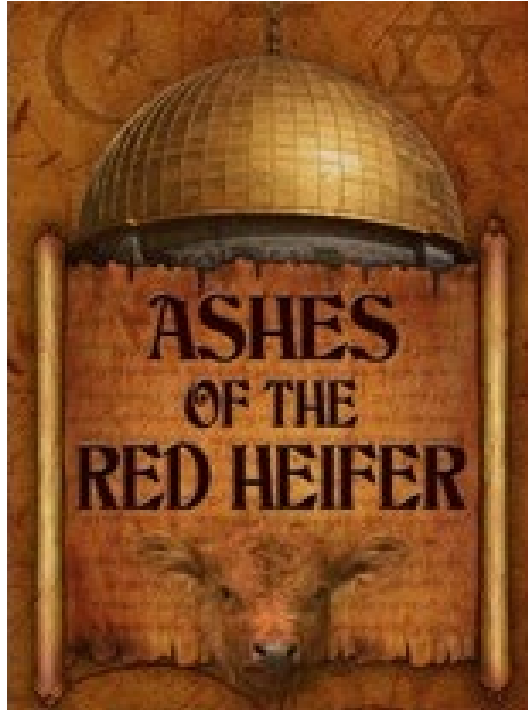


CHUKAT (*ordinance of*)



In this Torah reading יהוה instructs Moses and Aaron regarding the red heifer, whose ashes purify a person who has been contaminated by contact with a dead body; Miriam dies and the people thirst for water; Moses hits a rock in anger to bring forth water rather than speaking to it and is denied entry to the Promised Land; Aaron dies, and venomous snakes attack the Israelite camp due to the people speaking against יהוה and Moses.

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 אֶתָּה *it (her)* to Eleazar the priest, so that he may bring אֶתָּה *it (her)* outside the camp and someone will kill אֶתָּה *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

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 **חַטָּאת** 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 Num 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

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, **אָתָּה** the Tabernacle of יְהוָה 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 **זֶה** This is the law 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* **הַטָּמֵא** *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.

Question: Why did יְהוָה 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*

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 **אָתָּה** sanctuary of יְהוָה, 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 יְהוָה 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 through the ashes of the red heifer. יְהוָה not only offers second chances, but it is also His preference that people turn back to Him and live. **Psalm 86:5** For **אַתָּה** You, Adonai, are good and ready to forgive and abundant in loving-kindness to all them that call upon You.



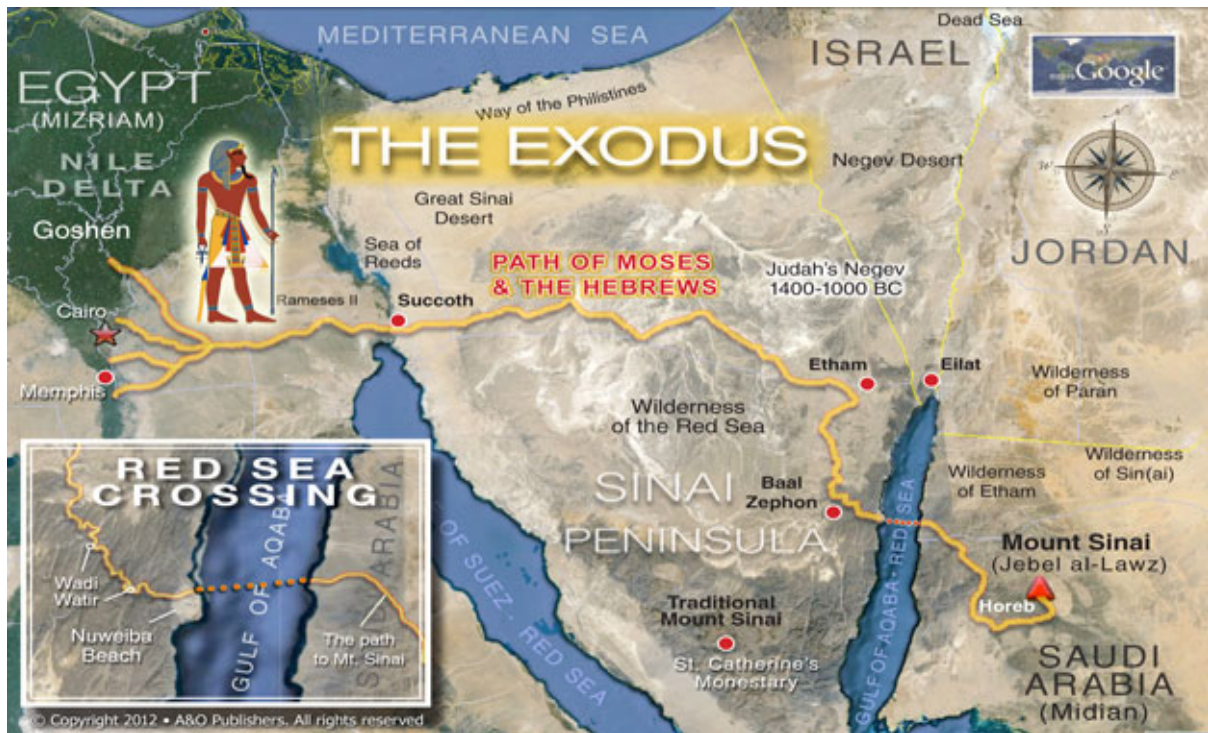
The Events at Kadesh in the Wilderness of Zin

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 Kadesh; 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 Israelite people sang even more praise.
Chumash



Desert of Zin



Path of Moses and the Hebrews to the Promised Land



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 אֶת־ 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 אֶת־ 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 that they should by the forcefulness of their complaint repeat the sins of the previous generation is puzzling. A comparison of this passage with earlier protests, however, shows the differences. 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 **ואת** 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, **אתה** 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 speak to the Rock and 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 **אֶת־יְהוָה** 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 **יְהוָה**. 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 **יְהוָה** 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 **יְהוָה** 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*



Question: Moses lost his trip to the Promised Land due to anger. What do the Scriptures tell us about the dangers of anger?

Psalms 4:4 In your anger do not sin; when you are on your beds, search your hearts and be silent.

Psalms 37:8 Refrain from anger and turn from wrath; do not fret--it leads only to evil.

Proverbs 15:1 A gentle answer turns away wrath, but a harsh word stirs up anger.

Proverbs 29:11 A fool gives full vent to his anger, but a wise man keeps himself under control.

Ephesians 4:26 Do not let the sun go down while you are still angry, 27 and do not give the devil a foothold.

Ephesians 4:31 Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: 32 And be you kind one to another, tenderhearted, forgiving one another, even as Elohim for Mashiach's sake has forgiven you. C-MATS

Question: Moses became very angry and hit the rock and disobeyed יהוה. Are there ever times when it's beneficial to get angry? While anger can help harness our physical powers and motivate us to act - usually it just makes us make mistakes. It's best to try to be confident and motivated without slipping into the negative trait of anger.

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?

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 “יהוה 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?



Moses hits the Rock at Kadesh

The King of Edom Refuses to Let Israel Pass

Numbers 20:14 Moses sent messengers from Kadesh to the king of Edom; This is what your brother Israel said: **אָתָּה** You know **אֵת** 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 **יְהוָה**, He heard our voice and sent an angel and brought us out of Egypt: now we *are* in Kadesh, 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*

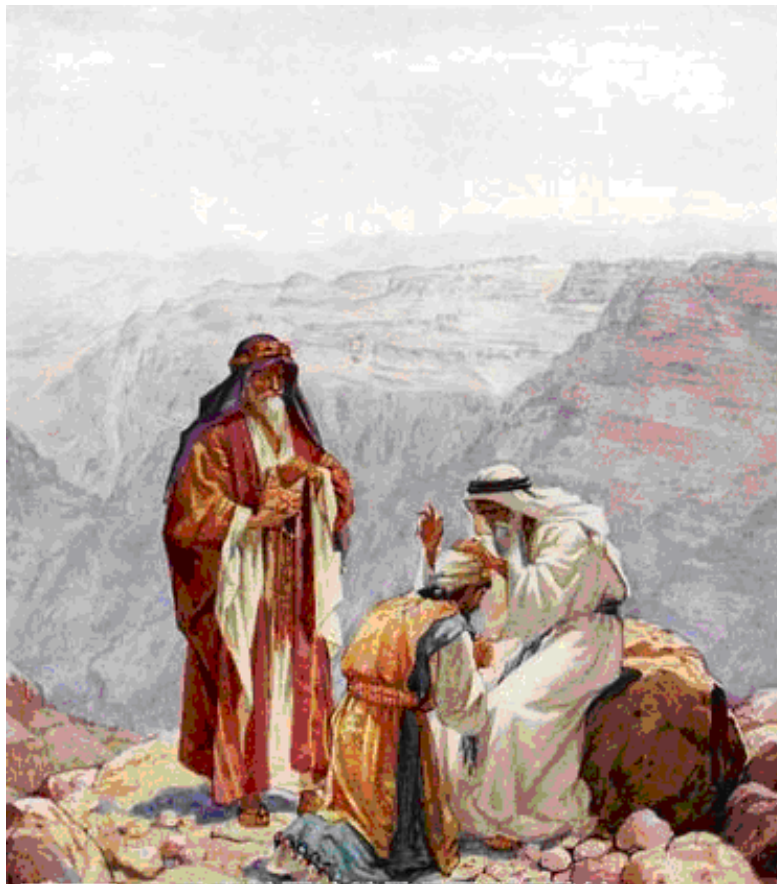
Question: Why did **יְהוָה** say not to bother the Edomites? The Edomites were the descendants of Esau and He did not want Israel to fight his relatives. It would not have been a difficult matter for the Israelites to invade Edom, just as they were later forced to fight Sihon and Og, but **יְהוָה** had commanded them not to provoke their Edomite cousins (**Deuteronomy 2:4** **וְאָתָּה** And command the people saying, **אָתָּה** 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: **5** Do not get into disputes with them; *because* **אָתָּה** I will give not, you their land, *not* as much as a footstep; because I gave **אָתָּה** Mount Seir to Esau as a possession.) *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 **יְהוָה**. If something is in our possession, it is because **יְהוָה** 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 **יְהוָה** 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 **לִקְרְאֵהוּ** to meet him with many people and much force. **21** So Edom refused to give **אֹתוֹ** 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 **אֹתוֹ** word of Mine at the water of Meribah. **25** Take **אֹתוֹ** Aaron **אֹתוֹ** and Eleazar his son and bring **אֹתָם** 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 of Yahusha? 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.

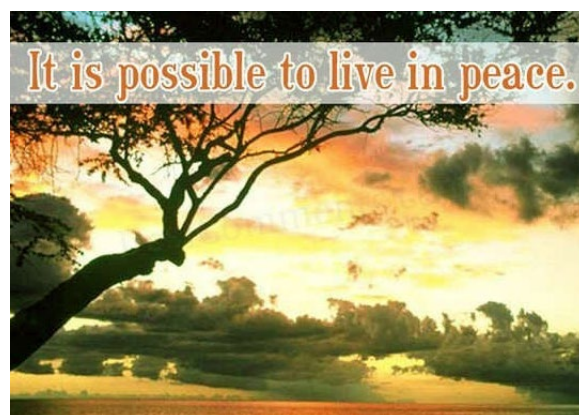
Psalm 34:12 Whoever of you loves life and desires to see many good days, **13 keep your tongue from evil and your lips from speaking lies. 14 Turn from evil and do good; seek peace and pursue it.** C-MATS

Psalm 119:165 Great peace have they that love Your Torah; and they have no occasion of stumbling. C-MATS

Proverbs 12:20 Deceit is in the heart of them that devise evil; but to the counselors of peace is joy. C-MATS

Proverbs 14:30 A tranquil heart is the life of the flesh; but envy is the rottenness of the bones. C-MATS

Proverbs 17:1 Better is a dry morsel and quietness with it, than a house full of feasting with strife. C-MATS



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 יהוה and said, If you will deliver אֶת־ the people over to me, then I will utterly destroy אֶת־ their cities. 3 יהוה listened to the voice of Israel and delivered up אֶת־ the Canaanites; and they utterly destroyed them וְאֶת־ 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 אֶת־ 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 (“light (*worthless*) bread”)? Yahusha, 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 אֶת־ serpents fiery and they bit אֶת־ 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 אֶת־ 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 אֶת־ 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*

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



The Bronze Serpent



Bronze Serpent monument on Mt. Nebo



Universal Medical Symbol



Nicodemus comes at Night

Question: What does Yahusha tell Nicodemus about the way he would die to save us and heal us?

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**



יהוה Father spoke from Heaven

Question: How did Yahusha overthrow the prince of this world? **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 he hid 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, יהוה, who has believed our report? and to whom has the arm of יהוה 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 where 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 **אֶת־יְהוָה** what He did in the Red Sea **וְאֶת־** 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 **אֶת־יְהוָה**” 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 **יְהוָה** 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. **יְהוָה** 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 **יְהוָה** had done for them.

Chumash



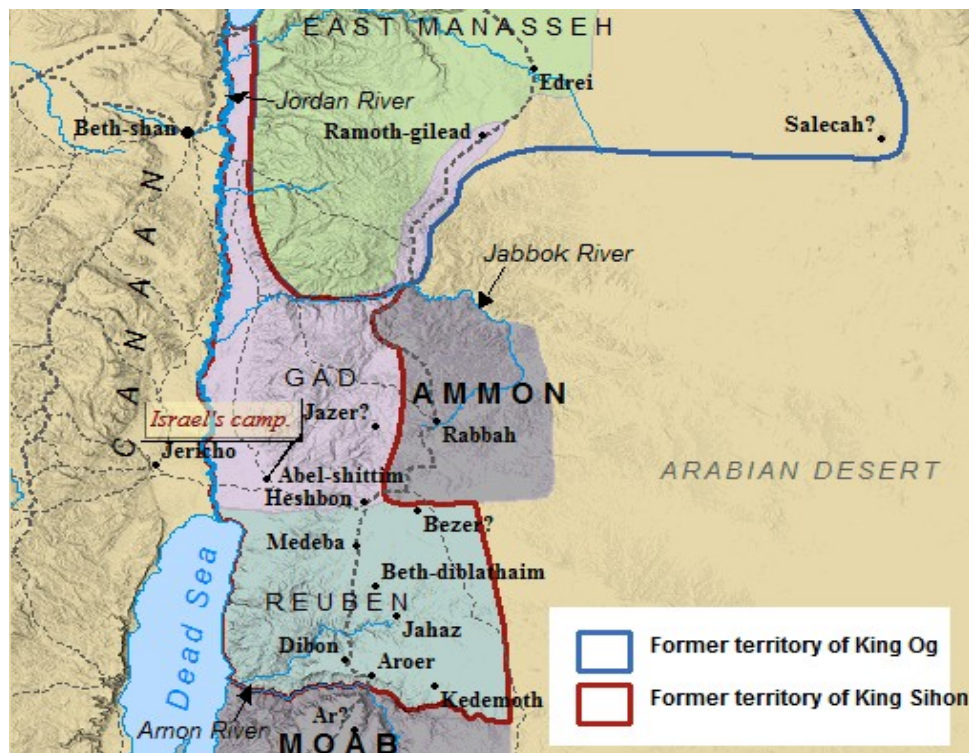
The Arnon River

Numbers 21:16 And from there *they went* to Beer: that *is* the well of which יהוה spoke to Moses, Gather together אָתְּ the people and I will give them water. 17 Then sang Israel הִזְאֵת this אָתְּ 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 אָתְּ Israel to pass through his border: but gathered together Sihon אָתְּ 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 אֶת- 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 אֶת 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 אֶת- 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 Shamhazai 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. Shamhazai married a woman named Istar; by her he had a son named Ahiyah, 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 יהוה 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

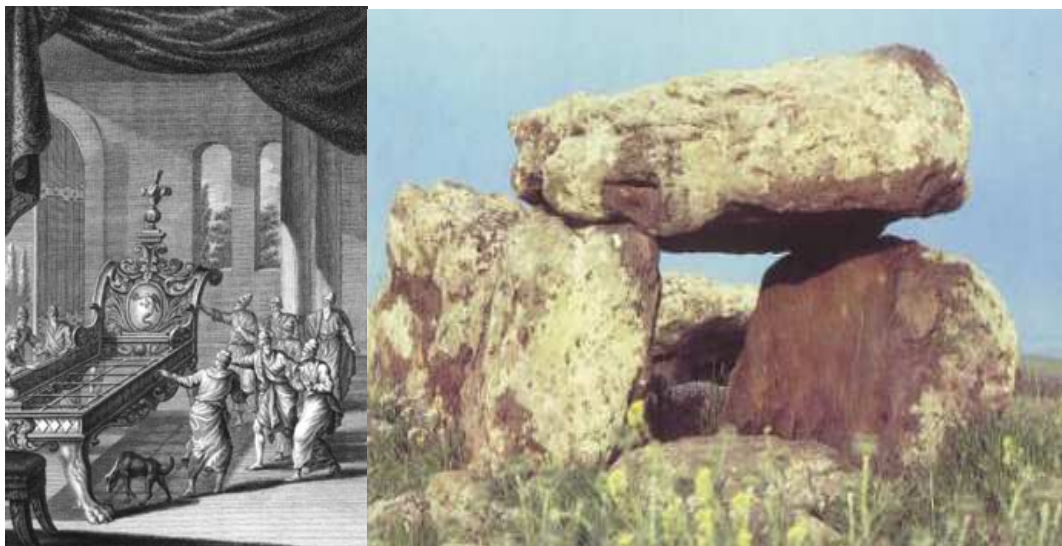
Question: Who conquered Jaazer, the Amorite city? Moses' spies conquered it themselves without waiting for the Israelite army. They said, "We will not be like the first spies, who were afraid of the natives; we will fight because we are confident in the power of Moses' prayer" Even though the first spy 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 **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, king of the Amorites, who lived at Heshbon. 35 So they defeated **אתו** *him* (Og) **ואת** *and* his sons **ואת** *and* all his people until there was none left alive: and they possessed **את** *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



King Og was a giant



Is this King Og's bed?

The length of his bedstead may have been measured with the cubits of Og himself.

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 **גִּיָּמְ** 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.) 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).



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 he 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.

Do You Know?

1. The ashes of the ____ purify a person who has been contaminated by contact with a dead body.
2. The Israelites complained against Moses and Aaron because there was no ____.
3. When יהוה asked Moses to speak to the Rock to provide water for the people, Moses ____ the rock.
4. The Edomites are descendants of ____.
5. Aaron was buried on ____.
6. ____ and ____ were not allowed to enter the Promised Land, because they struck the Rock at Meribah.
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 that attacked the camp.
9. The Israelites defeated King ____ of Bashan and King ____ of the Amorites and captured their cities.
10. Children of half-Angels and half-women are called ____.
11. The Israelite ____ conquered Jazer, the Amorite city
12. The "Book of Wars of יהוה" recorded all the battles fought by ____.

Answers:

1. Red heifer
2. Water
3. Struck
4. Esau
5. Mount Hor
6. Moses and Aaron
7. serpents
8. Brass serpent
9. Og, Sihon
10. Nephilim
11. spies
12. Israel

Haftorah

Question: The Israelites have victory over the lands of Sichon and Og in this week's Torah reading. What happens when the people of Israel are attacked again by the nation of Ammon? The Israelites engaged Jephthah to lead them in battle against this military threat. Jephthah first sent a message to Ammon declaring his peaceful intentions. In his message, he also discussed the Israelites' conquest of the lands of Sichon and Og.

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 אִשָּׁתָּה 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. 7 And Jephthah said to the elders of Gilead, Did not אַתָּם you, בָּאתֶם you hate אותִי me and drive me out of my father's house? And why are אַתָּם 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 אַתָּם you bring אותִי me home again to fight with the Children of Ammon and יהוה deliver אותָם 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 אֶת־ 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 בָּאתָ 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 אֶת־ 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 אֶת־ the land of Moab, וְאֶת־ 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 אֶת־ land of Edom וְאֶת־ 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 אֶת־ Israel to pass through his border; but gathered Sihon אֶת־ all his people together and encamped in Jahaz and fought against Israel. 21 And delivered יהוה, the Elohim of Israel, אֶת־ Sihon וְאֶת־ and all his people into the hand of Israel and Israel defeated them: so possessed Israel אֶת־ all the land of the Amorites, the inhabitants of that country. 22 And they possessed אֶת־ 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 אֶת־ the Amorites from before his people Israel וְאַתָּה and you should possess them? C-MATS

Judges 11:24 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, **הִטָּאתִי** *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** gave the Israelites water from the ROCK. How does **יהוה** give us water today? 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. C-MATS

John 4:7 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. 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. 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: 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.

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.

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Question: The things we do constantly day by day will determine the results of our future. Are your habits helping you achieve your goals faster or are they slowing you down? What are some ways that you can change your habits?

1. Identify habits that prevent you from achieving your goals-You must recognize the habits that are slowing you down so that you can do something about it. So identifying them is very important. It could be anything, like spending too much time watching TV, spending endless hours on the computer, being too lazy to exercise, or putting things off that need to be done.

2. Start replacing those destructive habits with constructive ones-To be successful in life, we must continually form new habits that will reinforce our success and replace destructive habits. Start off with the ones that have a big impact on your progress. The very important thing to understand about a habit is that it actually functions to meet one of our needs. That is how it came into being in the first place. No matter how negative or destructive a habit may be, we developed that habit to use it for something. For example take the bad habit of biting fingernails. Many people bite their fingernails when they feel nervous. To them, biting fingernails is actually an outlet to release their nervousness and anxiousness. So that is the function of the habit which made it come into being. Now, if you kicked a habit but did not find something else to replace its function, your body will eventually have to go back to the old habit because that particular need isn't being met. Take the above example, if those people do not find an alternative outlet to release their nervousness and anxiousness, they will eventually go back to the habit of biting fingernails. Look for positive ways to fill that gap and ensure that the replacement is effective and adequate. For example, if you smoke or drink to relieve stress, look for other outlets to relieve stress such as exercising, praying, or taking up a hobby.

3. Be committed in exerting effort-For habits that have been with us for years, it's going to require quite an effort to change at the start. Your dedication and determination to change yourself will be important factors to forming new habits. Practice makes permanent. Like learning to ride a bike or drive a car. The more you do it, the more it becomes automatic.

4. Do it now!-Start doing it now and reap the benefits as soon as possible! Don't put off until tomorrow what you can do today. You will feel better about yourself if you begin today and see yourself moving forward.



Question: What are the top 7 of the most destructive habits that people have?

1. Sleep Deprivation-Inadequate rest impairs our ability to think, to handle stress, to maintain a healthy immune system and to moderate our emotions. Sleep allows our brain to rest.

2. Lacking in stimulating thoughts-The brain is a muscle and it can waste away if you do not take good care of it. Lacking in brain stimulation thoughts may cause brain shrinkage.

3. Negative Thinking-Negative thinking is counterproductive, self-defeating thinking that makes you feel worse, see things in a worse light, and act in ways that often interfere with goals. The more you think negatively, the worse you feel.

4. Wasting time- You can stay busy for eight hours and get very little work done (we all have known coworkers like this) while others can stay efficient and get 2-3 times as much done in half the time. The key of productivity is about having goals, making plans, and having diligence. What are you accomplishing with your time on a daily basis?

5. Giving Up Easily- Our society has largely evolved into an instant gratification kind of world. The cost of buying into the notion of instant gratification is that we do not stick to things until completion. As soon as things start to get hard or obstacles presents themselves we quit. By quitting too easily, we never have a chance of gaining mastery over anything and therefore never truly reaping anything of value for ourselves.

6. Excessive Pride-Pride is a lofty self-respect totally apart from reality. It is high esteem of oneself from some imagined or real superiority. Pride destroys capacity for life, love, and happiness. The arrogant person rejects authority. Pride reproduces itself in jealousy, bitterness, vindictiveness, implacability, revenge motivation and function, inordinate ambition and competition, gossip, slander, maligning, and judging. Pride transformed into self-righteousness produces legalism.

7. Dependence-Drug and alcohol dependence can be described as a compulsion to continue drinking or taking a drug in order to feel good or to avoid feeling bad. When this is done to avoid physical discomfort or withdrawal, it is known as physical dependence; when it has a psychological aspect (the need for stimulation or pleasure, or to escape reality) then it is known as psychological dependence.

Question: What definition does Peter give for a destructive habit? You are a slave to anything that has conquered you. **2 Peter 2:19 They promise them freedom while they themselves are slaves of destructive habits--for a person is a slave of anything that has conquered him.** C-MATS

Question: Should we expect to be perfect? Nobody likes to make mistakes. Sometimes we wish we were perfect, or feel that we should be. But the truth is that even the greatest people sometimes make mistakes. If even Moses, the greatest of men, could make a mistake, we shouldn't expect ourselves to be perfect. We have to try our best and learn from the mistakes we do make

Question: Is there anything wrong with wanting to be perfect? It depends - if this feeling is a 'striving' and a springboard to help us constantly grow and try to improve ourselves, it is a positive thing. If however, it is an 'expectation' which causes us to feel tension and make us come down on ourselves for every little setback, it should be avoided.

Question: Do you think the pressure to be perfect helps a person to do better, or does it hold him back? It will usually hold him back, since when we're under pressure it can lead us to make more mistakes than we normally would. Knowing we're not perfect gives us the freedom to be the best we can be.

Question: Why do you think יהוה made the world - and people - in a less than perfect state? Life is about self-improvement. That means using our free will to make ourselves and the world the best we and it can be. This is a primary way of growing spiritually and coming closer to יהוה. יהוה could have made us perfect, but then we would have been almost like robots and would have lost out on this most valuable soul-building activity.

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?



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**.