

Pinchas (Phinehas)



In this Torah portion, יהוה makes a covenant of peace with Phinehas and his descendants, orders a second census, settles questions about inheritance, appoints Joshua to succeed Moses and lists the sacrifices for the appointed times.

Numbers 25:10 And יהוה spoke to Moses saying, **11** Phinehas, the son of Eleazar, the son of Aaron the priest, has turned away **את־** My wrath from *the* Children of Israel, because while he was zealous for **את־** My sake among them, so I did not consume **את־** Children of Israel in My jealousy. C-MATS

Question: How did Phinehas turn “away **את־** wrath”? The righteous act by Phinehas the Levite actually became responsible for turning away יהוה Father’s zealous **את** wrath from **את** Children of Israel and goes on to say that Phinehas, “**he was zealous for את־** My sake among them.” As a reward to Phinehas יהוה Father enters into a **את** Covenant of Peace and a Covenant of Everlasting Priesthood with him and his descendants forever. It is interesting to note that in 1 Chronicles 6:4-14 in listing the priestly descendants of Phinehas all of them have a Aleph/Tav **את** Symbol in front of their name signifying the **את** Covenant of Peace with יהוה Father and ends only with their going into captivity into Babylon. C-MATS

Question: What does “in my jealousy” mean in verse 11? In this context, the word jealousy refers to a display of anger that results in vengeance. “Jealousy” is a person’s reaction when he finds that another is taking something that is rightly his. יהוה is “jealous” when the Israelites served idols, because they transfer their allegiance from Him to something else. The Torah indicates that even when drastic action is necessary, as it was in the case of Phinehas, the zealot should regard himself as among the people; he should act out of love rather than anger and hatred. *Chumash*

Question: How did David describe Phinehas? Psalms 106:28 They joined themselves also to Baal-peor and ate the sacrifices made to the dead. 29 So they provoked Him to anger with their doings; and the plague broke in upon them. 30 Then stood up Phinehas and executed judgment; and so the plague was stayed. 31 And that was reckoned to him for righteousness, to all generations forevermore. C-MATS

Question: How did the Israelites react to Phinehas killing another Israelite? Phinehas had put an end to a devastating plague that had taken 24,000 lives in retribution for the orgy of immorality with the Moabite and Midianite women. Instead of applauding him, however, the people accused him of wanton murder. In response, יהוה declared that, far from murder, Phinehas had committed an act that had saved countless lives. Indeed, יהוה called him a descendant of Aaron, who was distinguished for his love of mankind and the pursuit of peace. And what was more, יהוה rewarded him (v. 12) by appointing him a Kohen, which denoted a covenant of peace, not death. *Chumash*

Numbers 25:12 Therefore, I will give to him **את** My Covenant of Peace: **13** And he will have it and his descendants after him, *also a Covenant of Everlasting Priesthood*; because he was zealous for his Elohim and made atonement for *the Children of Israel*. C-MATS

Question: What is a covenant of peace? The "Covenant of Everlasting Priesthood" (v. 13) will demonstrate My gratitude and goodwill toward Phinehas. The pledge of My covenant should be seen as the greeting one sends to a person to whom one is indebted. Alternatively, this covenant of peace was a pledge that Phinehas would be protected from the anger of Zimri's kinsmen and supporters. Although the priesthood had already been given to the descendants of Aaron, it was given only to Aaron and his four sons who were anointed together with him and to the children they would father after their anointing. Phinehas, however, who was born before that time and was not himself anointed, did not enter the priesthood until now. Thus we have learned "Phinehas did not attain the priesthood until he slew Zimri." *Chumash*

Numbers 25:14 Now the name of the Israelite that was killed, *even that was killed with את* the Midianite woman *was* Zimri, the son of Salu, a leader of one of the clans from the tribe of Simeon. **15** And the name of the Midianite woman that was killed *was* Cozbi, the daughter of Zur; Zur was head over a people in one of the clans in Midian. C-MATS

Question: Who did Phinehas kill? To show the magnitude of Phinehas's deed, the Torah identifies the people he killed. The Israelite man was the leader of the tribe of Simeon and the Midianite woman was the daughter of a prince, but their high status did not deter Phinehas from doing what had to be done. Her identity also testifies to the degree of the Midianite hatred of the Israelites, for even a prince did not hesitate to abandon his daughter to harlotry in order to harm Israel. *Chumash*

Numbers 25:16 יהוה spoke to Moses saying, **17** Afflict את the Midianites and attack אותם them: **18** Because they attacked you by the trickery they used to deceive you in the Peor incident and in the affair of Cozbi, their sister, the daughter of a prince of Midian, the woman who was killed *on the day of the plague in the Peor incident*. C-MATS

Question: Why did יהוה tell the Israelites to attack Midian? The Midianites were directly responsible for the plague. 24,000 Israelites were dead, but the Midianites who had caused the disaster had escaped retribution, therefore יהוה would command Israel to exact vengeance upon the Midianites. *Chumash*



Moab Leads Israel into Sin (illustration from the 1728 *Figures de la Bible*)

got purpose?

Question: Phinehas fulfilled his purpose in life. Do you have a purpose in this life? יהוה has a plan for you. What you do really does matter. He formed you to accomplish a certain purpose for this life.

Psalm 139:13 For אלה You did form my inward parts: You did cover me in my mother's womb. 14 I will give thanks to You; for I am fearfully and wonderfully made: wonderful are Your works; and that my soul knows right well. 15 My frame was not hidden from You, when I was made in secret and curiously wrought in the lowest parts of the earth. 16 Your eyes did see my unformed substance; and in Your book they were all written, even the days that were ordained for me, when as yet there was none of them. C-MATS

Psalm 138:8 יהוה will perfect that which concerns me: Your loving-kindness, O יהוה, endures forever; forsake not the works of Your own hands. C-MATS

Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who works all things after the counsel of his own will. C-MATS

Galatians 1:15 But when it pleased Elohim, who separated me from my mother's womb, and called me by his grace. C-MATS

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

Isaiah 55:11 So shall My word that goes forth out of My mouth: it shall not return to Me void, but it shall accomplish את that which I please and it shall prosper in the thing whereto I sent it. C-MATS

Isaiah 46:9 Remember the former things of old: for I am Elohim and there is none else; *I am* Elohim and there is none like Me; 10 declaring adversity *the end* from the beginning and from ancient times things that are not *yet* done; saying, My counsel shall stand and I will do all My pleasure. C-MATS

Jeremiah 29:11 For I know את the plans I have for you, says יהוה, thoughts of peace and not of evil, to give you an expected אקריית end. C-MATS

Question: What is our purpose in this life on earth? Our purpose in life according to יהוה is:

1. Fear יהוה and obey Him
2. Worship and praise Him
3. Transform into His Image
4. Love others
5. Work
6. Have dominion over the earth



The Numbering of the Israelites (19th century engraving by Henri Félix Emmanuel Philippoteaux)

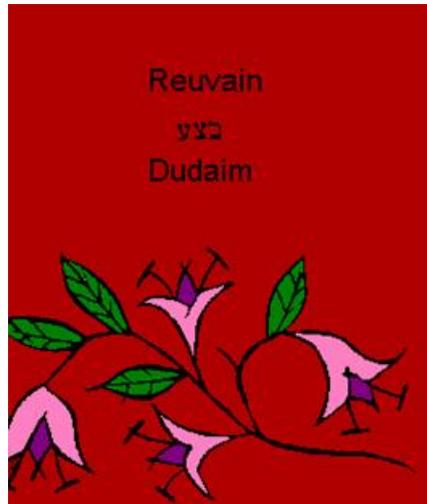
Numbers 26:1 And it came to pass after the plague, that יהוה spoke to Moses and to Eleazar, the son of Aaron the priest, saying, 2 Take **אֵת** *the sum (count)* of all the congregation of *the* Children of Israel, from twenty years old and upward, throughout **אֲבוֹתָם** *their father's house*, all that are able to go to war in Israel. C-MATS

Question: What happens in the Torah Scroll after the words “**And it came to pass after the plague**”? After these words, a new paragraph begins in the Torah Scroll, one of the very unusual cases where this happens in the middle of a verse. The Torah uses this device to emphasize that the deaths that had occurred up to this point were the last ones that would be decreed on that generation. About half of them had left Egypt and were still alive, because they were less than twenty years old when the spies delivered their report. From this point on, those who were to be counted in the forthcoming census would all enter the Land. *Chumash*

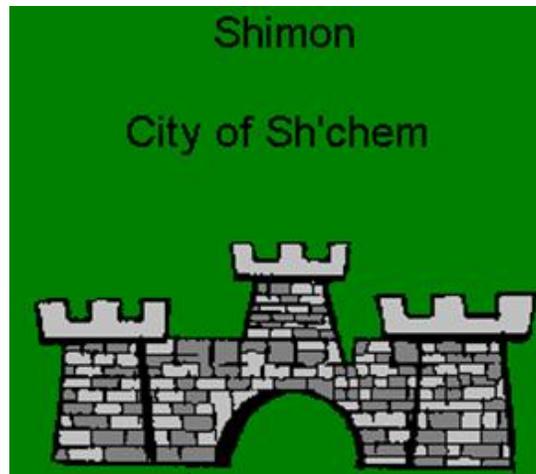
Question: Why did יהוה ask for a new census? יהוה commanded Moses and Eleazar to conduct a census, as Moses and Aaron had been commanded to do thirty-nine years before. The reasons for this count are several.

- Like a shepherd who counts his flock after it has been ravaged by wolves, יהוה wanted to count His children who had survived the plague.
- Since the Land was to be divided according to the populations of the twelve tribes, their numbers had to be determined.
- In preparation for the impending battles to conquer the Land, the numbers of eligible fighting men had to be determined. *Chumash*

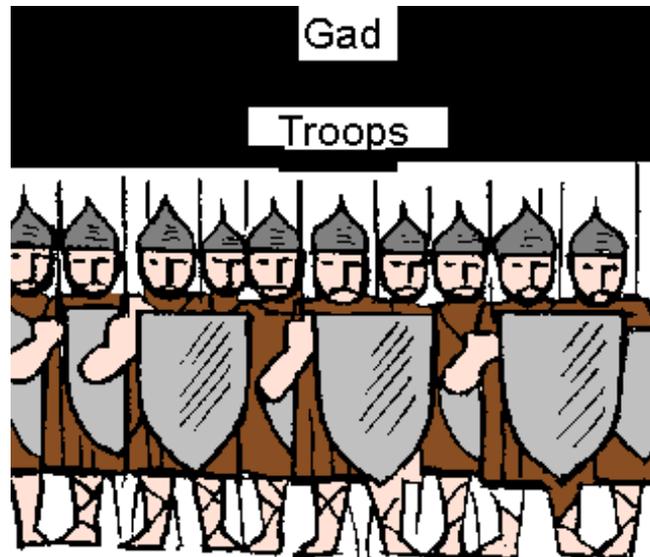
Numbers 26:3 And Moses and Eleazar the priest spoke **אתם** *with them* in the plains of Moab by the Jordan *near* Jericho saying, 4 *Take a count of the people* from twenty years old and upward who came out of the land of Egypt as commanded **אתה** *יהוה* Moses and *the* Children of Israel. C-MATS



Numbers 26:5 Reuben, *the* eldest son of Israel, had these children: of Hanoch, the family of the Hanochites: of Pallu, the family of the Palluites: 6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. 7 *These are* the families of the Reubenites: and they were numbered 43,730. C-MATS



Numbers 26:8 And the son of Pallu was Eliab. 9 And the sons of Eliab were Nemuel and Dathan and Abiram. *This is the* Dathan and Abiram, *who were* famous in the congregation, who contended against Moses and against Aaron with the company of Korah, when they rebelled against *יהוה*: 10 And opened the earth **אתה** her mouth and swallowed **אתם** *them up* **אתה** *and together with* Korah when that company died and devoured *by* fire **את** 250 men: and they became a warning sign. 11 However, the children of Korah *did* not die. 12 The sons of Simeon after their families are Nemuel, the family of the Nemuelites: Jamin, the family of the Jaminites: Jachin, the family of the Jachinites: 13 Zerah, the family of the Zarhites: Shaul, the family of the Shaulites. 14 *These are the* families of the Simeonites numbering 22,200. C-MATS

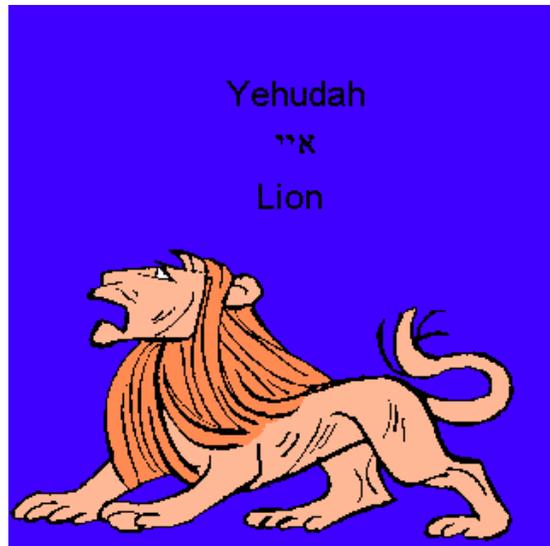


Numbers 26:15 *The children of Gad after their families are Zephon, the family of the Zephonites: Haggi, the family of the Haggites: Shuni, the family of the Shunites: 16 Ozni, the family of the Oznites: Eri, the family of the Erites: 17 Arod, the family of the Arodites: Areli, the family of the Arelites. 18 These are the families of the children of Gad numbering 45,500. C-MATS*



hear no evil, see no evil, speak no evil, post no evil

Question: The family of Ozni is also the family of Ezbon. What is the moral lesson in the association of the two names? Ozni is related to the word for ear and Ezbon is related to the word for finger. יהרהר made the finger tapered so that if anyone hears improper or abusive speech, he can stuff his fingers into his ears. *Chumash*



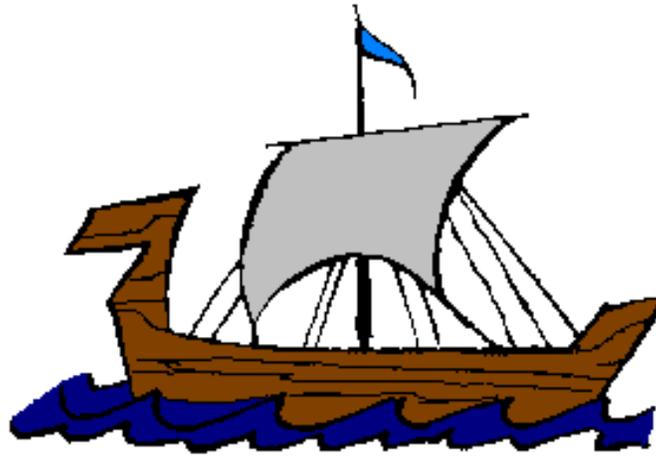
Numbers 26:19 The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan. **20** And the sons of Judah after their families were Shelah, the family of the Shelanites: Pharez, the family of the Pharzites: Zerah, the family of the Zarhites. **21** And the sons of Pharez were Hezron, the family of the Hezronites: Hamul, the family of the Hamulites. **22** These *are* the families of Judah who numbered 76,500. C-MATS



Numbers 26:23 *Of* the sons of Issachar after their families was Tola, the family of the Tolaites: Pua, the family of the Punites: **24** Jashub, the family of the Jashubites: Shimron, the family of the Shimronites. **25** These *are* the families of Issachar who numbered 64,300. C-MATS

Zevulun

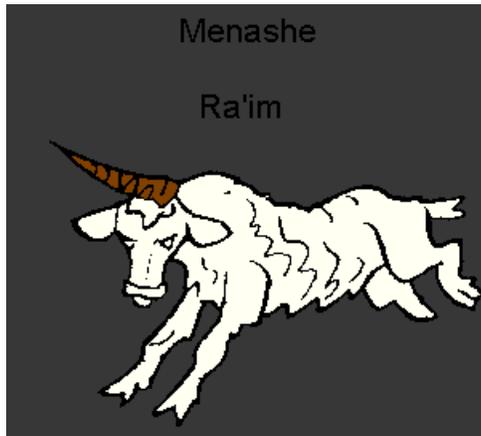
Ship



Numbers 26:26 *Of the sons of Zebulun after their families were Sered, the family of the Sardites: Elon, the family of the Elonites: Jahleel, the family of the Jahleelites. 27 These are the families of the Zebulunites who numbered 60,500. C-MATS*

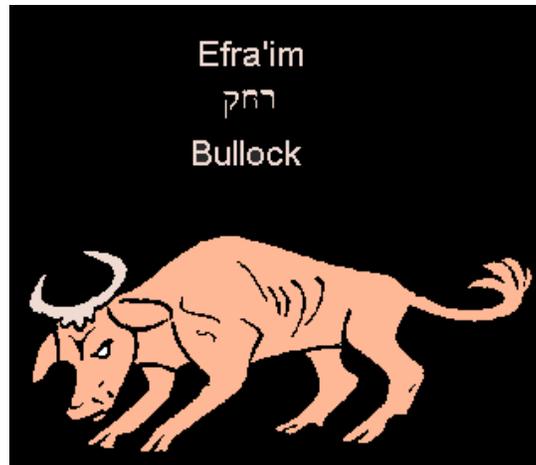
Menashe

Ra'im

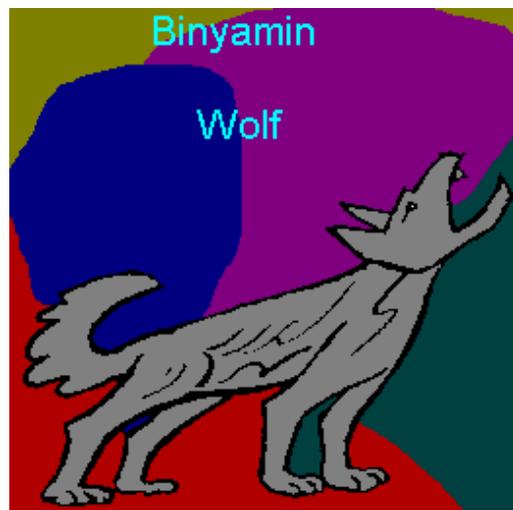


Numbers 26:28 *The sons of Joseph after their families were Manasseh and Ephraim. 29 Of the sons of Manasseh were Machir, the family of the Machirites: and Machir gave birth to אֶת־גִּלְעָד Gilead: from Gilead came the family of the Gileadites. 30 These are the sons of Gilead: Jeezer, the family of the Jeezerites: Helek, the family of the Helekites: 31 And from Asriel, the family of the Asrielites: and Shechem, the family of the Shechemites: 32 And Shemida, the family of the Shemidaites: and Hopher, the family of the Hopherites. 33 And Zelophehad the son of Hopher had no sons, but only daughters: and the names of the daughters of Zelophehad were Mahlah and Noah, Hoglah, Milcah and Tirzah. 34 These are the families of Manasseh and they were numbered 52,700. C-MATS*

Question: Why were Zelophehad's daughters mentioned here? Zelophehad's daughters are mentioned here, because they inherited his share of the Land. Chumash

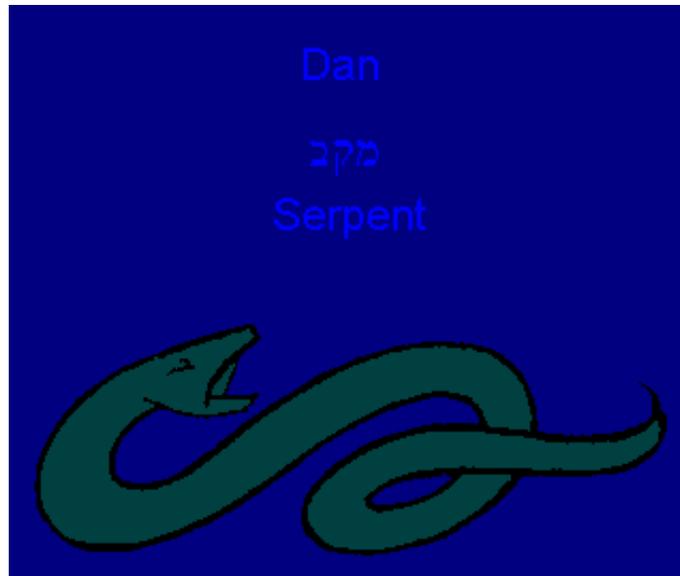


Numbers 26:35 These *are* the sons of Ephraim after their families: Shuthelah, the family of the Shuthalhites: Becher, the family of the Bachrites: Tahan, the family of the Tahanites. 36 And these *are* the sons of Shuthelah: Eran, the family of the Eranites. 37 These *are* the families of the sons of Ephraim who numbered 32,500. These *are* the sons of Joseph after their families. C-MATS

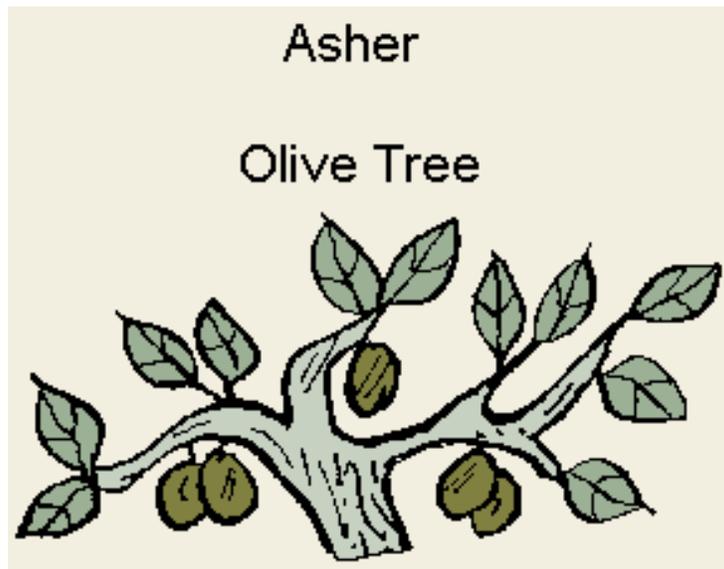


Numbers 26:38 The sons of Benjamin after their families were Bela, the family of the Belaites: Ashbel, the family of the Ashbelites: Ahiram, the family of the Ahiramites: 39 Shupham, the family of the Shuphamites: Hupham, the family of the Huphamites. 40 And the sons of Bela were Ard and Naaman: Ard, the family of the Ardites: *and* Naaman, the family of the Naamites. 41 These *are* the sons of Benjamin after their families: and they numbered 45,600. C-MATS

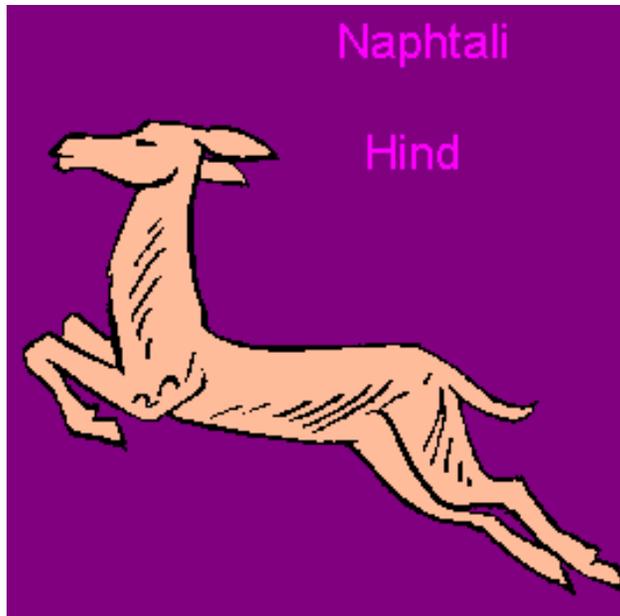
Question: Why was the tribe of Benjamin one of the smallest tribes? Five of Benjamin's ten families were decimated so their survivors joining the remaining five families. This fulfilled Rachel's tragic prophecy; when Benjamin was born, she named him Ben Oni, Son of My Sorrow or Mourning, for she foresaw tragedy in his future. Her premonition was further fulfilled after the disastrous war caused by the episode of the Concubine in Gibeah (Judges 19-20), which nearly wiped out the tribe.



Numbers 26:42 These *are* the sons of Dan after their families: Shuham, the family of the Shuhamites. These *are* the families of Dan after their families. 43 All the families of the Shuhamites, according to those that were numbered *were* 64,400. C-MATS



Numbers 26:44 *Of* the children of Asher after their families were Jimna, the family of the Jimnites: Jesui, the family of the Jesuites: Beriah, the family of the Beriites. 45 *Of* the sons of Beriah was Heber, the family of the Heberites: Malchiel, the family of the Malchielites. 46 *And* the name of the daughter of Asher *was* Sarah. 47 These *are* the families of the sons of Asher according to those that were numbered *were* 53,400. C-MATS



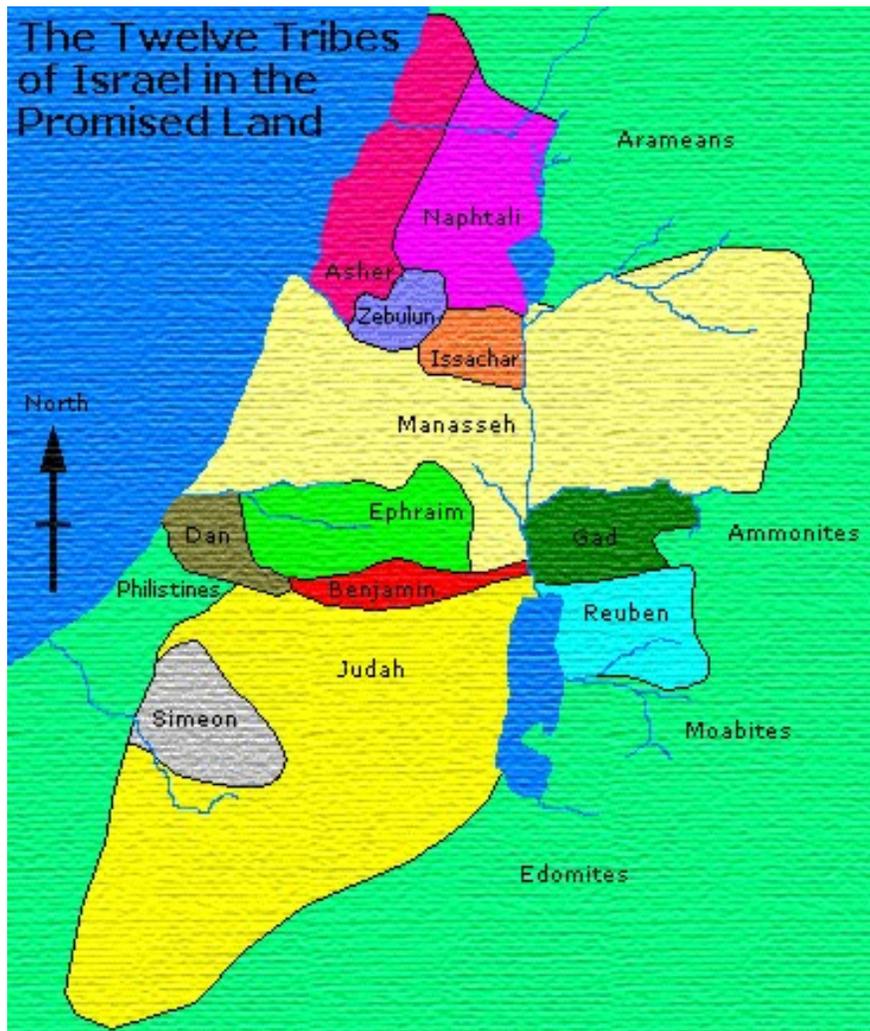
Numbers 26:48 *Of the sons of Naphtali after their families were Jahzeel, the family of the Jahzeelites: Guni, the family of the Gunites: 49 Jezer, the family of the Jezerites: Shillem, the family of the Shillemites. 50 These are the families of Naphtali according to their families: and they were numbered 45,400. 51 Those who were numbered were 601,730 Children of Israel. C-MATS*

Question: How does this census compare with the census taken shortly after the Exodus? The census total given is almost identical to that in the census taken shortly after the Exodus (**Exodus 38:26 for everyone 20 years old or older counted in the census, 603,550 men**) Here it is 1,820 fewer -- which is surprising given the amazing fertility of the nation in Egypt. This can be understood in light of the teaching that יהוה caused the Israelite population to increase miraculously in response to Egyptian attempts to reduce the numbers of the Israelites. Accordingly, the stable numbers during the Wilderness years may be seen as a normal situation. The adverse conditions of life in the Wilderness kept the numbers down, and it was only due to יהוה's mercy that their numbers did not decrease far more. The lack of population increase is also accounted for by the death of those twenty and older and the plagues and catastrophes brought on them by יהוה because of their sin, such as the sins of the Golden Calf, the "Complainers," the lust for meat, the Spies, the unauthorized push to enter the Land, the rebellion of Korah and its aftermath. *Chumash*

Question: What tribes suffered the greatest losses in the Wilderness? An analysis of the totals of the individual tribes reveals that Reuben and Simeon suffered the greatest losses (20,700 and 37,100 respectively). This was because the Reubenites were deeply involved in Korah's rebellion and the Simeonites were disproportionately stricken by the plague because of their major role in the whoring at Peor. There is an account in the Jerusalem Talmud of a civil war that was fought following the death of Aaron, when the Israelites were attacked by a Canaanite army. Many Israelites fled with a mind to return to Egypt, retreating eight "stations" in their journey through the desert, from Hor HaHar to Moserah. The tribe of Levi waged war with them to force them back, and seven Israelite families--and four Levite families--died in battle. Conversely, it may be assumed that the unusual growth of Manasseh [as well as Benjamin, Asher, and Issachar] was because they did not participate in these sinful episodes. *Chumash*

Numbers 26:52 And יהוה spoke to Moses saying, 53 The land will be divided for an inheritance among these according to the number of the tribes. 54 If they have many in their tribe, you will give *them* more inheritance and if they have few in their tribe, you will give *them* less inheritance: every tribe will be given his inheritance according to the number of people counted in it. 55 However lots will divide אה" the land: they will inherit *it* according to the names of the tribes אבתם of their fathers. 56 The possession of the land will be divided according to the lot between those who have more and those who have fewer. C-MATS

Question: How was the Land divided among the tribes? Everything about the lot was conducted with Divine inspiration, so that it would be clear to everyone that the outcome was יהוה's will. Twelve lots with the names of the tribes were placed in one box and another twelve with the outlines of twelve portions of the Land were placed in a second box. Eleazar the Kohen Gadol, dressed in his vestments including the **Urim** and Thummim, declared prophetically that if the lot of a certain tribe were drawn, the corresponding territorial lot would be such and such a portion. The leader of the tribe Eleazar mentioned would approach, and invariably he would draw the lot of his tribe and of the portion that had been mentioned. Chumash



Question: Why was the entire family of Uziel renamed to Korah? The entire family of Uziel was renamed the family of Korah in honor of the sons of Korah, who proved themselves to be good and righteous by refusing to join their father's rebellion and remaining loyal to יהוה and His prophet. Similarly, the Torah honored them before (v. 11), by saying that they did not die in the rebellion. This illustrates that יהוה does not ignore good deeds and that the more difficult, they are to accomplish, the greater the credit justly earned by those who perform them.

Question: Are you struggling to do something good in your life that you know יהוה wants you to do? Remember that יהוה will reward you for your righteousness. Do not grow weary, but allow יהוה to give you the strength you need to overcome.

Philippians 4:13 I can do all things through Mashiach which strengthens me. C-MATS

Spiritual Exercise: Focus on one thing that you know יהוה wants you to do and let that be your goal for the week. Do not give up. You can do it.



Numbers 26:57 And those numbered from the Levites after their families: Gershon, the family of the Gershonites: Kohas, the family of the Kohasites: Merari, the family of the Merarites. 58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath gave birth to אֶת־ Amram. 59 And the name of Amram's אִשָּׁתָּה wife was Jochebed, the daughter of Levi, whom *her* mother bore אֶת־ her to Levi in Egypt: and she gave birth to Amram אֶת־ Aaron אֶת־ and Moses אֶת־ and Miriam, their sister. 60 And was born to Aaron אֶת־ Nadab אֶת־ and Abihu, אֶת־ Eleazar אֶת־ and Ithamar. 61 And Nadab and Abihu died when they offered strange fire before יְהוָה. 62 And those that were numbered from the families of Levi were 23,000, all males from a month old and upward: they were not numbered among *the* Children of Israel, because there was no inheritance given them among *the* Children of Israel. 63 These *are* the ones who were numbered by Moses and Eleazar the priest, who numbered אֶת־ Children of Israel in the plains of Moab by the Jordan *near* Jericho. 64 But among these there was not a man of them whom Moses and Aaron the priest, when *they* numbered אֶת־ Children of Israel in the wilderness of Sinai. 65 Because יְהוָה had said, They will certainly die in the wilderness. And there was not a man left from them, except Caleb the son of Jephunneh and Y'hoshua the son of Nun. C-MATS



The Daughters of Zelophehad

Numbers 27:1 Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, from the families of Manasseh, the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, Hoglah, Milcah and Tirzah. 2 And they stood before Moses and before Eleazar the priest and before the princes and the entire congregation at the door of the Tabernacle of the Congregation saying, 3 Our father died in the wilderness, but he was not among those who gathered themselves against יְהוָה in the company of Korah; but he died in his own sin and had no sons. 4 Why should the name of our father be eliminated from his family because he has no son? Give us property to possess along with the brothers of our father. C-MATS

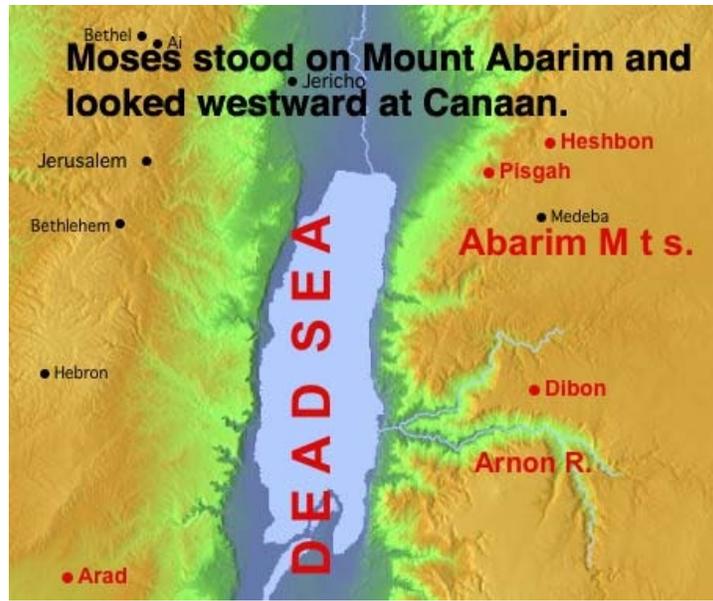
Question: Who were the daughters of Zelophehad? The daughters of Zelophehad were wise women, they were exegetes (well-versed in the methodology of expounding Torah law), and they were righteous. They were righteous, since they would marry only such men as were worthy of them. Even the youngest among them was not married before forty years of age. (This is deduced from the fact that Zelophehad died in the first year after Exodus, and his daughters' petition was in the 40th year; thus the youngest of them could have been less than 40 at the time. Yet this occurred before their marriage, as evidenced from Numbers 36:6 **This is the thing which יהוה commands concerning the daughters of Zelophehad, let them marry whom they think is best; but they can only marry into the family of the tribe of their fathers.**) When the daughters of Zelophehad heard that the land was being divided among the tribes but not among the women, they convened to discuss the matter. They said: *יהוה's mercy and compassion is not like the compassion of man. Mankind favors men over women. יהוה is not like that; His compassion extends to men and women alike.* The men had been unwilling to enter the Land and died in the Wilderness, so the women petitioned to receive an inheritance in the Land. *Chumash*

Numbers 27:5 And brought Moses **את** their cause before יהוה. **6** And יהוה spoke to Moses saying, **7** The daughters of Zelophehad speak correctly: you must give them **אֲחֵזת** *your holding (property)* as an inheritance among their father's brothers; and you will pass **את** the inheritance of their father to them. **8** And you will say to *the* Children of Israel, if a man dies and has no son, then you will pass **את** his inheritance to his daughter. **9** And if he has no daughter, then you will give **את** his inheritance to his brothers. **10** And if he has no brothers, then you will give **את** his inheritance to his father's brothers. **11** And if his father has no brothers, then you will give **את** his inheritance to his kinsman who is next to him in his family and he will possess **אתה** *it (her)*: and this will be the standard for judgment for *the* Children of Israel as commanded יהוה **את** Moses. C-MATS

Question: Are the laws of inheritance permanent and relative to us today? The laws are permanent; even though they had been publicized in response to the immediate plea of Zelophehad's daughters, they were not a temporary solution but an eternal decree of justice. A father may not alter the Torah's procedure of inheritance. Although one may make a gift of his property during his lifetime, in which case it is no longer his and the laws of inheritance will not apply at the time of his death, one who has not done so does not have the power to tailor his will in a way that will contradict the Torah's laws. Since all Israelites are descendants of the Patriarchs, everyone has relatives, though they may be very distant cousins, so all property should be willed to relatives. *Chumash*

Numbers 27:12 And יהוה said to Moses, **Go up to Mount Abarim and see את** the land which I have given to *the* Children of Israel. **13** And when you have seen **אתה** *it (her)*, **אתה** you will be gathered to your people, as Aaron your brother was gathered to *his people*. C-MATS

Question: What was יהוה promising Moses? The previous verse stated that Moses would physically "see" the Land; this verse promised him that he would attain a deeper vision, one that would enable him to grasp its inner, spiritual essence. As Aaron was surrendering his soul, he told Moses that if he had known the sublimity of death by "יהוה's kiss", he would have longed for it much earlier. Moses hoped that when his time came, he too would merit such a sacred death, and יהוה now told him that this would happen. *Chumash*



What Moses was allowed to see

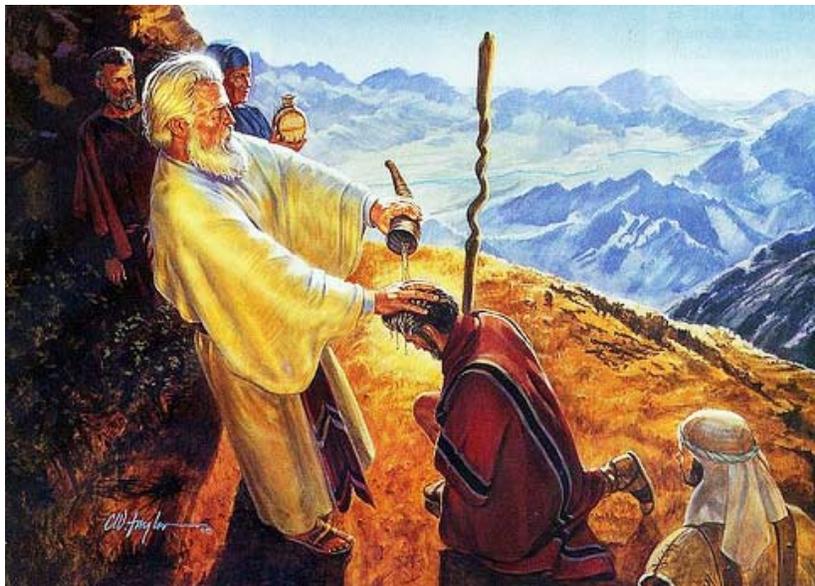
Numbers 27:14 Because you rebelled against My commandment in the desert of Zin, when the congregation was disputing with Me, you rebelled against my order to sanctify Me by means of the water, while they were watching: *this is the water of Meribah in Kodesh in the wilderness of Zin.* 15 And Moses spoke to יהוה saying, 16 Let יהוה, the Elohim of the spirits of all flesh, set a man over the congregation, 17 who may go out before them and come in ahead of them and to lead them out and bring them in; so that the congregation of יהוה will not be as sheep that have no shepherd. 18 And יהוה said to Moses, take he את־ Y'hoshua the son of Nun, a man in whom *is the spirit* and lay את־ your hand on him; 19 And set אתו him before Eleazar, the priest and before all the congregation; and commission אתו him in their sight. 20 And you will put *some of your authority* on him, so that all the congregation of *the Children of Israel* may be obedient. C-MATS

Question: Why did יהוה ask Moses to choose a leader now for the people while Moses was still alive? יהוה wanted Moses to grant Joshua the privilege of addressing the people during his lifetime, so that when the time comes for him to lead, no one will say that "while Moses was alive, Joshua did not dare raise his head". *Chumash*

Question: What does the requirement of Moses laying his hands on Joshua symbolize? The requirement that Moses lay his hands upon Joshua symbolized the role of the disciple in all ages, for it meant that Joshua had to lower his head in submission to his master. This was to teach Joshua that even after he became the leader of Israel, he was to realize that he was to remain subservient to Moses, that he must always guide himself by what Moses would have done in a given situation, for a leader of Israel is always a link in the tradition that has come down to us from leader to leader, beginning with Moses and Joshua. *Chumash*

Question: Who did Moses want to succeed him as leader of the Israelites? Once יהוה had reiterated that Moses would not enter the Land, Moses turned his concerns to the future of his beloved people. Moses hoped that just as Zelophehad's share in the Land would go to his daughters, so would his own son succeed him. Nevertheless, it is clear from his description of the leader's qualifications that his primary concern was for the needs of the people. A leader is justified in hoping that his offspring will succeed him, but not at the expense of the community he serves. *Chumash*

Question: What did Moses ask for in a leader of the Israelites? Moses listed the qualifications he wanted in the leader, all of which reveal a concern for Israel. The leader should go out before them, leading them in battle as Moses had done in the wars of Sihon and Og, and as Joshua had done in repelling Amalek (**Exodus 17:10 So Y'hoshua did as Moses had said to him and fought with Amalek.**), and not remain in the back lines, leaving the risks to others. Alternatively, Moses prayed that יהוה should allow the new leader to bring the people into the Land, unlike Moses himself, whose dream would remain unfulfilled. *Chumash*



Moses lays hands on Joshua

Numbers 27:21 And he will stand before Eleazar the priest, who is to find out by means of Urim before יהוה: what Elohim's will is for Y'hoshua's decisions. Then at his word they will go out and at his word they will come in, *both* he and all *the* Children of Israel אתו *with him*, all the congregation. 22 And Moses did as commanded יהוה אתו *him*: and he took את- Y'hoshua and set him before Eleazar the priest and before all the congregation: 23 And Moses laid את- his hands on Y'hoshua and commissioned him, as יהוה said by the hand of Moses. C-MATS

Question: What does Paul say are the qualifications of a good leader?

1 Timothy 3:1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. 2 An overseer, then, must be

- without fault
- the husband of one wife
- self-controlled, sensible, respectable (sober and free from self-indulgence, whether you're talking about alcohol or being restrained in your actions and speech. To have an even keel, or to be moderate in behavior and personality)
- hospitable (friendly and showing care and concern for people)
- able to teach (he knows the Word, and is able to tell others what it says)
- not addicted to wine
- not violent but gentle
- not quarrelsome
- free from the love of money
- He must be one who manages his own household well, keeping his children under control with all self-respect, but if a man does not know how to manage his own household, how will he take care of the church of יהוה? (This doesn't mean his children would be perfect, but it does mean that he will consistently discipline rebellion in his children with the proper seriousness, and raise them in a righteous home.)
- not a new believer, lest he become conceited and fall into the condemnation incurred by the devil.
- And he must have a good reputation with those outside the church, so that he may not fall into criticism and the snare of the devil. (Your reputation must be that of being a good man, a good believer, a good employee, and a good neighbor)

Women must likewise be

- dignified (having a composed or serious manner)
- not hateful gossips
- pleasant
- faithful in all things

Offerings for the Temple

Numbers 28:1 And יהוה spoke to Moses saying, 2 Command את- Children of Israel אֲמַרְתָּ and you say to them, את- My offering and My bread for My sacrifices made by fire unto Me for a sweet smelling savor shall you observe to offer to Me in their due season. C-MATS

Question: How does יהוה describe His offerings? יהוה refers to the blood that is placed upon the Altar as My offering; the parts that are burned on the Altar as My food; and everything else that is burned for My fires. The satisfying aroma refers to the satisfaction that יהוה feels, as it were, "That I spoke and My will has been done". *Chumash*

Numbers 28:3 **וַאֲמַרְתָּ** *And you say to them, this is the offering made by fire which you will offer to לַיהוָה: two lambs in their first year without blemish, two daily for a continual burnt offering. 4 **אֶת־** The one lamb you shall offer in the morning **וְאֶת־** and the other lamb you will offer at evening. 5 And a tenth part of an ephah (two quarts) of flour for a grain offering, mixed with the fourth part of a hin (one quart) of oil from pressed olives. 6 It is a continual burnt offering, which was ordained in Mount Sinai as a sweet savor, a sacrifice made by fire to לַיהוָה. 7 And the drink offering for it will be one-quart hin for the one lamb: in the sacred place you will cause the strong (intoxicating) wine to be poured to לַיהוָה for a drink offering. 8 **וְאֶת־** And the other lamb you will offer at evening: you will offer the same kind of grain and drink offering as in the morning, you will offer it as a sacrifice made by fire for a sweet savor to לַיהוָה.*
C-MATS



The silver decanter is used for the wine libation. Wine is poured on the altar twice daily, morning and evening, accompanying the daily service.

Question: What is our present-day substitute for the daily offering in the Temple? We should come in prayer before יהוה in the morning and evening as our sacrifice as a sweet savor to יהוה.

Question: The daily offerings in the Temple were performed with perfect consistency every day, rain or shine, always. We can learn to infuse our lives with this same quality and tap into the power of consistency. What is the power of consistency? Consistency is the key that gives us the power to accomplish super-human goals without super-human effort. To illustrate, a man was walking through the woods one day and saw a large rock, with a hole in its middle. When he went to investigate, he discovered that the hole had been made by a tiny drip of water that had after many years bored its way through the solid rock! He realized that a drip of water had no power to penetrate a rock, yet with consistent effort that was what eventually happened. All we have to do is tap in, and we will be amazed at what we can do.



Spiritual Exercise: Be consistent with your goals and do not give up even when you feel like giving up.

1 Corinthians 16:13 Watch you, stand fast in the faith, quit you like men, be strong. C-MATS

1 Corinthians 15:58 Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of יהוה, forasmuch as you know that your labor is not in vain in יהוה. C-MATS

The Sabbath Offering



Numbers 28:9 And on the Sabbath day offer two lambs in *the* first year without blemish and two tenths of an ephah (*one gallon*) of flour as a grain offering, mixed with (*olive*) oil and its drink offering: **10** *This is the burnt offering* for every Sabbath, in addition to the continual burnt offering and its drink offering. C-MATS

The Offering on the First Day of the Month, Rosh-Hodesh



Numbers 28:11 And at the beginning of your months (*Rosh-Hodesh*), you will offer a burnt offering to יהוה consisting of two young bullocks and one ram and seven lambs in *their* first year without defect; 12 And three tenths of an ephah (*six quarts*) of flour for a grain offering, mixed with (*olive*) oil and one bullock; and two tenths of an ephah (*two quarts*) of flour for a grain offering mixed with (*olive*) oil for one ram; 13 And two tenths of an ephah (*two quarts*) of flour mixed with oil for a grain offering for one lamb; as a burnt offering for a sweet savor, a sacrifice made by fire to ליהוה. 14 And their drink offerings will be half a hin (*two quarts*) of wine to a bullock and the third part of a hin (*one and one-third quarts*) to a ram and a fourth part of a hin (*one quart*) to a lamb: **זאת** this is the burnt offering for every month throughout the months of the year. 15 And one male goat **לחטאת** for sin [offering] to ליהוה will be offered, in addition to the continual burnt offering and its drink offering. C-MATS

The Offerings at the Festival of Passover and Unleavened Bread



Numbers 28:16 And on the fourteenth day of the first month *is* the Passover to לִיהוּהָ. 17 And on the fifteenth day of this month hold a feast: seven days unleavened bread will be eaten. 18 On the first day *have* a sacred convocation; you will not do any kind of ordinary work: 19 But you will offer a sacrifice made by fire *for* a burnt offering to לִיהוּהָ; two young bullocks and one ram and seven lambs in *the* first year: they will be without blemish: 20 And their grain offering will be of flour mixed with oil: three tenths of an ephah (*six quarts*) you will offer for a bullock and two tenths of an ephah (*four quarts*) for a ram; 21 One tenth of an ephah (*two quarts*) you will offer for each of the seven lambs: 22 And one goat *for* a חַטָּאת *sin* [offering] to make atonement for you. 23 Beside the burnt offering in the morning, which is *for* a burnt offering, you continually will offer אֵת these. 24 In this way you will offer daily, *throughout the* seven days, the meat of the sacrifice made by fire, as a sweet savor to לִיהוּהָ: it will be offered in addition to the continual burnt offering and its drink offering. 25 And on the seventh day you will have a sacred convocation; you will do no ordinary work. C-MATS

Question: How did Yahusha fulfill Passover? Yahusha is our Passover Lamb whose blood was shed for our sins. 1 Corinthians 5:7 For even Mashiach our Passover is sacrificed for us. Yahusha was crucified on the day of preparation for the Passover at the same hour that the lambs were being slaughtered for the Passover meal that evening. John 19:13 When Pilate therefore heard that saying, he brought Yahusha forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the Passover, and about the sixth hour. C-MATS

Question: How did Yahusha fulfill Feast of Unleavened Bread? Yahusha led a sinless life (as leaven is a picture of sin in the Bible), making Him the perfect sacrifice for our sins. 1 Peter 1:19 **But the precious blood of Mashiach is like a lamb without blemish and without spot.** Yahusha's body was in the grave during the first days of this feast, like a kernel of wheat planted and waiting to burst forth as the bread of life. After he was buried, he did not suffer the natural process of decomposition of the body. His body did not return to dust under the curse of Adam and Eve. His death killed the power of death. Isaiah 25:8 He has swallowed up death forever and Adonai יהוה will wipe away tears from off all faces and the reproach of His people will He take away from off all the earth for יהוה has spoken it. 1 Corinthians 15:54. He will swallow up death forever. Adonai ELOHIM will wipe away the tears from every face. C-MATS



Numbers 28:26 On the day of the firstfruits, when you bring a new grain offering to לִיהוּהָ in your feast of *Shavuot* (Pentecost), you will have a sacred convocation; you will do no ordinary work. C-MATS

Question: What is “the day of the firstfruits”? The day of the first-fruits has its own special meal-offering, which is the first offering from the new wheat crop that may be brought to the Temple (Leviticus 23:16 **Until the day after the Sabbath, the seventh you will number (count) fifty days and you will offer a new grain offering to יהוה** (Lיהוה).). Until then, all meal-offerings had to be from flour of earlier crops. This new meal-offering is accompanied by a set of animal offerings that are listed in Leviticus. The animals listed here are the Shavuot additional offerings. *Chumash*

Question: When is the Feast of Firstfruits? The Feast of Firstfruits actually took place during the week-long Passover celebration on the first day after the Sabbath that occurred in the midst of the week. Leviticus 23:10 **Speak to the Children of Israel וְאָמַרְתָּ and you say to them, When you have come into the land which I give to you and will reap אֶת harvest of the land, then you will bring אֶת a sheaf from the firstfruits of your harvest to the priest. 11 And he will wave אֶת the sheaf before יהוה to be accepted for you: on the morrow (next day) after the Sabbath the priest will wave it.**

Question: How did Yahusha fulfill Feast of Firstfruits? Only perfection can enter יהוה's presence. Yahusha rose to heaven after His resurrection and went before יהוה's throne, presenting Himself as the official fulfillment of the Feast of First Fruits. This is the day that Yahusha was resurrected! James 1:18 **Of his own will gave birth to us with the word of truth, that we should be a kind of firstfruits of his creatures. 1 Corinthians 15:20 But now is Mashiach risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Mashiach shall all be made alive. 23 But every man in his own order: Mashiach the firstfruits; afterward they that are Mashiach's at his coming. C-MATS**



Offering of First Fruits (illustration 1896 by the Providence Lithograph Company)

The Feast of Weeks (Shavuot, Pentecost)

Question: Why is the festival called the Feast of Weeks? This name of the festival is derived from the fact that its date is not determined by the calendar, but by counting seven weeks from the second day of Pesach (Leviticus 23:15 **And you will count from the next day after the Sabbath, from the day that you brought אֶת־ the sheaf of the wave offering; you are to count seven complete Sabbaths (weeks).** Chumash

Question: What does Pentecost mean? The Greek word means “fifty” and refers to the fifty days that have elapsed since the wave offering of Passover.

Numbers 28:27 But you will offer the burnt offering as a sweet savor to ליהוה: two young bullocks, one ram, seven lambs in the first year; 28 and their grain offering of flour mixed with oil will consist of three tenths of an ephah (six quarts) to one bullock, two tenths of an ephah (four quarts) to one ram, 29 One tenth of an ephah (two quarts) for each of the seven lambs; 30 And one male goat to make atonement for you. 31 You will offer them in addition to the continual burnt offering and its grain offering, (they will be without blemish) and their drink offerings. C-MATS

The Offerings at the Feast of Trumpets, Rosh Hashanah



Numbers 29:1 And in the seventh month, on the first day of the month (Rosh Hashanah), you will have a sacred convocation; you will do no ordinary work: it is a day of blowing the shofar for you. 2 And you will offer a burnt offering as a sweet savor to ליהוה: one young bullock, one ram and seven lambs in the first year without blemish: 3 And their grain offering will be of flour mixed with oil, three tenths of an ephah (six quarts) for a bullock and two tenths of an ephah (four quarts) for a ram, 4 And one tenth of an ephah (two quarts) for each one of the seven lambs: 5 And one male goat for a חַטָּאת sin [offering] to make atonement for you: 6 In addition to the burnt offering of the month (Rosh-Hodesh) and its grain offering and the daily burnt offering and its grain offering and their drink offerings, according to the rule for this, this will be a sweet savor, a sacrifice made by fire to ליהוה. C-MATS

Question: What happens on the Feast of Trumpets? Rosh Hashanah alludes to the Day of Judgment: יהוה says, "As soon as you have appeared before Me for judgment and have been acquitted (found innocent), you may regard yourselves as newly made creatures." *Chumash*

Question: Has the Feast of Trumpets been fulfilled already? The first four of the seven feasts occur during the springtime (Passover, Unleavened Bread, First Fruits, and Weeks), and they all have already been fulfilled during the First Coming of Yahusha. The final three holidays (Trumpets, the Day of Atonement, and Tabernacles) occur during the fall, all within a short fifteen-day period. These feasts will be fulfilled during his Second Coming. **1 Corinthians 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.** C-MATS

The Offerings at the Day of Atonement, Yom Kippur

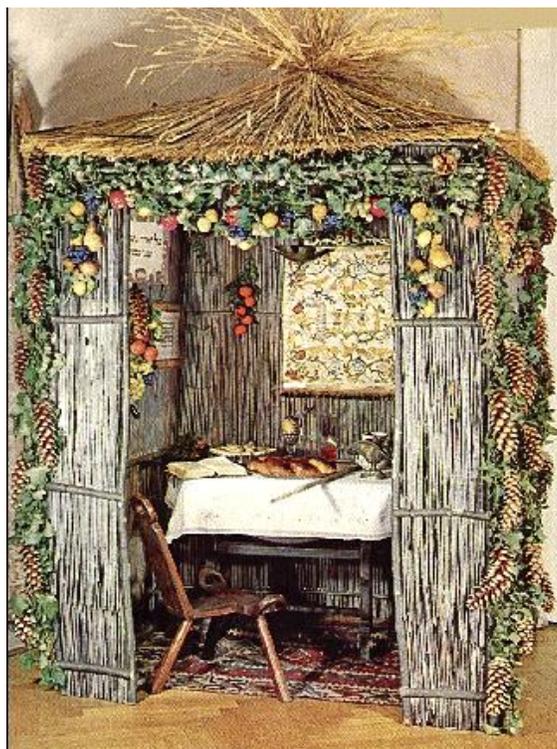


Numbers 29:7 And you will have on the tenth *day* of this seventh month (*Yom Kippur*) a sacred convocation; and you will afflict **את** your souls (*deny yourself*): you will not do any kind of work: 8 But you will offer a burnt *offering* to יהוה as a sweet savor: one young bullock, one ram and seven lambs in *the first year*; they will be without blemish: 9 And their grain *offering will be of flour mixed with oil*, three tenths of an ephah (*six quarts*) to a bullock and two tenths of an ephah (*four quarts*) to one ram, 10 A tenth of an ephah (*two quarts*) for each of the seven lambs: 11 One male goat for a **חטאת** *sin [offering]*; in addition to the sin *[offering]* of atonement and the continual burnt (*ascent*) *[offering]* and the grain *offering* and their drink *offering*. C-MATS



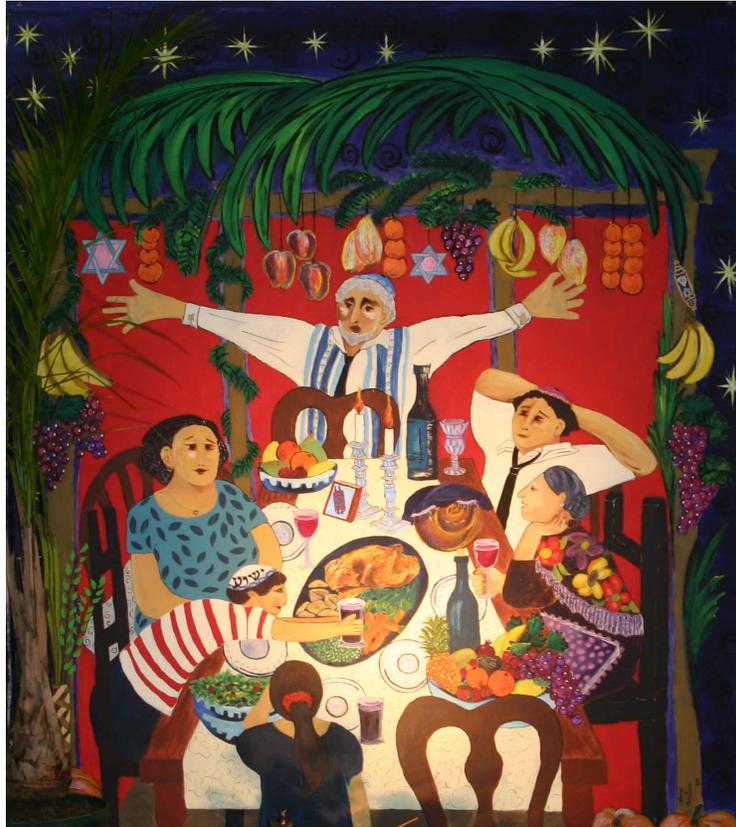
On Yom Kippur, the High Priest reaches into the lottery box and chooses lots. Thus is determined which goat will be used as an offering to יהוה, and which will be sent off to *Azazel*, as an atonement for the sins of the people. During the First Temple, the lots were fashioned of wood. In the time of the Second Temple, they were of gold. The lots pictured above are fashioned of both wood and gold.

The Offerings at the Festival of Tabernacles, Sukkot



Numbers 29:12 And on the fifteenth day of the seventh month (*Sukkot*) you will have a sacred convocation; you will do no ordinary work and you will keep a feast to יהוה for seven days. C-MATS

Question: What is Sukkot called? The festival of joy



Question: Why are the offerings of Sukkot unique? The offerings of Sukkot are unique in three ways: They include offerings to invoke protection for the gentile nations. To protect the gentile nations from affliction, a total of 70 bulls were offered during the seven days of Sukkot, corresponding to the number of primary nations enumerated in Genesis 10, where seventy grandsons of Noah are enumerated, each of whom became the ancestor of a nation. The Midrash declares that if the nations had realized how much they benefited from these offerings, they would have sent legions to surround Jerusalem and guard it from attack. *Chumash*

Numbers 29:13 And you will offer a burnt *offering*, a sacrifice made by fire, as a sweet savor to יהוה: thirteen young bullocks, two rams and fourteen lambs in the first year; they will be without blemish: 14 And their grain *offering* will be of flour mixed with oil, three tenths of an ephah (*six quarts*) for every one of the thirteen bullocks, two tenths of an ephah (*four quarts*) for each of the two rams, 15 And a several tenths of an ephah (*two quarts*) for each of the fourteen lambs: 16 And one male goat for a חטאת *sin [offering]*; in addition to the continual burnt *offering*, its grain *offering* and its drink *offering*. 17 And on the second day you will offer twelve young bullocks, two rams, fourteen lambs in the first year without blemish: 18 And their grain *offering* and their drink offerings for the bullocks, for the rams and for the male lambs, will be according to their number, in keeping with the rule,

Numbers 29:19 And one male goat for a **חטאת** sin [offering]; in addition to the continual burnt (ascent) offering and the grain offering and their drink offerings. 20 And on the third day you will offer eleven bullocks, two rams, fourteen lambs in the first year without blemish. 21 And their grain offering and their drink offerings for the bullocks, for the rams and for the male lambs, will be according to their number, in keeping with the rule. 22 And one goat for a **חטאת** sin [offering]; in addition to the continual burnt offering and its grain offering and its drink offering. 23 And on the fourth day you will offer ten bullocks, two rams and fourteen lambs in the first year without blemish: 24 Their grain offering and their drink offerings for the bullocks, for the rams and for the male lambs, will be according to their number, in keeping with the rule, 25 And one male goat for a **חטאת** sin [offering]; in addition to the continual burnt offering, its grain offering and its drink offering. 26 And on the fifth day you will offer nine bullocks, two rams and fourteen lambs in the first year without blemish: 27 And their grain offering and their drink offerings for the bullocks, for the rams and for the male lambs, will be according to their number, in keeping with the rule, 28 And one goat for a **חטאת** sin [offering]; in addition to the continual burnt offering and its grain offering and its drink offering. 29 And on the sixth day you will offer eight bullocks, two rams and fourteen lambs in the first year without blemish: 30 And their grain offering and their drink offerings for the bullocks, for the rams and for the male lambs, will be according to their number, in keeping with the rule, 31 And one goat for a **חטאת** sin [offering]; in addition to the continual burnt offering, its grain offering and its drink offering. 32 And on the seventh day you will offer seven bullocks, two rams and fourteen lambs in the first year without blemish: 33 And their grain offering and their drink offerings for the bullocks, for the rams and for the male lambs, will be according to their number, in keeping with the rule, 34 And one goat for a **חטאת** sin [offering]; in addition to the continual burnt offering, its grain offering and its drink offering. 35 On the eighth day you will have a solemn assembly: you will do no ordinary work: 36 But you will offer a burnt offering, a sacrifice made by fire, as a sweet savor to ליהוה: one bullock, one ram, seven lambs in the first year without blemish: 37 Their grain offering and their drink offerings for the bullock, for the ram and for the male lambs, will be according to their number, in keeping with the rule, 38 And one goat for a **חטאת** sin [offering]; in addition to the continual burnt offering and its grain offering and its drink offering. C-MATS

Question: Why does Sukkot have an extra feast day-the Last Great Day? The last day of the Sukkot festival is the celebration of the completion of the year's Torah reading. It is in certain ways an independent festival, and not merely a continuation of Sukkot. Thus, the pattern of its offerings is drastically different from that of the seven days of Sukkot. During the entire Sukkot festival, seventy bulls are offered on behalf of the gentile nations. After the festival, when the pilgrims are ready to return to their homes, יהוה says to Israel, as it were, "Make a small banquet for Me so that I can enjoy your exclusive company". This can be likened to a king who ordered his servants to make a great banquet. When it was over, he asked his dearest friends to arrange a small meal where he, the king, could enjoy their intimate company. So, too, following the offerings for the nations, יהוה longs for the company of His own nation. *Chumash*

Numbers 29:39 These things you will do for יהוה in your designated feasts, in addition to your vows and your freewill offering, whether these are your burnt offerings, grain offerings, drink offerings, or peace offerings. 40 And Moses told to the Children of Israel all that commanded יהוה אלהי ישראל. C-MATS



A Sukkah can be simple or eloquent based on what you desire.



1. **One purpose in life is to fear יהוה and obey Him.**

Ecclesiastes 12:13 *This is the conclusion of the matter; all has been heard: **את־** Elohim fear **את־** and His commandments (*mitzvah, laws*) keep; for this *is the whole duty of man.* 14 For **את־** every work, Elohim shall bring into judgment, with every hidden thing, whether it is good, or whether it is evil.*

2. **One purpose in life is to praise and worship יהוה.**

Revelation 4:11 You are worthy, O יהוה, to receive glory and honor and power: for you have created all things, and for your pleasure they are and were created. C-MATS

Psalms 96:3 Declare His glory among the nations, His marvelous works among all peoples. C-MATS

Isaiah 12:4 And in that day shall you say, Give thanks to יהוה, call upon His name, declare His doings among the peoples, make mention that His name is exalted. C-MATS

3. **One purpose in life is to transform into His image.**

The type of person you become is more important than your successes and failures in the world.

Philippians 3:19 Who mind earthly things. 20 For our conversation is in heaven; from whence also we look for the Savior, Adonai Yahusha haMashiach: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. C-MATS

Romans 12:1 I beseech you therefore, brethren, by the mercies of Elohim, that you present your bodies a living sacrifice, holy, acceptable unto Elohim, which is your reasonable service. 2 And be not conformed to this world: but be you transformed by the renewing of your mind that you may prove what is good and acceptable, and perfect will of Elohim. C-MATS

2 Corinthians 3:18 But we all, with open face beholding as in a glass the glory of יהוה, are changed into the same image from glory to glory, even as by the Spirit of יהוה. C-MATS

4. **One purpose in life is to love others.** Life's meaning is not found in getting more, but in giving more!

Matthew 22:37 Yahusha said unto him, **You shall love יהוה your Elohim with all your heart, and with all your soul, and with all your mind.** 38 **This is the first and great commandment.** 39 **And the second is like unto it, You shall love your neighbor as yourself.** 40 **On these two commandments hang all the Torah and the prophets.** C-MATS

Philippians 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem (*think of*) other better than themselves. 4 Look not every man on his own things, but every man also on the things of others. C-MATS

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

Question: What if you do not know how to love others?

- Pray and look for opportunities to help others.
- Pray and look for opportunities to encourage others in יהוה.
- Pray and look for opportunities to develop your gifts and talents so you can help others.

5. **One purpose in life is to work.**

Exodus 31:15 Six days you may work; but the Seventh *day* is the Sabbath of rest, consecrated to ליהוה.
C-MATS

Proverbs 14:23 In all labor there is profit; but the talk of the lips *leads* only to poverty. C-MATS

Ecclesiastes 2:24 There is nothing better for a man *than* that he should eat and drink and make את his soul enjoy good in his labor. This also ראיתי *I saw*, that it is from the hand of Elohim. C-MATS

Colossians 3:23 And whatsoever you do, do it heartily, as to יהוה, and not unto men. C-MATS

One purpose in life is to have dominion over the earth.

Gen 1:28 And Elohim blessed אתם *them* and Elohim said to them, be fruitful and multiply and fill (*replenish*) את the earth and subdue it: Rule over the fish of the sea, the birds of the air and every living creature that crawls upon the earth. C-MATS



Question: Where do you look for meaning in your life? Most people miss out because they never discover the simple truth: we can find peace and fulfillment only in trusting יהוה and serving others. The following are things that do not give peace, satisfaction and meaning to our lives:

1. Wealth. Getting rich, having a luxury car, expensive house, fine clothes and other possessions. Proverbs 11:4 Riches profit not in the day of wrath; but righteousness delivers from death. C-MATS

2. Power. Having power over people by authority, manipulation, or coercion
Psalm 138:6 For though יהוה is high, He has respect for the lowly; but the haughty He knows from afar.

3. Vanity. Fame, beauty, popularity.
Proverbs 31:30 Grace is deceitful and beauty is vain; but a woman that יראת fears יהוה, she shall be praised. 31 Give her of the fruit of her hands; and let her works praise her in the gates. C-MATS

Matthew 6:25 Therefore I say unto you, Take no thought for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the life more than meat, and the body than raiment? C-MATS

4. Pleasure. Sports, dining, shopping, entertainment, sensuality.

Proverb 21:17 He who loves pleasure will become poor; whoever loves wine and oil will never be rich.

5. Career. Getting ahead, promotions, recognition, and respect.

Matthew 16:24 Then said Yahusha unto his disciples, If any man will come after me, let him deny himself, and take up his stake, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? C-MATS

6. Knowledge. Education, science, philosophy, research.

Proverbs 3:7 Be not wise in your own eyes; Fear יהיה אהי and depart from evil: 8 It will be health to your navel and marrow to your bones. C-MATS

7. Sin. Alcohol and drug abuse, crime, immorality, slander, greed, disobedient to parents.

Romans 1:28 And even as they did not like to retain Elohim in their knowledge, Elohim gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of Elohim, spiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of Elohim, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do. C-MATS

Question: What things do not give peace, satisfaction and meaning to our lives? Wealth, power, vanity, pleasure, career, knowledge, and sin

Ephesians 5:1 Be followers of Elohim, as dear children; 2 And walk in love, as Mashiach also has loved us. C-MATS

bored /bôrd/ adj. 1. Feeling weary because one is unoccupied or lacks interest in one's current activity.

Question: Are you bored with your life and seem to have no purpose? Do you drift through life almost like a sleepwalker? Are you consumed by all your difficulties and troubles? Life does not need to be boring or meaningless for believers. You can choose to approach every day and every activity with a spirit of adventure, regardless of your situation. You have a choice about your attitude, about how you approach life, about turning to יהיה for "boredom cure."

- Each person is a part of the big puzzle. All people are important. It does not matter what part of the body you are.

1 Corinthians 12:22 Much more those members of the body, which seem to be more feeble, are necessary: 23 And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but Elohim has tempered the body together, having given more abundant honor to that part which lacked: 25 That there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffers, all the members suffer with it; or one member is honored, all the members rejoice with it. 27 Now you are the body of Mashiach, and members in particular. C-MATS

- Don't be upset if you do not have a place of prominence. Overcome jealousy or bitterness. Accept the gifts you have been given and develop them so you can always be your best.

Romans 12:4 For we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Mashiach, and every member is one of another. 6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 Or ministry, let us wait on our ministering: or he that teaches, on teaching; 8 Or he that exhorts, on exhortation: he that gives, let him do it with simplicity; he that rules, with diligence; he that shows mercy, with cheerfulness. C-MATS

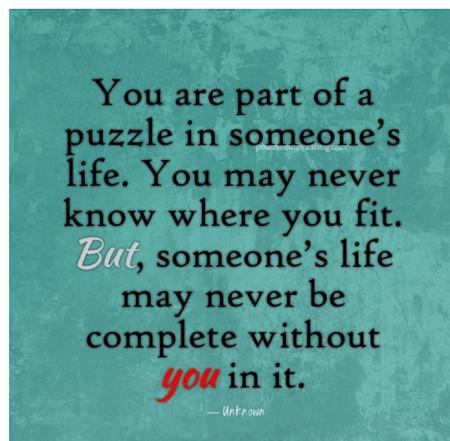
- Don't compare yourself to others or give up if someone seems to do a better job than you. Of course there are others who have more talent!

2 Chronicles 15:7 **וְאַתֶּם יְהוָה אֱלֹהֵינוּ** And you be strong and let not your hands be slack; for your work shall be rewarded. C-MATS

Galatians 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. C-MATS

- What counts is that you be faithful. יהוה gave you talents and abilities. He expects you to develop them. Be faithful to Him and he will be faithful to you.

Psalms 97:10 O you that love יהוה, hate evil: He preserves the souls of His saints; He delivers them out of the hand of the wicked. C-MATS



Do You Know?

1. Aaron's grandson _____ killed the Simeonite prince Zimri and the Midianite princess.
2. **יהוה** rewards the act of Phinehas being zealous for the law by giving him a covenant of _____ so all his descendants would be priests forever.
3. Moses takes a census of all the men ages _____ and upwards.
4. Moses divides the Land for the tribes by using _____.
5. The five daughters of Zelophehad petition _____ that they be granted the portion of the land belonging to their father, who died without having sons.
6. Moses selects _____ to succeed him and lead the people into the Land of Israel.
7. Moses spoke with **יהוה** face to face, but Joshua would hear **יהוה**'s direction by using the _____ and _____.
8. The trumpets are blown on the Feast of _____.
9. All Israel fasted and denied themselves on the Day of _____.
10. All Israelites live in shelters on the Feast of _____.
11. On the Feast of _____ you must not eat any food with leaven for 7 days.
12. _____ is celebrated 50 days after the Feast of Unleavened Bread.

Bonus: What is your purpose in life? (6)

Answers:

1. Phinehas
2. peace
3. 20
4. lots
5. Moses
6. Joshua
7. Urim and Thummim
8. Trumpets
9. Atonement
10. Sukkot
11. Unleavened Bread
12. Pentecost or Shavuot

Bonus: Fear **יהוה** and obey Him

- Worship and praise Him
- Transform into His Image
- Love others
- Work
- Have dominion over the earth



Elijah on Mount Sinai

Haftorah

Elijah shared the same spirit as Phinehas. They also both zealously fought on יהוה's behalf, while disregarding the dangers involved.

1 Kings 18:46 And the hand of יהוה was on Elijah; and he girded up his loins and ran before Ahab to the entrance of Jezreel. **1 Kings 19:1** And Ahab told Jezebel את all that had done Elijah ואת and also how he had slain את all the prophets with the sword. **2** Then Jezebel sent a messenger to Elijah saying, So let the gods do to me and more also, if I make not את your life as the life of one of them by tomorrow about this time. **3** And when he saw that, he rose and went for his life and came to Beer-sheba, which belongs to Judah and left את his servant there. **4** But he himself went a day's journey into the wilderness and came and sat down under את one juniper-tree: and he requested את himself that he might die and said, It is enough; now, O יהוה, take away my life; for I am not better than my fathers. **5** And he lay down and slept under a juniper-tree; and, surely, an angel touched him and said to him, Arise and eat. **6** And he looked and, surely, there was at his head a cake baking on the coals and a jug of water. And he did eat and drink and laid him down again. **7** And the Angel of יהוה came again the second time and touched him and said, Arise and eat, because the journey is too great for you. **8** And he rose and did eat and drink and went in the strength of that food forty days and forty nights to Horeb the mount of Elohim. **9** And he came there to a cave and lodged there; and, behold, the word of יהוה came to him and he said to him, Why are you here, Elijah? **10** And he said, I have been very jealous for יהוה, the Elohim of צבאות Hosts; for have forsaken your covenant the Children of Israel, your altars את thrown down את and your prophets slain with the sword: and I, even I only, am left; and they seek את my life, to take it away. C-MATS



1 Kings 19:11 And he said, Go forth and stand upon the mount before יהוה. And surely, יהוה passed by and a great and strong wind rent the mountains and broke in pieces the rocks before יהוה; but יהוה was not in the wind. C-MATS



1 Kings 19:11 And after the wind an earthquake; but יהוה was not in the earthquake: 12 And after the earthquake a fire; but יהוה was not in the fire: and after the fire a still small voice. 13 And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. And, surely, there came a voice to him and said, Why are you here, Elijah? 14 And he said, I have been very jealous for יהוה, the Elohim of צבאות Hosts; for have forsaken your covenant *the* Children of Israel, את your altars, thrown down את and your prophets slain with the sword; and I, even I only, am left; and they seek את my life, to take it away. 15 And יהוה said to him, Go, return on your way to the wilderness of Damascus: ואת and [when] you come, you shall anoint את Hazael to be king over Syria; 16 את and Jehu the son of Nimshi shall you anoint to be king over Israel; את and Elisha the son of Shaphat of Abel-meholah shall you anoint to be prophet in your room. 17 And it shall come to pass, that him that escapes from the sword of Hazael shall Jehu kill; and him that escapes from the sword of Jehu shall Elisha kill. 18 Yet will I leave *me* seven thousand in Israel, all the knees which have not bowed to Baal and every mouth which has not kissed him. C-MATS

The Call of Elisha



1 Kings 19:19 So he departed there and found את Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him and he with the twelfth: and Elijah passed over to him and cast his mantle upon him. 20 And he left את the oxen and ran after Elijah and said, Let me, I pray you, kiss my father and my mother and then I will follow you. And he said to him, Go back again; for what have I done to you? 21 And he returned from following him and took את yoke of oxen and killed them and boiled their flesh with the instruments of the oxen and gave to the people and they did eat. Then he rose and went after Elijah and ministered to him. C-MATS

Brit Chadashah

Question: Did Yahusha keep the Passover feast? Mark 14:12 And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where will you that we go and prepare that you may eat the Passover? 13 And he sent two of his disciples, and said unto them, **Go you into the city, and there shall meet you a man bearing a pitcher of water: follow him.** 14 And wherever he shall go in say to the goodman of the house, **The Master said, Where is the guest chamber, where I shall eat the Passover with my disciples?** 15 And he will show you a large upper room furnished and prepared: there make ready for us. 16 And his disciples went and came into the city, and found as he had said to them: and they made ready the Passover. C-MATS

Luke 22:7 Then came the day of unleavened bread, when the Passover must be killed. 8 And he sent Peter and John saying, Go and prepare us the Passover that we may eat. C-MATS

John 2:13 And the Jews' Passover was at hand, and Yahusha went up to Jerusalem, 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, **Take these things out; do not make my Father's house a house of merchandise.** 17 And his disciples remembered that it was written, The zeal of your house has eaten me up. 18 Then answered the Jews and said unto him, What sign can you show us that you do these things? 19 Yahusha answered and said unto them, **Destroy this temple, and in three days I will raise it up.** 20 Then said the Jews, Forty six years was this temple built, and will you tear it up in three days? 21 But he spoke of the temple of his body. 22 When he was risen from the dead, his disciples remembered that he had said this to them; and they believed the scripture, and the word which Yahusha had said. 23 Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Yahusha did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man. C-MATS

Question: What was a scourge of small cords? The original word implies that these "cords" were made of twisted "rushes" or "reeds" - probably the ancient material for making ropes.

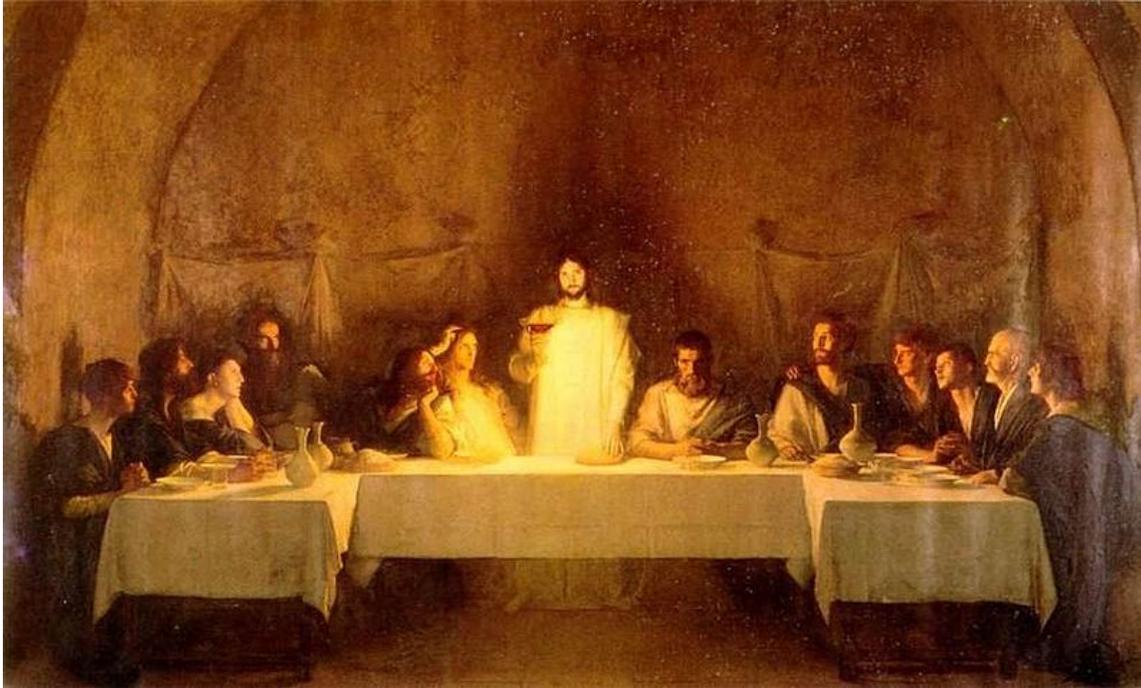




John 7:1 After these things Yahusha walked into Galilee: he would not walk in Judea, because the Jews sought to kill him. **2** Now the Jews' feast of tabernacles was at hand. **3** His brethren therefore said to him, Depart and go into Judaea that your disciples also may see the works that you do. **4** For there is no man that does anything in secret and he himself seeks to be known openly. If you do these things, show yourself to the world. **5** For neither did his brethren believe in him. **6** Then Yahusha said to them, **My time is not yet come: but your time is always ready.** **7** **The world cannot hate you; but me it hates, because I testify that the works are evil.** **8** **Go up to this feast: I will not go up yet to this feast; for my time is not yet fully come.** **9** When he had said these words to them, he stayed in Galilee. **10** But when his brethren had gone, then he went to the feast, not openly, but as it were in secret. **11** Then the Jews sought him at the feast, and said, Where is he? **12** And there was much murmuring among the people concerning him: for some said, He is a good man: others said, No he deceives the people. **13** But no man spoke openly of him for fear of the Jews. **37** In the last day, that great day of the feast, Yahusha stood and cried, saying, **If any man thirst, let him come to me, and drink.** **38** **He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water.** **39** But he spoke of the Spirit, which they that believe on him should receive: for the Ruach haKodesh was not yet given; because Yahusha was not yet glorified. C-MATS

Question: What is the **great day of the feast**? This is the eighth or last day of the feast of Sukkot.





Passover

Matthew 26:17 Now the first day of the feast of unleavened bread the disciples came to Yahusha, saying unto him, Where will we prepare to eat the Passover? **18** And he said, **Go into the city to such a man, and say to him, The Master said, My time is at hand; I will keep the Passover at your house with my disciples.** **19** And the disciples did as Yahusha had appointed them; and they made ready the Passover. **20** Now when the evening came, he sat down with the twelve. **21** And as they ate, he said, **I say to you, one of you shall betray me.** **22** And they were exceeding sorrowful, and every one of them began to say to him, Master, is it I? **23** And he answered and said, **He that dips his hand with me in the dish, the same shall betray me.** **24** **The Son of man does as it is written of him: but woe to that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.** **25** Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, **You have said.** **26** And as they were eating, Yahusha took bread, and blessed it, and broke it, and gave it to the disciples, and said, **Take, eat; this is my body.** **27** And he took the cup, and gave thanks, and gave it to them, saying, **Drink all of it;** **28** **For this is my blood of the new covenant, which is shed for many for the remission of sins.** **29** **But I say to you, I will not drink of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.** **30** And when they had sung a hymn, they went out into the mount of Olives. C-MATS

Question: Did the disciples keep the feast days? **1 Corinthians 5:7** Purge out the old leaven, that you may be a new lump, as you are unleavened. For even Mashiach our Passover is sacrificed for us: **8** Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. C-MATS

Question: Let us keep the feast. What feast was Paul referring to? Feast of Unleavened Bread



Question: Has Pentecost been fulfilled? Joel's prophecy was fulfilled in Acts 2. Pentecost signals the beginning of the church age. The Church was actually established on this day when יהוה poured out His Holy Spirit and 3,000 Jews responded to Yahusha's gift of salvation. Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Ruach haKodesh, and began to speak with other tongues, as the Spirit gave them utterance. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. C-MATS

Acts 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this noise came, the multitude came together, and was confounded, because every man heard them speak in his own language. 7 And they were all amazed and marveled, saying one to another, are all these which speak Galilaeans? 8 And do we hear every man in our own tongue that we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of Elohim. 12 And they were all amazed, and were in doubt, saying one to another, What does this mean? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said to them, You men of Judaea, and all you that dwell at Jerusalem, this be known to you, and listen to my words: 15 For these are not drunk, as you suppose, seeing it is but the third hour of the day. 16 But this is what was spoken by the prophet Joel; 17 And it shall come to pass in the last days, said Elohim, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of יהוה come: 21 And it shall come to pass, that whosoever shall call on the name of יהוה shall be saved. C-MATS

1 Corinthians 16:8 But I will tarry at Ephesus until Pentecost. C-MATS

Acts 20:16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: he hurried if it were possible for him to be at Jerusalem for the day of Pentecost. C-MATS

Take a Stand

Question: Is there a time when we should take action when we see something that is not right? Sometimes we have to take a stand. We see something wrong and we can't let it go. In our Torah portion we learn about Phinehas. He was the grandson of Aaron, the High Priest. The Israelite people back then had made a big mistake and it was costing people their lives. The Midianites had convinced some Israelites to go against the Torah. The Israelites were acting very wrongly, but nobody was standing up to stop them. Phinehas decided that he couldn't just look on. He stood up for what was right, and because of him, many lives were saved. We learn from here that there are times that a person has to take action for what is right.

"Boy in the Middle"

It was a beautiful day, not too warm, not too cool. Just the kind of day Julie liked. She and her friend Leah were walking home from school, making plans for the afternoon, when Julie noticed something strange. Down the block there was a group of kids gathered, yelling and laughing.

"What's going on over there?" Julie asked her friend.

"I don't know," answered Leah, "But I suggest we keep out of it."

As they got closer, Julie saw a group of boys surrounding a smaller boy in the middle. He looked very confused and upset. The boys surrounding him were all calling him names and pretending to hit and kick him.

Julie was shocked. "Who's that boy? Why are they doing that to him?" she asked one of the kids on the outside of the group.

"Oh, he's just the weird kid on the block," laughed the boy. "The guys are having a little fun, hah-hah."

Meanwhile the boy in the middle had started to cry, which only made the boys tease him harder.

"How can this go on?!" said Julie to her friend, starting to get angry. "Everyone's just standing around and watching and nobody's doing anything to help that poor boy!"

"Well, we certainly can't do anything about it," answered Leah.

But Julie couldn't hold herself back any longer. "If no one else will stop this, I will," she thought to herself.

Without a word, she pushed herself into the middle of the circle. Suddenly everyone was quiet, shocked at seeing a girl standing there from out of nowhere. Julie took her chance and spoke up. She looked right at Chezky, the biggest boy there. She was friends with one of his sisters. "How can boys like you act this way?!" she shouted, trying not to show how scared she felt. "This boy didn't hurt anyone, and you're all treating him like this. Shame on you!"

There was silence. Everyone turned and looked at Chezky. His head was down. "She's right," he said softly. "Leave the kid alone."

The boy in the middle picked himself up and ran away, flashing Julie a smile of gratitude.

The group slowly broke up and Julie and her friend went on their way.

"Wow are you brave!" said Leah admiringly.

"I'm not brave," answered Julie. "I just felt like I didn't have a choice."

Question: Do you think Julie was someone who was used to doing things like jumping into a circle of fighting boys? No, and she probably was scared.

Question: So what made Julie decide to stand up and get involved this time? She saw something wrong was happening, and that nobody else was doing anything about it. She felt an obligation to step in where nobody else would.

Question: Why do you think the boys listened to Julie, even though they were really into teasing the boy? They were surprised to see how brave she was to stand up for what was right. Inside, they probably knew that what they were doing was wrong, and Julie's courage woke them up and made them stop.

Question: In a place where there is no leader, strive to be one. What do you think that means in a deeper sense? There may be times when nobody else is doing what should be done, a person sometimes has to take a stand, even if he normally wouldn't consider himself as having courage to get involved. The situation calls for him to go beyond his usual limits.

Question: Do you believe that an individual has the "moral right" to get involved with other people's lives and speak up to them if he feels that they're doing something wrong? Yes, if what they are doing is hurting themselves or anyone else, or if it will lead other people to follow their destructive example. We are all part of a society and we're responsible for each other. It's not enough to just turn our backs when somebody is doing something harmful.

Question: Is there a difference between tolerating people and tolerating their behavior? Tolerance is an important value. It means recognizing and accepting that **יהוה** has made each person unique, with his own way of looking, acting, and thinking. However, it doesn't mean that we must passively tolerate behavior that is negative or destructive to the doer or to others. Humanity is all one big family, and **יהוה** wants us to take active responsibility for one another even if it is easier to just 'look the other way.'

Question: It is better to seem foolish in the eyes of people all our lives than to be destructive in the eyes of יהוה for even a moment. What does this mean? Our focus in life shouldn't be on winning other people's praise and approval, rather we should act according to our true values by doing what is right in יהוה's eyes. Even if it means people mocking or disapproving of us, it is the price a spiritually attuned person is willing to pay.

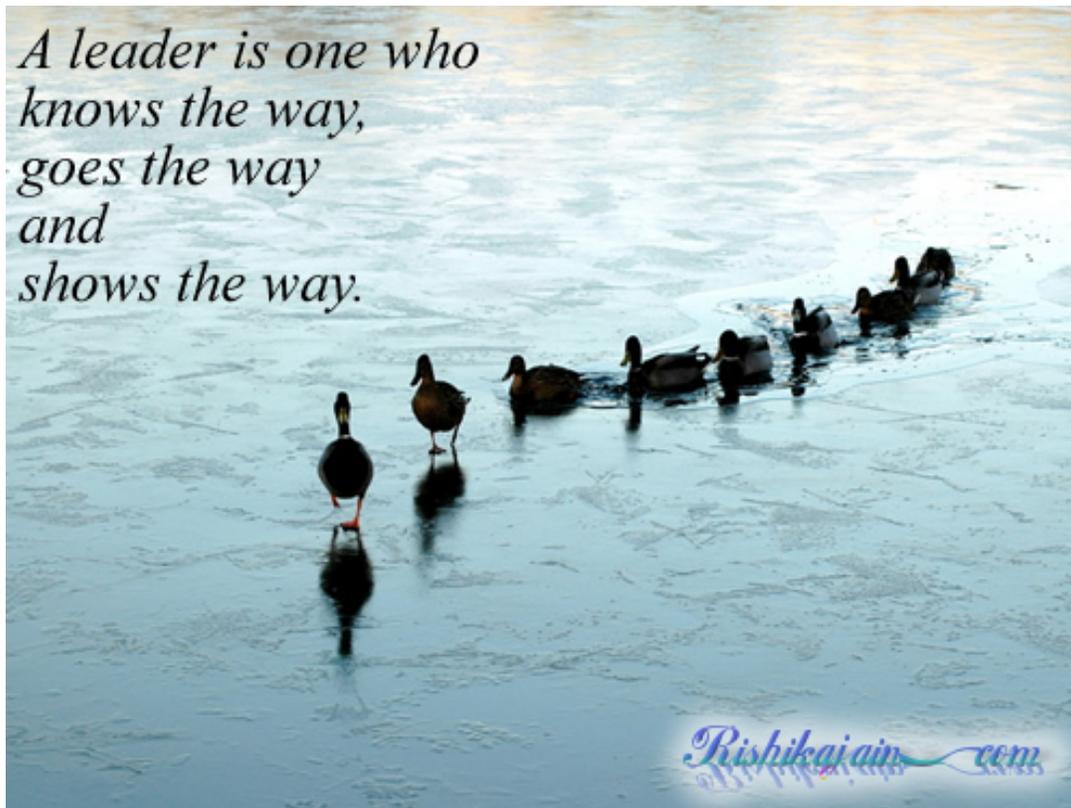
Spiritual Exercise: Stand up for what is right even if you may lose friends.



Question: What are the qualifications for a good leader? In sports and in many other activities, coming out ahead or winning is considered to be an important goal. Yet winning alone isn't enough reason to call somebody a success. More important is what method the leader used to reach his goals. A truly successful leader is able to positively motivate those he leads. Rather than just bullying them, he will figure out how to help each of them do his best. More often than not this method will bring even more "wins" in the long run. But win or lose, the leader who truly cares about those he leads is a success. To be a good and effective leader is quite a challenge. One must be bold enough to take control of a situation yet humble enough to consider the opinions of others. A leader must be sensitive to the needs of each individual yet able to balance these individual needs against what will most benefit the group as a whole. He must be decisive and able to take action, yet be flexible enough to step back and change direction if he sees that he has made a mistake.

Question: Can you think of any ways that we could grow personally when we find ourselves in the role of a follower? Each situation of life provides a growth opportunity if approached correctly. If we must follow someone else's lead, this is a good opportunity to develop humility. We can learn the lesson that every member of a given group, not only the leader, has a valuable part to play. We can also practice the quality of loyalty to support and stand behind a worthy leader even in difficult times.

Spiritual Exercise: Pray for discernment to know when to lead and when to follow and be humble when you are asked to follow.



Cruel or Kind?

Question: Is it being cruel when someone is very strict? Sometimes being strict is really being kind. In this week's Torah portion, we learn how Pinchas' strict reaction to the people's improper behavior saved them from a terrible fate. We, too, might find at times that those who seem to be acting strict to us are really doing us a favor.

MUSICAL CHAIRS

It's not fair! Cindy sighed as she watched her friend, Judy, waltzing happily out of her music class across the hall, while Cindy, coming from *her* music class, felt like a prisoner marching with a ball and chain

How could she have known, when she innocently saw that she'd been assigned to Ms. Gordon's school music class while Judy went to Ms. Kaye's that they would be essentially going to two different planets?

"Hi Cindy!" Judy waved and bounced her way. Before Cindy could even muster a response, Judy went on. "What a breeze class was today. All we did was listen to hit CDs. The teacher calls it 'music appreciation.' "

"Hmph!" Cindy scowled. "I would have 'appreciated' spending an hour like that, instead of being drilled on learning musical notes and scales like we did - and do almost every class. And it's only the first month of the semester! Why couldn't I have got a nice, laid-back teacher like yours instead of a strict drill sergeant like mine?"

"I feel so bad for you," Judy said sympathetically, as she snapped her fingers undoubtedly to the beat of one of the hits she'd just been listening to. "Our teacher always says that it's more important to just enjoy music rather than work so hard at it. On the days we sit with the keyboards, she tells us just to experiment and push whatever keys we feel like! Well anyway, gotta run."

"See ya," Cindy muttered, as she tried not to think about how her teacher drills them on the keyboards and especially not think about the big music-theory test they were going to have the next day on all they'd learned the week before.

The semester passed and vacation dawned like a summer sunrise. Cindy and Judy found themselves at the same day camp.

"Hey, check out this big old piano!" Judy squealed as the two friends explored the camp's recreation room. Judy walked over to the piano.

"Hey, here's a songbook, too!" she said. "Too bad it's all Chinese to me," she chuckled as she sat down at the polished wood stool in front of the piano, banged on a few random keys and soon, feeling bored, got up. "Well, enough of that; let's go check out the tennis..."

Suddenly Judy turned her head at the sound of the beautiful melody playing behind her.

"Wow - Cindy! You're amazing. Since when do you know how to really play?" she asked her friend, who was gazing intently at the songbook and fingering the keys with ease.

A small crowd of admiring campers had gathered around her.

Cindy, smiling, raised her eyes and looked at her friend. "I sat down at the piano to try and I guess I'm getting decent. After all, we spent a whole year in class working hard, learning what the notes said to do and which keys we were supposed to press - so it worked. But you were in music class too, right? So you can probably figure it out also."

"Nah," Judy grumbled. "In our music class we didn't learn anything, we just fooled around. Now you have a cool skill you can use the rest of your life and I have ... nothing. It's not fair!"

Cindy nodded her head in sympathy, silently thanking *her* music teacher for doing her the favor of being so 'mean.'

Question: How did Cindy feel about her music class at first? She felt upset that her teacher made them work so hard and was jealous of her friend who didn't have to work hard.

Question: How did she feel in the end? She was happy that she'd worked so hard and learned how to play music and was sorry for her friend who hadn't.

Question: What life-lesson do you think Cindy learned from what happened? At first, she'd felt jealous that she had to work so hard and her friend didn't. In the end, she saw that all that strict hard work had really paid off.

Question: Whose teacher do you think was being kinder - Cindy's or Judy's. Why? At first glance, it seems like Judy's teacher was kinder. After all, she let the kids basically do whatever they wanted. But really, Cindy's teacher had been kinder, because her strictness had been for the goal of really teaching her students a valuable skill.

Question: What is the difference between treating someone well and 'spoiling' someone? To treat someone well is to really care about his true good and help him to become his best. Sometimes that means being indulgent and other times that means being strict. Spoiling someone is to indiscriminately indulge him - which can damage his character and inhibit his ability to grow.

Question: Is being strict with someone always being kind? Certainly not. Sometimes it's just being mean. But when someone is strict for the sake of helping someone else grow and develop to his potential, it is doing him a kindness.

Question: What was Moses' main concern before he died? Being responsible and caring means not only caring about what will be best for us, but also what will be best for the others. **יהוה** told Moses he would soon die, Moses' main concern wasn't about himself, but rather that the people should have a good and worthy leader to take over for him. Moses and the Torah teach us how to be people who care.

Question: Do you think a caring person should always put the other person's need in front of his own? No. Sometimes a person's own needs are very legitimate and take priority. However, neither should we automatically put our own needs first, either. Rather, we should try to act responsibly and do for others as much as we reasonably can.

Question: What, if anything, do you think a person might gain from becoming less self-centered? Although it sounds like a paradox - a person actually gains the most spiritual pleasure and wisdom from becoming less self-centered and more focused on the needs of others. Of course this should be done in a balanced way, but one thing the world's greatest spiritual people have in common is they'd rather give than take.

Question: Do you think a person could learn to become less self-centered? It takes a lot of patience and a lot of practice, since people are self-centered by nature. However each of us also has a spiritual soul within that craves to help us become *super*-natural and if we sincerely try, we will certainly start to taste the special pleasure that comes with truly caring about others and not only ourselves.

Spiritual Exercise: Think about the needs of others before your own this week. Give rather than take.

Psalms 37:21 The wicked borrows and pays not again; but the righteous deals graciously and gives.
C-MATS

Proverbs 19:17 He that has pity upon the poor lends to יהוה and his good deed will he pay him again.
C-MATS

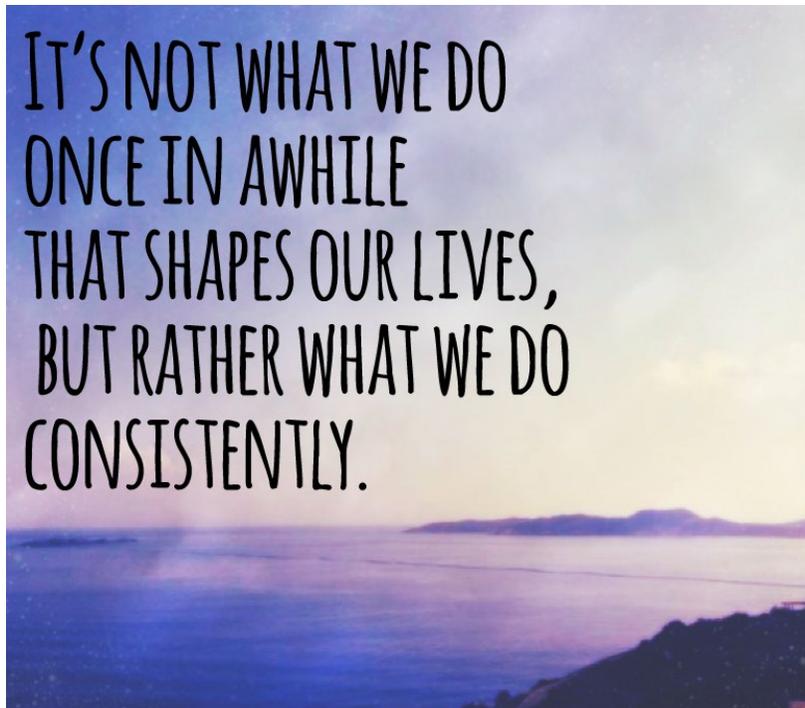
Proverbs 22:9 He that has a bountiful eye shall be blessed; for he gives of his bread to the poor.
C-MATS

Proverbs 28:27 He that gives to the poor shall not lack; but he that hides his eyes shall have many a curse. C-MATS

Deuteronomy 15:11 Because the poor will always be with you in the land: therefore, I command you saying, You will open wide אַתָּה your hand to your brother, to the poor and needy in your land.
C-MATS

Question: What can a person do to help himself put in a consistent effort and reach his goal, even when he doesn't feel like it? An important tool is to learn to be decisive. This means that once we make a well thought out decision, we have to commit ourselves to stick it out and see it through. We should be aware that we may reach a point where we will feel like changing plans or quitting, but if we can hang on and stick to our goal, often these doubts will disappear, and we will accomplish much in our lives.

Question: It is obvious why doing less than what we planned to consistently do will inhibit us from reaching our goals, but is there something wrong with jumping ahead and doing more? It may seem like a good idea, but it can often backfire and leave us with a net loss. Often when we feel motivated to try to jump too far, too quickly toward a given goal, our initial enthusiasm eventually wanes, and leaves us unanchored without a firm commitment to get us through. But if we consistently follow a pre-determined moderate plan that we stick to no matter how motivated or unmotivated we may feel at the moment, in the long run we will get much farther than if we jumped after our whims.



SHELTER FROM THE STORM

Karen was looking so forward to her class last-day-of-school party - and actually enjoying it - until the gift lottery...

"Okay, guys," the teacher said, "I put a number on each of these wrapped presents. Now you'll take turns and pick a number from this hat and get your prize!"

The kids were excited. One drew a number and squealed in delight at the hit music CD; another at the gift certificate from Pizza Palace. Now it was Karen's turn. She loved prizes and surprises. What would she get? Maybe something she could take on her daily bike rides to the beach.

But when she drew her number and claimed her prize, her heart sunk. It was an umbrella! What bad luck! Sure, it was a pretty color, but who needed or wanted a stupid umbrella in the *summer* in the beach town where she lived, when there was nearly a zero chance of seeing a single drop of rain for the next *six months!*...

Karen had been so disappointed that she'd almost ditched the dumb thing in the dumpster on her way out of the school parking lot. It just wasn't fair. Why did she get something so useless?

As she stomped home, the dark clouds of anger and frustration in Karen's mind seemed so real that it almost looked dark and cloudy outside - which was, of course, impossible. Or was it?

The unusual cool breeze woke Karen out of her daydream. It really was clouding up, and fast.

C-C-CRACK!!!

A flash of lightening lit up the gray sky and before she knew it, Karen felt a drizzle on her skin which turned into drops then a downpour! Both tourists and locals, caught totally unprepared for the freak storm, were frantically scurrying wherever they could for shelter. Karen had to find some shelter, too. But where?

She felt panic sweep over her, but then broke into a giddy smile as she remembered, and unfolded her umbrella.

"Hey kid!" a couple of drenched tourists called out to her, jealously. "How in the world did you know to take an umbrella with you today? The weather report said it was going to be sunny and warm all week! Are you some kind of genius or something?"

As she watched the pandemonium all around her from under the dry safety of her 'summer umbrella' Karen suddenly felt that it had been somehow more than just a coincidence that she'd won the umbrella as a prize. It had been, like planned. Could be that Someone up there had been watching out for her and was - and would always be - giving her shelter from the storm.

Question: How did Karen feel at first about her prize? She was angry and thought it was useless.

Question: How did she feel in the end? She felt like it had come to her for a reason and was grateful.

Question: What life-lesson do you think Karen learned that day? She'd seen getting an umbrella in a hot dry summer as bad luck. But when it unexpectedly rained, she realized that sometimes things that seemed random and unfortunate were really part of יהוה's plan to give her what she needs.

Question: Do we all get what we need? We all get just what we need, whether we realize it or not. יהוה, through a special system of lot-drawing, made sure each of the 12 tribes got just the portion of the Land of Israel best suited for them. Though nowadays יהוה's 'hand' in things isn't so obvious, He's still involved with each of us, making sure we get what's best for us - and just what we need.

Question: Do we always see why things are for our best? No. Many, if not most of the time we don't. Still, we should remember that nothing is random and יהוה is working 'behind the scenes' and sending us what we best need for our ultimate good and personal growth. We should recognize that the hand of יהוה is everywhere always, whether or not it is seen.

Question: Do you think יהוה cares about, or is involved with the details of our lives? יהוה loves us more than we can imagine. Someone who loves another, cares about him so deeply that everything that happens to him - no matter how seemingly trivial - matters to him. More than this; יהוה in a way that's beyond our imagination, plans out our lives in the most minute detail to maximize our spiritual growth and ultimate pleasure.

Question: Is there anything we can do to increase our 'vision' of what יהוה's plan is for our lives? We just have to be on the lookout. If we try to take note - and jot down in a special notebook - just one little 'small miracle' every day, how things 'came together' to help us, we'll soon feel ourselves surrounded by יהוה's good and care.

Question: Sometimes we are now looking for the little miracles everyday and we do not have peace about how things in our life are going. How can we keep our inner-peace? A person feels a lack of peace within himself when his beliefs and his actions don't coincide. Inner peace will not be restored by doing nothing about his inner contradictions, but by confronting the failings within himself, and 'going to war' if need be to improve them.

Spiritual Exercise: Do you really want to walk in peace today? Rise up today and face your sins and do something to change them.

1 Peter 3:10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile (deceit): **11** Let him eschew evil, and do good; let him seek peace, and ensue it. **12** For the eyes of יהוה are over the righteous, and his ears are open unto their prayers: but the face of יהוה is against them that do evil. C-MATS

Colossians 3:15 And let the peace of Elohim rule in your hearts, to that which also you are called in one body; and be thankful. **16** Let the word of Mashiach dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to Adonai. **17** And whatsoever you do in word or deed, do all in the name of Adonai Yahusha, giving thanks to Elohim and the Father by him. C-MATS

Romans 12:18 If it be possible, as much as lies in you, live peaceably with all men. **19** Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, says יהוה. **20** Therefore if your enemy hunger, feed him; if he thirst, give him drink: for in so doing you shall heap coals of fire on his head. **21** Be not overcome of evil, but overcome evil with good. C-MATS

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)