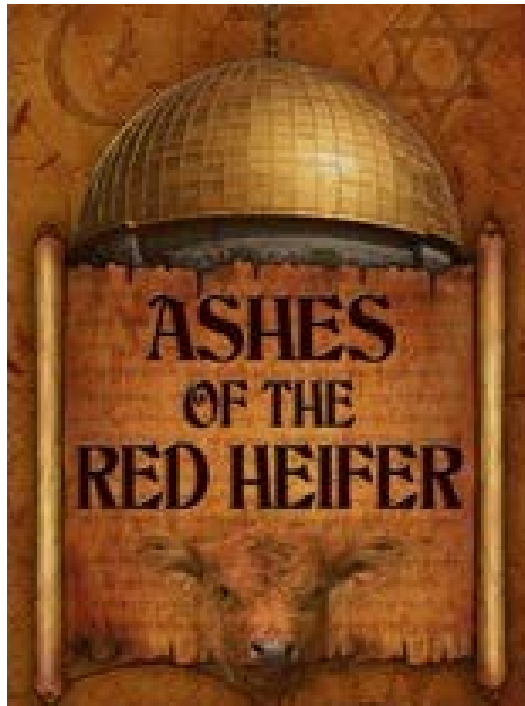


CHUKAT (*ordinance of*)/ BALAK (*Balak*)



Numbers 19:1 And יהוה spoke to Moses and to Aaron saying, 2 זאת This is the ordinance from the Torah which יהוה has commanded: Tell the Children of Israel to bring you a Red Heifer without spot and blemish and has never been worked: 3 You will give אתה it (her) to Eleazar the priest, so that he may bring אתה it (her) outside the camp and someone will kill אתה it (her) before him. C-MATS

Question: What is the meaning of the law of the Red Cow? The law of the Red Cow is described as the perfect decree of the Torah, meaning that it is beyond human understanding. The world questions its purpose, but the Torah states that it is a decree of the One Who gave the Torah, and it is not for anyone to question it. Since all laws of the Torah are the products of יהוה's intelligence, any human inability to comprehend them indicates the limitation of the student, not the Teacher. There is nothing meaningless or purposeless in the Torah, and if it seems so, it is only a product of our own deficiency. *Chumash*

Question: How many red heifers have been prepared? Nine red heifers were prepared from the time that the Hebrew people were given this commandment until the Second Temple was destroyed. Moses prepared the first heifer; the second by Ezra, and another seven were prepared from Ezra until the Temple's destruction. The tenth Heifer will be prepared by the Messiah. *Chumash*

Question: What are the qualifications for the Red Cow? The cow must be so completely red that even two hairs of another color disqualify it. It must have no defects and never been worked. *Chumash*



First 'red heifer' born in Israel for 2000 years (*The Sun*)

Numbers 19:4 Eleazar the priest will take her blood with his finger and sprinkle her blood directly before the Tabernacle of the Congregation seven times: **5** And he will burn אֶת־ the heifer to ashes before his eyes; אֶת־ her skin אֶת־ and her flesh אֶת־ and her blood with her dung. **6** And the priest will take cedar wood and hyssop and scarlet and cast it into the midst of the burning heifer. **7** Then the priest will wash his clothes and he will bath himself in water and then he will come into the camp and the priest will be unclean until the evening. **8** And he that burns אֶת־ it (her) will wash his clothes in water and bath himself in water and will be unclean until the evening. **9** And will gather up a man who is clean אֶת־ ashes of the heifer and bring them outside the camp in a clean place and it will be kept for the congregation of the Children of Israel for the Waters of Impurity for מֵטֵאָה Sin [Purification]. **10** And will wash he who gathered אֶת־ ashes of the heifer אֶת־ his clothes and be unclean until the evening: and this will be a regulation for the Children of Israel and the stranger who lives among them forever. C-MATS

Question: What is the type and foreshadow of Yahshua in Numbers 19:1-10? This passage concerns the way to kill the אֶת Red Heifer to create the Water for Purification of Sin from the אֶת ashes of the heifer. Again the placement of the אֶת gives insight into a deeper understanding that even the ritual of the preparation of the ashes are a type and foreshadow of events Yahusha would fulfill as Messiah on Calvary. Just as Yahshua was crucified outside the Temple grounds, the Red Heifer is taken outside the camp. The Levites who had the Romans do their dirty work watched as they crucified a man who had done no wrong, and they had His blood on their hands and became unclean, just as the Eleazar became unclean after having the Red Heifer killed before his eyes and sprinkled its blood seven times before the Tabernacle of the Congregation. Even the priest who burned the Red Heifer became unclean, just like the Roman soldiers became unclean for beating, whipping and crucifying an innocent man. The man who then gathers up the ashes also becomes unclean just as those who took Yahshua off the stake and wrapped His body and placed it into the tomb. The combination of cedar wood, hyssop and scarlet combined with the ashes of the Red Heifer create the Water for Purification of Sin (*red lye soap*), and was a type and foreshadow of Yahusha providing atonement of Sin. Just as Yahusha was completely consumed outside the camp, so the Red Heifer was consumed by fire to ashes. With the bathing of the soap a man becomes physically and ritually clean. **Isaiah 1:18** though your sins be as scarlet, they shall be as white as snow...it all makes a perfect picture of our redemption provided by Yahusha on Calvary that qualified Him as our Messiah. C-MATS

Question: Why did יהוה choose a red heifer to cleanse sins? The heifer is red alluding to [the verse], "if they [your sins] prove to be as red as crimson dye" (Isaiah 1:18), for sin is described as [being] 'red.' The red heifer was chosen to offset the sin of the golden calf in the desert. *Chumash*

Contact with a Corpse

Numbers 19:11 He who touches *the* dead body of any man will be unclean seven days. 12 He will purify himself with the ashes on the third day and on the seventh day he will be clean: but if he *does* not purify himself the third day, then the seventh day he will not be clean. 13 Whoever touches *the* dead body of any man and *does* not purify himself, אֵת the Tabernacle of יהוה has been defiled and that man will be cut off from Israel; because the Water for Purification was not sprinkled on him, he will be unclean; his uncleanness *is still* on him. 14 זאת This is the Torah when a man dies in a tent: all that come into the tent and all who are in the tent will be unclean seven days. 15 And every open vessel, which has no covering fastened on it, *is* unclean. 16 And whoever touches one who has been killed with a sword *in* the open fields, or a dead body, or a bone of a man, or a grave will be unclean seven days. 17 For an unclean person they will take the ashes of the burnt heifer for the Water for Purification for the אֵת הַחַטָּאת the sin [offering] and add fresh water and put them in a container. C-MATS

Question: What were the ashes of the red cow used for? If someone became contaminated through a dead human body, then he must purify himself with the ashes of the Red Cow. If a dead body is in one room of a house or under part of a tree, any person or vessel that is anywhere in the house or under another part of the tree's shelter becomes contaminated. *Chumash*

Question: What is Truth? Truth is not something that exists under certain circumstances, but ceases to exist under other circumstances. Truth always remains the same.

Question: What lesson does this have for us today? The fact that the ashes of the red heifer "purify the contaminated and contaminate the pure" carries an important lesson to us in our daily lives: If your brother in the faith has been infected by impurity and corruption, do not hesitate to get involved and do everything within your power to help him turn from his sins. If you are concerned that you may become tainted by your contact with him, remember that the Torah commands the Kohen to purify his brother in the faith, even though his own level of purity will be diminished in the process.

Numbers 19:18 A clean person will take hyssop and dip *it* into the water and sprinkle *it* on the tent and on all the vessels and on the persons who were in the tent and on him who touched a bone or one killed or one dead or a grave: 19 The clean *man* will sprinkle the unclean person on the third day and the seventh day: and on the seventh day he will purify himself and wash his clothes and bath himself in water and will be clean at evening. 20 But the man who remains unclean and will not purify himself, that man will be cut off from among the congregation, because אֵת sanctuary of יהוה, he has defiled: The water of separation has not been sprinkled on him; he *is* unclean. 21 And it will be a permanent regulation for them, that he who sprinkles the water of separation will wash his clothes; and he who touches the water of separation will be unclean until evening. 22 And whatever the unclean *person* touches will be unclean; and the man who touches *it* will be unclean until evening. C-MATS

Question: Does יהוה give us second chances? No matter what dumb or foolish choice a person may make in life, there's always hope to change things for the better. In the times of the Tabernacle, a person who became contaminated in the most severe way still had a way to undo it and cleanse himself. So, too, we can always choose to 'clean up' our act if we want.



Question: Do you think avoiding the situation that tempts you the most is the best way to change the way you make choices? It would be ideal if you could stop yourself with just your own will power. But many times in life we can't rely on pure will power to get us to make the choices we deep-down want, so in that case, making strategies to avoid the destructive situation is a good, smart option. If your weakness is overspending, then a good choice would be to stay away from shopping malls. If your weakness is overeating, a good choice would be to stay away from restaurants and fast food establishments.

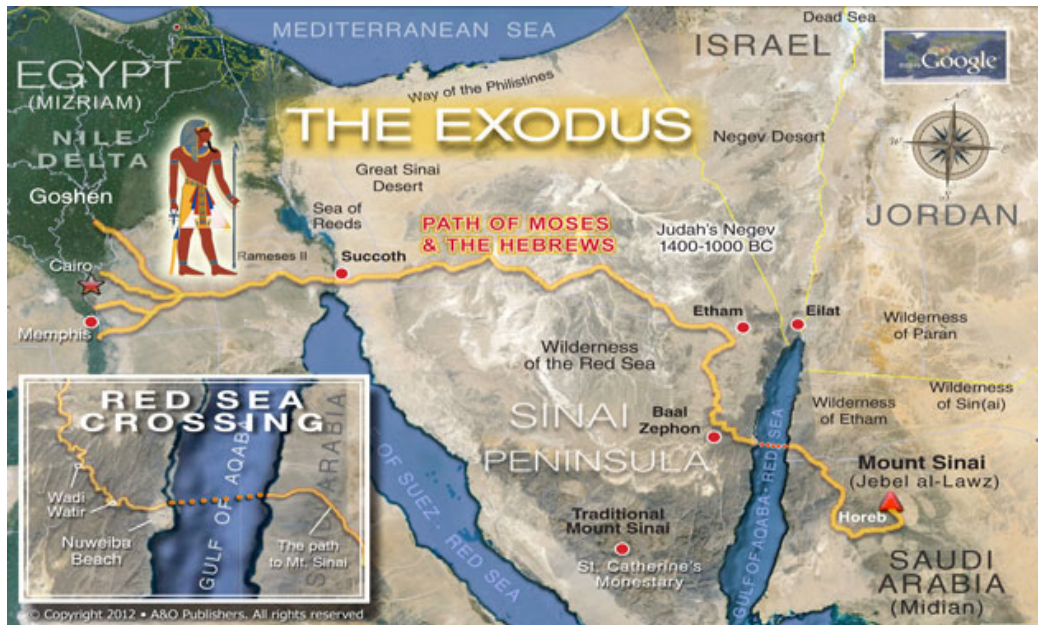
Question: Why do you think people can find it so hard to change for the better? It's easy to get stuck in a negative pattern. After enough times of making a foolish choice, we can almost start to believe that there's no alternative. But a sign of spiritual greatness, and one of the main things we're living for, is to work steadily to grow and live in closer and closer harmony to our highest ideals and values.

Question: Do you think there are any negative traits that are beyond a person's ability to improve? While each of us have negative traits, which, due to our upbringings or innate natures can present a big challenge to change, if we sincerely want to grow - and ask יהוה for help - we can make greater strides than we would ever believe possible.

The Events at Kadesh in the Wilderness of Zin

Numbers 20:1 Then the whole congregation of *the* Children of Israel came *into* the desert of Zin in the first month: and the people remained in Kodesh; and Miriam died there and was buried there.
C-MATS

Question: What happened after Miriam died? There was no more water. From the juxtaposition of Miriam’s death and the water shortage, the sages of Talmud understand that for all the previous 40 years, they did have a ready water source and that it was in Miriam’s merit. In fact, the Talmud explains that the three “gifts” the Israelites had in the desert—the well of water, the pillar of clouds and the manna—were in the merit of Miriam, Aaron and Moses, respectively. The Zohar explains that Miriam stood by the waters of the Nile River and watched over her baby brother Moses to ensure he would be safe. The Midrash connects the well to Miriam’s exuberant praise after the Splitting of the Sea. Since she was so grateful for a miracle that occurred through water, יהוה rewarded her with water—for which the Israelites people sang even more praise.



Desert of Zin



Miriam

Question: Who was Miriam? Miriam was a prophetess and the older sister of Aaron. Miriam was righteous at an early age. Even while in the bitter Egyptian exile her heroism came to light as a young girl when she defied King Pharaoh's decree of killing the newborn boys. She and her mother risked their lives because they "**feared יהוה and did not act as the King of Egypt commanded them**" (Exodus 1:8). Miriam courageously confronted her own father who had separated from her mother as a result of Pharaoh's wicked decree to kill the newborn boys. She convinced him that he must follow יהוה's command unquestioningly, including the precept of "**be fruitful and multiply**" (Genesis 9:1). The basis of her argument was that even if it didn't make sense, we must do יהוה's will because it is His will, irrespective of logic or consequences. Miriam's father recognized the truth and sincerity of his young daughter's words and the result of her actions was ultimately the birth of Moses. Within the deep bitterness of the Egyptian exile, Miriam intuitively understood the simple truth--that our relationship with יהוה is not dependent on our circumstances, personal likes, or logical comprehension. We should serve יהוה regardless in what darkness we may find ourselves.

Numbers 20:2 And there was no water for the congregation: and they assembled themselves together against Moses and Aaron. 3 And the people quarreled with Moses and said, We wish that we would have died when our brothers died before יהוה! 4 Why have you brought את־ congregation of יהוה into this wilderness, so that we and our cattle should die here? 5 Why have you made us come out of Egypt to bring את־נוּ us into this evil place? It does not have seed, figs, grapevines, pomegranates, or even water to drink. C-MATS

Question: What was different about the new generation of people as compared to the previous generation of complainers? That the people needed water is understandable, but why would the people argue with Moses and repeat the sins of the previous generation? A comparison of this passage with earlier protests, however, shows the differences in the argument. They did not complain about meat or the bland nature of the manna, as their elders had; they demanded water, which death by thirst is a horrifying prospect. Nor did they say that they wanted to return to Egypt. When they asked why Moses had taken them from Egypt, they meant that he should have led them on a route that would afford at least such a basic necessity as drinking water. יהוה is indulgent of people who have a legitimate complaint, even when they voice it more forcefully than they should.
Chumash



The people have no water.

Numbers 20:6 Moses and Aaron left the presence of the assembly to go to the door of the Tabernacle of the Congregation and they fell on their faces: and the glory of יהוה appeared to them. 7 And יהוה spoke to Moses saying, 8 Take את the rod and gather together את the assembly אתה you and Aaron, your brother and speak to the Rock before the people; and it will produce water. You will bring water to them out of the Rock: so you will give a drink to את congregation את and their animals. 9 And took Moses את the rod from before יהוה as He commanded him. 10 And gathered together Moses and Aaron את the congregation before the rock and Moses said to them, Listen, you rebels; are we supposed to get you water out of this rock? 11 And lifted up Moses את his hand and he struck את the Rock with his staff twice: and the water came out abundantly and the congregation and their animals drank the water. C-MATS

Question: What does את the Rock symbolize in verse 11? Concerning the את Rock which Moses struck...as the water came forth it was symbolic of את Yahusha our Messiah. Now יהוה Father had told Moses to talk to the Rock and ask the Rock for water, but because Moses did not believe, he struck the Rock and was not permitted into the Promise Land. Notice where the את is placed in Numbers 20:11 **And lifted up Moses את his hand and he struck את the Rock with his staff twice...**implying the presence of את Yahusha was upon the Rock. Yahusha described the living water He had to give in John 4:14 **but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.** Paul reminds us the Rock which Moses struck was Yahusha the Messiah in 1 Corinthians 10:4 **And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Messiah.** Something to think about: Could the reason that Moses sin was so severe for striking the את Rock twice was because he actually defiled both יהוה Father and את Yahusha (*Yah-head*) represented together in the Rock? C-MATS

Question: And יהוה spoke to Moses saying, 8 Take את the rod. Where was את the rod always kept? The rod was kept in the Most Sacred Place before the Ark of the Covenant. *Chumash*



Moses Hits the Rock

Numbers 20:12 יהוה spoke to Moses and Aaron, Because you did not believe Me and sanctify Me before *the* Children of Israel, you will not bring את־ the congregation into the land which I have promised them. 13 This is the water of Meribah (*quarrel*); because they quarreled, *the* Children of Israel with את־ יהוה and He was sanctified in them. C-MATS

Moses and Aaron Could Not Enter the Promised Land

Question: What was Moses and Aaron's sin? The people's intemperance provoked Moses to anger. Once he became angry, he erred in judgment and struck the rock instead of "speak to the Rock before the people." The sin was in Moses' declaration, "Listen, you rebels; are we supposed to get you water out of this rock?" when he should have attributed the miracle solely to יהוה. For once Moses loses control of himself. On all former occasions of the kind his meekness was unshaken; he either held his peace, or prayed for the rebels, or at most called on the יהוה to be his Witness and Judge. Now he breaks out into bitter rebuke. At the root of this there was a secret failure of faith. "Because you did not believe Me"- did not thoroughly rely on my faithfulness and power, - "and sanctify Me before *the* Children of Israel". His former meekness had been the fruit of faith. He had been thoroughly persuaded that יהוה who was with him could accomplish all he had promised, and therefore he faced every difficulty with calm and patient resolution. Now a touch of unbelief bred in him hastiness and bitterness of spirit. Moses' sin was done in the presence of the people, so it was impossible to overlook it. *Chumash Psalm 37:8 Refrain from anger and turn from wrath; do not fret-- it leads only to evil. Proverbs 29:11 A fool gives full vent to his anger, but a wise man keeps himself under control.* C-MATS

Question: Anger can be compared with idol worship. What do you think could be the connection? An idol worshipper has forgotten about יהוה. (Why else would he worship an idol instead of the all-powerful One Elohim?) When a person is angry, he also forgets about יהוה in a way. Because if he remembered יהוה, he'd remember that everything that happens to him יהוה has sent to him for his ultimate good - so there's no reason to get angry.

Discuss: Can you remember the last time you were angry? Were you thinking about how יהוה had brought this event into your life to help you become a better person? Were you thinking of yourself and your hurt and your pride?

Question: Do you believe a person can learn from his mistakes? We can try to think about what went wrong, and why. The next time something similar comes up we can remember and try not to make the same mistake again.

Question: What does it mean "to err is human?" It means that as human beings we are bound to make mistakes sometimes. יהוה didn't intend for us to be perfect. Rather that we should always try to do our best and be happy with the results, even if they're not perfect.

Question: Do you believe good can come from our mistakes? Can you think of any personal examples? One good thing is that we can learn to be more patient and accepting with other people. When we see that we're not perfect, we don't expect others to be either. Also we can discover new things that we wouldn't know about if we didn't make the mistake. For instance, making a wrong turn and discovering a beautiful park, etc.

Spiritual Exercise: Do not be hard on others that make a mistake. Forgive yourself if you make a mistake. Do you remember a lesson you learned from making a mistake?



Moses hits the Rock!

The top of Jabal al-Lawz, the alleged real Mt. Sinai, is black as if burned from the sky as described in Exodus 19:18, where it says “יהודה **descended upon it in fire.**” This feature sets it apart from all the other surrounding mountains which do not have darkened tops.



Mount Sinai

Near Jabal al-Lawz is a large rock, standing about 60 feet high, split down the middle. The edges of the split and the rock underneath it have become smooth, as if a stream of water had poured forth from the rock, creating a river. Given the annual rainfall in Saudi Arabia and the fact that the erosion is only present on that rock and no other ones in the surrounding area, it's hard to find a plausible explanation for this remarkable find.



Is this the rock that Moses hit?

The King of Edom Refuses to Let Israel Pass

Numbers 20:14 Moses sent messengers from Kodesh to the king of Edom; This is what your brother Israel said: **אתה** You know **את** all the troubles we have gone through: **15** How our fathers went down to Egypt and lived in Egypt a long time; and the Egyptians afflicted us and our fathers: **16** When we cried to **יהוה**, He heard our voice and sent an angel and brought us out of Egypt: now we *are* in Kodesh, a city at the edge of your territory: **17** Please let us pass through your country: we will not pass through the fields, or through the vineyards, nor will we drink the water from the wells: we will go along the Kings Highway; we will not leave the highway until we have passed your borders. **18** Edom said to him, You will not pass through my land or I come out against you with the sword. C-MATS



Land of Edom

Question: When did the Edomites refuse to allow the Israelites to pass through their land? Nearly 38 years had passed since the narrative in the previous chapter. The decree that the entire generation of the spies would die in the Wilderness had been fulfilled, and the whole assembly then alive was to enter the Land. *Chumash*

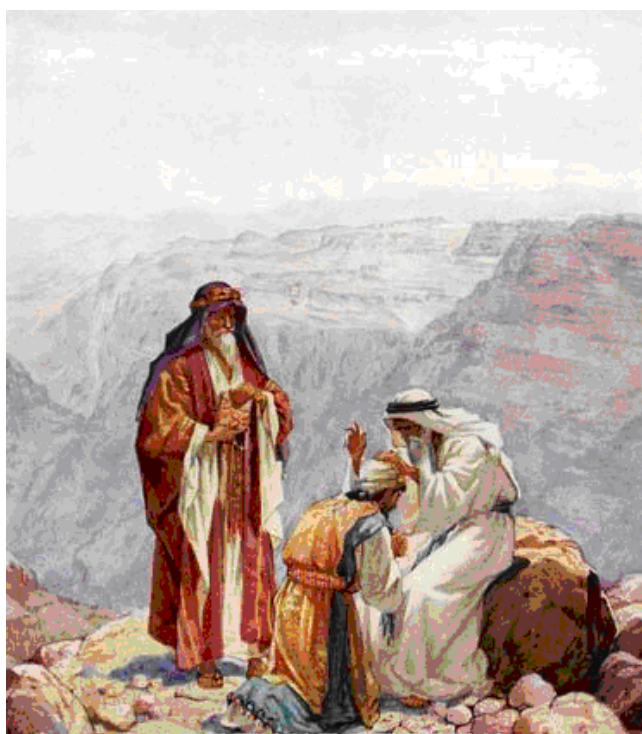
Question: Why did **יהוה** say not to bother the Edomites? The Edomites were the descendants of Esau and He did not want Israel to fight his relatives. It would not have been a difficult matter for the Israelites to invade Edom, just as they were later forced to fight Sihon and Og, but **יהוה** had commanded them not to provoke their Edomite cousins (**Deuteronomy 2:4** **ואת** And command the people saying, **אתם** You are to pass through the coast of your brothers, the Children of Esau, which live in Seir; and they will be afraid of you: so be cautious.). *Chumash*

Question: Israel's cousins, the Edomites, refused to share their land with the Israelites. What outlook can we adopt regarding our possessions that will help us to be more willing to share? A basic principle in Hebrew thought is that ultimately everything in the world, without exception, belongs to יהוה. If something is in our possession, it is because **יהוה** has chosen to 'lend' it to us for the time being. When someone asks us to share our things, as long as the request is reasonable, it is a sign that **יהוה** would like us to 'lend' it to someone else, at least for a while. We should trust His judgment and comply.

Question: What would you say is the ideal way to relate to our possessions, and those of others? The level to strive for is on the one hand to freely share of our things, and at the same time refrain from taking from others. יהוה created human beings with a dual nature, with a choice of whether to be givers, or takers. One of life's main lessons, and a major stepping stone to spiritual growth, is to develop the giving side of ourselves, and diminishing our tendency to hold back. This way we make ourselves into givers and not takers.

Spiritual Exercise: Can you think of a practical way you can give to someone today?

Numbers 20:19 The Children of Israel said to him, We will go by the highway: but if our people or cattle drink your water, then I will pay for it: just let us go through on foot. **20** Edom said, You will not go through. Edom came out לקראתו to meet him with many people and much force. **21** So Edom refused to give את Israel passage through his territory: so Israel turned away from him. C-MATS



Consecration of Eleazar as High Priest

Numbers 20:22 The whole congregation of the Children of Israel set out from Kodesh and came to Mount Hor. **23** יהוה spoke to Moses and Aaron on Mount Hor on the coast of the land of Edom saying, **24** Aaron will be gathered to his people: for he will not enter into the land which I have given to the Children of Israel, because you rebelled against את word of Mine at the water of Meribah. **25** Take את Aaron את and Eleazar his son and bring את them up to Mount Hor. C-MATS

Question: When did Aaron die? On the first of Av, in the 40th year of Israel's wandering in the Wilderness, at the age of 133 years, Aaron died and was succeeded by his son Eleazar. Before he died, Aaron had the satisfaction of seeing Eleazar clothed in the vestments of the Kohen Gadol, thus seeing how a great father was succeeded by a great son. Chumash

Question: How did Aaron die? Then Aaron died through death by a kiss of יהוה, meaning that his soul became united with the holiness of the Shechinah [the Divine Presence]. This is the most exalted form of death, meaning that the soul leaves the body without resistance. The extent that people sin in life and establish a bond between their souls and the pleasures of this world, it becomes difficult for them to part from physical life. For those who become totally attached to physicality, Death is like pulling embedded thistles from sheep's wool. But for those of the stature of Moses and Aaron, whose souls remained as pure as when they first arrived on earth, there is no effort, no regret, and no pain when the soul is reunited with יהוה. *Chumash*

Numbers 20:26 And strip אֶת־ Aaron אֶת־ of his garments and put them on אֶת־ Eleazar, his son: Aaron will be gathered to his people and will die there. 27 Moses did as יהוה commanded: and they went up to Mount Hor in the sight of all the congregation. 28 And stripped Moses אֶת־ Aaron אֶת־ of his garments and put upon אֹתָם־ them אֶת־ Eleazar, his son; Aaron died there on the top of the mount: Moses and Eleazar came down from the mount. 29 When all the congregation saw that Aaron was dead, all the House of Israel mourned for אֶת־ Aaron thirty days. C-MATS

Question: How is Aaron being stripped of his garments symbolic? The Messiah was stripped of his garments just before his death. Aaron, the High Priest, is symbolic of Yahusha, our High Priest. Therefore, since we have a great high priest who has gone through the heavens, Yahusha, the Son of Elohim, let us hold firmly to the faith we profess. Hebrews 4:14-15 C-MATS



Tomb of Aaron Mount Hor



The white dome on the top of the mount is the Tomb of Aaron of Mt. Hor at Petra.

Question: For Aaron, "all *the House of Israel mourned*"--both men and women; but regarding Moses it says only that "the sons of Israel" wept for him (Deuteronomy 34:8). Why did this happen? Aaron was mourned by everyone, men and women alike, because Aaron pursued peace and extended himself to bring harmony between adversaries and between man and wife. In contrast, Moses was not as universally mourned, because Moses would rebuke them with harsh words. It was his responsibility to judge and sometimes admonish, thus lessening the love that some felt for him. If two people quarreled, Aaron would go and sit with one of them and then go sit with the other one until he could help them resolve their differences. There were thousands in Israel named after Aaron, because were it not for Aaron, they would not have come into the world. Aaron would make peace between husband and wife, and they would come back together and call the child by his name. *Chumash*

Question: Is there any limit how much one must give for the sake of peace? There are many factors involved. In practical terms there is the question of how much the relationship in question is worth to you. For instance, being at peace with a sibling who you see every day is more urgent than being at peace with a clerk in a store you need never patronize. Also it is dependent on exactly how much and what one is being asked to give. Some things, such as values, and personal safety, are -- and should be -- simply not negotiable. Still, the spiritual ideal is to be as flexible as one reasonably can be, and try to be at peace with all, and be willing to meet the other person more than half way. This should be seen as an investment in maintaining peace just as one would invest in any other valuable commodity.

Spiritual Exercise: How far will you go to keep peace? Try to make peace with someone today that you have been struggling with. Living in peace with others keeps your soul at peace with יהוה.

Victory over the Canaanites

Numbers 21:1 When king Arad, the Canaanite, who lived in the south, heard that Israel came the way the spies had come; he fought against Israel and took *some* of them prisoners. 2 Israel vowed an oath to ליהוה and said, If you will deliver את the people over to me, then I will utterly destroy את their cities. 3 יהוה listened to the voice of Israel and delivered up את the Canaanites; and they utterly destroyed them ואת and their cities: and he called the name of the place Hormah (*devoted*). C-MATS

Question: How important was this victory? Arad was a powerful and long-established Canaanite city-state. After the conquest of Canaan under Joshua, Arad became the southernmost city of Israel. On the border of Israel the prominent ruins of the Israel fortress remained in place through the reign of King Solomon. *Chumash*

Numbers 21:4 They set out from Mount Hor by the way of the Red Sea in order to go around את the land of Edom: but the people were very discouraged because of the detour. 5 The people spoke against Elohim and against Moses, Why have you brought us out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and we are sick of this light (*worthless*) bread. C-MATS

Question: Who were the Israelites condemning as "light (*worthless*) bread"? Yahusha, the Bread of Life.

Question: Why did the Israelites lose their patience with Moses? The rigors of travel took a toll and the people complained without justification, provoking יהוה's anger until Moses saved them. It began when they took a roundabout detour to skirt the land of Edom, which יהוה had forbidden them to attack and which had denied them access (20:20-21), and they feared that they, like their ancestors, were moving away from the Land and would die in the Wilderness. They knew that everything Moses did was at יהוה's command, but they blamed him for not pleading with יהוה to let them enter the Land by the quickest and shortest route. *Chumash*

Numbers 21:6 And sent יהוה among the people אֵת serpents fiery and they bit אֹתֵי the people; and many people of Israel died. 7 The people came to Moses and said, We have sinned, because we have spoken in בִּיהוה and against you; pray to יהוה, that He will take away from us אֹתֵי the serpents. Moses prayed for the people. 8 And said יהוה to Moses, Make a fiery serpent and set אֹתוֹ it (him) on a staff: and it will come to pass, that everyone who is bitten when he sees אֹתוֹ it (him) will live. 9 Moses made a serpent of brass and put it on a staff and it came to pass that if had bitten a serpent אֹתֵי any man when he looked on the serpent of brass he lived. *Prophecy Fulfilled-Num. 21:9 The serpent on a pole-Messiah lifted up-John 3:14-18. C-MATS*

Question: What punishment was sent to the people when they complained against יהוה? The fiery serpents had poison in their fangs that made their victims feel as if they were burning. Serpents were the fitting agents of punishment. The ancient serpent had slandered יהוה to Eve and was cursed forever (Genesis 3:1-15) and now the people slandered יהוה to Moses. *Chumash*



The Bronze Serpent



Bronze Serpent monument on Mt. Nebo

Question: What is this symbol used for today? The symbol of a snake twined around a pole is used today as an internationally recognized sign denoting the availability of medical assistance.

Question: What symbolism is found in the serpent lifted up on the pole bringing salvation to those people who cried out for help? The serpent symbolized the Messiah. John 3:14 **And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. C-MATS**



Nicodemus comes at Night

John 3:9 Nicodemus answered and said unto him, How can these things be? 10 Yahusha answered and said unto him, Are you a master of Israel, and know not these things? 11 Verily, verily, I say unto you, We speak that we do know, and testify that we have seen; and you receive not our witness. 12 If I have told you earthly things, and you believe not, how shall you believe, if I tell you of heavenly things? 13 And no man has ascended up to heaven, but he that came down from heaven, even the Son of man *which is in heaven*. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believes in him should not perish, but have eternal life. 16 For Elohim so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life. 17 For Elohim sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believes on him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the only begotten Son of Elohim. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that does evil hates the light, neither comes to the light, lest his deeds should be reproved. 21 But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in Elohim. C-MATS

John 12:27 Now my soul is troubled; and shall I say, Father, save me from this hour? But for this cause I came to this hour. 28 Father, glorify your name. Then came a voice from heaven saying, I have both glorified it, and will glorify it again. 29 The people that stood by and heard it said that it thundered: others said, An angel spoke to Him. 30 Yahusha answered and said, This voice did not come for Me, but for your sakes. 31 Now comes the judgment for this world: now shall the prince of this world be thrown out. 32 And I will draw all men to Me if I am lifted up from the earth. 33 He said this signifying how He would die. 34 The people answered Him, We have heard from the Torah that Mashiach lives forever: and how can you say, The Son of man must be lifted up? Who is this Son of man? 35 Then Yahusha said to them, Yet for a little while the light will be with you. Walk while you have the light, lest darkness come upon you: for he that walks in darkness does not know where he goes. 36 While you have light, believe in the light, that you may be the children of light. These things spoke Yahusha, and departed, and did hide himself from them. 37 But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Isaiah the prophet might be fulfilled, which he spoke, יְהוָה, who has believed our report? and to whom has the arm of יְהוָה been revealed? 39 Therefore they could not believe, because that Isaiah said again, 40 He has blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 41 These things said Isaiah, when he saw his glory, and spoke of him. 42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43 For they loved the praise of men more than the praise of Elohim. 44 Yahusha cried and said, He that believes on me, believes not on me, but on him that sent me. 45 And he that sees me sees him that sent me. 46 I am come a light into the world, that whosoever believes on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejects me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. C-MATS

From Mount Hor to the Valley of the Moabites

Numbers 21:10 The Children of Israel traveled on and camped in Oboth. **11** They traveled from Oboth and camped at Ije-abarim in the wilderness which *is* before Moab toward the east. **12** From there they traveled and camped in the valley of Zared. **13** From there they traveled and camped on the other side of Arnon, which *is* in the wilderness: the Arnon River comes out of the territory of the Amorites. This river *is* the border between Moab and the Amorites. **14** Therefore, it is said in the Book of the Wars of יהוה **את- יהוה** what He did in the Red Sea **את- יהוה** and in the brooks of Arnon, **15** And at the stream of the brooks that goes down to the site of Ar and lies on the border of Moab. C-MATS

Question: What is the “Book of the Wars of יהוה את- יהוה” in verse 14? In those days, as in all times, there were people who recorded the details of famous battles, often in the form of poems and stories. This evolving book originated with Abraham. Over the years it became lost, as did many books of early times.

Question: What miracle happened at the Arnon River? Rivers of blood signaled to Israel that יהוה had performed a momentous miracle on their behalf. The Amorites had planned to ambush the Israelite camp as it passed through a deep gorge near the Moabite border. The Amorites hid in caves over a narrow pass, ready to push huge boulders down upon the Israelites as they passed through helplessly. Miraculously, the cliffs that formed the walls of the gorge moved together, with stone outcroppings moving into the caves and crushing the hidden Amorites. All of this was unknown to the unsuspecting Israelites until they saw blood flowing down into the gorge. From the caves, the rivers of blood came to the well that supplied water to Israel. יהוה wanted His people to know about the miracle He had done for them, so He routed the well into the gorge, from which it swept up the blood and crushed limbs of the would-be assailants and washed them to the vicinity of the Israelite camp. When the Israelites saw this, they realized what יהוה had done for them.

Chumash



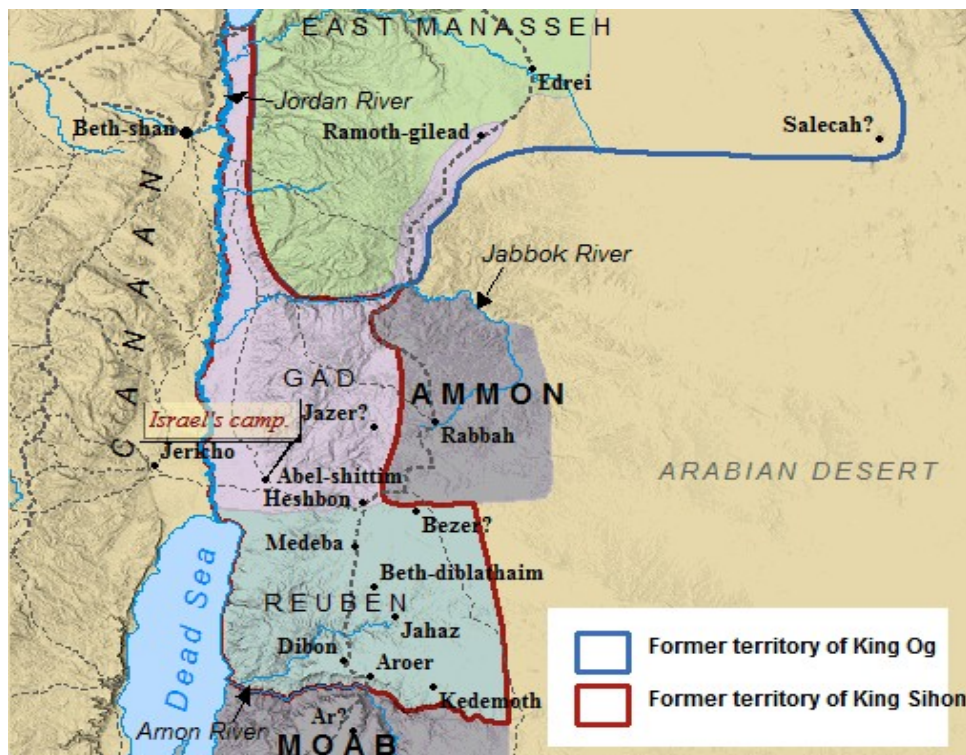
The Arnon River

Numbers 21:16 And from there *they went* to Beer: that is the well of which יהוה spoke to Moses, Gather together את- the people and I will give them water. 17 Then sang Israel הוֹדָה this את- the song, Spring up, O well; Sing to the well. 18 The princes dug the well; the nobles of the people dug it, by the direction of the lawgiver, with their staffs. And from the wilderness they went to Mattanah: 19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: 20 And from Bamoth in the valley, that is in the country of Moab, at the top of Pisgah, which looks toward Jeshimon. C-MATS

Question: How were the wells dug? יהוה would tell Moses where to dig and the leaders would dig with their staffs until they found water. *Chumash*

Victory over King Sihon and King Og

Numbers 21:21 Israel sent messengers to Sihon, king of the Amorites, saying, 22 Let me pass through your land: we will not go into the fields or into the vineyards; we will not drink the water from the wells: but we will stay on the Kings Highway until we are past your borders. 23 And would not allow Sihon את- Israel to pass through his border: but gathered together Sihon את- all his people and went out against Israel into the wilderness: and Sihon came to Jahaz and fought against Israel. C-MATS



Question: Why did King Sihon not allow the Israelites to pass through his land? The Canaanite kings paid tribute to Sihon to protect them against invaders, so Sihon could not, in good faith, permit Israel to cross his territory. יהוה gave all the warriors the idea to leave their cities, and they all gathered in one place to battle against the Israelites, where they were all slain. From there Israel proceeded to the cities, where they met with no opposition, since only women and children were left there. *Chumash*

Numbers 21:24 Israel defeated Sihon with the sword and possessed **את** his land from Arnon to Jabbok, but only to *the* Children of Ammon: because the border of *the* Children of Ammon *was* well defended. 25 And took Israel **את** all these cities: and Israel lived in all the cities of the Amorites in Heshbon and all the villages in it. 26 Heshbon *was* the city of Sihon, the king of the Amorites, who had fought against the former king of Moab and *had* taken **את** all his land from him as far as the Arnon River. C-MATS

Question: Who was Sihon, King of the Amorites? When יהוה became angry at the children of men because of their idolatry in the time before the Flood, the two angels Shamḥazai and Azael arose and said: "King of the World, didn't we say before the foundation of the world, 'Man is not worthy that you should be mindful of him'?" יהוה answered them: "It is plain to me that if you should dwell on earth, evil passion would rule you, and you would be still baser than they." So the angels asked permission to live among mankind and to bring honor to the name of יהוה upon earth. This was granted them; but when they had descended from heaven to earth, they could not restrain their infatuation for the beautiful daughters of men. Shamḥazai married a woman named Istar; by her he had a son named Aḥiyah, who became the father of Sihon, King of the Amorites, and Og, King of Bashan.



Watcher joins with human woman

Question: Who are the Nephilim (Hebrew for “fallen ones”)? The Book of Enoch says that יהוה set a group of 200 Angels to watch and care over the new race of man. These “watchers” were called the Grigori. The Grigori took more interest in the mortal women than anything else and took up mortal wives. From them came the children of half-Angels and half-man: the Nephilim who were the giants, monsters, and heroes of ancient times (Gen 6:1-4). Not only did these Angels take mortal wives, but they dared to teach them the secrets of Heaven—things only Angels and יהוה should know. They taught them things such as weaponry, cosmetics, mirrors, sorcery, enchantments, astrology, meteorology, and other techniques which were intended to be discovered gradually over time by humans, not foisted upon them all at once. They were therefore bound by Michael at the command of יהוה, and lies in prison beneath the mountains; there they will remain until the Day of Judgment, when punishment will be measured out to them. (2 Peter 2:4)

2 Peter 2:1 But there were false prophets among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Master that redeemed them, and bring upon themselves swift destruction. 2 And many shall follow their immoral ways; because of them the way of truth shall be evilly spoken of. 3 And through covetousness they shall with false words make a profit out of you: whose judgment has been ready for a long time, and their damnation does not sleep. 4 For if Elohim did not spare the angels that sinned, but threw them down to the abyss, and delivered them into chains of darkness to be reserved for judgment; 5 And did not spare the old world, but saved Noah, a preacher of righteousness, and seven other people, bringing in the flood upon the world of the ungodly; 6 And condemned the cities of Sodom and Gomorrah turning them into ashes, making them an example of what will happen to those who live ungodly; 7 And delivered just Lot, grieved with the filthy conversation of the wicked: 8 For that righteous man dwelling among them, seeing and hearing them, grieved his righteous soul from day to day with their unlawful deeds; 9 יְהוָה knows how to deliver the godly out of temptations, and to reserve the unjust until the day of judgment to be punished. 10 But especially those that follow the fleshly unclean lust and despise government. They are arrogant, self-willed, not afraid to speak evil of leaders. 11 Whereas angels, which are greater in power and might, do not bring railing accusations against them before Adonai. 12 But these men are like wild animals made to be taken and destroyed, speak evil of the things that they do not understand and shall utterly perish in their own corruption; 13 And shall be paid with suffering for their unrighteousness, for they count it a pleasure to sin in the daytime. They are spots and blemishes enjoying their own deceitfulness while joining you in your feasts; 14 Having eyes full of adultery, and they cannot cease from sin; deceiving weak people: having a heart they have trained to be greedy; cursed children: 15 Which have forsaken the right way, and have gone astray, following the way of Balaam the son of Bosor, who loved the money earned from unrighteousness; 16 But was rebuked for his iniquity: the dumb ass speaking with a man's voice stopped the madness of the prophet. 17 These men are wells without water, clouds that are carried along with a storm to whom the deepest darkness is reserved forever. 18 For when they speak proud words, they allure through the lusts of the flesh, through much immorality, those that have just escaped from those who live in error. 19 While they promise them liberty, they themselves are the slaves of corruption: for a man is a slave of anything that has conquered him. 20 For if after they have escaped the pollutions of the world through the knowledge of *our* Adonai and Savior Yahusha haMashiach, they are caught by them and overcome, they are in worse condition than in the beginning. 21 For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment given to them. 22 But it happened to them according to the true proverb, The dog goes back to his own vomit; and The sow that was washed goes back to her rolling in the mud. C-MATS

The Israelites dwell in Ammon

Numbers 21:27 This is why the storytellers say, Come to Heshbon, let the city be rebuilt and Sihon be restored: 28 For fire burst out of Heshbon, a flame from the city of Sihon: it has consumed Ar of Moab and the leaders of *the* high places of Arnon. 29 Woe to you, Moab! You are destroyed, O people of Chemosh: he let his sons be fugitives and his daughters captives of Sihon, king of the Amorites. 30 We shot them down; Heshbon is destroyed all the way to Dibon and we laid waste to Nophah, which *reaches* to Medeba. 31 So Israel lived in the land of the Amorites. 32 And sent Moses *men* to spy out אֲתָר Jaazer and the spies took the villages of Jaazer and drove out אֲתָר the Amorites that *were* there. C-MATS

Question: Who conquered Jaazer, the Amorite city? Moses' spies conquered it themselves without waiting for the Israelite army. They said, "We will not be like the first spies, who were afraid of the natives; we will fight because we are confident in the power of Moses' prayer" Even though the first spy mission had been a total disaster, Moses did not hesitate to send spies again. This time, there was none of the national frenzy and fear that doomed the first mission. Now, Moses sent them quietly and they were responsible only to him. *Chumash*

Numbers 21:33 They turned and went along the road to Bashan: and Og, the king of Bashan, marched against them with all his people to battle at Edrei. 34 יהוה said to Moses, Do not fear אֹתוֹ *him*, because into your hand I have delivered אֹתוֹ *him* אֶתְּ and all his people אֶתְּ and his land; you will do to him as you did to Sihon, king of the Amorites, who lived at Heshbon. 35 So they defeated אֹתוֹ *him* (Og) אֶתְּ and his sons אֶתְּ and all his people until there was none left alive: and they possessed אֶתְּ his land. **Numbers 22:1** And the Children of Israel traveled on and camped in the plains of Moab on this side of the Jordan River opposite Jericho. C-MATS

Question: Who was King Og of Bashan? The Angel Shamḥazai married a woman who had a son named Aḥiyah, who became the father of Sihon, King of the Amorites, and Og, King of Bashan. Og was the last survivor of the huge giants of the generation of the Flood. King Og led his army out to war without waiting for Moses to send a delegation seeking peaceful passage. **Deuteronomy 3:11** Og king of Bashan was the last of the Rephaites. His bed was decorated with iron and was more than nine cubits long and four cubits wide. It is still in Rabbah of the Ammonites. C-MATS

Question: How big was King Og's bed? Some scholars suggest that King Og's 'bed' was really his tomb, and was made not of 'iron' but of ironstone. It measured 13 1/2 feet long and 6 feet wide. His burial place, it seems, became widely renowned, and may have looked something like the picture above. It is noteworthy that the region north of the river Jabbok, or Bashan, "the land of Rephaim", contains hundreds of megalithic stone tombs (dolmen) dating from the 5th to 3rd millennia BC. In 1918, Gustav Dalman discovered in the neighborhood of Amman Jordan (Amman is built on the ancient city of Rabbah of Ammon) a noteworthy dolmen (tomb) which matched the approximate dimensions of Og's bed as described in the Bible. Such ancient rock burials are seldom seen west of the Jordan river, and the only other concentration of these megaliths are to be found in the hills of Judah in the vicinity of Hebron, where the giant sons of Anak were said to have lived (**Numbers 13:33** And there we saw אֹתְּ the Nephilim (*giants*), the sons of Anak, who was from the Nephilim: and to ourselves we looked like grasshoppers by comparison and we looked that way to them too. C-MATS) JWDOCTRINE



Is this the burial site of a giant???

Rujm el-Hiri dating from the third Millennium BC in the Golan Heights is probably the source of the legends about "a remnant of the giants" for Og. Translated from Arabic into English, it means, "the stone heap of the wild cat", a heap of stones underneath which human burial space was located. Another Hebrew name for the site is also being used: Gilgal Refaim ("Wheel of Refaim"). The same root underlies the word used in the Tanakh to refer to a race of giants, the "Rephaites", described as the ancient people of the Bashan (modern Golan Heights).



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Jashar 85:21 And the children of Israel turned and went up by the way of Bashan to the land of Og, king of Bashan, and Og the king of Bashan went out to meet the Israelites in battle, and he had with him many valiant men, and a very strong force from the people of the Amorites. 22 And Og king of Bashan was a very powerful man, but Naaron his son was exceedingly powerful, even stronger than he was. 23 And Og said in his heart, "Behold now the whole camp of Israel takes up a space of three parsa, now will I smite them at once without sword or spear". 24 And Og went up Mount Jahaz, and took one large stone, the length of which was three parsa, and he placed it on his head, and resolved to throw it upon the camp of the children of Israel, to smite all the Israelites with that stone. 25 And the angel of יהוה came and pierced the stone upon the head of Og, and the stone fell upon the neck of Og so that Og fell to the earth on account of the weight of the stone upon his neck. 26 At that time יהוה said to the children of Israel, "**Do not fear אתו him, because into your hand I have delivered אתו him ואת and all his people ואת and his land; you will do to him as you did to Sihon.**" 27 And Moses went down to him with a small number of the children of Israel, and Moses smote Og with a staff at the ankles of his feet and slew him. 28 The children of Israel afterward pursued the children of Og and all his people, and they beat and destroyed them till there was no remnant left of them.

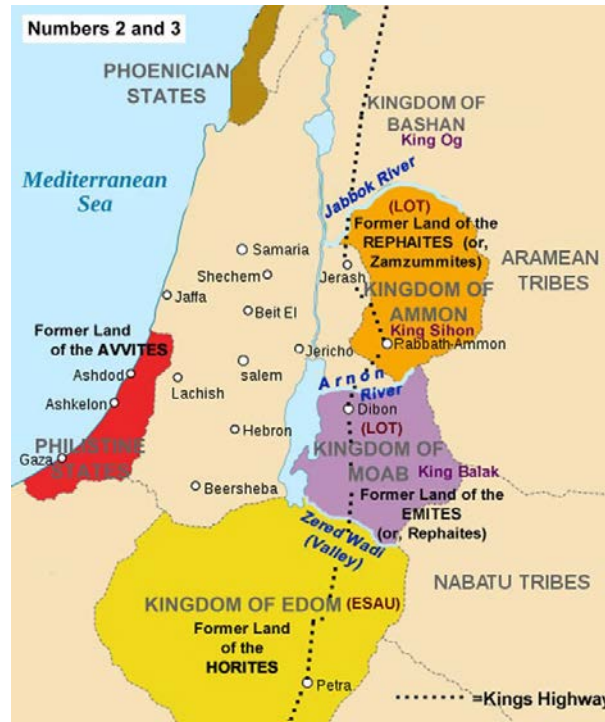
Balak, King of Moab



Numbers 22:2 Now saw Balak, the son of Zippor, **אָחַר** all that Israel had done to the Amorites. **3** Moab was very afraid of the people, because there *were so many of them*: Moab was overcome with stress, because of *the Children of Israel*. **4** Moab said to the elders of Midian, Now shall lick up (*consume us*), this company (*Israelites*) **אָחַר** all that is around us, as licks up the ox **אָחַר** the grass of the field. Balak, the son of Zippor, was king of the Moabites at that time. C-MATS

Question: Why did the Moabites and the Midianites come together to fight Israel? Moab and Midian had been traditional enemies, but now they came together in response to the perceived threat from Israel, which, they feared, would uproot and utterly destroy everything in its path, as an ox pulls out the roots of grass so that nothing is left of it. Seeking some formula to save itself, Moab hoped that the Midianites, among whom Moses had lived when he fled Egypt as a boy, could shed light on the reason for his success and how he could be defeated. The Midianites said that his strength lay in his mouth, so the Moabites sent for the evil prophet Balaam, whose power lay in his ability to curse. *Chumash*

Question: Who were the Moabites? The Moabites were relatives of the Israelites, both peoples tracing their descent back to a common ancestor, Terah. Terah's son Haran fathered Lot, whose son Moab was born after an incestuous relationship between Lot and his eldest daughter (Genesis 19:37). The Moabites descended from Lot's son Moab. Moab was eventually overtaken by tribes from northern Arabia and no longer existed among the nations. *Chumash*



Numbers 22:5 Balak sent messengers to Balaam, the son of Beor, to Pethor, which is by the (*Euphrates*) river in his native land saying, There are a people that have come out of Egypt: they cover אֲנִי the face of the earth and they live next to me: 6 Come now and please curse for me אֲנִי people this; because they are too mighty for me: perhaps I will be able to strike them down and drive them out of the land: because I know that אֲנִי he whom you bless is blessed and he whom you curse is cursed. C-MATS

Question: The entire world knew that the Israelites had left Egypt. Why did Balak need to mention it now to Balaam (**There are a people that have come out of Egypt**)? When Jacob and his family came to Egypt, they miraculously grew in number. Pharaoh, fearing that ultimately the Hebrews would take control of the land, consulted his three advisors: Balaam, Iyov, and Jethro. Balaam advised him to stop the growth of the Hebrew people by casting the newborn babies into the Nile River and torturing the people with excruciating labor. Balak now complained to Balaam, "Obviously your idea failed: Not only did they multiply and survive, but they even managed to leave Egypt valiantly. Since they pose a threat to me, it is incumbent upon you to do something to stop these people. I implore you to curse them!" *Chumash*

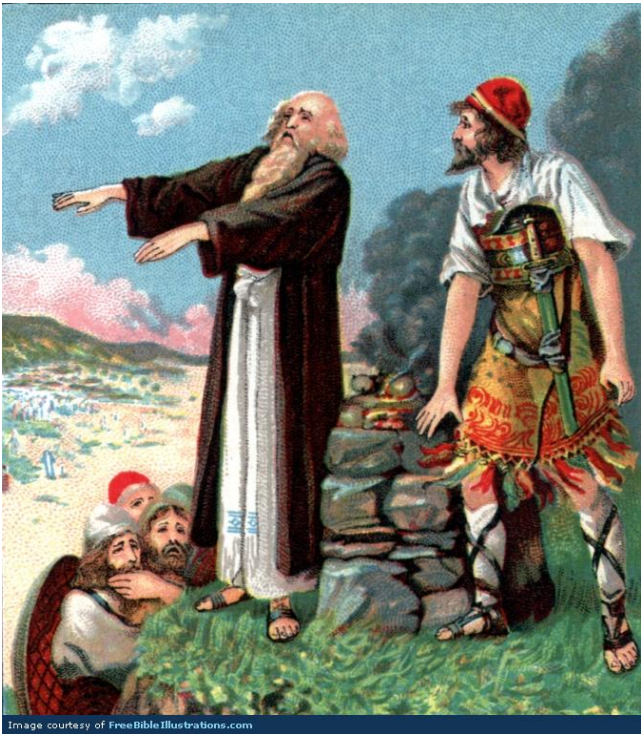
Question: What does "they are too mighty for me" mean? The Hebrew phrase, Atzum hu mimeni also translates, "He is mightier from me". For in truth, the might of the people of Israel is The Messiah, who is descendent of Balak, King of Moab! (Ruth the Moabite, ancestress of King David, is a descendent of Balak). *Chumash*

Question: Who was Balaam? Balaam was a descendant of Laban, son of Beor, the sorcerer who taught him the occult arts. The Midrash tells us that Balaam was so great a prophet, his prophecy equaled that of Moses. Since יהוה created his world with symmetry, everything that exists on the positive side has a negative counterpart. The equivalent of Moses was Balaam. The gentile nations offered Balaam large sums of money for his services.

Balaam was known for his ability to see into the future. There is an instant every day when יהוה is "angry", meaning that יהוה judges sinners at that time. Clearly, someone who is guilty of transgressions is most vulnerable at that instant, and it was Balaam's "talent" to see into the future and know when that moment was at hand. A curse at that time could subject its victim to such Divine judgment. Balak hired Balaam to curse Israel, but יהוה thwarted His plan by not sitting in judgment on that day. Balaam repeated futile attempts to curse Israel, but יהוה insisted that he bless Israel. יהוה wanted these sublime blessings to come to Israel through the agency of the wicked and immoral Balaam, so that all the world would know that everyone is helpless to harm Israel against יהוה's will.



Ruth the Moabite, ancestress of King David



Balaam and Balak

Question: Balaam was world-famous in his time, with great power and abilities. He could even communicate directly with יהוה! But Balaam was far from great, because he misused his talents to boost his own ego, and harm others. Everything about a person is 'heaven sent' except for his values and the goodness of his character. How do you understand this, and how does it relate to the idea of greatness? Most things about us - our looks, our intelligence, and talents, and even whether we will be rich or poor, are given to us by יהוה as the 'backdrop' to our lives. They are not something we earn and they are not something we choose. Our only real choice, and therefore our only real accomplishment, is how we relate to our life's circumstances, and whether we use them to build ourselves into good, caring people with healthy values - or the opposite. This is the only genuine measure of greatness.

Question: Why do you think it is specifically the goodness of a person's character that determines how great a person is? It is the only thing that is fully in our control. A person's physical abilities and even mental capacity, although he can choose to develop it to a greater or lesser extent, are more or less something he gets as a 'free gift' from יהוה, given through a person's genes, etc. Our character traits, emotions and goodness of the heart, on the other hand, fall squarely within the realm of our free will and therefore are the only true measures of how much we have striven to be great. The Torah teaches that the true measure of a person's worth is not his talent, but the goodness of his heart.

Spiritual Exercise: Achieve greatness. Use your talents to benefit others today.

1 Peter 4:10 As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of Elohim. C-MATS



Balaam and Balak

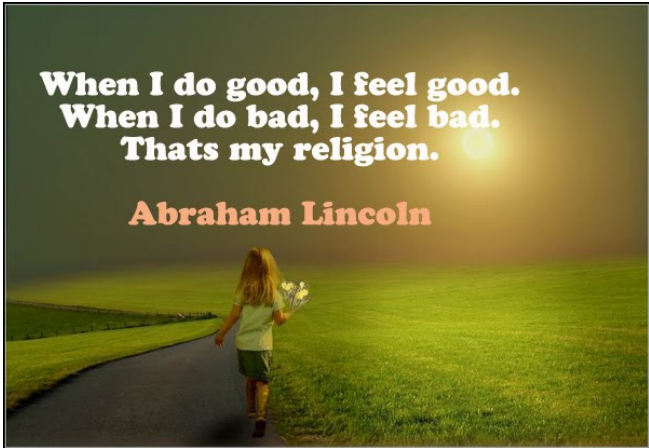
Question: Who was Balak, King of Moab? Although natural enemies, Moab and Midian banded together and appointed a Midianite, Balak son of Zippor, as king over them since he was a mighty warrior. Balak recognized that the power of the Israelites was supernatural, so he too sought a way of undermining them supernaturally. Together with the elders of Midian, he hatched a plan to hire Balaam—a well known and powerful sorcerer and prophet—to curse the Israelites. Since the Israelites’ strength lay in their mouths, i.e., in prayer, he planned to defeat them with a stronger "mouth"—Balaam’s curse.



Kingdom of Moab and surrounding neighbors

Spiritual Exercise: How good is in your heart? Do you desire to do good things for others? What is something kind you can do for someone today?

Proverbs 12:2 A good man shall obtain favor from מִיְהוָה but a man of wicked devices will He condemn.
James 4:17 Therefore to him that knows to do good, and does it not, to him it is sin. C-MATS



Numbers 22:7 And the elders of Moab and the elders of Midian departed with the payment for divination in their hand; and they came to Balaam and spoke to him the words of Balak. 8 And Balaam said to them, Stay here tonight and I will bring **אתכם** you what words **יהוה** speaks to me: and the princes of Moab remained with Balaam. 9 Elohim came to Balaam and said, Who *are* these men with you? 10 Balaam said to Elohim, Balak, the son of Zippor, king of Moab, has sent *them* to me *saying*, 11 *There are* a people who came out of Egypt, which covers **את** the face of the earth: come now and curse *for* me **אתו** him; perhaps I will be able to overcome them and drive them out. 12 Elohim said to Balaam, You will not go with them; you will not curse **את** the people: because they *are* blessed. Numbers 22:13 Balaam rose up in the morning and said to the princes of Balak, Go back to your land: because **יהוה** refuses to allow me to go with you. 14 And the princes of Moab rose up and they went to Balak and said, Balaam refused to come with us. 15 Balak sent other princes, more honorable than the first. 16 And they came to Balaam and said to him, Balak, the son of Zippor, said, Please, let nothing hinder you from coming to me: 17 I will reward you very well and I will do whatever you ask me to do: come, please curse *for* me **את** people. 18 Balaam answered and said to the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond **את** the word of **יהוה** my Elohim, to do anything great or small. 19 Now, please, **אתם** you stay here tonight that I may know more of what **יהוה** said to me. C-MATS



Balaam receiving the messengers

Question: How greedy was Balaam? By speaking of a houseful of gold and silver Balaam revealed his greed, as if to say if he were able to transgress the word of **יהוה** he would -- but only for a huge sum of money. He implied here that it would be far more economical for Balak to pay him for an effective curse than to invest even larger sums in a standing army that was not guaranteed to win in battle.

Question: What happens to a greedy man? **Proverbs 15:27** He that is greedy of gain troubles his own house; but he that hates bribes shall live. **Proverbs 28:25** He that is of a greedy spirit stirs up strife; but he that puts his trust in **יהוה** shall be made fat (prosper). C-MATS

Numbers 22:20 Elohim came to Balaam at night and said to him, If the men have come to summon you, get up and go **אתם** *with them*; but only **אתי** *the words which I say to you*, **אתו** *him* you shall do. 21 Balaam rose up in the morning and saddled **את** *his* **אתו** *ass* and went with the princes of Moab. 22 Elohim's anger was aroused because Balaam went (*with the men*): and the Angel of יהוה stood in the way as an adversary against Balaam. Now he was riding on his **אתו** *ass* and his two servants' *were* with him. C-MATS

Question: Why did יהוה allow Balaam to go? Sometimes יהוה is influenced by the entreaties of people to do things of which He does not approve. An example of this is the permission יהוה gave the nation to send spies to the Land even though He had promised them that it was good and they had nothing to fear. Since Balaam was so anxious to go, יהוה left it up to him, but warned him that he could not say what he wished against them. יהוה was angry because Balaam went even though he knew it was wrong (v. 22). *Chumash*



Balaam and His Donkey

Numbers 22:23 And saw the donkey **את** *the* Angel of יהוה standing in the way and his sword drawn in his hand: and the donkey turned out of the way and went into the field: and hit Balaam **את** *the* donkey to turn her back onto the road. 24 But the Angel of יהוה stood in the path (*passing among*) the vineyards having stone walls on both sides. 25 When saw the donkey **את** *the* Angel of יהוה, she pushed up against the wall and crushed **את** *foot of* Balaam against the wall: and Balaam hit her again. 26 The Angel of יהוה went further and stood in a narrow place, where *there was* no way to turn *either* to the right or to the left. 27 When saw the donkey **את** *the* Angel of יהוה, she fell down under Balaam: and Balaam was so angry that he hit **את** *the* donkey with a staff. 28 And opened יהוה **את** *the* mouth of the donkey and she said to Balaam, What have I done to you that you have hit me three times? 29 And Balaam said to the donkey, If I had a sword in my hand I would kill you now, because you have mocked me. 30 And the donkey said to Balaam, *Am* I your donkey on which you have ridden ever since I *became* yours until this day? Have I ever treated you like this before? And Balaam said, No. 31 Then opened יהוה **את** *the* eyes of Balaam and he saw **את** *the* Angel of יהוה standing in the road with his sword drawn in his hand: and Balaam bowed down his head and fell flat on his face. C-MATS

Question: Why was the donkey allowed to speak? In a most unusual miracle, Balaam's she-donkey now was granted the power of speech to admonish him for striking it. The purpose of the miracle was to show Balaam that even man's normal functions, such as the ability to speak, are under יהוה's control. If a beast could speak intelligently, then surely Balaam could be forced to say what יהוה wanted him to, and be silenced if he wished to oppose יהוה's will. This proved to him that his sorcery could not prevail against יהוה. *Chumash*



Balaam's donkey speaks

Question: Was Balaam able to see angels? Balaam was not accustomed to seeing angels, for if he was, it would not have been necessary for his eyes to be uncovered. If Balaam had been a true prophet, he would have had no trouble seeing an angel; but his base character made even such a degree of revelation impossible. Actually, Balaam was a sorcerer, not a prophet. The awe-inspiring prophecies he uttered later were temporary that יהוה granted him only for the honor of Israel. After his ignoble return to his homeland, he did not prophesy again, and reverted to his permanent status of sorcerer. *Chumash*

Question: How did Balaam make a fool of himself? Balaam made a fool of himself when he lost his temper at his donkey. He let his temper take control of him and ended up causing himself even more grief. It's always worth it to try to stay calm even in the face of frustration.

Question: Losing one's temper is equivalent to forgetting about יהוה. What's the connection? יהוה is very involved with all of our lives. He constantly sends us the situations we need in order to reach the maximum spiritual and personal growth, which is for our ultimate good. If we can remember that - and Him - even in the midst of life's challenges, while we may at times feel frustrated, angry, or hurt, we are very unlikely to 'lose it.'

Question: What does יהוה say about himself? Exodus 34:5 And יהוה descended in the cloud and stood with him there and proclaimed the Name of יהוה. 6 And יהוה passed by before him and proclaimed, יהוה, יהוה is El, merciful and gracious, longsuffering and abundant in goodness וְאֱמֶת and truth, 7 Showing mercy to thousands, forgiving iniquity and transgression and sin, but by no means clearing the guilty; but placing the iniquity of the אבות fathers upon the children and upon the children's children, to the third and to the fourth generation. C-MATS

Question: What should we do if we are angry? Psalm 37:8 Cease from anger and forsake wrath: Fret not yourself, it intended only to evil-doing. Ephesians 4:26 Be you angry, and sin not: let not the sun go down upon your wrath, 27 Neither give place to the devil. C-MATS



Numbers 22:32 The Angel of יהוה said to him, Why have you hit את- your donkey three times? וַיֵּצְאָתִי I came out to stop you, because you are rushing to oppose Me; 33 And the donkey saw Me and turned from Me three times: unless she had turned from me, I would have killed you and saved her life. 34 Balaam said to the Angel of יהוה, חָטָאתִי I sinned; because I did not know that אתה you stood in my way: now if it displeases you (for me to go), I will turn back now. 35 The Angel of יהוה said to Balaam, Go with the men: but only את- the words that I speak to you, אתו him you shall speak. So Balaam went with the princes of Balak. C-MATS

Question: Who was this angel and why was it sent? This is an angel of יהוה. The use of יהוה, the Name that indicates יהוה's compassion, implies that יהוה was being merciful to Balaam by sending an angel to save him from a sin that would lead to his own destruction. Three times יהוה's angel tried to prevent him from continuing on his evil mission and three times he persisted, impervious to the sword-wielding angel. Chumash



The angel of יהוה prevents Balaam from going forward.

Question: Do things just accidentally happen? The hallmark of evil and sinfulness is an attitude of "It just happened." Nothing is coincidental; every event is purposeful and significant and designed by יהוה to form you. **Romans 8:28** And we know that all things work together for good to them that love Elohim, to them who are the called according to his purpose. C-MATS



City of Kiryat-Hutzot

Numbers 22:36 When Balak heard that Balaam had come, he went out לקראתו *to meet him* at a city in Moab, which *is* on the Arnon border, which *is* in the extreme end of the territory. 37 Balak said to Balaam, I sent *for you* more than once to come to me! Why did you not come to me? Did you think I would not pay you enough? 38 Balaam said to Balak, I have come to you now, but I have no power at all to say anything. The word that Elohim puts in my mouth, אתו *them (Him)*, will I speak. 39 Balaam went with Balak and they came to Kirjath-huzoth. 40 Balak offered oxen and sheep and he sent for Balaam and the princes that were אתו *with him*. 41 And it came to pass on the next day that took Balak אתו Balaam and brought him up into *the* high places of Baal that there he might see the extent of the people (*of Israel*). C-MATS

Question: Where did Balak take Balaam to curse the Israelites? Balak took Balaam to a hill on which was a Moabite idol, Baal, in the hope that it might inspire him and perhaps add to the effectiveness of the hoped-for curse. He wanted Balaam to see the Israelite camp, thinking that this would increase his hatred of the Israelites, and that perhaps the prophet's malicious gaze might have a harmful effect on Israel. *Chumash*

Numbers 23:1 Balaam said to Balak, Build me seven altars here and prepare me seven oxen and seven rams. 2 Balak did as Balaam asked; Balak and Balaam offered on every altar a bullock and a ram. 3 Balaam said to Balak, Stand by your burnt offering and I will go: perhaps יהוה will come to meet me: and whatever He shows me, I will tell you. Balaam went to a high place. 4 And Elohim met Balaam *and he* said, Unto אתו seven altars I have prepared and I have offered on every altar a bullock and a ram. 5 And יהוה put a word in Balaam's mouth and said, Return to Balak and you will speak *what I have said*. 6 Balaam returned to Balak and he stood by his burnt sacrifice in front of Balak and all the princes of Moab. 7 And Balaam spoke his parable and said, Balak, the king of Moab, has brought me from Aram, out of the mountains of the east *saying*, Come curse Jacob and come defy Israel. 8 How will I curse whom Elohim has not cursed? Or how will I denounce *whom* יהוה has not denounced? 9 For from the top of the rocks I see them and from the hills I see them: yes, a people that will live alone and will not think *of themselves as* one of the nations (*gentiles*). 10 Who can count the dust (*ashes*) of Jacob or number אתו fourth part of Israel? May I die the death of the righteous and let my end be like theirs! C-MATS



Balaam's First Prophecy

Question: What do you think the Torah means when it says the Israelite people are “a people that will live alone”? Like every people, the Israelite People has its special role in the world. Our role is to live an especially ethical and spiritual life according to the values of the Torah, and serve as an example to help the rest of the world move closer to peace and spirituality. There are times that this role will make it necessary to stay apart from certain activities that run counter to it -thus 'living' alone. *Chumash*

Question: Was Balaam able to curse the Israelites? A recurrent theme of Balaam's prophecies was that despite his successful reputation, he had no independent power either to deliver an actual curse or even to utter words to that effect. Even when the Israelites had sinned and were deserving of a curse, יהוה did not let it happen. When Jacob gained the blessings through deception, Isaac said in **Genesis 27:33 Isaac trembled violently, uncontrollable and said, Who? Where is he that has taken venison and brought it to me and I have eaten all of it before you came and have blessed him? Yes and he will be blessed.** When Jacob rebuked Simeon and Levi, he cursed their anger, but not them. **Genesis 49:7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob and scatter them in Israel.** And when they were to enter the Land and receive blessings and curses, the Torah is careful not to pronounce a curse directly upon them. **Deuteronomy 27:12 These will stand to bless את the people upon mount Gerizim, when you have come over את the Jordan Simeon and Levi and Judah and Issachar and Joseph and Benjamin.** *Chumash*

Numbers 23:11 Balak said to Balaam, What have you done to me? I told you to curse my enemies and you have blessed them altogether. 12 Balaam answered and said, No, את that which יהוה has put in my mouth, אתו Him must I take heed to speak. 13 Balak said to him, please, come with אתי me to another place where you may see them: you will see only some of them and not all of them: but curse them from there. 14 Balak brought him into the field of Zophim at the top of Pisgah and built seven altars and offered a bullock and a ram on every altar. 15 And Balaam said to Balak, Stand here by your burnt offering while I meet Him over there. 16 יהוה met Balaam and put a word in his mouth and said, Go again to Balak and say this. 17 When Balaam came to him, Balak stood by his burnt offering and the princes of Moab אתו with him. Balak said to him, What has יהוה spoken? C-MATS



Balaam blesses the Israelites

Question: Why had Balak chosen this place for the sacrifices? Balak himself had a great knowledge of sorcery and saw that Israel would suffer a damaging blow at a certain summit, which he hoped would be the summit where he would now take Balaam (v. 14). But Balak was only partly right; that was the mountain where Moses would die, not where Balaam would achieve his desire. For his part, when יהוה told him that he was to continue to bless Israel, Balaam wanted to end his mission, but יהוה put a "halter and a hook in his mouth," as it were, thus making it clear to Balaam that he was not a free agent. Balaam returned to Balak, but by this time some of Balak's officers had left in disgust, sure that he could not be trusted to deliver a curse. Balak himself asked sarcastically (v. 17) what יהוה had said, as if to taunt Balaam for having no power of his own.
Chumash

Numbers 23:18 Balaam spoke his parable and said, Get up, Balak and hear; listen to me, son of Zippor:
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. **20** I have received a *commandment* to bless: and when He blesses; I cannot reverse it. **21** He has not seen iniquity in Jacob, nor has he seen perverseness in Israel: יהוה their Elohim *is* with them and acclaimed as king among them. **22** Elohim brought them out of Egypt; He *has* given them strength of a unicorn (*wild ox*). **23** *There is* no enchantment *that can work* against Jacob or any divination *that can work* against Israel: now it can be said of Jacob and of Israel, What is this that Elohim has done?! **24** The people will rise up as a great lion and lift up himself as a young lion: he will not lie down until he eats up the prey and drinks the blood of the slain.
C-MATS



Balaam's Second Prophecy

Question: What does “The people will rise up as a great lion” mean? Balaam foretold that Israel would begin its conquest of the Land and, like a young lion maturing to full strength, grow ever more powerful. It would not finish its work until it conquered and plundered all the Canaanite kings. From the moment Israelites arise in the morning, they seek to perform commandments, the way a growing lion learns to become skilled at seeking prey. Even when they lie down at night, they conquer their enemies, because they pray before they go to sleep and entrust their souls in יהוה's hands. If danger comes while they sleep, He protects them and fights their wars. *Chumash*

Question: What did Balaam learn when he could not curse Israel? This experience taught Balaam that the best way to harm the Israelites was not through curses, but by enticing them to sin. Chapter 25 recounts how this came about, and that the sin and plague described there was a direct result of Balaam's evil counsel. *Chumash*

Numbers 23:25 Balak said to Balaam, You won't curse them at all, but *at least* don't bless them either. **26** Balaam answered and said to Balak, I told you that I will say all that יהוה says, **אתו** *Him* shall I do. **27** Balak said to Balaam, Please, come and I will bring you to another place; perhaps it will please Elohim that you may curse them from there for me. **28** And brought Balak **אתו** Balaam to the top of Peor that looks toward Jeshimon. **29** Balaam said to Balak, build me seven altars and prepare me seven bullocks and seven rams. **30** Balak did as Balaam had said and offered a bullock and a ram on every altar. C-MATS

Question: Why did Balak take Balaam to the Mount of Peor? Balak was a sorcerer, and he foresaw that Israel would suffer a tragedy that would emanate from the height known as Peor; he hoped that the tragedy would be Balaam's curse, and he was partly right because Balaam gave Balak advice there how to overthrow the Israelites. Practitioners of sorcery often see things superficially, without understanding them. *Chumash*

Numbers 24:1 When Balaam saw that it pleased יהוה to bless **אתו** Israel, he did not go as at other times to seek for sorcery, but he set his face toward the wilderness. **2** And lifted up Balaam **אתו** his eyes and he saw **אתו** Israel encamped tribe by tribe; and the spirit of Elohim came on him. C-MATS



The spirit of Elohim comes on Balaam

Numbers 24:3 Balaam spoke this parable and said, Balaam, the son of Beor, says and the man whose eyes have been opened says: **4** He who hears the words of El (*G-d*), who saw the vision of the Shaddai (*Almighty*), *who has fallen, yet has his eyes open*: **5** How *lovely* are your tents, O Jacob and your *encampments*, O Israel! **6** They spread out like valleys, like gardens by *the riverside*, like the aloe trees which יהוה has planted and like cedar trees beside the waters. **7** He will pour the water out of his buckets and his seed *will have* much water and his king will be mightier than Agag and his kingdom will be exalted. **8** Elohim brought them forth out of Egypt; He *has given him* the strength of a unicorn (*wild ox*): He will devour the nations (*gentiles*) who are his enemies and will break their bones and pierce them through *with his arrows*. **9** When he lies down he lays down as a lion and as a great lion: Who dares to stir him up? **Blessed is he that blesses you and cursed is he that curses you.** C-MATS

Question: Why does Balaam speak of blessing Israel first? Balaam spoke first of the blessing and only then of the curse. Isaac reversed the order, speaking first of curse and then of blessing. **Genesis 27:29** **Let people serve you and nations bow down to you: be master over your brothers and let your mother's sons bow down to you: cursed be every one that curses you and blessed be he that blesses you.** Both reflected the life experience of their sort of people. Wicked people such as Balaam start out in a blaze of glory, and then plunge into the cursedness they deserve. The righteous, on the other hand, may begin their careers in difficulty and hardship, but ultimately they will be blessed. **Proverbs 14:23** All hard work brings a profit, but mere talk leads only to poverty. C-MATS

Question: What does Balaam prophesy about the kings of Israel? Aloes are fragrant trees, which symbolize the spreading fame of Israel's kings and scholars. Their stature will be comparable to well-watered cedars. Since flowing water symbolizes abundance and a well can symbolize offspring, the king who will be anointed from his sons will be great. The simile continues by likening the success of the king's offspring to seeds planted near plentiful waters. *Chumash*



Balaam angers Balak

Numbers 24:10 Balak was very angry with Balaam and he struck together **את** his hands: and Balak said to Balaam, I called you to curse my enemies and you have done nothing but bless *them* three times. 11 Now go back to your place: **אמרתי** *I said* to reward you with great honor; but יהוה has kept back your reward. 12 Balaam said to Balak, Didn't I tell your messengers who you sent to me saying, 13 If Balak would give me his house full of silver and gold, I cannot go beyond **את** commandment of יהוה to speak either good or bad of my own mind; *but* what יהוה says, **אתו** *Him* will I speak. 14 And now I will go to my people: come and I will tell you what this people will do to your people in the latter days. 15 And Balaam spoke this parable and said, Balaam, the son of Beor, says and the man whose eyes are open says: 16 The one who hears the words of El (*G-d*) and knows the knowledge of *the* most High, *who* saw the vision of the Shaddai (*Almighty*), *who* has fallen, *yet* has his eyes open: 17 I will see him, but not now: I will see him, but not soon: a Star will come out of Jacob and a Scepter will rise out of Israel to crush the corners of Moab and destroy all the children of Sheth. *Prophecy Fulfilled-Num. 24:17 Time: "I shall see him, but not now." Gal. 4:4.* 18 His enemies will be his possession Edom and Seir, will be a possession; and Israel will do valiantly. 19 From Jacob someone will come who will rule and he will destroy what remains of the city. C-MATS

Question: Who is "a Star will come out of Jacob"? The Messiah is called a "star" -- more likely a shooting star, or meteor -- because he will have to flash across heaven, visible to the whole world, as it were, to gather in Israelites from their dispersion. At that time, Moab will not be spared, even though the Israelites of Balak's generation were commanded not to conquer Moab. *Chumash*

Question: What advice did Balaam give Balak to ensnare the children of Israel? Balaam advised Balak to ensnare the children of Israel with the Moabites. He said to him: "Their יהוה hates immorality, and they are very partial to linen. Come, and I will advise you what to do. Erect for them tents enclosed by hangings of linen, and place in them harlots, old women outside the tent, and young women within the tent to sell them linen garments." And when an Israelite ate, drank, and was merry, and went for a stroll in the market place, the old woman outside the tent would say to him, "Do you desire linen garments? Come in and buy." Said the young woman to him, "Would you like to drink a glass of wine?" Having drunk, his passion was inflamed and he exclaimed to her, "Yield to me!" She seduced him and taught him her pagan practices. *Chumash*

Question: What do the scriptures say about men like Balaam? 2 Peter 2:15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; 16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet. 17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. C-MATS

Jude 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. C-MATS

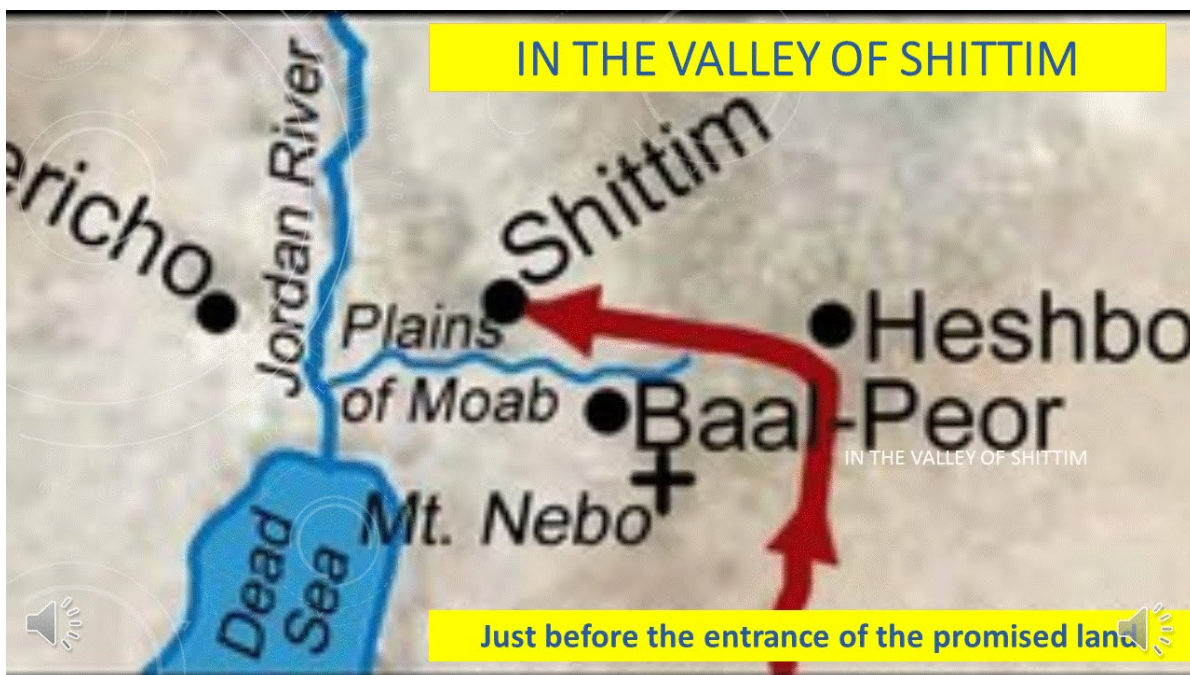
Revelation 2:14 But I have a few things against you, because you have them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So have you also them that hold the doctrine of the Nicolaitans, which thing I hate. 16 Repent; or else I will come unto you quickly, and will fight against them with the sword of my mouth. C-MATS

Numbers 24:20 When he (*Balaam*) looked on אֲחֵי אַמְלֵק Amalek, he spoke this parable and said, Amalek was the first among the nations; but he will perish forever. 21 And he (*Balaam*) looked on אֲחֵי הַכֵּנִיטִים the Kenites and spoke this parable and said, Though your dwelling is אֲחֵיךָ strong and you set your nest on a rock. 22 However the Kenite will be wasted when Asshur carries you away captive. C-MATS

Question: Why did Balaam who hated them bless them? It would have been fitting that the rebukes (in the Book of Deuteronomy) be pronounced by Balaam, and that the blessings (in the book of Numbers) be said by Moses... But יהוה said: "Let Moses, who loves them, rebuke them," said יהוה when the people of Israel needed rebuke, for rebuke from a loving heart is many times more effective. "And let Balaam, who hates them, bless them," for the blessing of an enemy is so much more real than a lover's praises. *Chumash*

Numbers 24:23 Balaam spoke this parable and said, Who will live when Elohim does this? 24 And ships will come from the coast of Chittim (*Cyprus*) and will afflict Asshur (*Syria*) and will afflict Eber (*Iran*) and they also will perish forever. 25 Balaam left and returned to his home: and Balak went his own way. C-MATS

Question: Who will end the Roman exile of the Israelites? Although the Chittim are descended from Yavan [Greece], which was the third of the beasts in Daniel, they developed into a powerful nation in their own right, until they achieved independent status as the Roman Empire. In addition to Rome's conquest of Assyria, this verse alludes to the current, long exile of Israel, because the other land conquered by Rome, can be rendered as Eber, the grandfather of Abraham, after whom Abraham was called Ivri, the source of the word Hebrew. This exile was begun by the Romans, and it will therefore be called the Roman exile until it is ended by Messiah, even though other powerful nations, such as the Ishmaelites [Islam], have eclipsed Rome and subdued Israel. (The influence of the Roman Catholic Church is part of this exile.)



The People of Israel at Peor

Numbers 25:1 Israel remained in Shittim and the people began whoring with the daughters of Moab. **2** And the women invited the people to the sacrifices of their gods: where the people ate and bowed down to their gods. **3** Israel joined himself to Baal-peor (*lord-gap*): and the anger of יהוה was blazed up against Israel. C-MATS

Question: How were the Israelite men entrapped to worship Baal? The Moabite women invited the Israelites to feast and drink with them, and when the men became aroused and wanted to cohabit, the women drew their Baal-peor idols from their robes and insisted that the Israelite men bow to them. *Chumash*

Numbers 25:4 יהוה said to Moses, take אֶת all the heads of the people and hang אותם them up to ליהוה facing the sun, so that the fierce anger of יהוה may be turned away from Israel. **5** Moses said to the judges of Israel, Kill every man who has joined to Baal-peor (*Peor was a mountain east of Jordan*). C-MATS

Question: Who was Baal? Son of El (god of thunder and lightning), Baal was the sun god of the Canaanites and Phoenicians, whose worship spread to the ancient Hebrews.

Question: How did Moses get rid of the sin in the camp? Moses assembled the leaders to sit as a court and pass judgment on those who were worshipping Baal, and they were hanged in large numbers facing the sun (who they worshipped). *Chumash*

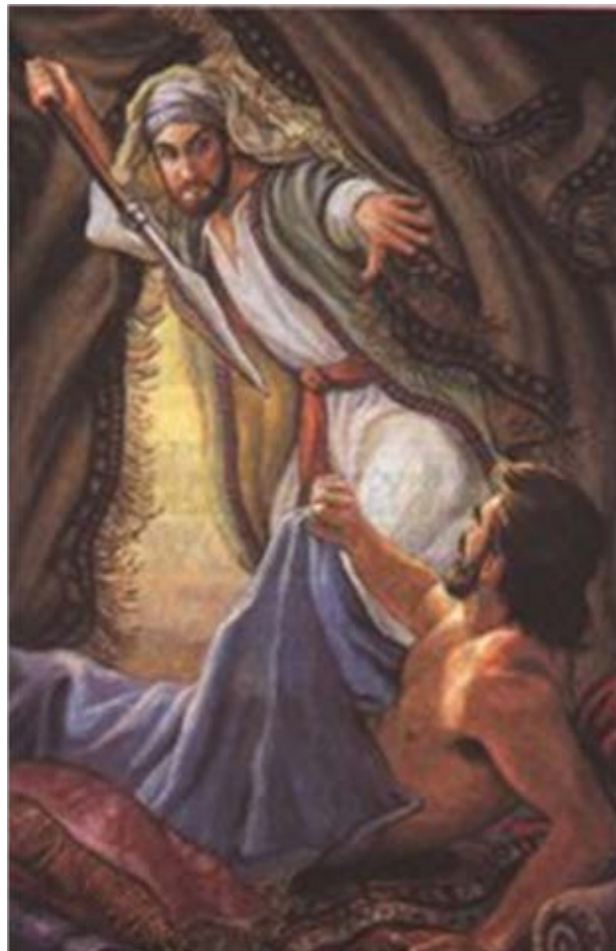


Phinehas stops the Plague

Numbers 25:6 And, surely, one of the Children of Israel came and brought to his brethren אֶת a Midianitish woman in the sight of Moses and in the sight of all the congregation of the Children of Israel, who were weeping before the door of the Tabernacle of the Congregation. **7** When Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation and took a javelin in his hand; **8** And Phinehas went after the man of Israel into his tent and pierced the javelin through אֶת both of them, אֶת the man of Israel אֶת and the woman through her stomach. So the plague was stopped from among the Children of Israel. **9** And those that died in the plague were 24,000. C-MATS

Question: Who was Phinehas? Phinehas was a priest during the Israelites' Exodus journey, the grandson of Aaron and son of Eleazar, the High Priests (**Exodus 6:25 And Eleazar, Aaron's son, took one of the daughters of Putiel as a wife; and she gave birth to him אהרן** Phinehas: these are the heads of the אבות fathers of the Levites according to their families.). Phinehas is highly extolled for his promptness and energy in executing the prince of the tribe of Simeon and the Midianitish woman. While even Moses himself knew not what to do, and all the Israelites were weeping at the door of the Tabernacle (**Numbers 25:6**), Phinehas alone was self-possessed and decided. He first appealed to the brave men of Israel, asking who would be willing to kill the criminals at the risk of his own life; and, receiving no answer, he then undertook to accomplish the execution himself. Phinehas, having removed the iron point from his spear (according to Pirke R. El. xlvii.), it was Moses' spear that Phinehas had snatched), leaned on the shaft as on a rod; otherwise the Simeonites would not have allowed him to enter the tent. Indeed, the people inquired his object in entering the tent, whereupon he answered that he was about to follow the example of Zimri, and was admitted unopposed. After having stabbed the man and the woman, Phinehas carried both of them on his spear out of the tent so that all the Israelites might see that they had been justly punished. Phinehas was a man of action. He did not wait around to see what others would do. He did what he knew had to be done to promote justice.

Spiritual Exercise: What will you do this week to promote justice?



Phinehas was a man of righteousness

Do You Know?

1. The ashes of the ___ heifer purify a person who has been contaminated by a dead body.
2. When Miriam died, the Israelites no longer had _____.
3. When יהוה asked Moses to *talk* to the Rock to provide water, Moses _____ the rock.
4. ___ and ___ were not allowed to enter the Promised Land, because they struck the Rock.
5. The Rock was symbolic of the _____.
6. Aaron was buried on _____ _____.
7. When the Israelites complained to Moses, poisonous _____ attacked the camp.
8. The people had to look on a _____ to be healed from the poisonous serpents.
9. The Israelites defeated King _____ of Bashan and King _____ of the Amorites.
10. Children of half-Angels and half-women are called _____.
11. Balak, King of Moab, asked _____ to come curse the Israelites.
12. יהוה allowed Balaam's _____ to speak to him.
13. An _____ tried to keep Balaam from going to Moab.
14. Balaam struck his donkey _____ times.
15. Balak built _____ altars to Baal and sacrificed bull and rams so Balaam would curse Israel.
16. Balak wanted Balaam to curse Israel, but יהוה would only allow Balaam to _____ Israel.
17. Balaam gave advice to _____ how to harm Israel by causing the men to enter into immorality.
18. _____ stopped the plague brought on by the Israelite man who took a Midianitish woman into his tent.

Answers:

1. Red
2. Water
3. Struck
4. Moses and Aaron
5. Messiah
6. Mount Hor
7. Serpents
8. Brass serpent
9. Og, Sihon
10. Nephilim
11. Balaam
12. Donkey
13. angel
14. three
15. seven
16. bless
17. Balak
18. Phinehas

Haftorah

Balak's Haftorah section makes mention of the incident of Balak the king of Moab hiring the sorcerer Balaam to curse the Israelite people — the main topic of this week's Torah reading.

Micah 5:5 And this *man* shall be *our* peace. When the Assyrian shall come into our land and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men. **6** And they shall waste אֶת־ land of Assyria with the sword אֶת־ and the land of Nimrod in the entrances thereof: and He shall deliver us from the Assyrian, when he comes into our land and when he treads within our border. **7** And the remnant of Jacob shall be in the midst of many people as dew מִאֶת from יְהוָה, as showers upon the grass that wait not for man, nor wait for the sons of men. **8** And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he goes through, treads down and tears in pieces and there is none to deliver. **9** Let your hand be lifted up above your adversaries and let all your enemies be cut off. **10** And it shall come to pass in that day, says יְהוָה, that I will cut off your horses out of the midst of you and will destroy your chariots: **11** And I will cut off the cities of your land and will throw down all your strongholds. **12** And I will cut off witchcrafts out of your hand; and you shall have no *more* soothsayers: **13** And I will cut off your graven images and your pillars out of the midst of you; and you shall no more worship the work of your hands; **14** And I will pluck up your Asherim out of the midst of you; and I will destroy your cities. **15** And I will execute in anger, wrath and vengeance אֶת־ upon the heathen (*gentiles*) which have not obeyed. **Micah 6:1** Hear you now אֵת what יְהוָה says: Arise, plead your *case* before אֶת־ the mountains and let the hills hear your voice. **2** Hear, O you mountains, אֶת־ controversy, יְהוָה and you enduring foundations of the earth; for יְהוָה has a controversy with His people and He will contend with Israel. **3** O My people, what have I done to you? And in which have I wearied you? Testify against Me. **4** For I brought you up out of the land of Egypt and redeemed you out of the house of bondage; and I sent before you אֶת־ Moses, Aaron and Miriam. **5** O My people, remember now what Balak king of Moab devised and what Balaam the son of Beor answered אֵתוּ him; remember from Shittim to Gilgal, that you may know the righteous acts of יְהוָה. **6** With which shall I come before יְהוָה and bow myself before the high Elohim? Shall I come before Him with burnt-offerings, with calves a year old? **7** Will יְהוָה be pleased with thousands of rams, *or* with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the חַטָּאת *sin* of my soul? **8** He has showed you, O man, what is good; and what does יְהוָה require of you, but to do justly and to love kindness and to walk humbly with your Elohim? C-MATS

Chukat's Haftorah discusses the Israelites' conquest of the lands of Sichon and Balak, victories which are related in this week's Torah reading.

Judges 11:1 Now Jephthah the Gileadite was a mighty man of valor and he was the son of a harlot: and gave birth to Gilead אֶת־ Jephthah. **2** And Gilead's אִשָּׁת *wife* bore him sons; and when his wife's sons grew up, they drove out אֶת־ Jephthah and said to him, You shall not inherit in our father's house; for אַתָּה you are the son of another woman. **3** Then Jephthah fled from his brethren and lived in the land of Tob: and there were gathered vain fellows to Jephthah and they went out with him. **4** And it came to pass after a while, that *the* Children of Ammon made war against Israel. **5** And it was so, that, when *the* Children of Ammon made war against Israel, the elders of Gilead went to fetch אֶת־ Jephthah out of the land of Tob; **6** And they said to Jephthah, Come and be our chief that we may fight with *the* Children of Ammon. C-MATS

Judges 11:7 And Jephthah said to the elders of Gilead, Did not **אתם** *you*, **באתם** *you hate* **אותי** *me* and drive me out of my father's house? And why are **באתם** *you come* to me now when you are in distress? 8 And the elders of Gilead said to Jephthah, Therefore, are we turned again to you now, that you may go with us and fight with *the* Children of Ammon; and you shall be our head over all the inhabitants of Gilead. 9 And Jephthah said to the elders of Gilead, If **אתם** *you* bring **אותי** *me* home again to fight with *the* Children of Ammon and **יהוה** deliver **אותם** *them* before me, shall I be your head (*ruler*)? 10 And the elders of Gilead said to Jephthah, **יהוה** shall be witness between us; surely according to your word so will we do. 11 Then Jephthah went with the elders of Gilead and the people made **אותו** *him* head and ruler over them: and spoke Jephthah **את** all his words before **יהוה** in Mizpah. 12 And Jephthah sent messengers to the king of *the* Children of Ammon, saying, What have you to do with me, that **באת** *you came* to me to fight against my land? 13 And the king of *the* Children of Ammon answered to *the* messengers of Jephthah, because took away Israel **את** my land, when he came up out of Egypt, from the Arnon even to the Jabbok and to the Jordan: now therefore, restore those lands again peaceably. 14 And Jephthah sent messengers again to the king of *the* Children of Ammon. 15 And he said to him, So says Jephthah: took not away Israel **את** *the* land of Moab, **ואת** *and did Israel take away the* land of *the* Children of Ammon, 16 But when they came up from Egypt and Israel went through the wilderness to the Red Sea and came to Kodesh; 17 Then Israel sent messengers to the king of Edom saying, Let me, I pray you, pass through your land; but the king of Edom listened not. And in like manner he sent to the king of Moab; but he would not: and Israel dwelled in Kodesh. 18 Then they went through the wilderness and went around **את** land of Edom **ואת** *and the* land of Moab and came by the east side of the land of Moab and they encamped on the other side of the Arnon; but they came not within the border of Moab, for the Arnon was the border of Moab. 19 And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon; and Israel said to him, Let us pass, we pray you, through your land to my place. 20 But trusted not Sihon **את** Israel to pass through his border; but gathered Sihon **את** all his people together and encamped in Jahaz and fought against Israel. 21 And delivered **יהוה**, the Elohim of Israel, **את** Sihon **ואת** *and all his people into the hand of Israel* and *Israel* defeated them: so possessed Israel **את** all the land of the Amorites, *the* inhabitants of that country. 22 And they possessed **את** all the border of the Amorites, from the Arnon even to the Jabbok and from the wilderness even to the Jordan. 23 So now **יהוה**, the Elohim of Israel, has dispossessed **את** the Amorites from before his people Israel **ואתה** *and you* should possess them? 24 Not **את** that which will you possess Chemosh your god gives **אותו** *him* to possess? **ואת** *And* so whosoever shall drive out **יהוה** our Elohim from before us, **אותו** *him* will we possess. 25 And now are **אתה** *you* anything better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever fight against them? 26 While Israel lived in Heshbon and its towns and in Aroer and its towns and in all the cities that are along by the side of the Arnon, three hundred years; why did you not recover them within that time? 27 Therefore, **חטאתי** *I sinned* not against you, **ואתה** *and you* do me wrong to war against **אתי** *me*: **יהוה**, the Judge, be *the* Judge this day between *the* Children of Israel and *the* Children of Ammon. 28 However the king of *the* Children of Ammon listened not to the words of Jephthah which he sent him. 29 Then the Spirit of **יהוה** came upon Jephthah and he passed over **את** Gilead **ואת** *and* Manasseh and passed over **את** Mizpeh of Gilead and from Mizpeh of Gilead he passed over to *the* Children of Ammon. 30 And Jephthah vowed a vow to **ליהוה** and said, If you will indeed deliver **את** *the* Children of Ammon into my hands, 31 Then it shall be that whatever comes forth from the doors of my house to meet me, when I return in peace from *the* Children of Ammon, it shall be to **ליהוה** and I will offer it up for a burnt-offering. 32 So Jephthah passed over to *the* Children of Ammon to fight against them; and **יהוה** delivered them into his hand. 33 And he defeated them from Aroer until you come to Minnith, even twenty cities and to Abelcheramim, with a very great slaughter. So *the* Children of Ammon were subdued before *the* Children of Israel. C-MATS

Brit Chadashah



The Samaritan Woman at the well

Question: יהוה told Moses to talk to the Rock and ask the Rock for water. What did Yahusha call himself? **John 4:3** He left Judaea, and departed again into Galilee. **4** And he needed to go through Samaria. **5** Then he came to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. **6** Now Jacob's well was there. Yahusha therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. **7** There a woman came of Samaria to draw water: Yahusha said unto her, Give me to drink. **8** For his disciples were gone away unto the city to buy meat. **9** Then said the woman of Samaria unto him, How is it that you, being a Jew, ask a drink from me, when I am a woman of Samaria? For the Jews have no dealings with the Samaritans. **10** Yahusha answered and said unto her, If you knew the gift of Elohim, and who it is that said to you, Give me to drink; you would have asked of him, and he would have given you living water. **11** The woman said unto him, Sir, you have nothing to draw with, and the well is deep: from where then have you that living water? **12** Are you greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? **13** Yahusha answered and said unto her, Whosoever drinks of this water shall thirst again: **14** But whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. **15** The woman said unto him, Sir, give me this water, that I thirst not, neither come hither to draw. **16** Yahusha said unto her, Go, call your husband, and come hither. **17** The woman answered and said, I have no husband. Yahusha said unto her, You have well said, I have no husband: **18** For you have had five husbands; and he whom you now have is not your husband: in that you said truly. **19** The woman said unto him, Sir, I perceive that you are a prophet. **20** Our fathers worshipped in this mountain; and you say, that in Jerusalem is the place where men ought to worship. **C-MATS** **John 4:21** Yahusha said unto her, Woman, believe me, the hour comes, when you shall neither in this mountain, nor yet at Jerusalem, worship the Father. **22** You worship you know not what: we know what we worship: for salvation is of the Jews. **C-MATS**

John 4:23 But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship him. 24 Elohim is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman said unto him, I know that Messiah comes, which is called Mashiach: when he is come, he will tell us all things. 26 Yahusha said unto her, I that speak unto you am he. 27 And upon this came his disciples, and marveled that he talked with the woman: yet no man said, What seek you? Or why speak you with her? 28 The woman then left her water pot, and went her way into the city, and said to the men, 29 Come, see a man, which told me all things that ever I did: is not this haMashiach? 30 Then they went out of the city, and came unto him.
C-MATS

Question: What warning does Peter give us? 2 Peter 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Master that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingers not, and their damnation slumbers not. 4 For if Elohim spared not the angels that sinned, but cast them down to the abyss, and delivered them into chains of darkness, to be reserved unto judgment; 5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 6 And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly; 7 And delivered just Lot, vexed with the filthy conversation of the wicked: 8 For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds; 9 יהוה knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. 11 Whereas angels, which are greater in power and might, bring not railing accusation against them before Adonai. 12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deception while they feast with you; 14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; 16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. 17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. 18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. 19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 20 For if after they have escaped the pollutions of the world through the knowledge of *our* Adonai and Savior Yahusha haMashiach, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. 22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. C-MATS

Question: Is it ever too late to clean up our act?

SWIM TRUNKS

A boy in a bathing suit, his bright yellow swim-goggles high on his forehead, came rushing into the bunk.

"Okay, Josh. It's 3:00, time to hit the pooooooo!"

But his friend, who was lying on his cot, just opened his half-sleeping eyes and waved him away. "You can go, Marc. I just wanna keep sleepin'."

"Sleeping? What are you talkin' about? We just made up a little while ago at lunch how we were gonna be swim buddies for the camp free-swimming period every day!"

The boy on the bed let out a slight groan.

"Hey, are you sick or something, Josh?"

"Not exactly. I ... you know ... I ate some stuff from the big 'care package' of candy and snacks my mom sent me." He sat up a bit and pointed to his half-open foot locker bursting with more sugary and crunchy treats than a pirate's treasure chest. On the floor surrounding it, were about a dozen crumpled empty snack wrappers. "I guess I ate too much and it kinda knocked me out."

"I'll say! No wonder you're belly-up man." Marc sputtered, "It's a miracle you're still alive!"

"Yeah, I know. It was dumb - but I did it. So I'm gonna ... ugh ... have to skip swimming for today. But tomorrow we'll do it, *for sure*."

But the next day, the exact scene repeated itself.

"Hey, Josh, what's happening this time?" Marc asked, seeing his friend laid out on his bunk bed like a beached whale.

"Same thing," groaned Josh. "I was really into going swimming today, but then I dug into the snacks in a big way and..." the kid grimaced, put his hand on his stomach and belched.

"I don't get you." Mark shook his head. "You mean to tell me you'd rather stuff yourself every day with junk food and pass out than splash around for an hour and a half in a cool, sparkling Olympic-sized pool?"

"No way!" Josh protested. "I *love* free-swimming period. It's my favorite part of summer camp. Just, you know, I keep making the same dumb mistake over and over. But what can I do? I guess I'm stuck and that's just the way it's going to be with me this year. You'd better just pick yourself out a new swim buddy, okay?"

Mark shook his head. "Uh, uh. You're the man. Just because you did something dumb, doesn't mean you have to *keep* doing it. Look, I've got a plan that's gonna make sure we swim together tomorrow and every day after that. But you've gotta be willing to cooperate. Interested?" Josh's eyes lit up as he nodded his head.

THE NEXT DAY

"Hey, this water's great!" Josh laughed, splashing the cool water on his chest.

"Better than a couple of bags of greasy chips, huh?" Marc smiled, treading water.

"Definitely! I'm so glad I'm not making that same dumb choice any more. Your plan to lock all my snacks up in your trunk and let me pick out just one every day after lunch was a stroke of genius!"

"*Stroke* of genius, maybe," Marc smiled, "but that doesn't mean you can beat me in the *backstroke*. Let's race!"

Question: What life-lesson do you think Josh learned from what happened? He'd felt that he was stuck having to keep making the self-destructive choice of overeating snacks and missing swimming, but he learned that he didn't have to and he could find a way out.

Question: Do you think Marc's plan to lock up the food was the best way to change the way Josh made his choices? Why or why not? It would have been ideal if Josh could have stopped himself just with his own will power. But many times in life we can't rely on pure will power to get us to make the choices we deep-down want, so in that case, making strategies to avoid the destructive situation is a good, smart option.

Question: Why do you think people can find it so hard to change for the better? It's easy to get stuck in a negative pattern. After enough times of making a foolish choice, we can almost start to believe that there's no alternative. But a sign of spiritual greatness, and one of the main things we're living for, is to work steadily to grow and live in closer and closer harmony to our highest ideals and values.

Question: Do you think there are any negative traits that are beyond a person's ability to improve? While each of us have negative traits, which, due to our upbringings or innate natures can present a big challenge to change, if we sincerely want to grow - and ask יהוה for help - we can make greater strides than we would ever believe possible.

The True Measure

Question: It's nice to be smart and talented. But there is something which is far more important for you to be - good. In this week's Torah portion, we meet Balaam. He was a super genius, very powerful and charismatic and extremely talented. Yet he was one of the worst, most lowly humans who ever lived. Why? He used all of his talents selfishly and to hurt others. The Torah teaches that the true measure of a person's worth is not his talent, but the goodness of his heart.

HEART STOPPER

Dan ran with everybody else to the bunk to hear the counselor's decision about who would be chosen to be his new assistant. Although his feet were moving, he wasn't into it. After all, what chance did someone like him have of being chosen when there were guys like Steve? It had all started a week ago, when they first arrived and Marc, the head counselor of their division, had told them that he was going to choose one extra-special guy - "a leader who has what it takes" - for the very special privilege of being counselor's assistant.

That kid would have an hour later curfew every night than the rest of the kids and get extra rations at the camp canteen, and since his job was to make sure everyone else did their jobs, he didn't even have to do any cleaning for weekly bunk inspection!! Who *wouldn't* want a deal like that! So when Marc had told them he was going to observe everyone for a week and then choose, you can bet all the guys set out to put on a winning performance. Dan had been optimistic at first. He was a good, regular kid like everyone else. But he started to lose hope when Marc came by with his clipboard as they were playing basketball. Dan had always been an okay hoop player but compared to Steve, he was a lump of clay. Man, could that kid dribble and shoot! "Give *me* the ball - why fool around?" Steve would yell to the rest of the guys on the team. At first, nobody listened but then when Dan and the others saw what a whiz the guy was, they just did as he said - it was crazy not to. In the game that Marc watched them, Steve had scored every point for the team.

Dan had hoped he'd get his chance to impress Marc the evening they had quiz night. He'd brushed up on his multiplication tables during after-lunch break and even made sure to check out the map on the wall in case there'd be questions on geography. But then, when Steve started going on about something called quadratic equations - or something like that - and could name the capitals of places Dan hadn't even known existed, he gave up on that one too. So that's why it was almost a joke to be running to the bunk after Marc had blown the whistle for everyone to come and hear his decision. After all, who else could possibly 'have what it takes to be leader' if not Steve? The guy was super smart *and* super talented, what else was there?

As the kids got closer to the bunk you could see that Old Jim, the maintenance man, certainly hadn't been expecting everyone to come barging in now. He was getting ready to paint the fence and had the bench with all his paint supplies set up right on the path which led to the bunk's front door. Dan didn't know if Steve (who was running at the head of the pack, naturally) hadn't see Old Jim and his stuff, or just didn't care, but as he breezed by, he just kicked the bench out of the way, sending all the stuff -rollers, brushes and (fortunately still unopened) cans of paint - flying. Dan saw Old Jim's face turn red, but before the old man could even get out a syllable, Steve was long gone. The rest of the kids, following Steve's lead, just ran by, not even giving a glance to the old man shaking his head and looking really upset. Dan, who was jogging toward the end of the pack, was about to pass by too when he thought about how sad and upset Old Jim must feel about what just happened and all the extra work he was going to have to do now. Even for a young guy, picking up all that stuff would be a hassle. Slowing down, he turned the bench back right side up, looked at the old man and said; "Here, why don't you just sit down. I'll pick up the stuff that fell." Jim gave Dan one of the widest smiles he had ever seen. It took Dan a few minutes to pick up all the stuff and he figured he'd get to the bunk in time to shake Steve's hand and congratulate him on becoming the new official counselor's assistant.

Hoping he wouldn't get in trouble for showing up late and missing the ceremony, he quietly snuck inside the door. He was surprised to see everyone standing up as he walked in, looking right at him and giving him strange, glowing smiles. "Well, Dan," said Marc with the biggest smile of all, "I saw the whole thing out there. And while you were out there showing us that you have what it takes for leadership - and being counselor's assistant, I was explaining to all the guys why, and they all agree." Dan panned his bunkmate's faces as they were all nodding up and down to Marc's words, even Steve. "Being a leader," Marc went on, "isn't a matter of who has the strongest arms and legs or even the strongest brain. It's a matter of having the strongest heart - that means a heart that cares enough to help a person in need. And I think, Dan, we all saw just now that you win that competition, hands down."

Question: What life lesson do you think someone could take from this story? It is easy to make the mistake of thinking that a great person is one who is rich, famous, good-looking or talented. But while all these things may be nice to be, they don't determine a person's greatness. Rather, it is **the goodness of one's heart which lets us know where someone truly stands.**

Question: Do you think the head counselor made a fair choice by choosing - after Steve had proved how he was clearly the most intellectual and best athlete of the group? While Steve did have these things, the way he selfishly hogged the basketball and especially the way he callously knocked over the old maintenance man's stuff showed he was very lacking inside. **Talents are gifts from יהוה; a good heart is something we have to earn ourselves** - and Dan, not Steve, had clearly won out in that department.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com

"Weekly Torah Portion" from www.aish.com (stories)

The Book of Jashar. Joshua 10:13 **So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar.**