewed in a negative or positive way. We can worry endlessly and change nothing. Trust in יהוה to provide all you need in any given situation. **Isaiah 52:12 יהוה will go before you; and the Elohim of Israel will be your rear guard.**

**Question:** Do you agree with the statement that "happiness is dependent on our thoughts"? Why or why not? We are often not in control of what happens to us in life. But we are in control of how we will react to what happens. This has a lot to do with how happy we feel.

**Question:** In your opinion, is pessimism or optimism a more realistic attitude? Although in today's society, we are taught to equate pessimism with realism, this is a mistake and cause of much unhappiness. The spiritual reality is that every situation in our lives has been given to us by יהוה for our growth and ultimate, everlasting good. In light of that, it is much more in line with reality to see the good in things rather than the opposite.

**Question:** Does this mean a person ought never complain about or try to change anything? While everything is for our ultimate good and growth, sometimes that growth is meant to come from our working to change and improve situations we perceive as destructive or unjust. However, at the same time we must be honest with ourselves and work to see the good in things, to be sure that our desire to change a situation is coming from it being genuinely destructive and not just from the habit of negative thinking.

**Question:** Which do you think is a more important factor to achieve happiness: a good situation or a good attitude? Life is how you look at it. On the one hand there is always a reason to appreciate what we have. On the other hand, a person can always find a reason to complain even about the best situations. יהוה sent the Hebrew people in the desert wonderful food to eat called manna. While some people appreciated what a great gift it was, others found a reason to complain even about this. We see from here that more than anything else, it's our attitude that is going to determine whether we live a happy life or not. While certainly some situations are more conducive to happiness than others, it is one's attitude that makes the difference. A person with an optimistic attitude who seeks reasons to be happy will almost always find them. Conversely, someone with a negative focus will always find something wrong. One of the most valuable life-tools we can give ourselves is the development of a positive, optimistic, happiness-producing outlook on life.

**Question:** Do you think there can be such a thing as a 'perfect' moment or situation? Many of us spend a lot of our time and energy searching for that perfect moment, yet practically no one ever finds it. But why? That is because the nature of the physical world is to not be 100% perfect. Every moment, person or situation is bound to have at least some small thing not to our liking. However, in a deeper sense, when we come to understand that spiritually every moment or event that we experience has been given to us specifically by יהוה as a means to reach our perfection of character, we can reach the breath-taking and deeply satisfying realization that ultimately every moment is the perfect moment.

**Spiritual exercise:** Right now, pick one thing or situation in your life you don't like, think of something positive about it, meditate on that thought for a moment and observe how looking at it this way makes you feel.

**11 And Moses said to יהוה, Why have You treated your servant so badly? And why have I not found favor in your sight that you have laid את the burden of this entire people on me? 12 Have I conceived את all this people? Was I their father that you should say to me carry them in your arms as bearing a nursing father את the sucking baby to the land which you swore to their fathers? 13 Where am I going to get meat to give to this entire people? For they weep to me saying, Give us meat that we may eat. 14 I am not able to carry את all these people alone, because it is too heavy for me. 15 And if את (You?) treat me this way, then please kill me, here and now, but if מְצָאתִי I found favor in your sight; then let me not see my own ruin. C-MATS**

**Question:** Why did Moses ask יהוה for help? Moses knew full well that a group of elders would not be able to provide meat, and he knew that in times of crisis the people would still complain to him as their leader, liberator, and lawgiver. But he hoped that a new group of leaders would be able to calm them and even take some of the complaints from his shoulders. *Chumash*

**16 And יהוה said to Moses, gather 70 men from the elders of Israel, who you know to be the elders of the people and officers over them; and bring אתם them to the Tabernacle of the Congregation, so that they may stand there with you. C-MATS**

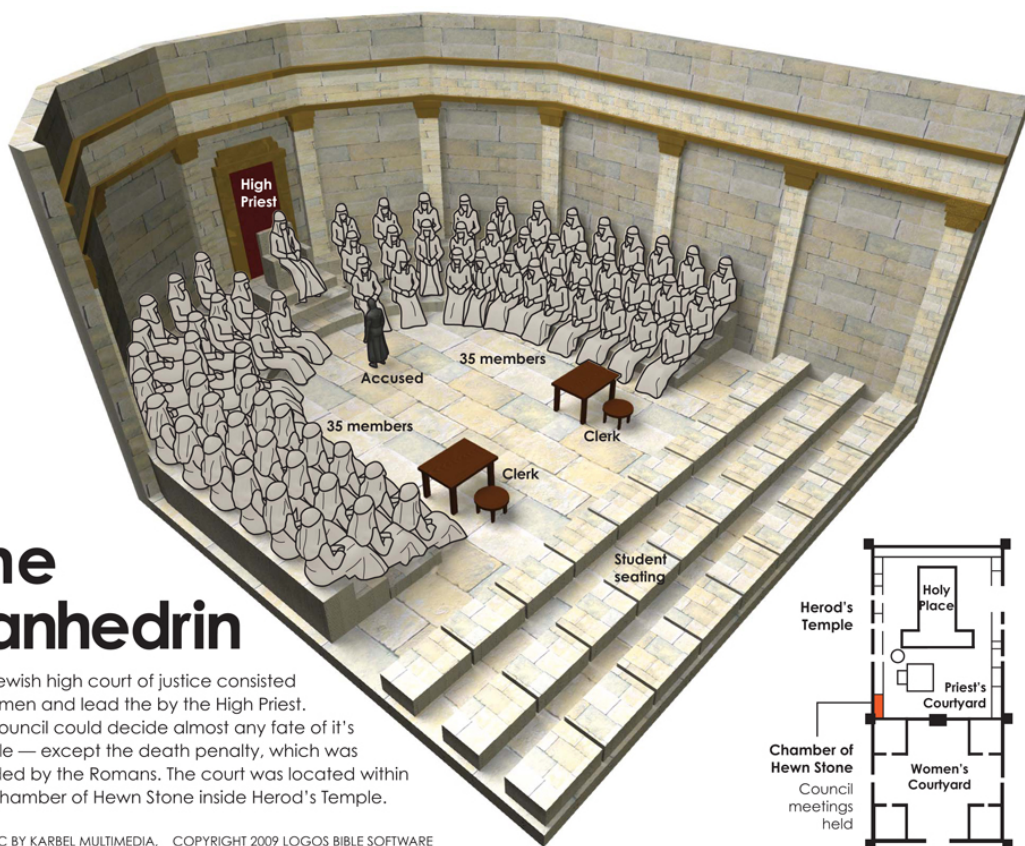
**Question:** Who did Moses choose to help him? יהוה told Moses to choose from the foremen who had been the Hebrew taskmasters in Egypt. When Pharaoh ordered them to punish the Israelites, these foremen allowed themselves to be beaten by the Egyptians rather than inflict punishment on their brethren (Exodus 5:14). For being willing to suffer to protect their fellow Israelites, they deserved to be elevated to high positions. *Chumash*

**Question:** These seventy men formed the Great Sanhedrin. How did it function? This new court was not needed to perform judicial functions; that task was being done by the hierarchy of leaders and judges appointed in response to Moses father-in-law's advice. (Exodus 18:17 **And Moses father-in-law said to him, This thing that אַתָּה you are doing is not good. 18 You will certainly wear out both אַתָּה you and this people with you: for this thing is too heavy for you; you are not able to perform it by yourself**). Rather, the Sanhedrin was needed to assist Moses in leading the nation. Similarly, although the Great Sanhedrin in Jerusalem was the highest judicial authority, that was not its primary function, for there was an elaborate and authoritative system of highly qualified courts throughout the Land. Rather, that Sanhedrin, like this one, provided guidance and leadership. *Chumash*

# The Sanhedrin

The Jewish high court of justice consisted of 71 men and led by the High Priest. The council could decide almost any fate of its people — except the death penalty, which was decided by the Romans. The court was located within the Chamber of Hewn Stone inside Herod's Temple.

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**Question:** How is the Heavenly tribunal like the Great Sanhedrin? יהוה's Heavenly tribunal is comprised of the seventy guardian angels of the seventy nations, presided over, as it were, by יהוה Himself. Modeled after the Heavenly court, the Sanhedrin on earth included seventy judges, presided over by Moses, and later by his successors or president. *Chumash*

**17 And I will come down and talk with you there: and I will take the spirit which is on you and will put it on them; and they will carry the burden of the people אתה with you, so that you will not carry אתה them alone. 18 And say to the people, Sanctify yourselves, because tomorrow you will eat meat: because you have wept in the ears of יהוה saying, Who will give us meat to eat? It was good in Egypt for us: therefore, יהוה will give you meat and you will eat. 19 You will not eat one day or two days or five days or ten days or twenty days; 20 But a whole month, until it comes out at your nostrils and it is disgusting to you: because you have despised את יהוה who is among you and have wept before Him saying, Why did we leave Egypt? C-MATS**

**Question:** Why did the Israelites anger את יהוה? In Numbers 11:10 the את people begin to complain to Moses about the Manna and causes the anger of יהוה Father to blazed up violently and Moses was vexed also. But Num 11:11 begins an incredible conversation between Moses and יהוה and I will summarize it briefly. Moses actually asked יהוה why have you treated me so badly and laid on me את responsibility of this people? As if to say, these people are not my responsibility, they are את responsibility! Moses goes on to say in Num 11:12 I did not conceive את people and in Num 11:14 Moses says, I am not able to carry את people, they are too heavy for me and in Num 11:15 Moses says, if you את are going to treat me this way then please just kill me here and now! Num 11:20 יהוה said he will have the Children of Israel eat meat for a whole month until it comes out of their nostrils because they have despised את יהוה who is among you and have wept before Him saying, Why did we leave Egypt? This is amazing, simply amazing. C-MATS

**Question:** What does “it is disgusting to you,” mean? It will seem to you as if you gorged on it until it is discharged by way of the nose. You will cast it away from you more readily than you welcomed it. Nauseates can also mean a sword, meaning that this meat will be the cause of their death. *Chumash*

**21 And Moses said, The people have 600,000 men; and you אמרת you said אתן I will give them meat, so they may eat a whole month. 22 Will the flocks and the herds be killed for them to feed them? Or will את- all the fish of the sea be gathered together for them to feed them? 23 And יהוה said to Moses, Has יהוה hand grown short? You will see now whether My word will come to pass or not. C-MATS**

**Question:** Why did יהוה give the people meat if He did not want them to have meat to eat? יהוה answered Moses, “If I do not give them, they will say that My power is limited. Would the fact that יהוה’s power appears limited to them please you? Let them and a hundred like them perish, as long as My power is not limited before them for even one moment!” *Chumash*

**24 And Moses went out and told the people את words of יהוה and gathered 70 men from the elders of the people and set אתם them around the Tabernacle. 25 And יהוה came down in a cloud and spoke to him and took some of the spirit that was on him and gave it to the 70 elders: and it came to pass, that when the spirit rested on them they prophesied and did not stop. C-MATS**

**Question:** How long did the seventy leaders prophesy? They prophesied only that one time to show the people that they indeed have the spirit of יהוה upon them. *Chumash*

**26 But two of the men remained in the camp. The name of one was Eldad (El has loved) and the name of the other was Medad (affectionate): and the spirit rested on them; and they were some of the ones that were listed to go out to the tent, but they did not go to the Tabernacle but they prophesied in the camp. C-MATS**

**Question:** Why did Eldad and Medad remain in the camp and did not go to the Tabernacle? Since the Sanhedrin had only seventy seats, Moses would have had to select six members from each of ten tribes, and only five from the other two. Fearing that the two tribes with fewer members would balk at accepting his decision that they have less representation, Moses selected six qualified members from each tribe -- the recorded ones of this verse -- and had them all participate in a lottery. Seventy lots were inscribed "elder" and two were blank. Each of the seventy-two was to draw a lot, so that the choice of which two would be excluded would clearly be יהוה's. Eldad and Medad did not attend the drawing, either because they were so humble that they felt that did not deserve the honor or because they were afraid they would draw blank lots and be humiliated. The fact was, however, that two other candidates drew the blank lots, so that Eldad and Medad became members by default. *Chumash*

**27 And a young man ran and told Moses and said, Eldad and Medad are prophesying in the camp. 28 And Y'hoshua (Joshua) the son of Nun, the servant of Moses from his youth, answered and said, Moses, my master, stop them. 29 And Moses said to him, Are אתה you so zealous for my sake? I wish that all יהוה people were prophets and that יהוה את- his spirit would be upon them! C-MATS**



Joshua, Moses assistant

**Question:** Why was Joshua upset with Eldad and Medad? All the candidates for the Sanhedrin became prophets because Moses' spirit had rested upon them. Joshua's anger was because he felt that Eldad and Medad had shown disrespect to Moses by not obeying his call that all the candidates should come to him to the Tabernacle, and because of that, Moses should withdraw from them the spirit that enabled them to become prophets. Moses refused, saying, "**I wish that all יהוה people were prophets and that את-יהוה his spirit would be upon them!**" Instead of becoming angry or jealous, Moses was happy. He even wished that all the other people would become this spiritual too. The lesson here is to remember that success doesn't mean being better, or having more than the other guy, but rather learning how to feel happy about the good that comes *everyone's* way. *Chumash*

**Question:** Did Moses have his wish fulfilled? Yes. Moses longed for a nation of prophets that could be led by יהוה's voice, so he would not have the burden of guiding them. After the death of Yahusha we are all filled with His spirit and hear His voice.

**Question:** How does an attitude of trust in יהוה affect our ability to feel happiness in other's good fortune? A major component of trusting in יהוה is the understanding that He is personally giving us exactly what we need at all times. What anyone else does or does not accomplish can't take anything away from us at all. Knowing this, we are free to share in another person's joys and accomplishments without a tinge of concern that it may be taking something away from us.

**30 And Moses returned to the camp, he and the elders of Israel. C-MATS**

**Question:** Then Moses and the seventy leaders of Israel went back to camp. What does this teach us? This teaches that יהוה did not bring punishment upon the people before the righteous men had retired to their tents. יהוה always protects His righteous from destruction. *Chumash*



יהוה Sends Quails

**31** And there went forth a wind *מֵאֵת* from יהוה and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* (3 ft) upon the face of the earth. **32** And the people stayed up all that day and all *that* night and all the next day and they gathered *את־* the quails: the person that gathered least gathered ten homers (*heaps*): and they spread them out for themselves around the camp. **33** And while the meat was still between their teeth, before it was chewed, the wrath of יהוה was flared up against the people and יהוה struck the people *with* a terrible plague. C-MATS

**Question:** Who was killed in the epidemic? The instigators of the people's complaint (v. 4) died immediately; the rest of the nation ate the birds for a month (v.19). Before inflicting the death penalty, יהוה demonstrated that He could easily provide more than enough meat to satisfy anyone. *Chumash*

**34** And he called *את־* the name of that place Kibroth-hattaavah (*graves of lust*): because there they buried *את־* the people that lusted. **35** And the people set out from Kibroth-hattaavah to Hazeroth; and remained at Hazeroth. C-MATS

**Question:** What does “Kibroth-hattaavah” mean? The literal meaning is “*graves of lust*”: not only the “people that lusted” were buried there, but also the lust itself was buried there. *Chumash*



Miriam (the sister of Aaron) Is Punished

**Numbers 12:1** And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married: because he had *in fact* married an Ethiopian woman. 2 And they said, Has יהוה indeed spoken only by Moses? Has He not spoken also by us? And יהוה heard it. 3 Now the man Moses was very humble, *more so* than all the men who were on the face of the earth. C-MATS

**Question:** Why were Miriam and Aaron calling Moses' wife "the Ethiopian woman"? The Torah only tells us about Moses marrying one woman. Exodus 2:15 Now when heard Pharaoh *this* matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and lived in the land of Midian. 16 Now the priest of Midian had seven daughters: and they came and drew water and filled the troughs to water their father's flock. 21 And Moses was content to live with the man: and he gave Zipporah his daughter to Moses. Moses married Zipporah who is from Midian. Ethiopia and Midian are very different places. Ethiopia is in Africa. Midian is in the area of present day Jordan and Saudi Arabia. The Torah does not tell us much about Moses' early life. We know that he fled Egypt as a young man. We also know that he was 80 years old when the Israelite people left Egypt. That leaves a gap of about 60 years. Exodus Chapter 2 seems to imply that he went directly from Egypt to Midian. However, there is a midrash that tells a different story. In particular, Yalkut Shemoni says that Moses did not go straight to Midian. He first fled to Cush. Through a series of events recorded in the midrash, he actually became the king of Cush and reigned for 40 years. Rashbam uses this midrash to explain that the Ethiopian woman in these verses is not Zipporah. Rather, she is an earlier wife of Moses that he married when the people of Cush crowned him king. Also, according to the midrash, Moses never had relations with his Cushite queen. According to Rashbam, Miriam and Aharon knew about the Cushite wife, but did not know that Moses had never had relations with her.

**Question:** What is bothering Miriam and Aaron? They are questioning why Moses should be the only person that יהוה speaks with, since Moses had been married to a pagan woman. יהוה responds with Hear now My words: If there is a prophet among you, I יהוה will make Myself known to him in a vision and will speak to him in a dream. 7 But it is not so with My servant Moses, who is the only faithful one in My entire house. 8 With him I will speak face to face, clearly and not in riddles; and he sees the image of יהוה: why then were you not afraid to speak against My servant Moses? C-MATS



**Question:** How was Moses humble? The Torah's characterization of Moses as being humble sheds light on the nature of true humility. It is commonly assumed that humble people are afraid to speak up or assert their authority. This surely does not apply to the most humble man on the face of the earth -- Moses did not hesitate to confront Pharaoh or reprimand the entire nation of Israel; his humility did not deter him from doing what was proper, even if it was unpopular or dangerous. Rather, humility refers to someone's personal assessment of himself. He may feel humble that he has not achieved his potential, or that, even if he has, his greater innate ability puts greater responsibility on him, and no one has a right to feel haughty merely for doing what one is obligated to do. Moses was so humble that it was unthinkable to accuse him of considering himself superior to other prophets.



Moses-a humble man

**Question:** Are humility and low self-esteem the same? Actually they are the opposite. Often people brag out of low self-esteem, feeling that they are only worth something if everyone knows how great they are, whereas a humble person is aware of his strengths and accomplishments and feels no need to brag about them.

**Question:** But how can someone who's truly great feel humble? They can focus on the fact that they can always grow and compared to what they can reach, they still have a long way to go. Also, if they realize that what they have - superior intelligence, good looks, wealth, etc. - are in truth a free gift from יהוה, they won't feel tempted to brag about it.

**Spiritual Exercise:** Walk in humility this week. Do not brag about your accomplishments.

**4** And יהוה spoke suddenly to Moses and Aaron and Miriam, Come to the Tabernacle of the Congregation. And the three came out. **5** And יהוה came down in the pillar of the cloud and stood in the door of the Tabernacle and called Aaron and Miriam: and they both came forth. **6** And he said, Hear now My words: If there is a prophet among you, I יהוה will make Myself known to him in a vision and will speak to him in a dream. **7** But it is not so with My servant Moses, who is *the only faithful one* in My entire house. **8** With him I will speak face to face, clearly and not in riddles; and he sees the image of יהוה: why then were you not afraid to speak against My servant Moses?

C-MATS

**Question:** How was Moses different from other prophets? יהוה set forth the areas of uniqueness of Moses' prophecy. Other prophets receive יהוה's word in a vision or dream that lacks clarity, or when they are in a trance, so that their physicality cannot interfere with the spiritual nature of the message, but Moses' vision is like something seen through a clear lens and is given him when he is fully conscious. He is like a trusted member of a royal household, who is free to enter the palace at will. Unlike other prophets who are shown visions that they must interpret on their own -- such as Zechariah's candelabrum (Zechariah 4:5) or Daniel's four beasts (Daniel chapter 7) -- Moses receives a direct verbal message from יהוה's mouth, as it were, and gazes at the image of יהוה, in the sense given in Exodus 33:23 **And I will take away אָתִי My hand and you will see אָתִי My back: but My face you will not see.** *Chumash*

**9 And the anger of יהוה was flared up against them; and he left. 10 And the cloud left from over the Tabernacle; and Miriam became leprous, white as snow: and Aaron looked on Miriam and she was leprous. C-MATS**

**Question:** Why was Miriam cursed with Tzaraas? Tzaraas is the Divinely imposed skin condition, often confused with leprosy, that is a punishment for such sins as slander, which explains why Miriam was now afflicted with it. Only Miriam was afflicted because she had instigated the criticism of Moses. (If she was punished even though her intention was not to demean Moses, surely people should beware of truly speaking ill of anyone). *Chumash*

**Question:** Miriam falsely judged her brother Moses. Do you think the way we judge others has any effect on the way יהוה judges us? יהוה set up the world in a way that we have the power to determine how He is going to judge us. He lets us decide whether He will look at us with a kind, forgiving eye or in a stricter, uncompromising manner. We determine this by how we judge others. However much we focus on the good in others, יהוה focuses on the good in us and vice versa. If we realized how much we had to gain, we would try with all our might always to give people the benefit of the doubt.

**Question:** When we first meet someone and we are not sure of his intentions we should simultaneously 'respect them and suspect them.' What does that idea mean to you? While יהוה asks us to give people the benefit of the doubt, He also doesn't want us to get hurt. Therefore, the proper balance is on one hand to assume everyone is good and judge them favorably, but at the same time take reasonable precautions - just in case we're wrong.

**Spiritual Exercise:** Do not judge others this week and slander them. Look for the good in others and talk about the good you see.

**11 And Aaron said to Moses, My master, I beg you do not punish us for this חַטָּאת *sin* in which we have acted so foolishly. 12 Please do not let her be as a stillborn child, of whom the flesh is half consumed when he comes out of his mother's womb. 13 And Moses cried to יהוה saying, Heal her now, O Elohim, I beg you. 14 And יהוה said to Moses, If her father had spit in her face, wouldn't she hide herself in shame for seven days? Let her be put out of the camp for seven days and after that she can be brought back in. 15 And Miriam was put out of the camp for seven days: and the people would not travel until Miriam was returned to camp again. C-MATS**



Miriam put outside the camp

**Question:** When was Miriam healed? Miriam's tzaraas was healed in immediate response to Moses' prayer, but because she had suffered יהוה's rebuke, she had to remain in quarantine for a week, as if her father had humiliated her publicly. *Chumash*

**16 And then the people moved from Hazeroth and camped in the wilderness of Paran. C-MATS**



Wilderness of Paran

There are two main wildernesses mentioned in Scripture: the Wilderness of Paran and the Wilderness of Zin. The wilderness of Paran is the location of much of the wilderness wanderings.



Wilderness of Zin



Vast and Dreadful Desert

The Paran plateau contains a lot of gravel because with a lack of rain, there is no soil formation. If any soil is formed the wind blows it off. Hagar and Ishmael came to this region after leaving Abraham and Sarah. **Genesis 21:20 And was Elohim with אֵת the boy; and he grew and lived in the wilderness and became an archer. 21 And he lived in the wilderness of Paran: and his mother found him a wife from the land of Egypt. C-MATS**



### Different levels of faith – Where are you?

#### Faith-o-meter



**Question:** What are the different levels of faith? We are not all at the same level of faith. There are different levels of faith during spiritual growth. Each one has a test....and with each successive higher level. There are various levels of faith:

1. Weak (little) Faith – Everyone begins here. Weak faith considers circumstances. It constantly limits יהוה and His benefits. Wrong teachings are an influence here. It cannot see the Spirit, the power of יהוה, or that יהוה can do all things.

**Rom 4:18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, "So shall your seed be." 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb. C-MATS**



**Matt 14:28 And Peter answered him and said, Master, if it be you, tell me to come to you on the water. 29 And He said, Come. And when Peter came down out of the ship, he walked on the water to go to Y'shua. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Master, save me. 31 And immediately Y'shua stretched forth his hand, and caught him, and said to him, You of little faith, why did you doubt? C-MATS**

2. Temporary Faith – As we grow stronger, we receive the Word of יהוה for awhile, and believe, but then fail when tests come.



**Luke 8:11 Now the parable is this: The seed is the word of Elohim. 12 Those by the way side are they that hear; then comes the devil, and takes away the word out of their hearts, lest they should believe and be saved. 13 Those on the rock are those who when they hear, receive the word with joy; but these have no root, which for a while believe, and in time of temptation fall away. 14 And the seed which fell among thorns are those who when they have heard go on their way and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15 But the seed on the good ground are those who in an honest and good heart, having heard the word, keep it, and bear fruit with patience. C-MATS**

3. Active/Growing Faith – Faith without works is dead. We need to do more than just believe, since even the demons believe and tremble. The apostles acted on their faith, preached the gospel, and did good works.

**James 2:14 What does it profit, my brothers, though a man say he has faith, and has no works? Can faith save him? 15 If a brother or sister is naked and without daily food, 16 And one of you says to them, Go in peace, stay warmed and filled; and you do not give them those things which are needed for the body; what good is it? 17 In the same way faith, if it has no works, is dead, being alone. 18 A man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. 19 You believe that there is one Elohim; you do well: the devils also believe, and tremble. 20 But will you know, vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 See how faith working with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which said, Abraham believed Elohim, and it was credited to him as righteousness: and he was called the Friend of Elohim. 24 You see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she received the messengers, and sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also. C-MATS**



**2 Thessalonians 1:3 We are bound to thank Elohim always for you, brothers, and rightly so, because your faith grows exceedingly, and the charity of every one of you all toward each other abounds; 4 So that we ourselves glory in you in the assemblies of Elohim for your patience and faith in all your persecutions and tribulations that you endure. C-MATS**

4. Strong faith (full of faith) – This is a faith that staggers not at יהוה's promises. One refuses defeat, and will not take no for an answer. The person speaks out loud to the devil, rebuking him, and releases יהוה into action.

**Acts 6:8 And Stephen, full of faith and power, did great wonders and miracles among the people. C-MATS**

5. Great Faith – has a great expectation, that just hearing the word is enough for the request to be granted. As in the centurion, who said “**but speak the word only, and my servant will be healed.**” He did not even ask Yahusha to come. His words were enough.



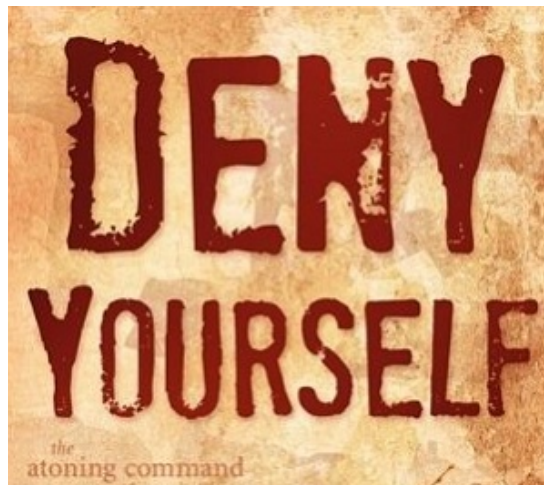
**Matt 8:5 And when Y'shua entered Capernaum, there came to him a centurion, asking for help, 6 And saying, Master, my servant lies at home sick of the palsy, grievously tormented. 7 And Y'shua said to him, I will come and heal him. 8 The centurion answered and said, Master, I am not worthy that you should come under my roof: but speak the word only, and my servant will be healed. 9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. 10 When Y'shua heard it, he marveled, and said to them that followed, I have not found such great faith in Israel.**

6. Sincere faith (genuine) – It knows no hypocrisy. It does not brag or put on a show. Very childlike, trusting and innocent, and is well founded in the Word of יהוה.

Paul writes to Timothy: **2 Timothy 1:5 When I am reminded of the sincere faith that is in you, which dwelt first in your grandmother Lois, and your mother Eunice; and I am persuaded that is in you also. C-MATS**

7. Perfect (divine) faith – Absolute confidence in יהוה's own Word and Being. This will be tested with fiery trials. This faith endures to the end. Tribulation will come. Suffering will come. Good works continue, in spite of persecutions. We no longer care about our own needs. We forget who we are, and only desire to serve His purpose, and have His needs met. This is the level of “the stake”. Will we endure to the end? This is the point where we could lose our lives for the Truth. Are we ready? Will we die for Him? Is our love enough? Is our faith great enough? Have we died to ourselves yet, where HE is the only One that matters anymore? Have we forgotten who we are yet, and can only think of Him?





**Matt 16:24** Then Y'shua said to his disciples, If any man comes after me, let him deny himself, and take up his stake, and follow me. **25** For whoever wants to save his life shall lose it: and whoever loses his life for my sake shall find it. C-MATS (This is written in all four gospels.)

**Matt 19:29** And everyone that has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or property, for my name's sake, shall receive a hundred times as much, and will inherit everlasting life. C-MATS



**Question:** Is it okay to have everything you want? If you love יהוה, you will only do what He wants you to do.

### Measuring Your Faith

**Question:** Does every man have faith?

**Rom 12:3** Through the grace given to me, I say to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as Elohim has dealt to every man the measure of faith. C-MATS

**Question:** Is faith a gift from Elohim?

**Eph 2:8** For by grace you are saved through faith; not from yourselves: it is the gift of Elohim: **9** Not from works, so no man can boast. C-MATS

**Question:** How do we get Faith? Our faith comes to us by hearing, understanding, and believing יהוה's word.

**Rom 10:8** But what does it say? The word is near you, even in your mouth, and in your heart: that is, the word of faith, which we preach; **9** That if you will confess with your mouth Adonai Y'shua, and will believe in your heart that Elohim has raised Him from the dead, you will be saved. **10** For with the heart man believes to righteousness; and with the mouth confession is made to salvation. **11** For the scripture says, Whosoever believes on Him will not be ashamed. **12** For there is no difference between the Jew and the Greek: for the same Adonai is over all and gives richly to all that call upon him. **13** For whosoever will call upon the name of יהוה will be saved. **14** How will they call on Him in whom they have not believed? How will they believe in Him in whom they have not heard? How shall they hear without a preacher? **15** How will they preach unless they are sent? It is written, How beautiful are the feet of those that preach the gospel of peace, and bring good news! **16** But they have not all obeyed the gospel. For Isaiah said, יהוה, who has believed our report? **17** So then faith comes by hearing, and hearing by the word of Elohim. C-MATS

**Question:** How much faith do you have? In Romans 12:3 we are told that יהוה has given to every man “the” measure of faith, not just “a” measure of faith. יהוה is no respecter of persons; he gives the same portion of faith to each person. The measure that has been given is the “יהוה kind of faith”. The reason we do not see all men operating in the יהוה kind of faith is because not all have developed their initial portion of faith. Faith must be made to grow. It cannot be allowed to sit idle.

**Mark 11: 12** And tomorrow, after they came from Bethany, He was hungry: **13** And seeing a fig tree in the distance having leaves, he came to the tree hoping he might find fruit on it: and when he came to the tree he found nothing but leaves; for the season for figs had not arrived. **14** And Y'shua answered and said to it, No man will eat fruit from you again. And his disciples heard it. **20** And in the morning, as they passed by, they saw the fig tree dried up from the roots. **21** Peter remembered the tree and said to him, Master, the fig tree which you cursed has withered away. **22** And Y'shua answering said to them, Have faith in Elohim. **23** That whoever will say to this mountain, Throw yourself into the sea; and will not doubt in his heart, but believes that those things which he says will come to pass; he will have whatever he says. **24** Whatever you desire, when you pray, believe that you receive them, and you will have them. C-MATS



**Rom 10:9** That if you confess with your mouth Adonai Y'shua, and believe in your heart that Elohim raised Him from the dead, you will be saved. **10** For with the heart man believes to righteousness; and with the mouth confession is made to salvation. C-MATS



**Question:** What is The Principle of Faith? **Believe in your heart. Confess with your mouth. It comes to pass.**

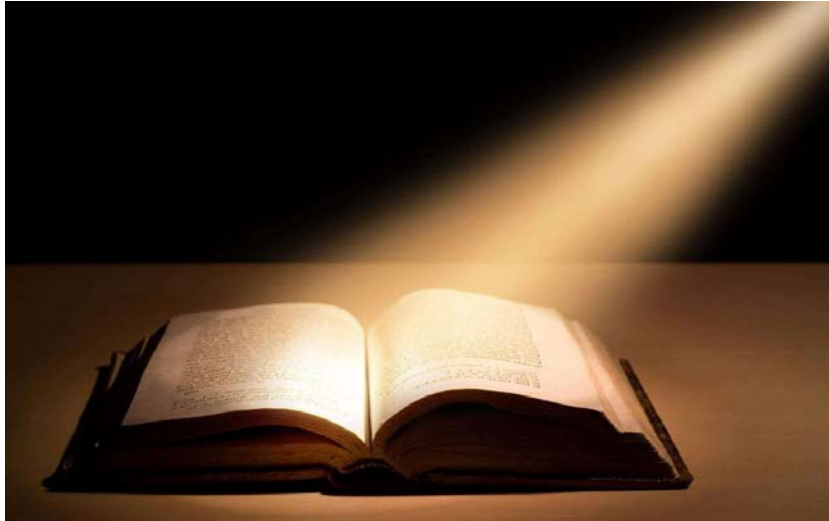
**Question:** What are 4 steps to develop your Faith? Developing your faith is like body building. Faith grows slowly as you exercise it. You must take a step of faith first before your faith can begin to grow. First, you must be born again, and recognize that Yahusha is the author and finisher of your faith.



**Step One** Make two quality decisions. To live daily by faith. To live loving others.

**Gal 5:6** For in Y'shua haMashiach neither circumcision or uncircumcision has any value; but only faith which works by love. C-MATS

As faith grows, your love abounds. Your faith will work (or be effective) in direct proportion to your love.



*The Word is our Foundation*

**Step Two:** Put The Word first. Establish the integrity of יהוה's word in your heart and mind.

**Proverbs 13:13** Whoever despises the word brings destruction on himself; but he that fears the commandment shall be rewarded. C-MATS

**Isaiah 40:8** The grass withered, the flower fades; but the word of our Elohim shall stand forever. C-MATS

**1 Kings 8:56** Blessed is יהוה that has given rest to His people Israel, according to all that He promised: there has not failed one word of all His good promise, which He promised by Moses His servant. 57 יהוה our Elohim be with us, as He was with our fathers: let Him not leave us, nor forsake us. C-MATS

**Numbers 23:19** Elohim is not a man that lies; or the son of man who repents (*changes his mind*): He said *it* and He will do *it*. He has spoken and he will bring it to pass. C-MATS

**Proverbs 4:20** My son, attend to my words; Incline your ear to my sayings. 21 Let them not depart from your eyes; Keep them in the midst of your heart. 22 For they are life to those that find them and health to all their flesh. C-MATS



**Step Three:** Meditate in the Word.

**Joshua 1:8** This Book of the Torah shall not depart out of your mouth, but you shall meditate on it day and night, that you may observe to do according to all that is written in it: for then you shall make prosperous **וַתֵּלֶךְ** your way and then you shall have good success. C-MATS

Because faith is associated with the spirit man, you cannot grow spiritually if you do not grow in faith.

**Question:** How do you meditate?

- Read aloud.
- Write out what you read.
- Look up Greek Hebrew meanings.
- Read alternative translations.
- Memorize.
- Pray in the Spirit as you think about the verses.
- Visualize what you have read using your imagination.



**Step Four:** Put your faith on the line. Begin to use and exercise your faith by acting on **וַיֵּהוּדָה**'s word.

**James 1:22 But be doers of the word, and not hearers only, deceiving your own selves. 23 For if anyone hears the word and does not do it, he is like to a man looking at his natural face in a mirror: 24 For he sees himself and goes his own way, and then forgets what kind of man he was. 25 But whoever looks into the perfect Torah of liberty, and continues in it, not forgetting the word, but doing it, this man will be blessed in what he does. C-MATS**

**James 2:17 In the same way faith by itself, if it has no works, is dead. C-MATS**

Faith without corresponding action is dead. When faith begins to grow, circumstances begin to lose their force.

**Romans 10:10 For with the heart man believes to righteousness; and with the mouth confession is made to salvation. C-MATS**

Faith is Released by Words!!!!

**Question:** Can we please יהוה if we do not have faith? **Hebrews 11:6 But without faith it is impossible to please Him: for he that comes to Elohim must believe that He is, and that He is a rewarder of them that diligently seek Him. C-MATS**

## Do You Know?

1. The people who were unclean told Moses that they also wanted the chance to bring the \_\_\_\_\_ sacrifice.
2. יהוה said that if they are unclean or traveling abroad that they can celebrate Passover the next \_\_\_\_\_.
3. The Menorah was made of solid \_\_\_\_\_ and had \_\_\_\_\_ branches.
4. While in the desert, the Israelites ate \_\_\_\_\_ that fell from the heavens.
5. A "\_\_\_\_\_ of glory" rested over the Tabernacle.
6. When the cloud was over the Tabernacle, the Israelites camped in that place, and when it lifted they began to \_\_\_\_\_.
7. When the people complained יהוה sent a \_\_\_\_\_ to consume them.
8. Miriam was punished when she spoke against \_\_\_\_\_.
9. When the people lusted for meat, יהוה sent them \_\_\_\_\_.
10. Moses chose \_\_\_\_\_ elders to help guide the people.
11. Moses' wife was named \_\_\_\_\_.
12. Moses' wife was a \_\_\_\_\_ woman not an Ethiopian.
13. Every man has a measure of \_\_\_\_\_.
14. Faith comes by hearing the Word of \_\_\_\_\_.
15. As faith grows, your \_\_\_\_\_ for others will grow.
16. \_\_\_\_\_ on the Word day and night.
17. Faith without \_\_\_\_\_ is dead.
18. Faith must be \_\_\_\_\_ by the mouth.
19. The man who despises the Word will be \_\_\_\_\_.
20. Without \_\_\_\_\_ it is impossible to please יהוה.

### Answers:

1. Passover
2. month
3. Gold, Seven
4. Manna
5. Cloud
6. Travel
7. Fire
8. Moses' wife
9. Quails
10. 70
11. Zipporah
12. Cushite
13. Faith
14. יהוה
15. Love
16. Meditate
17. Works (deeds)
18. Confessed
19. Destroyed
20. Faith

## Haftorah

**Zechariah 2:10** Sing and rejoice, O daughter of Zion: for, lo, I come and I will live in the midst of you, says יהוה. **11** And many nations will be joined to יהוה in that day and will be My people: and I will live in the midst of you and you will know that יהוה of צְבָאוֹת *Host* has sent Me to you. **12** And will inherit, says יהוה, את־ Judah his portion in the Holy Land and will choose Jerusalem again. **13** Be silent, O all flesh, before יהוה: for He is raised up out of His sacred habitation. C-MATS

### The Prophet's Vision of the High Priest

**Zechariah 3:1** And he showed me את־ Y'hoshua (*Joshua*) the high priest standing before the Angel of יהוה and Satan standing at his right hand to resist him. **2** And יהוה said to Satan, יהוה rebuke you, O Satan; even יהוה that has chosen Jerusalem rebuke you: *is* not this a brand plucked out of the fire? **3** Now Y'hoshua was clothed with filthy garments and stood before the Angel. **4** And He answered and spoke to those that stood before Him saying, Take away the filthy garments from him. And to him He said, See, I have caused your iniquity to pass from you and I will clothe את־ *you* with change of garments. **5** And I said, Let them set a clean turban upon his head. So they set a clean turban upon his head and clothed him with garments. And the Angel of יהוה stood by. **6** And the Angel of יהוה admonished Y'hoshua, saying, **7** So says יהוה of צְבָאוֹת *Host*; If you will walk in My ways and if את־ My charge you will keep, then את־ *you* will also judge את־ My house and will also keep את־ My courts and I will give you places to walk among these that stand by. **8** Hear now, O Y'hoshua the high priest, את־ *You* and your fellows that sit before you: for they *are* men wondered at: for, see, I will bring forth את־ My servant the BRANCH (*to sprout*). *Prophecy Fulfilled-Zech. 3:8 Elohim's servant-John 17:4.* **9** For see the stone that I have laid before Y'hoshua; upon אֶחָת *one* stone will be seven eyes: see, I will engrave the graving of it, says יהוה of צְבָאוֹת *Host* and I will remove את־ *the* iniquity of that land in one day. **10** In that day, says יהוה of צְבָאוֹת *Host*, will you call every man his neighbor under the vine and under the fig *tree*. C-MATS

## The Vision of the Menorah

**Zechariah 4:1** And the angel that talked with me came again and wakened me, as a man that is wakened out of his sleep, **2** And said to me, What do אתה *you* see? And I said, I have looked and ראיתי *I see* a menorah all of gold, with a bowl upon the top of it and his seven lamps on it and seven pipes to the seven lamps, which *are* upon the top of it: **3** And two olive trees by it, one upon the right side of the bowl and the other upon the left side of it. **4** So I answered and spoke to the angel that talked with me saying, What *are* these, my adon? **5** Then the angel that talked with me answered and said to me, Know you not what these *are*? And I said, No, my adon. **6** Then he answered and spoke to me, saying, This *is* the word of יהוה to Zerubbabel saying, Not by might, nor by power, but by My spirit, says יהוה of צְבָאוֹת *Host*. **7** Who are אתה *you*, O Great mountain? Before Zerubbabel you will become a plain: and he will bring forth אֶת־ the Headstone *of it* with shouting, crying, Grace, Grace to it. C-MATS

## Brit Chadasha

**John 19: 31** The Jews asked that the bodies should not remain upon the stake on the Sabbath day, because it was the Preparation Day. That Sabbath day was a High Sabbath, so they asked Pilate that their legs might be broken, and that they might be taken away. **32** Then came the soldiers, and broke the legs of the first man, and of the other man who was crucified with Him. **33** But when they came to Y'shua, and saw that He was dead already, they did not break His legs: **34** But one of the soldiers with a spear pierced His side, and came there out blood and water. **35** And he that saw it gave his testimony, and it is true: and he knows that what he said is true, so that you might believe. **36** For these things were done, that the scripture should be fulfilled, None of His bones will be broken. **37** And again another scripture said, They will look on him whom they pierced. C-MATS

**Hebrews 3:1** Wherefore, holy brothers, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Mashiach Y'shua; **2** Who was faithful to Him that appointed Him, as also Moses was faithful in all his house. **3** For this Man was counted worthy of more glory than Moses, inasmuch as He who has built the house has more honor than the house. **4** For every house is built by some man; but He that built all things is Elohim. **5** And Moses was faithful in all his house, as a servant, he spoke of those things which were to be in the future; **6** But Mashiach is a son over His own house; we are His house, if we hold fast to the confidence and the rejoicing of what we hope for to the end. C-MATS

## "SILVER LININGS"

It wasn't very easy to tell the Silver twins apart. Both Karen and Gail Silver had reddish-blond hair, big blue eyes, and tons of freckles. They walked the same, they dressed the same, and they even sneezed the same. But once you got them talking, there was no longer any doubt who was who. If you asked Karen how she was, she'd smile and say, "I'm great!" and mean it. Gail would sigh and say, "Things could be better." Karen would always comment what a beautiful day it was, rain or shine. But for Gail, it was always too hot or too cold. One Sunday the Silver family went to the nearby lake for a picnic. The two sisters walked together down the path toward the water. On the way they came across a patch of wildflowers. "Hey Gail, come smell these beautiful flowers!" Karen exclaimed. "No thanks, they probably have thorns," came Gail's reply.



After a while, their mom called them for lunch. Karen couldn't stop raving about how delicious everything tasted outdoors, while Gail seemed to be too busy trying to stay out of the sun and swat away flies to notice the food. It was finally time to go home. The twins were sitting together in the back of the family's van. Karen smiled at Gail and said, "What a great day we had, huh?!" She was caught by surprise though when her sister, instead of nodding her head, burst into tears. "What's wrong, Gail?" asked Karen. Gail looked up through her tears. "I just don't get it," she sobbed. "How come you have such a great life, and I'm always miserable?" Karen looked her sister in the eyes. "Listen sis," she said with a sympathetic smile, "you and I have almost the exact same lives, but we live in two different worlds." "What do you mean?" sniffed Gail. "I mean, we have the same parents, the same looks, go to the same school and have the same friends, right?" Gail nodded. Karen went on. "But the difference is that I try to see what's right with everything and you look at what's wrong. Let's face it, nothing and nobody is perfect. But everything does have *some* good in it. You just have to look for it. When you do that, and try not to complain, life becomes just wonderful." Gail looked interested but puzzled. "But how?" she asked. Karen laughed. "It's easy! Start by telling me one good thing about your life." Gail thought for a minute, smiled, and said, "One good thing for sure is that I have a sister like you!"

**Question:** Whose outlook do you think was more realistic, Karen's or Gail's? On the one hand, there are both positive and negative aspects to nearly every situation. Each of the girls merely chose which aspect to focus upon. However, from a practical standpoint, a person who chooses to focus on the good will experience a much better life. Furthermore, יהוה created a beautiful world that is bursting with goodness. We have a commandment to be happy by focusing on the good.

**Question:** Do you think that the way a person looks at things has a large effect on the quality of his life? A person's outlook, the way he looks at and interprets the events around him, has a lot to do with how he's going to feel. One person could look at a rainy day as a bother that ruined his chance to play ball outside, while another person will look at it as an opportunity to finally read that novel he's wanted to read for months. A person who discovers this secret, and tries to look at things in a positive way will find himself feeling much happier than he had before.

### **Resources:**

*The Stone Edition of The Chumash*

*The Complete Messianic Aleph Tav Scriptures* **C-MATS** [www.AlephTavScriptures.com](http://www.AlephTavScriptures.com)

"Weekly Torah Portion" from [www.aish.com](http://www.aish.com) (stories)

Ethics of Our Fathers Pirkei Avot