

# **Bible Readings and Commentaries**

## **Book 5 of 6**

**Fifth Half-Year of Triennial Torah Cycle  
For Sabbath Service**

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## Triennial Torah Cycle from the Ancient Holy Temple

The first Sabbath of the Month Nisan (the month that begins two weeks before Passover), every third year, is the time to start the triennial Torah reading cycle. This is the reading cycle that was used in the Holy Temple, and apparently the one that Yeshua followed. As the readings progress through the three years, the subjects will be seen to correspond to times of festivals and major events.

Each Sabbath's readings are called a seder (order of service). Each seder includes a portion of the *Torah* (meaning Instruction), *Haftara* (meaning Completion of the Torah -- a reading from the Prophets), and a Psalm to be sung.

The cycle begins with *Bereshit (In the beginning)* / Genesis 1, and Psalm 1, and a portion of Isaiah on the same subject. A reading of corresponding topic from the Apostolic Writings (NT) is suggested for each Sabbath. The title of a Torah reading is the first significant word(s), which predates today's common system of chapters and verses.

The Psalms, used in numerical order, agree in subject with the Torah portions throughout the three years.

### These blessings are to accompany the Bible readings:

#### Before Torah Reading:

*"Blessed are You, Yahweh our God, King of the Universe,  
Who chose us from among all peoples by giving us Your Torah.  
Blessed are You, Yahweh, giver of the Torah."*

#### After Torah Reading:

*"Blessed are You, Yahweh our God, King of the Universe,  
Who in giving us Yeshua, the Living Torah, has planted everlasting life in our midst.  
Blessed are You, Yahweh, giver of the Torah."*

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#### Before Prophets and Apostles:

*"Blessed are You, Yahweh our God, King of the Universe,  
Who selected good prophets, delighting in their words which were spoken truthfully.  
Blessed are You, Yahweh, Who chose the Torah, Your servant Moses, Your people Israel,  
and the prophets of truth and righteousness."*

#### After Prophets and Apostles:

*"Blessed are You, Yahweh our God, King of the Universe,  
Rock of Ages, righteous throughout all generations.  
You are the faithful God, promising and then performing, speaking and then fulfilling,  
for all Your words are true and righteous.  
Faithful are You, Yahweh our God, and faithful are Your words,  
for no word of Yours shall remain unfulfilled;  
You are a faithful and merciful God and King.  
Blessed are You, Yahweh our God, Who are faithful in fulfilling all Your words."*

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Each reader who does not personally say the blessings should say "Amen" to the blessings as indicated in the text.

6:22 And Yahweh spoke to Moses, saying: 23 "Speak to Aaron and his sons, saying, 'This is the way you shall bless the children of Israel. Say to them:

24 " Yahweh bless you and keep you;

25 Yahweh make His face shine upon you, And be gracious to you;

26 Yahweh lift up His countenance upon you, And give you peace." '

27 "So they shall put My name on the children of Israel, and I will bless them."

7:1 Now it came to pass, when Moses had finished setting up the tabernacle, that he anointed it and consecrated it and all its furnishings, and the altar and all its utensils; so he anointed them and consecrated them. 2 Then the leaders of Israel, the heads of their fathers' houses, who were the leaders of the tribes and over those who were numbered, made an offering. 3 And they brought their offering before Yahweh, six covered carts and twelve oxen, a cart for every two of the leaders, and for each one an ox; and they presented them before the tabernacle. 4 Then Yahweh spoke to Moses, saying, 5 "Accept these from them, that they may be used in doing the work of the tabernacle of meeting; and you shall give them to the Levites, to every man according to his service." 6 So Moses took the carts and the oxen, and gave them to the Levites. 7 Two carts and four oxen he gave to the sons of Gershon, according to their service; 8 and four carts and eight oxen he gave to the sons of Merari, according to their service, under the authority of Ithamar the son of Aaron the priest. 9 But to the sons of Kohath he gave none, because theirs was the service of the holy things, which they carried on their shoulders. 10 Now the leaders offered the dedication offering for the altar when it was anointed; so the leaders offered their offering before the altar. 11 For Yahweh said to Moses, "They shall offer their offering, one leader each day, for the dedication of the altar." 12 And the one who offered his offering on the first day was Nahshon the son of Amminadab, from the tribe of Judah. 13 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 14 one gold pan of ten shekels, full of incense; 15 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 16 one kid of the goats as a sin offering; 17 and for the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Nahshon the son of Amminadab. 18 On the second day Nethanel the son of Zuar, leader of Issachar, presented an offering. 19 For his offering he offered one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 20 one gold pan of ten shekels, full of incense; 21 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 22 one kid of the goats as a sin offering; 23 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Nethanel the son of Zuar. 24 On the third day Eliab the son of Helon, leader of the children of Zebulun, presented an offering. 25 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 26 one gold pan of ten shekels, full of incense; 27 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 28 one kid of the goats as a sin offering; 29 and for the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Eliab the son of Helon. 30 On the fourth day Elizur the son of Shedeur, leader of the children of Reuben, presented an offering. 31 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 32 one gold pan of ten shekels, full of incense; 33 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 34 one kid of the goats as a sin offering; 35 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Elizur the son of Shedeur. 36 On the fifth day Shelumiel the son of Zurishaddai, leader of the children of Simeon, presented an offering. 37 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 38 one gold pan of ten shekels, full of incense; 39 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 40 one kid of the goats as a sin offering; 41 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Shelumiel the son of Zurishaddai. 42 On the sixth day Eliasaph the son of Deuel, leader of the children of Gad, presented an offering. 43 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine

flour mixed with oil as a grain offering; 44 one gold pan of ten shekels, full of incense; 45 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 46 one kid of the goats as a sin offering; 47 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Eliasaph the son of Deuel. 48 On the seventh day Elishama the son of Ammihud, leader of the children of Ephraim, presented an offering. 49 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 50 one gold pan of ten shekels, full of incense; 51 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 52 one kid of the goats as a sin offering; 53 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Elishama the son of Ammihud. 54 On the eighth day Gamaliel the son of Pedahzur, leader of the children of Manasseh, presented an offering. 55 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 56 one gold pan of ten shekels, full of incense; 57 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 58 one kid of the goats as a sin offering; 59 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Gamaliel the son of Pedahzur. 60 On the ninth day Abidan the son of Gideon, leader of the children of Benjamin, presented an offering. 61 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 62 one gold pan of ten shekels, full of incense; 63 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 64 one kid of the goats as a sin offering; 65 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Abidan the son of Gideon. 66 On the tenth day Ahiezer the son of Ammishaddai, leader of the children of Dan, presented an offering. 67 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 68 one gold pan of ten shekels, full of incense; 69 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 70 one kid of the goats as a sin offering; 71 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Ahiezer the son of Ammishaddai. 72 On the eleventh day Pagiel the son of Ocran, leader of the children of Asher, presented an offering. 73 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 74 one gold pan of ten shekels, full of incense; 75 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 76 one kid of the goats as a sin offering; 77 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Pagiel the son of Ocran. 78 On the twelfth day Ahira the son of Enan, leader of the children of Naphtali, presented an offering. 79 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 80 one gold pan of ten shekels, full of incense; 81 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 82 one kid of the goats as a sin offering; 83 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Ahira the son of Enan.

84 This was the dedication offering for the altar from the leaders of Israel, when it was anointed: twelve silver platters, twelve silver bowls, and twelve gold pans. 85 Each silver platter weighed one hundred and thirty shekels and each bowl seventy shekels. All the silver of the vessels weighed two thousand four hundred shekels, according to the shekel of the sanctuary. 86 The twelve gold pans full of incense weighed ten shekels apiece, according to the shekel of the sanctuary; all the gold of the pans weighed one hundred and twenty shekels. 87 All the oxen for the burnt offering were twelve young bulls, the rams twelve, the male lambs in their first year twelve, with their grain offering, and the kids of the goats as a sin offering twelve. 88 And all the oxen for the sacrifice of peace offerings were twenty-four bulls, the rams sixty, the male goats sixty, and the lambs in their first year sixty. This was the dedication offering for the altar after it was anointed.

89 Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that was on the ark of the Testimony, from between the two cherubim; thus He spoke to him.

**Psalm 100** *A Psalm of Thanksgiving.*

1 Make a joyful shout to Yahweh, all you lands! 2 Serve Yahweh with gladness; Come before His presence with singing. 3 Know that Yahweh, He is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture. 4 Enter into His gates with thanksgiving, And into His courts with praise. Be thankful to Him, and bless His name. 5 For Yahweh is good; His mercy is everlasting, And His truth endures to all generations.

## Romans 12

1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. 3 For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. 4 For as we have many members in one body, but all the members do not have the same function, 5 so we, being many, are one body in Christ, and individually members of one another. 6 Having then gifts differing according to the grace that is given to us, let us use them: [*if prophecy, let us prophesy in proportion to our faith; 7 or ministry, let us use it in our ministering; he who teaches, in teaching; 8 he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*] 9 Let love be without hypocrisy. Abhor what is evil. Cling to what is good. 10 **Be kindly affectionate to one another with brotherly love, in honor giving preference to one another;** 11 not lagging in diligence, fervent in spirit, serving the Lord; 12 rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; 13 distributing to the needs of the saints, given to hospitality. 14 Bless those who persecute you; **bless and do not curse.** 15 Rejoice with those who rejoice, and weep with those who weep. 16 Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion. 17 Repay no one evil for evil. Have regard for good things in the sight of all men. 18 If it is possible, as much as depends on you, live peaceably with all men. 19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. 20 Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head." 21 Do not be overcome by evil, but overcome evil with good.

**Genesis 4:7** "If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is to rule over you, but you should rule over it."

## Commentary:

Today's reading is called "Thus shall you bless" taken from verse 23. In the fourth Book of Moses, Numbers, known Hebraically as B'mid'bar, meaning "in the wilderness," the leaders of the congregation of the people Israel, Moshe (Moses) and Aharon (Aaron), are commanded by God to give various instructions to the people after their exodus out of Egypt.

In chapters one to four the people are numbered (thus the more common name for the book) and the tribes are placed in God's camping order with duties given to various ones. The instructions concerning the tabernacle are also given. Chapter five and six deal with regulations of one's ceremonial cleanness and consecration. At the very end of chapter six, beginning with verse 22, we come upon a most beautiful "bracha" (blessing), called "the bracha kohanum" (the priestly blessing).

Although many people use and say this blessing today in different ways, it was not intended for just anyone to deliver it. Rabbinically speaking, from the statement "...This is the way you shall bless..." (v 23), it was ruled a stranger cannot say it. For one must be sane, serious, sober, know Hebrew, and understand what or who is blessed, not being partial to any.

Yahweh Himself commanded Moses to instruct his older brother (Ex. 7:7), the first high priest and spokesperson of Israel, Aaron and his sons, Nadab, Abihu, Eleazar, and Ithamar (Lev. 10:1-6), who were also Levitical priests, to be the ones who would bless the children of Israel. This is why it is known as the priestly blessing.

Since the Reformation some call it the "Aaronic Benediction", because of the way it is commonly used at the end of religious services. However, we must ask, what is the blessing, what does it say, and what does it mean? The blessing itself is among the oldest of items ever found inscribed in Paleal Hebrew. A small silver ornament was

uncovered in Israel a few years ago, which was once probably worn around someone's neck. The blessing is of divine origin having been given directly to Moses from God Himself. I wonder how it sounded when God said it?

In the Hebrew there are three petitions which consist of 3 words, 5 words, and then 7 words, reading as though it builds up in melody with God's overflowing love. People have told me that they get goose bumps upon hearing it in its serious and solemn rhyme. It certainly would have been an inspiring and thought provoking thing to see and hear the high priests rendition of it in the great temple at Jerusalem twice daily from the "duchan" (a raised platform). Can you picture an earlier time of the tabernacle, standing there and watching Aaron in his special garments, hands raised with his fingers forming the Hebrew letter "shin" as he chants this to the huge crowd of worshippers? What a sight! Of course, we don't know exactly how he did it.

The first line begins, "Yahweh bless you and keep you." "The Lord bless you", singular, referred to all Israel viewed as one people. What a contrast upon the ears of a people who had come out from Egyptian slave labor! Who would not want the blessing of God upon their life and know that they were protected after that?! Anyone who genuinely understands these sacred words would want the blessing of God upon their life.

He is our shield and protection in that great protection Psalm of Ascents, Psalm 121. He told Israel that He watches over them day and night; stands guard never dozing off or sleeping (v. 4); He would preserve their going out and coming in; and their very soul. He delivers us from the evil one, keeps us from temptation, and keeps us from sin. The same God Who saves us has all power to keep us saved and to keep us from falling.

In Deuteronomy chapter 28 from verses 1 to 14, He spells out for them very specifically what some of the main blessings would be if they would "Sh'ma" (listen and obey). These included God's blessing wherever they may be. Blessings of children, blessings on their ground, crops, cattle, and blessing of divine protection from enemies. God would give them rain and water as needed and bless all the work of their hand. He further would cause other nations to take notice and fear, and make them the head of the nations; not the tail, as they are viewed by many today. Yes, God's blessing and keeping is a wonderful thing to have come upon you. The opposite is to be cursed and become buzzard bait as verse 25 literally states, "Your carcasses shall be food for all the birds of the air..." We know that during the millennial reign of king Yeshua HaMashiach, Israel will have the preeminence above the nations (Deut. 26:19). It's capital will truly be, in a coming day, beautiful for situation and habitation, the joy of the whole earth, and all the nations who want to push her into the Mediterranean will be judged.

So when someone says to you, "The Lord bless you," they may not know what it means, but remember, Biblically what it truly means and say "Halleluyah" (Praise Yahweh)!

Verse 25 says, "Yahweh make His face shine upon you and be gracious to you." When the Torah talks about God's face shining on you and lifting up His countenance upon you (v 26), it is as though you are His best friend and He loves you and wants to give you His best.

In Psalm 31:16, after David prays for deliverance from his enemies, he says, "Make Your face shine upon Your servant; save me for Your mercies sake." When God's face shines on you and His countenance is lifted upon you, God is looking at you and blessing you with physical and spiritual salvation. In Psalm 67, David opens with "God be merciful to us and bless us, and cause His face to shine upon us, Selah" (reflecting on that). You see, God's face shining on us causes us to shine thereby glorifying God and making His ways known on the earth. When God hides His face from men they are in big trouble as the scripture says. This has also been interpreted to mean that God gives us spiritual enlightenment from the Torah. He shines on us His truth. He, God, is the beneficent One, showing His graciousness or kindness to us. He provides all our needs, hears our prayers, and blesses us in every way. Truly He is gracious to His undeserving people.

And last but not least, v 26, "...and give you peace." The Hebrew means "set you" or establish for you peace. It doesn't just come and go. God gives His people a deep inner peace that passes all human comprehension. (Phil 4:7) A once common bumper sticker said, "No God, No Peace; Know God, Know Peace."

The world constantly talks of peace among peoples, and we, the children of our Heavenly Father are to be peacemakers. Yet the scripture plainly reveals that true peace will come only when the Prince of Peace comes back to this earth, takes up His throne, and establishes His peaceful kingdom, where nations will not learn war anymore. Even so peace is far more than absence of war.

The Hebrew word, “shalom”, is a comprehensive word also meaning more than “Hello” or “Goodbye”, as it is used at times today. To wish one shalom is to wish them the very best of health, happiness, and welfare; to have both the favor of God and man upon them; to wish them security, prosperity, and great, spiritual blessing and insight. Like most Hebrew words it is rich in meaning. For the creator of the universe to establish for us all that peace means is a fantastic thing. Biblical peace brings contentment. People who are never content do not know God’s peace.

Verse 27 concludes the chapter with the words “. . .so shall they put My name on the children of Israel, and I will bless them.” It was ever the priests’ job to direct the hearts of the people to serve God. God’s holy name, “Yahweh” (I Am), His memorial name forever (Ex 3:14,15) is a declaration of Who He is. It represents His character, which includes all His attributes. He is the self-existent, ever existing One. For the children of Israel to have His name placed on them is to be a set apart people representative of Him in all that He stands for, in purity and holiness. What a privilege!

Rev 22:4 tells of a coming day when His servants will see His face and His name will be on their foreheads. One day the righteous will all shine forth with a genuine and complete desire to serve, worship, and represent Him. There will be a messianic kingdom of peace on earth. May each of us labor and long and pray for that glad day. Let us exclaim with the ancients, “May He Who makes peace in His high heavens grant peace unto us and to all Israel!”

The corresponding Psalm or Song we all love to sing is Psalm 100 – known the world over as the “Old Hundredth.” It’s a beautiful Psalm and I wish to give you only a few basic reasons why or how it correlates to the Torah portion in Numbers 6. We have just been expounding on how God blesses us with His name. Now it is our turn as His people to praise and bless His name. As recipients of God’s blessings to us, we need to respond and return thanks. This is the only psalm in the Psalter titled “A Psalm of Praise.” We are told to joyfully shout to Him and serve Him with gladness and singing. The fifth stanza says because of His goodness, loving kindness, and faithfulness.

I call your attention to three things. Just as the priestly blessing is upon God’s people as to claim them for His peculiar or special possession, this psalm demonstrates His right to His own. Verse 3 says, “It is He who has made us and not we ourselves” meaning in essence, He both has physically created us and also made us His own spiritually. We didn’t save ourselves. He has not only a right to us by creation, but also by sacrifice. We are made His spiritual people. We are not our own. For we have been bought with a price, His precious blood. Thirdly, it says we are “. . .the sheep of his pasture. . .,” once again, God knows and keeps His own sheep as John 10 tell us. So we are His people by preservation. You see, God has a rightful claim to our life; therefore, we are to bless His name.

In the corresponding Apostolic Writing, John 20, the portion deals with Mary Magdalene, Peter, and John who discover Yeshua’s empty tomb. In the last three verses (19 – 21), we find the disciple’s in fear behind closed doors. Yeshua appears before them and says to them, “Peace be with you.” They rejoice at seeing Him and again after showing them His hands and side says, “Peace be unto You.” Yes, the Lord lift up His countenance upon you, turn His face toward you, and give you peace.

CGD

Today is the day of choosing the Passover (lamb): Yeshua is our Passover!

**1 Amen\*** 1 And Yahweh spoke to Moses, saying: 2 "Speak to Aaron, and say to him, 'When you arrange the lamps, the seven lamps shall give light toward the lampstand.' " 3 And Aaron did so; he arranged the lamps to face toward the lampstand, as Yahweh commanded Moses. 4 Now this workmanship of the lampstand was hammered gold; from its shaft to its flowers it was hammered work. According to the pattern which Yahweh had shown Moses, so he made the lampstand.

**2 Amen\*** 5 Then Yahweh spoke to Moses, saying: 6 "Take the Levites from among the children of Israel and cleanse them ceremonially. 7 "Thus you shall do to them to cleanse them: Sprinkle water of purification on them, and let them shave all their body, and let them wash their clothes, and so make themselves clean. 8 "Then let them take a young bull with its grain offering of fine flour mixed with oil, and you shall take another young bull as a sin offering. 9 "And you shall bring the Levites before the tabernacle of meeting, and you shall gather together the whole congregation of the children of Israel. 10 "So you shall bring the Levites before Yahweh, and the children of Israel shall lay their hands on the Levites; 11 "and Aaron shall offer the Levites before Yahweh, like a wave offering from the children of Israel, that they may perform the work of Yahweh. 12 "Then the Levites shall lay their hands on the heads of the young bulls, and you shall offer one as a sin offering and the other as an elevation offering to Yahweh, to make atonement for the Levites. 13 "And you shall stand the Levites before Aaron and his sons, and then offer them like a wave offering to Yahweh.

**3 Amen\*** 14 "Thus you shall separate the Levites from among the children of Israel, and the Levites shall be Mine. 15 "After that the Levites shall go in to service the tabernacle of meeting. So you shall cleanse them and offer them, like a wave offering. 16 "For they are wholly given to Me from among the children of Israel; I have taken them for Myself instead of all who open the womb, the firstborn of all the children of Israel. 17 "For all the firstborn among the children of Israel are Mine, both man and beast; on the day that I struck all the firstborn in the land of Egypt I sanctified them to Myself. 18 "I have taken the Levites instead of all the firstborn of the children of Israel. 19 "And I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to do the work for the children of Israel in the tabernacle of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel when the children of Israel come near the sanctuary."

**4 Amen\*** 20 Thus Moses and Aaron and all the congregation of the children of Israel did to the Levites; according to all that Yahweh commanded Moses concerning the Levites, so the children of Israel did to them. 21 And the Levites purified themselves and washed their clothes; then Aaron presented them, like a wave offering before Yahweh, and Aaron made atonement for them to cleanse them. 22 After that the Levites went in to do their work in the tabernacle of meeting before Aaron and his sons; as Yahweh commanded Moses concerning the Levites, so they did to them. 23 Then Yahweh spoke to Moses, saying, 24 "This is what pertains to the Levites: From twenty-five years old and above one may enter to perform service in the work of the tabernacle of meeting; 25 "and at the age of fifty years they must cease performing this work, and shall work no more. 26 "They may minister with their brethren in the tabernacle of meeting, to attend to needs, but they themselves shall do no work. Thus you shall do to the Levites regarding their duties."

**5 Amen\*** 9: 1 Now Yahweh spoke to Moses in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying: 2 "Let the children of Israel **prepare the Passover at its appointed time**. 3 "On the fourteenth day of this month, between noon and sunset (*lit. between the evenings*), you shall prepare it at its appointed time. **According to all its rites and ceremonies** you shall prepare it." 4 So Moses told the children of Israel that they should prepare the Passover. 5 And they prepared the Passover on the fourteenth day of the first month, between noon and sunset, in the Wilderness of Sinai; according to all that Yahweh commanded Moses, so the children of Israel did.

**6 Amen\*** 6 Now there were certain men who were defiled by a human corpse, so that they could not prepare the Passover on that day; and they came before Moses and Aaron that day. 7 And those men said to him, "We became defiled by a human corpse. Why are we kept from presenting the offering of Yahweh at its appointed time among the children of Israel?" 8 And Moses said to them, "Stand still, that I may hear what Yahweh will command concerning you." 9 Then Yahweh spoke to Moses, saying, 10 "Speak to the children of Israel, saying: 'If anyone of you or your posterity is unclean because of a corpse, or is far away on a journey, he may still prepare Yahweh's Passover. 11 'On the fourteenth day of the second month, between noon and sunset, they may prepare it. They shall eat it with unleavened bread and bitter herbs. 12 'They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall prepare it.



13 'But the man who is clean and is not on a journey, and ceases to prepare the Passover, that same person shall be cut off from among his people, because he did not bring the offering of Yahweh at its appointed time; that man shall bear his sin. 14 'And if a stranger dwells among you, and would prepare Yahweh's Passover, he must do so according to the rite of the Passover and according to its ceremony; you shall have one ordinance, both for the stranger and the native of the land.' "

7 *Amen*\* 15 Now on the day that the tabernacle was raised up, the cloud covered the tabernacle, the tent of the Testimony; from evening until morning it was above the tabernacle like the appearance of fire. 16 So it was always: the cloud covered it by day, and the appearance of fire by night. 17 Whenever the cloud was taken up from above the tabernacle, after that the children of Israel would journey; and in the place where the cloud settled, there the children of Israel would pitch their tents. 18 At the command of Yahweh the children of Israel would journey, and at the command of Yahweh they would camp; as long as the cloud stayed above the tabernacle they remained encamped. 19 Even when the cloud continued long, many days above the tabernacle, the children of Israel kept the charge of Yahweh and did not journey. 20 So it was, when the cloud was above the tabernacle a few days: according to the command of Yahweh they would remain encamped, and according to the command of Yahweh they would journey. 21 So it was, when the cloud remained only from evening until morning: when the cloud was taken up in the morning, then they would journey; whether by day or by night, whenever the cloud was taken up, they would journey.

#### **Zechariah 4:14**

1 Then the angel who was speaking with me returned, and roused me as a man who is awakened from his sleep. 2 And he said to me, "What do you see?" And I said, "I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it; 3 also two olive trees by it, one on the right side of the bowl and the other on its left side." 4 Then I answered and said to the angel who was speaking with me saying, "What are these, my lord?" 5 So the angel who was speaking with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord." 6 Then he answered and said to me, "This is the word of Yahweh to Zerubbabel saying, 'Not by might nor by power, but by My Spirit,' says Yahweh of hosts. 7 'What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with shouts of "Grace, grace to it!"' 8 Also the word of Yahweh came to me saying, 9 "The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it. Then you will know that Yahweh of hosts has sent me to you. 10 "For who has despised the day of small things? But these seven will be glad when they see the plumb line in the hand of Zerubbabel-- these are the eyes of Yahweh which range to and fro throughout the earth." 11 Then I answered and said to him, "What are these two olive trees on the right of the lampstand and on its left?" 12 And I answered the second time and said to him, "What are the two olive branches which are beside the two golden pipes, which empty the golden oil from themselves?" 13 So he answered me saying, "Do you not know what these are?" And I said, "No, my lord." 14 Then he said, "These are the two anointed ones, who are standing by Yahweh of the whole earth."

#### **Psalms 101** A Psalm of David.

1 I will sing of mercy and justice; to You, O Yahweh, I will sing praises. 2 I will behave wisely in a perfect way. Oh, when will You come to me? I will walk within my house with a perfect heart. 3 I will set nothing wicked before my eyes; I hate the work of those who fall away; it shall not cling to me. 4 A perverse heart shall depart from me; I will not know wickedness. 5 Whoever secretly slanders his neighbor, him I will destroy; the one who has a haughty look and a proud heart, him I will not endure. 6 My eyes shall be on the faithful of the land, that they may dwell with me; he who walks in a perfect way, he shall serve me. 7 He who works deceit shall not dwell within my house; he who tells lies shall not continue in my presence. 8 Early I will destroy all the wicked of the land, that I may cut off all the evildoers from the city of Yahweh.

#### **Revelation 11**

1 Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the Temple of God, the altar, and those who worship there. 2 "But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the Holy City underfoot for forty-two months. 3 "And I will give power to My two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth." 4 These are the two olive trees and the two lampstands standing before the God of the earth. 5 And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. 6 These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire. 7 When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. 8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. 10 And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth. 11 Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. 12 And they heard a loud voice from heaven saying to them, "Come up here." And they ascended to heaven in a cloud, and their enemies saw them. 13 In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven. 14 The second woe is past. Behold, the third woe is coming quickly. 15 Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!" 16 And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, 17 saying: "We give You thanks, O Lord God Almighty, The One who is and who was and who is to come, Because You have taken Your great power and reigned. 18 The nations were angry, and Your wrath has come, And the time of the dead, that they should be judged, And that You should reward Your servants the prophets and the saints, And those who fear Your name, small and great, And should destroy those who destroy the earth." 19 Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.

#### **Commentary:**

#### **Menorah**

(Numbers 8:3) There are seven golden lamps, shaped something like teapots, that rest upon the branches of the golden *menorah* (lampstand). The three lamps on the left face right, and the three lamps on the right face left; so that all six branch lamps face the center lamp, which faces forwards. Each lamp has a hinged lid, which is opened for filling and cleaning; and each has a spout with a wick in it, which is lit with a flame.



Golden Menorah in Jerusalem, made for the anticipated Third Temple [Photo by DDD 2000]

(Zechariah 4) Here we see a vision of a golden menorah. There is a bowl at the top, with seven spouts to pour oil into the seven lamps. Then there are two olive trees, each with a branch toward the menorah. From these two branches are two golden pipes, from which the two olive trees pour, from themselves, golden oil into the bowl. We are told that the olive trees represent “two anointed ones”.

(Revelation 11) Here we see, in the future, the Temple of God. In it are two golden *menorot* (pl. of menorah), and two olive trees. We are told that the olive trees represent “two witnesses”.

From our previous Passover Seders, we may remember that men are anointed for three reasons: to be King of Israel, Prophet of Jerusalem, or Priest of the Most High God. From this, it may be deduced that the two olive trees of Zechariah represent Messiah (anointed) Priest and Messiah Prophet, standing next to the menorah, of which the *shamish* (the center lamp of the menorah) represents the Messiah King – Yeshua. The two “anointed ones”, or “witnesses”, may refer to Moses as Priest, and Elijah as Prophet, representing of the Torah and the Prophets. This seems to fit well with Paul’s statement that the Law and the Prophets witnessed to Yeshua (Romans 3:21-22).

### **The Passover Offering**

(Numbers 9) “*And they prepared the Passover on the fourteenth day of the first month, between noon and sunset, in the Wilderness of Sinai; according to all that Yahweh commanded Moses, so the children of Israel did.*”

The Passover (lamb) is to be slain and roasted on the fourteenth day of the month, between noon and sunset. It is then to be eaten between sunset and midnight, which is the first six hours of the fifteenth day of the month. It is to be eaten with unleavened bread and bitter herbs, at the beginning of the Feast of Unleavened Bread. The Biblical name of this first feast is the Feast of Unleavened Bread, not “Passover”. It is the first of the three “Feasts of Yahweh” (Exodus 20:22).

There are several reasons for confusion about this verse. Firstly, in Torah, “the Passover” (*pesach*) always refers to the sacrifice – the lamb, not to a festival. Secondly, Old English translations that use the phrase “keep the Passover”, instead of “prepare the Passover”, lead many to the misunderstanding of observing a festival on the fourteenth. Thirdly, people who are unaware that all of the sacrifices were performed at the Temple, partly by the priests, within a couple of hours, sometimes teach that Sadducees (or other groups) performed this at different times.

Not only was the time specified, but the preparation of the Passover lamb had to be “according to all of its rites”, which are found in various parts of Torah.

#### **Hebrew explanation of Torah references – from Talmud**

Pesachim 66a: (Soncino Talmud)

“*What is written in the Torah: Let the children of Israel PREPARE THE PASSOVER SACRIFICE in its APPOINTED TIME, . . .*” (Emphasis added.)

Pesachim 58a

Mishnah: “*The afternoon tamid (offering) . . . on the eve of Passover it is slaughtered at seven-and-a half hours (1:30 PM) and offered at eight-and-a-half hours (2:30) PM, whether it is a week day or a Sabbath. If the eve of the Passover fell on Sabbath eve (Friday), it is slaughtered at six-and-a-half hours (12:30 PM) and offered at seven-and-a-half hours (1:30 PM), and THE PASSOVER OFFERING AFTER IT.*” (Emphasis added.)

Gemara: “*Whence do we know it? -- Said R. Joshua b. Levi, Because Scripture saith, The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer between the two evenings, which gives two-and-a half hours before and two-and-a half hours after and one hour for ITS PREPARATION (2:30 - 3:30 PM).*”

Yevamot 71b Footnote 4: (Soncino Talmud)

“*. . . at the TIME of the PREPARATION of the PASCHAL LAMB . . .*” (Emphasis added.)

Yevamot 71b Footnote 10:

“*Between the PREPARATION and the EATING of the Paschal lamb.*”

Note that, while English versions may be confusing, the Hebrew, and the Temple practice, was very specific. So, just what was the point?

When Yeshua perfectly fulfilled every aspect of the Seder, and exactly at the prescribed time, everyone should have recognized who He was, and what was happening. The entire Seder is now to be performed “In remembrance of Me” (Yeshua). Each act teaches us, and reminds us yearly, of something we need to keep in remembrance about Yeshua.

(Numbers 9:6) Since one must be clean to offer at the Temple, a question arose about those who were unavoidably unclean, or detained out-of-town.

This is the only rite that is of such importance that one may have a "second chance". Without observing the Feast of Unleavened Bread, no subsequent Temple festival may be observed – as one is excommunicated. This is a picture: redemption is foundational to all subsequent phases of salvation.

Nisan 14: Day of Preparation of the Passover Lamb  
Date Yeshua was crucified

Nisan 15: First day of Feast of Unleavened Bread (Holy Day)  
Start day (in evening) with Passover Seder to celebrate the redemption of the Bride from sin

Nisan 16: Day to wave a lamb with an omer loaf of barley  
Start counting down fifty days to betrothal

Nisan 21: Seventh day of Feast of Unleavened Bread (Holy Day)

Sivan 6: Feast of Weeks / Day of the Firstfruits (Holy Day)  
Celebrate betrothal of Messiah and Bride

Tishrei 1: Day of Trumpeting (Holy Day)  
Hear shout of archangel, last trump: rehearse Yeshua's return for Bride

Tishrei 10: Day of the Atonements (Holy Day)  
Purification of the Bride

Tishrei 15: First day of Feast of Tabernacles (Holy Day)  
Marriage supper of the Lamb

Tishrei 21: Seventh day of Feast of Tabernacles

Tishrei 22: Eighth Day Assembly (Holy Day)  
Celebrating the eternal dwelling of Messiah and Bride

## ***Avo-yamaim vo-chodesh / Whether Days or a Month***

Numbers 9:22 – 10:36 (No Prophet) Psalm 102 1 Corinthians 14:1-18

## **Commentary Y3-03**

Nisan 17, 5760 / Apr 22, 2000

Nisan 17, 5763 / Apr 19, 2003

Nisan 17, 5766 / Apr 15, 2006

**Today is Resurrection Shabbat! And it is the second day of Counting the Omer.**

**1 Amen\*** 22 Whether it was two days, a month, or a year that the cloud remained above the tabernacle, the children of Israel would remain encamped and not journey; but when it was taken up, they would journey. 23 At the command of Yahweh they remained encamped, and at the command of Yahweh they journeyed; they kept the charge of Yahweh, at the command of Yahweh by the hand of Moses.

10:1 And Yahweh spoke to Moses, saying: 2 "Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps.

**2 Amen\*** 3 "When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting. 4 "But if they blow only one, then the leaders, the heads of the divisions of Israel, shall gather to you. 5 "When you sound the advance, the camps that lie on the east side shall then begin their journey. 6 "When you sound the advance the second time, then the camps that lie on the south side shall begin their journey; they shall sound the call for them to begin their journeys. 7 "And when the assembly is to be gathered together, you shall blow, but not sound the advance. 8 "The sons of Aaron, the priests, shall blow the trumpets; and these shall be to you as an ordinance forever throughout your generations.

**3 Amen\*** 9 "When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before Yahweh your God, and you will be saved from your enemies. 10 "Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your elevation offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I am Yahweh your God."

11 Now it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from above the tabernacle of the Testimony. 12 And the children of Israel set out from the Wilderness of Sinai on their journeys; then the cloud settled down in the Wilderness of Paran. 13 So they started out for the first time according to the command of Yahweh by the hand of Moses.

**4 Amen\*** 14 The standard of the camp of the children of Judah set out first according to their armies; over their army was Nahshon the son of Amminadab. 15 Over the army of the tribe of the children of Issachar was Nethanel the son of Zuar. 16 And over the army of the tribe of the children of Zebulun was Eliab the son of Helon. 17 Then the tabernacle was taken down; and the sons of Gershon and the sons of Merari set out, carrying the tabernacle. 18 And the standard of the camp of Reuben set out according to their armies; over their army was Elizur the son of Shedeur. 19 Over the army of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. 20 And over the army of the tribe of the children of Gad was Eliasaph the son of Duell. 21 Then the Kohathites set out, carrying the holy things. (The tabernacle would be prepared for their arrival.)

**5 Amen\*** 22 And the standard of the camp of the children of Ephraim set out according to their armies; over their army was Elishama the son of Ammihud. 23 Over the army of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. 24 And over the army of the tribe of the children of Benjamin was Abidan the son of Gideon. 25 Then the standard of the camp of the children of Dan (the rear guard of all the camps) set out according to their armies; over their army was Ahiezer the son of Ammishaddai. 26 Over the army of the tribe of the children of Asher was Pagiel the son of Ocran. 27 And over the army of the tribe of the children of Naphtali was Ahira the son of Enan. 28 Thus was the order of march of the children of Israel, according to their armies, when they began their journey.

**6 Amen\*** 29 Now Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which Yahweh said, 'I will give it to you.' Come with us, and we will treat you well; for Yahweh has promised good things to Israel." 30 And he said to him, "I will not go, but I will depart to my own land and to my relatives." 31 So Moses said, "Please do not leave, inasmuch as you know how we are to camp in the wilderness, and you can be our eyes. 32 "And it shall be, if you go with us -- indeed it shall be -- that whatever good Yahweh will do to us, the same we will do to you." 33 So they departed from the mountain of Yahweh on a journey of three days; and the ark of the covenant of Yahweh went before them for the three days' journey, to search out a resting place for them.

**7 Amen\*** 34 And the cloud of Yahweh was above them by day when they went out from the camp. 35 So it was, whenever the ark set out, that Moses said: "Rise up, O Yahweh! Let Your enemies be scattered, and let those who hate You flee before You." 36 And when it rested, he said: "Return, O Yahweh, to the many thousands of Israel."

(No Prophet)

**Psalm 102** *A Prayer of the afflicted when he is overwhelmed and pours out his complaint before Yahweh.*

1 Hear my prayer, O Yahweh, and let my cry come to You. 2 Do not hide Your face from me in the day of my trouble; incline Your ear to me; in the day that I call, answer me speedily. 3 For my days are consumed like smoke, and my bones are burned like a hearth. 4 My heart is stricken and withered like grass, so that I forget to eat my bread. 5 Because of the sound of my groaning my bones cling to my skin. 6 I am like a pelican of the wilderness; I am like an owl of the desert. 7 I lie awake, and am like a sparrow alone on the housetop. 8 My enemies reproach me all day long, those who deride me swear an oath against me. 9 For I have eaten ashes like bread, and mingled my drink with weeping, 10 because of Your indignation and Your wrath; for **You have lifted me up and cast me away.** 11 My days are like a shadow that lengthens, and I wither away like grass.

12 But You, O Yahweh, shall endure forever, and the remembrance of Your name to all generations. 13 You will arise and have mercy on Zion; for the time to favor her, yes, the set time, has come. 14 For Your servants take pleasure in her stones, and show favor to her dust. 15 So the nations shall fear the name of Yahweh, and all the kings of the earth Your glory. 16 For Yahweh shall build up Zion; He shall appear in His glory. 17 He shall regard the prayer of the destitute, and shall not despise their prayer. **18 This will be written for the generation to come, that a people yet to be created may praise Yahweh. 19 For He looked down from the height of His sanctuary; from heaven Yahweh viewed the earth, 20 to hear the groaning of the prisoner, to release those appointed to death, 21 to declare the name of Yahweh in Zion, and His praise in Jerusalem, 22 when the peoples are gathered together, and the kingdoms, to serve Yahweh. 23 He weakened my strength in the way; He shortened my days. 24 I said, "O my God, do not take me away in the midst of my days; your years are throughout all generations. 25 Of old You laid the foundation of the earth, and the heavens are the work of Your hands. 26 They will perish, but You will endure; yes, they will all grow old like a garment; like a cloak You will change them, and they will be changed. 27 But You are the same, and Your years will have no end. 28 The children of Your servants will continue, and their descendants will be established before You."**

### **1 Corinthians 14:1**

Pursue love, and desire spiritual gifts, but especially that you may teach. 2 For he who speaks in a foreign language does not speak to men but to God, for no one understands him; however, in the spirit he speaks things not understood. 3 But he who teaches speaks edification and exhortation and comfort to men. 4 He who speaks in a foreign language edifies himself, but he who teaches edifies the church. 5 I wish you all spoke with foreign languages, but even more that you taught; for he who teaches is greater than he who speaks with foreign languages, unless indeed he translates, that the church may receive edification. 6 But now, brethren, if I come to you speaking with foreign languages, what shall I profit you unless I speak to you either by making known something new, by making something clearer, by teaching consequences, or by instruction on how to act? 7 Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played? 8 For if the trumpet makes an uncertain sound, who will prepare himself for battle?

9 So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. 10 There are, it may be, so many kinds of languages in the world, and none of them is without significance. 11 Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me. 12 Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel. 13 Therefore let him who speaks in a foreign language, pray that he may interpret. 14 For if I pray in a foreign language, my breath prays, but my understanding is unfruitful. 15 What is the conclusion then? I will pray with the breath, and I will also pray with the understanding. I will sing with the breath, and I will also sing with the understanding. 16 Otherwise, if you bless with the breath, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say? 17 For you indeed give thanks well, but the other is not edified. 18 I thank my God I speak with foreign languages more than you all; 19 yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a foreign language.

### **Commentary:**

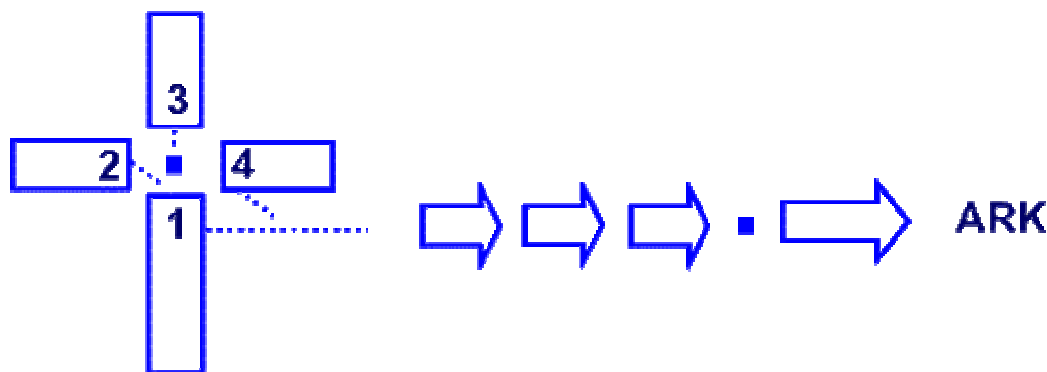
(Numbers 10) Moses was instructed to make two trumpets by hammering out silver into the proper shape. *Tekiah* (long -smooth) blasts from both trumpets were a signal for all the people to gather at the Tabernacle.

## Breaking Camp

Consider: the camp was supposed to be going mostly northward, from Egypt to Eretz Israel. When the camp was to move, the pillar of fire/cloud would move, from over the Tabernacle, eastward to over Judah. Then Moses would blow a *Tekiah* (long blast) on one hammered-silver trumpet – a call for the leaders to gather to him. Upon a second sounding of *Teruah* (staccato blasts), the three-tribe-group behind the banner of Judah would set out – by design, northward. So, the Praisers of Yahweh (Judah) went first.

Next, the Tabernacle would be taken down, and the sons of Gershon and Merari carried it. That cleared the way for the group to the south, behind the banner of Reuben, to follow Judah's path northward. Then the tribes with Benjamin left from the west, and the tribes with Dan, from the north, made up the rear guard.

For layout, see commentary Y2-48.



The Ark always went before. (V. 35-36) “*So it was, whenever the ark set out, that Moses said: ‘Rise up, O Yahweh! Let Your enemies be scattered, and let those who hate You flee before You.’ And when it rested, he said: ‘Return, O Yahweh, to the many thousands of Israel.’*” So we say each Sabbath as we remove and replace the Torah scroll. May the presence of Yahweh always scatter His enemies, and may His presence always return to us!

## Resurrection

Now, as we have seen the picture of the encampment in the wilderness – and how the Hebrews broke camp, we can picture Yeshua's cross – and how He “broke camp”: leaving the grave. Today is resurrection Sabbath! This afternoon marks three days and three nights<sup>1</sup> since the time of burial. Yeshua is going to take up His Tabernacle<sup>2</sup> and leave a sealed tomb!<sup>3</sup> And he will go toward Galilee<sup>4</sup>: can you guess which direction that is? It's north!

<sup>1</sup> “*As Jonah was three days and three nights in the belly of the fish, so shall the Son of Man be three days and three nights in the heart of the earth*” – Matthew 12:40.

<sup>2</sup> “*And the Word became flesh, and dwelt among us*” – John 1:14; “*For this reason the Father loves Me, because I lay down My life that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father*” – John 10:17-18.

<sup>3</sup> “*And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. And his appearance was like lightning, and his garment as white as snow; and the guards shook for fear of him, and became like dead men. And the angel answered and said to the women, ‘Do not be afraid; for I know that you are looking for Jesus who has been crucified. He is not here, for He has risen, just as He said. Come, see the place where He was lying’*” – Matthew 28:2-6.

<sup>4</sup> “*The angel answered ‘. . . go quickly and tell His disciples that He has risen from the dead; and behold, He is going before you into Galilee, there you will see Him; behold, I have told you’*” – Matthew 28:7.

So, on this Sabbath when we read of the first travel of the Tabernacle, we celebrate the first, of any man, to be resurrected to a glorified body. “*But now Christ has been raised from the dead, the first fruits of those who are asleep*” – 1 Corinthians 15:20.

Today's Psalm (v.10) says: “*You have lifted me up and cast me away*”, as in crucifixion; and (v.18-20) “*This will be written for the generation to come, that a people yet to be created may praise Yahweh. For He looked down from the*

*height of His sanctuary; from heaven Yahweh viewed the earth, to hear the groaning of the prisoner, to release those appointed to death”.*

### **Trumpet sounds**

(Numbers 10 & 1 Corinthians 14) Going back to the subject of trumpets: the silver trumpets were to be used to make several distinctly different blasts, for distinctly different purposes. Likewise, Paul instructs us to use words distinctly, so that the hearers will understand what we are saying. Translating the commonly quoted Old English into the modern language takes the extra-Biblical mystique out of “speaking in tongues” and “prophesying”. We are taught herein to speak in languages foreign to the hearers only if there is someone to translate. And, we are taught that the highest gift to seek is teaching.

There is nothing here to justify getting “super-spiritual” about, to put oneself above others: that is a sin commonly rationalized by mysterious-sounding translations of this passage. There is a great need for study and understanding of the Scriptures. There is too much attributing of intuition to the Holy Spirit, claiming words to be direct from God, by people who don’t bother to study what God says.

We celebrate the Holy Sabbath weekly, in honor of the resurrection of Yeshua. We also need to honor Him at all times, as our living High Priest – our great teacher, who has left us His Word.



Today is the ninth day of Counting the Omer.

For fifty days, from the Passover to Firstfruits, the future bride is maturing and counting the days.

*Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come – 1 Cor 10:11.*

1 *Amen*\* 1 Now when the people complained, it displeased Yahweh; for Yahweh heard it, and His anger was aroused. So the fire of Yahweh burned among them, and consumed some in the outskirts of the camp. 2 Then the people cried out to Moses, and when Moses prayed to Yahweh, the fire was quenched. 3 So he called the name of the place Taberah (Burning), because the fire of Yahweh had burned among them.

2 *Amen*\* 4 Now the mixed multitude who were among them yielded to intense craving; so the children of Israel also wept again and said: "Who will give us meat to eat? 5 "We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; 6 "but now our whole being is dried up; there is nothing at all except this manna before our eyes!" 7 Now the manna was like coriander seed, and its color like the color of bdellium (gum resin). 8 The people went about and gathered it, ground it on millstones or beat it in the mortar, cooked it in pans, and made cakes of it; and its taste was like the taste of pastry prepared with oil. 9 And when the dew fell on the camp in the night, the manna fell on it.

3 *Amen*\* 10 Then Moses heard the people weeping throughout their families, everyone at the door of his tent; and the anger of Yahweh was greatly aroused; Moses also was displeased. 11 So Moses said to Yahweh, "Why have You afflicted Your servant? And why have I not found favor in Your sight, that You have laid the burden of all these people on me? 12 "Did I conceive all these people? Did I beget them, that You should say to me, 'Carry them in your bosom, as a guardian carries a nursing child,' to the land which You swore to their fathers? 13 "Where am I to get meat to give to all these people? For they weep all over me, saying, 'Give us meat, that we may eat.'

4 *Amen*\* 14 "I am not able to bear all these people alone, because the burden is too heavy for me. 15 "If You treat me like this, please kill me here and now -- if I have found favor in Your sight -- and do not let me see my wretchedness!" 16 So Yahweh said to Moses: "Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you. 17 "Then I will come down and talk with you there. I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone. 5 *Amen*\* 18 "Then you shall say to the people, 'Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the hearing of Yahweh, saying, "Who will give us meat to eat? For it was well with us in Egypt." Therefore Yahweh will give you meat, and you shall eat. 19 'You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, 20 'but for a whole month, until it comes out of your nostrils and becomes loathsome to you, because you have despised Yahweh who is among you, and have wept before Him, saying, "Why did we ever come up out of Egypt?" ' " 21 And Moses said, "The people whom I am among are six hundred thousand men on foot; yet You have said, 'I will give them meat, that they may eat for a whole month.' 22 "Shall flocks and herds be slaughtered for them, to provide enough for them? Or shall all the fish of the sea be gathered together for them, to provide enough for them?" 23 And Yahweh said to Moses, "Has Yahweh's arm been shortened? Now you shall see whether what I say will happen to you or not."

6 *Amen*\* 24 So Moses went out and told the people the words of Yahweh, and he gathered the seventy men of the elders of the people and placed them around the tabernacle. 25 Then Yahweh came down in the cloud, and spoke to him, and took of the Spirit that was upon him, and placed the same upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again. 26 But two men had remained in the camp: the name of one was Eldad (*El-Dode -- Elohim has loved*), and the name of the other Medad (*Mi-dode -- Who has loved*). And the Spirit rested upon them. Now they were among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp. 27 And a young man ran and told Moses, and said, "Eldad and Medad are prophesying in the camp." 28 So Joshua the son of Nun, Moses' assistant, one of his choice men, answered and said, "Moses my lord, forbid them!" 29 Then Moses said to him, "Are you zealous for my sake? Oh, that all Yahweh's people were prophets and that Yahweh would put His Spirit upon them!" 30 And Moses returned to the camp, both he and the elders of Israel.

7 *Amen*\* 31 Now a wind went out from Yahweh, and it brought quail from the sea and left them fluttering near the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about

two cubits above the surface of the ground. 32 And the people stayed up all that day, all night, and all the next day, and gathered the quail (he who gathered least gathered ten omers (*an ephah, approx. a bushel*)); and they spread them out for themselves all around the camp.

33 But while the meat was still between their teeth, before it was chewed, the wrath of Yahweh was aroused against the people, and Yahweh struck the people with a very great plague. 34 So he called the name of that place Kibroth Hattaavah (*Graves of lust*), because there they buried the people who had yielded to craving. 35 From Kibroth Hattaavah the people moved to Chatzeroth (*Settlement*), and camped at Chatzeroth.

### Isaiah 50:2

“Why was there no man when I came? When I called, why was there none to answer? Is My hand so short that I cannot ransom? Or have I no power to deliver? Behold, I dry up the sea with My rebuke, I make the rivers a wilderness; their fish stink for lack of water, and die of thirst.”

### Psalm 103 A Psalm of David

1 Bless Yahweh, O my soul; and all that is within me, bless His holy name! 2 Bless Yahweh, O my soul, and forget not all His benefits: 3 Who forgives all your iniquities, Who heals all your diseases, 4 Who redeems your life from destruction, Who crowns you with lovingkindness and tender mercies, 5 **Who satisfies your mouth with good things**, so that your youth is renewed like the eagle's. 6 Yahweh executes righteousness and justice for all who are oppressed. 7 **He made known His ways to Moses, His acts to the children of Israel.** 8 Yahweh is merciful and gracious, slow to anger, and abounding in mercy. 9 He will not always strive with us, nor will He keep His anger forever. 10 He has not dealt with us according to our sins, nor punished us according to our iniquities. 11 For as the heavens are high above the earth, so great is His mercy toward those who fear Him; 12 As far as the east is from the west, so far has He removed our transgressions from us. 13 As a father pities his children, so Yahweh pities those who fear Him. 14 For He knows our frame; He remembers that we are dust. 15 As for man, his days are like grass; as a flower of the field, so he flourishes. 16 For the wind passes over it, and it is gone, and its place remembers it no more. 17 But the mercy of Yahweh is from everlasting to everlasting on those who fear Him, and His righteousness to children's children, 18 To such as keep His covenant, and to those who remember His commandments to do them. 19 Yahweh has established His throne in heaven, and His kingdom rules over all. 20 Bless Yahweh, you His angels, who excel in strength, who do His word, heeding the voice of His word. 21 Bless Yahweh, all you His hosts, you ministers of His, who do His pleasure. 22 Bless Yahweh, all His works, in all places of His dominion. Bless Yahweh, O my soul!

### 1 Corinthians 10

1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and **that Rock was Christ**. 5 But with most of them God was not well pleased, for their bodies were scattered in the wilderness. 6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. 7 And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play." 8 Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; 9 nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; 10 nor complain, as some of them also complained, and were destroyed by the destroyer. 11 **Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.** 12 Therefore let him who thinks he stands take heed lest he fall. 13 No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it. 14 Therefore, my beloved, flee from idolatry. 15 I speak as to wise men; judge for yourselves what I say.

[Passover]

16 The Cup of Blessing (*Kiddush, first cup*) which we bless, is it not the communion of the blood of Christ? The bread which we break (*Afikomen*), is it not the communion of the body of Christ? 17 For we, though many, are one bread and one body; for we all partake of that one bread. 18 Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar? 19 What am I saying then? That an idol is anything, or what is offered to idols is anything? 20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do

not want you to have fellowship with demons. 21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table (*Yahweh's Feast*) and of the table of demons.

22 Or do we provoke the Lord to jealousy? Are we stronger than He? 23 All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. 24 Let no one seek his own, but each one the other's well-being. 25 Eat whatever is sold in the meat market, asking no questions for conscience' sake; 26 for "the earth is the LORD's, and all its fullness." 27 If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake. 28 But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake; for "the earth is the LORD's, and all its fullness." 29 "Conscience," I say, not your own, but that of the other. For why is my liberty judged by another man's conscience? 30 But if I partake with thanks, why am I evil spoken of for the food over which I give thanks? 31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. 32 Give no offense, either to the Jews or to the Greeks or to the church of God, 33 just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.

### **Commentary:**

There are three major points that I would like to address from today's portion.

**Firstly** – this is the fifty-day period between the Passover and the giving of the Torah on Shavuot: between the redemption of the slave-girl from Egypt, and her betrothal to Messiah. It is her time of maturing to become a bride. This is the setting for the next several portions.

**Secondly** – the redeemed slave-girl, the Church-in-the-Wilderness (), is made up of the Hebrews (twelve tribes), and remnants of the seventy nations. It would often be referred to as "Israel".

**Thirdly** – the Great Sanhedrin is established here, and God said that He gave them the Holy Spirit – so that they could properly make halachic rulings for this Church.

1. As we look at the Holy Days:

God's people were enslaved in Egypt – to sin. Through the Passover Lamb they were delivered.

For a period of time, they matured – with much complaining.

Shavuot marked the betrothal, when they were given the (Torah) instruction to "Love Yahweh".

The Day of Trumpeting rehearses the occasion when Yeshua will come for His bride, and be crowned King.

The Day of the Atonements is for the purification of the bride – final preparations for the wedding.

The Feast of Tabernacles is the Marriage Feast of the Lamb.

The Eighth Day Assembly points to their eternal dwelling.

In our Torah portion, we are in the time of maturing.

(1 Corinthians 10) We are to learn to not lust after evil things. We are to learn to forsake idolatrous things. And here, Paul gives us some halachic instruction about eating. We will see, that Yeshua took halachic authority away from the then present Sanhedrin (Mark 11:27-12:10, Luke 20:1-16), and gave it to His Apostles (Matthew 16:18-19).

Halacha of blessing:

Before eating, we say, "Blessed are You, Yahweh our God, King of the Universe, who creates . . .".

We are recognizing that the Creator created and rules His creation for His own glory. He creates food for us, so that we may be able to bless Him by doing what desires us to do. It is all about God being blessed. I see this kind of understanding as being part of our maturing.

2. (V.4) Now the mixed multitude (of the seventy nations who came out of Egypt) who were among them yielded to intense craving;

Genesis 9:18 – *"Now these were the sons of Noah, and from these the whole earth was populated."*

Genesis 10:32 – *"These were the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood"* – origin of the seventy nations.

Numbers 29:13,17,20,23,26,29,32,36 – Seventy bullocks offered in the seven days of the Feast represent the seventy nations; one in the eighth day represents all nations becoming one kingdom under Messiah.

3. (V.16-17) **So Yahweh said to Moses: “Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you. Then I will come down and talk with you there. I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone.”**

This is the establishment of the Sanhedrin Gedolah (71 judges) – the essential source of halacha / Oral Law. (Exodus 1:5 – “And all the souls that came out of the loins of Jacob were **seventy** souls: for Joseph was in Egypt already.”)

Yeshua took halachic authority away from the then present Sanhedrin (Mark 11:27-12:10, Luke 20:1-16), and gave it to His Apostles (Matthew 16:18-19).

Mark 11:27 And they came again to Jerusalem. And as He was walking in the temple, the chief priests, and scribes, and elders came to Him, 28 and *began* saying to Him, "By what authority are You doing these things, or who gave You this authority to do these things?" 29 And Jesus said to them, "I will ask you one question, and you answer Me, and *then* I will tell you by what authority I do these things. 30 "Was the baptism of John from heaven, or from men? Answer Me." 31 And they *began* reasoning among themselves, saying, "If we say, 'From heaven,' He will say, 'Then why did you not believe him?' 32 "But shall we say, 'From men?'"-- they were afraid of the multitude, for all considered John to have been a prophet indeed. 33 And answering Jesus, they said, "We do not know." And Jesus said to them, "Neither will I tell you by what authority I do these things." 1 And He began to speak to them in parables: "A man planted a vineyard, and put a wall around it, and dug a vat under the wine press, and built a tower, and rented it out to vine-growers and went on a journey. 2 "And at the *harvest* time he sent a slave to the vine-growers, in order to receive *some* of the produce of the vineyard from the vine-growers. 3 "And they took him, and beat him, and sent him away empty-handed. 4 "And again he sent them another slave, and they wounded him in the head, and treated him shamefully. 5 "And he sent another, and that one they killed; and *so with* many others, beating some, and killing others. 6 "He had one more *to send*, a beloved son; he sent him last *of all* to them, saying, 'They will respect my son.' 7 "But those vine-growers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours!' 8 "And they took him, and killed him, and threw him out of the vineyard. 9 "What will the owner of the vineyard do? He will come and destroy the vine-growers, and will give the vineyard to others. 10 "Have you not even read this Scripture: 'The stone which the builders rejected, This became the chief corner *stone*;

Matthew 16:18 "And I also say to you that you are Peter, and upon this rock I will build-up My church; and the doors of death shall not overcome it. 19 "I will give you the keys of the kingdom of heaven; and whatever you shall bind (men to do) on earth shall have been bound in heaven, and whatever you shall loose (men from doing) on earth shall have been loosed in heaven."

**The sixteenth day of Counting the Omer.**

**Commentary:**

Preface: "Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come" – 1 Cor 10:11.

Setting: "So Yahweh said to Moses: 'Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you. Then I will come down and talk with you there. I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone' " -- Num 11:16-17.

1 Then Miriam (*the prophetess, Aaron's sister – Ex 15:20*) and Aaron (*Moses' brother Aaron the Levite -- Ex 4:14*) **spoke against Moses** (*a Levite – Ex 2:1*) because of the Cushite woman whom he had married (for he had married a Cushite woman) (*And the sons of Ham were Cush and . . . Cush became the father of Nimrod; -- Gen 10:6-8*); 2 and they said, "Has Yahweh indeed spoken only through Moses? **Has He not spoken through us as well?**" And Yahweh heard it. 3 (Now the man Moses was very humble, more than any man who was on the face of the earth.) 4 And suddenly Yahweh said to Moses and Aaron and to Miriam, "You three come out to the tent of meeting." So the three of them came out. 5 Then Yahweh came down in a pillar of cloud and stood at the doorway of the tent, and He called Aaron and Miriam. When they had both come forward, 6 He said, "Hear now My words: If there is a prophet among you, I, Yahweh, shall make Myself known to him in a vision. I shall speak with him in a dream. 7 "Not so, with My servant Moses, He is faithful in all My household; 8 With him I speak mouth to mouth, Even openly, and not in dark sayings, And he beholds the form of Yahweh. Why then were you not afraid to speak against My servant, against Moses?" 9 So the anger of Yahweh burned against them and He departed. 10 But when the cloud had withdrawn from over the tent, behold, **Miriam was leprous, as white as snow**. As Aaron turned toward Miriam, behold, she was leprous. 11 Then **Aaron said** to Moses, "Oh, my lord, I beg you, do not account this sin to us, in which we have acted foolishly and in which we have sinned. 12 "Oh, do not let her be like one dead, whose flesh is half eaten away when he comes from his mother's womb!" 13 And Moses cried out to Yahweh, saying, "O God, heal her, I pray!" 14 But Yahweh said to Moses, "If her father had but spit in her face, would she not bear her shame for seven days? Let her be shut up for seven days outside the camp, and afterward she may be received again." 15 So Miriam was shut up outside the camp for seven days, and the people did not move on until Miriam was received again. 16 Afterward, however, the people moved out from Hazereth and camped in the wilderness of Paran.

**Torah of the Tzaraat** (*chastisement for slander*)

*Leviticus 14:1 Then Yahweh spoke to Moses, saying, 2 "This shall be the torah of the leper (tzaraat) in the day of his cleansing. Now he shall be brought to the priest, 3 and the priest shall go out to the outside of the camp. Thus the priest shall look, and if the infection of leprosy has been healed in the leper, 4 then the priest shall give orders to take two live clean birds and cedar wood and a scarlet string and hyssop for the one who is to be cleansed. 5 "The priest shall also give orders to slay the one bird in an earthenware vessel over running water. 6 "As for the live bird, he shall take it, together with the cedar wood and the scarlet string and the hyssop, and shall dip them and the live bird in the blood of the bird that was slain over the running water. 7 "He shall then sprinkle seven times the one who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the live bird go free over the open field. 8 "The one to be cleansed shall then wash his clothes and shave off all his hair, and bathe in water and be clean. Now afterward, he may enter the camp, but he shall stay outside his tent for seven days. 9 "And it will be on the seventh day that he shall shave off all his hair: he shall shave his head and his beard and his eyebrows, even all his hair. He shall then wash his clothes and bathe his body in water and be clean. 10 "Now on the eighth day he is to take two male lambs without defect, and a yearling ewe lamb without defect, and three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil; 11 and the priest who pronounces him clean shall present the man to be cleansed and the aforesaid before Yahweh at the doorway of the tent of meeting. 12 "Then the priest shall take the one male lamb and bring it for a guilt offering, with the log of oil, and present them as a wave offering before Yahweh. 13 "Next he shall slaughter the male lamb in the place where they slaughter the sin offering and the burnt offering, at the place of the sanctuary-- for the guilt offering, like the sin offering, belongs to the*

priest; it is most holy. 14 "The priest shall then take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. 15 "The priest shall also take some of the log of oil, and pour it into his left palm; 16 the priest shall then dip his right-hand finger into the oil that is in his left palm, and with his finger sprinkle some of the oil seven times before Yahweh. 17 "And of the remaining oil which is in his palm, the priest shall put some on the right ear lobe of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering; 18 while the rest of the oil that is in the priest's palm, he shall put on the head of the one to be cleansed. So the priest shall make atonement on his behalf before Yahweh. 19 "The priest shall next offer the sin offering and make atonement for the one to be cleansed from his uncleanness. Then afterward, he shall slaughter the burnt offering. 20 "And the priest shall offer up the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he shall be clean.

## **Psalm 104**

1 Bless Yahweh, O my soul! O Yahweh my God, Thou art very great; Thou art clothed with splendor and majesty, 2 Covering Thyself with light as with a cloak, Stretching out heaven like a tent curtain. 3 He lays the beams of His upper chambers in the waters; He makes the clouds His chariot; He walks upon the wings of the wind; 4 He makes the winds His messengers, flaming fire His ministers. 5 He established the earth upon its foundations, So that it will not totter forever and ever. 6 Thou didst cover it with the deep as with a garment; the waters were standing above the mountains. 7 At Thy rebuke they fled; at the sound of Thy thunder they hurried away. 8 The mountains rose; the valleys sank down To the place which Thou didst establish for them. 9 Thou didst set a boundary that they may not pass over; that they may not return to cover the earth. 10 He sends forth springs in the valleys; they flow between the mountains; 11 they give drink to every beast of the field; the wild donkeys quench their thirst. 12 Beside them the birds of the heavens dwell; they lift up their voices among the branches. 13 He waters the mountains from His upper chambers; the earth is satisfied with the fruit of His works. 14 He causes the grass to grow for the cattle, And vegetation for the labor of man, So that he may bring forth food from the earth, 15 And wine which makes man's heart glad, So that he may make his face glisten with oil, And food which sustains man's heart. 16 The trees of Yahweh drink their fill, The cedars of Lebanon which He planted, 17 Where the birds build their nests, And the stork, whose home is the fir trees. 18 The high mountains are for the wild goats; the cliffs are a refuge for the rock badgers. 19 He made the moon for the seasons; the sun knows the place of its setting. 20 Thou dost appoint darkness and it becomes night, in which all the beasts of the forest prowl about. 21 The young lions roar after their prey, and seek their food from God. 22 When the sun rises they withdraw, and lie down in their dens. 23 Man goes forth to his work and to his labor until evening. 24 O Yahweh, how many are Thy works! In wisdom Thou hast made them all; the earth is full of Thy possessions. 25 There is the sea, great and broad, in which are swarms without number, Animals both small and great. 26 There the ships move along, and Leviathan, which Thou hast formed to sport in it. 27 They all wait for Thee, to give them their food in due season. 28 Thou dost give to them, they gather it up; Thou dost open Thy hand, they are satisfied with good. 29 Thou dost hide Thy face, they are dismayed; Thou dost take away their spirit, they expire, and return to their dust. 30 Thou dost send forth Thy Spirit, they are created; and Thou renew the face of the ground. 31 Let the glory of Yahweh endure forever; Let Yahweh be glad in His works; 32 He looks at the earth, and it trembles; He touches the mountains, and they smoke. 33 I will sing to Yahweh as long as I live; I will sing praise to my God while I have my being. 34 Let my meditation be pleasing to Him; As for me, I shall be glad in Yahweh. 35 Let sinners be consumed from the earth, and let the wicked be no more. Bless Yahweh, O my soul. Praise Yahweh!

## **Romans 11:22 – 13:4**

22 Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off. 23 And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again. 24 For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more shall these who are the natural branches be grafted into their own olive tree? 25 For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in; 26 and thus all Israel will be saved; just as it is written, "The Deliverer will come from Zion, He will remove ungodliness from Jacob." 27 "And this is My covenant with them, When I take away their sins." 28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; 29 for the gifts and the calling of God are irrevocable. 30

For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, 31 so these also now have been disobedient, in order that because of the mercy shown to you they also may now be shown mercy. 32 For God has shut up all in disobedience that He might show mercy to all. 33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! 34 For who has known the mind of the Lord, or who became His counselor? 35 Or who has first given to Him that it might be paid back to him again? 36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

12:1 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect. 3 For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. 4 For just as we have many members in one body and all the members do not have the same function, 5 so we, who are many, are one body in Christ, and individually members one of another. 6 And since we have gifts that differ according to the grace given to us, let each exercise them accordingly: if prophecy, according to the proportion of his faith; 7 if service, in his serving; or he who teaches, in his teaching; 8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. 9 Let love be without hypocrisy. Abhor what is evil; cling to what is good. 10 Be devoted to one another in brotherly love; give preference to one another in honor; 11 not lagging behind in diligence, fervent in spirit, serving the Lord; 12 rejoicing in hope, persevering in tribulation, devoted to prayer, 13 contributing to the needs of the saints, practicing hospitality. 14 Bless those who persecute you; bless and curse not. 15 Rejoice with those who rejoice, and weep with those who weep. 16 Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. 17 Never pay back evil for evil to anyone. Respect what is right in the sight of all men. 18 If possible, so far as it depends on you, be at peace with all men. 9 Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord. 20 "But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals upon his head." 21 Do not be overcome by evil, but overcome evil with good.

13:1 Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. 2 Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. 3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; 4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil. 9 Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord. 20 "But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals upon his head." 21 Do not be overcome by evil, but overcome evil with good.

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## **Shelah / Send**

Numbers 13:1-33 Joshua 2:1 Psalm 105 Hebrews 11:24-40; James 2:24-26

## **Commentary Y3-06**

Iyyar 8, 5763 / May 10, 2003  
Iyyar 8, 5766 / May 6, 2006

Today is the twenty-third day of the Omer.

**1 Amen\*** 1 Then Yahweh spoke to Moses saying, 2 "Send out for yourself men so that they may spy out the land of Canaan, which I am going to give to the sons of Israel; you shall send a man from each of their fathers' tribes, every one a leader among them." 3 So Moses sent them from the wilderness of Paran at the command of Yahweh, all of them men who were heads of the sons of Israel.

**2 Amen\*** 4 These then were their names: from the tribe of Reuben, Shammua the son of Zaccur; 5 from the tribe of Simeon, Shaphat the son of Hori; 6 from the tribe of Judah, Caleb the son of Jephunneh; 7 from the tribe of Issachar, Igal the son of Joseph; 8 from the tribe of Ephraim, Hoshea the son of Nun; 9 from the tribe of Benjamin, Palti the son of Raphu;

**3 Amen\*** 10 from the tribe of Zebulun, Gaddiel the son of Sodi; 11 from the tribe of Joseph, from the tribe of Manasseh, Gaddi the son of Susi; 12 from the tribe of Dan, Ammiel the son of Gemalli; 13 from the tribe of Asher, Sethur the son of Michael; 14 from the tribe of Naphtali, Nahbi the son of Vophsi; 15 from the tribe of Gad, Geuel the son of Machi. 16 These are the names of the men whom Moses sent to spy out the land; but Moses called Hoshea the son of Nun, Yehoshua.

**4 Amen\*** 17 When Moses sent them to spy out the land of Canaan, he said to them, "Go up there into the Negev; then go up into the hill country. 18 "And see what the land is like, and whether the people who live in it are strong or weak, whether they are few or many. 19 "And how is the land in which they live, is it good or bad? And how are the cities in which they live, are they like open camps or with fortifications? 20 "And how is the land, is it fat or lean? Are there trees in it or not? Make an effort then to get some of the fruit of the land." Now the time was the time of the first ripe grapes.

**5 Amen\*** 21 So they went up and spied out the land from the wilderness of Zin as far as Rehob, at Lebo-hamath. 22 When they had gone up into the Negev, they came to Hebron where Ahiman, Sheshai and Talmi, the descendants of Anak were. (Now Hebron was built seven years before Zoan in Egypt.) 23 Then they came to the valley of Eshcol and from there cut down a branch with a single cluster of grapes; and they carried it on a pole between two men, with some of the pomegranates and the figs. 24 That place was called the valley of Eshcol, because of the cluster which the sons of Israel cut down from there.

**6 Amen\*** 25 When they returned from spying out the land, at the end of forty days, 26 they proceeded to come to Moses and Aaron and to all the congregation of the sons of Israel in the wilderness of Paran, at Kadesh; and they brought back word to them and to all the congregation and showed them the fruit of the land. 27 Thus they told him, and said, "We went in to the land where you sent us; and it certainly does flow with milk and honey, and this is its fruit. 28 "Nevertheless, the people who live in the land are strong, and the cities are fortified and very large; and moreover, we saw the descendants of Anak there. 29 "Amalek is living in the land of the Negev and the Hittites and the Jebusites and the Amorites are living in the hill country, and the Canaanites are living by the sea and by the side of the Jordan."

**7 Amen\*** 30 Then Caleb quieted the people before Moses, and said, "We should by all means go up and take possession of it, for we shall surely overcome it." 31 But the men who had gone up with him said, "We are not able to go up against the people, for they are too strong for us." 32 So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size. 33 "There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight."

### **Joshua 2:1,**

Then Joshua the son of Nun sent two men as spies secretly from Shittim, saying, "Go, view the land, especially Jericho." So they went and came into the house of a harlot whose name was Rahab, and lodged there.

### **Psalm 105**

1 Oh give thanks to Yahweh, call upon His name; make known His deeds among the peoples. 2 Sing to Him, sing praises to Him; speak of all His wonders. 3 Glory in His holy name; let the heart of those who seek Yahweh be glad.



4 Seek Yahweh and His strength; seek His face continually. 5 Remember His wonders which He has done, His marvels, and the judgments uttered by His mouth, 6 O seed of Abraham, His servant, O sons of Jacob, His chosen ones! 7 He is Yahweh our God; His judgments are in all the earth. 8 He has remembered His covenant forever, the word which He commanded to a thousand generations, 9 the covenant which He made with Abraham, and His oath to Isaac. 10 Then He confirmed it to Jacob for a statute, to Israel as an everlasting covenant, 11 saying, "To you I will give the land of Canaan as the portion of your inheritance," 12 When they were only a few men in number, very few, and strangers in it. 13 And they wandered about from nation to nation, from one kingdom to another people. 14 He permitted no man to oppress them, and He reprov'd kings for their sakes: 15 "Do not touch My anointed ones, and do My prophets no harm." 16 And He called for a famine upon the land; He broke the whole staff of bread. 17 He sent a man before them, Joseph, who was sold as a slave. 18 They afflicted his feet with fetters, He himself was laid in irons; 19 until the time that His Word came to pass, the Word of Yahweh tested him. 20 The king sent and released him, the ruler of peoples, and set him free. 21 He made him lord of his house, and ruler over all his possessions, 22 to imprison his princes at will, that he might teach his elders wisdom. 23 Israel also came into Egypt; thus Jacob sojourn'd in the land of Ham. 24 And He caused His people to be very fruitful, and made them stronger than their adversaries. 25 He turned their heart to hate His people, to deal craftily with His servants. 26 He sent Moses His servant, and Aaron whom He had chosen. 27 They performed His wondrous acts among them, and miracles in the land of Ham. 28 He sent darkness and made it dark; and they did not rebel against His words. 29 He turned their waters into blood, and caused their fish to die. 30 Their land swarmed with frogs even in the chambers of their kings. 31 He spoke, and there came a swarm of flies and gnats in all their territory. 32 He gave them hail for rain, and flaming fire in their land. 33 He struck down their vines also and their fig trees, and shattered the trees of their territory. 34 He spoke, and locusts came, and young locusts, even without number, 35 and ate up all vegetation in their land, and ate up the fruit of their ground. 36 He also struck down all the first-born in their land, the first fruits of all their vigor. 37 Then He brought them out with silver and gold; and among His tribes there was not one who stumbled. 38 Egypt was glad when they departed; for the dread of them had fallen upon them. 39 He spread a cloud for a covering, and fire to illumine by night. 40 They asked, and He brought quail, and satisfied them with the bread of heaven. 41 He opened the rock, and water flowed out; it ran in the dry places like a river 42 for He remembered His holy Word with Abraham His servant; 43 and He brought forth His people with joy, His chosen ones with a joyful shout. 44 He gave them also the lands of the nations, that they might take possession of the fruit of the peoples' labor, 45 so that they might keep His statutes, and observe His laws, Praise Yahweh!

### **Hebrews 11:24-31**

24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin; 26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward. 27 By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen. 28 By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the first-born might not touch them. 29 By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned. 30 By faith the walls of Jericho fell down, after they had been encircled for seven days. 31 By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace. 32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, 33 who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. 35 Women received back their dead by resurrection; and others were tortured, not accepting their release, in order that they might obtain a better resurrection; 36 and others experienced mockings and scourgings, yes, also chains and imprisonment. 37 They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated 38 (men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground. 39 And all these, having gained approval through their faith, did not receive what was promised, 40 because God had provided something better for us, so that apart from us they should not be made perfect.

### **James 2:24-26**

24 You see that a man is justified by works, and not by faith alone. 25 And in the same way was not Rahab the harlot also justified by works, when she received the messengers and sent them out by another way? 26 For just as the body without the spirit is dead, so also faith without works is dead.

### **Commentary:**

#### **Background:**

Firstly, we must recognize that God holds all the rights – to peoples and lands. We have no standing, even to question what He does.

About 4,000 years ago, God made a covenant with Abraham, which was confirmed to Isaac and Jacob / Israel. Part of this covenant was a certain Land for an everlasting possession (Genesis 15:18).

This land included all or parts of present-day Israel, Lebanon, Syria, Jordan, Iraq, and Saudi Arabia.

Israel is not seeking today to take over more of this Land, but the descendants of Ishmael and Esau are seeking to destroy them in what they do possess. The Islamic Arabs admit to being the descendants of Ishmael, but claim that Ishmael was the son of promise, rather than Isaac; this is a new religion – started 2400 years after Abraham, and 600 years after Yeshua was here.

God promised to destroy the idolaters from the Land, and give it to His people who were chosen by grace (for no merit of their own). This Promised Land was said to be a land of great splendor, where the people would serve Yahweh, and He would protect them and provide for them in abundance. The final fulfillment of this covenant is expected in the near future.

#### **Setting:**

3500 years ago, having left Egyptian slavery, Israel was on the threshold of the entrance to the Promised Land. [“Israel” included followers from the seventy nations dispersed from Babel.] Spies were to be sent ahead to scope out the Land.

#### **Numbers 13**

(V.2) The people had asked Moses to send spies (from explanation of Deuteronomy 1:21-23). God granted permission for Moses to do so: “If you please” (literal translation of Numbers 13:2). Though God had already certified the condition of the Land, and promised it in victory, Moses was apparently willing to add an anticipated proof for a doubting people.

(V.23) Eight men carried four poles – two east-west and two north-south, like a tic-tac-toe symbol. A single cluster of grapes was carried on this bed of poles. Such was the bounty of the Land.

(V.25) “*At the end of 40 days*”: The spies spent forty days exploring the Promised Land. The people should have then been ready to enter.

(V.27-31) But the people of the Land (natural world) were seen as great – too difficult to defeat.

Ten of the spies did not learn from the lesson of Miriam and Aaron. They ‘slandered the Land’, contradicting Moses – and thereby, God Himself.

#### **Psalms 105**

(V.1-11) “*Oh give thanks to Yahweh, call upon His name; make known His deeds among the peoples. Sing to Him, sing praises to Him; speak of all His wonders. Glory in His holy name; let the heart of those who seek Yahweh be glad. Seek Yahweh and His strength; seek His face continually. Remember His wonders which He has done, His marvels, and the judgments uttered by His mouth, O seed of Abraham, His servant, O sons of Jacob, His chosen ones! He is Yahweh our God; His judgments are in all the earth. He has remembered His covenant forever, the word which He commanded to a thousand generations, the covenant which He made with Abraham, and His oath to Isaac. Then He confirmed it to Jacob for a statute, to Israel as an everlasting covenant, saying, ‘To you I will give the land of Canaan as the portion of your inheritance’.*”

(V.41-45) “*He opened the rock, and water flowed out; it ran in the dry places like a river for He remembered His holy Word with Abraham His servant; and He brought forth His people with joy, His chosen ones with a joyful*

*shout. He gave them also the lands of the nations, that they might take possession of the fruit of the peoples' labor, so that they might keep His statutes, and observe His laws, Praise Yahweh!"*

#### **Application:**

Spies have been sent out into the land that has been promised to us. Yeshua has seen it, and has come to us with a good report. We have records, from Genesis 2 to Revelation 22, describing the bounty of the Land, and promising it in victory to all who overcome (Revelation 21:7).

This is a land where we can serve Yahweh, and he will protect us and provide for us abundantly. He has given us the power to take it. Will we?

Where will it be?

It will be Paradise, originally called the Garden of Eden. It will be on a renewed earth, where sin and all of its effects will be no more.

Though men now decry the destruction of "ancient artifacts", all of the vain works of man will be burned, to be remembered no more. Here we have desires and tendencies for all kinds of idolatries and vanities, but there such things will not exist.

There God will dwell with us, and we will be His people, and we will serve Him wholeheartedly.

*"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."* – Revelation 21:3.

*"For then will I turn to the people a pure language, that they may all call upon the name of Yahweh, to serve him with one consent"* – Zephaniah 3:9.

In conclusion: Israel, 3500 years ago, did not then obtain the promise. It is yet to be obtained, and we may be partakers in it.

*"And all these, having gained approval through their faith, did not receive what was promised, because God had provided something better for us, so that apart from us they should not be made perfect"* – Hebrews 11:39-40.

*"And if you belong to Christ, then you are Abraham's offspring, heirs of the covenant"* – Galatians 3:29

*"And He who sits on the throne said, 'Behold, I am making all things new.' And He said, 'Write, for these words are faithful and true.' And He said to me, 'It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. He who overcomes shall inherit these things, and I will be his God and he will be My son. But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death"* – Revelation 21:5-8

#### **Notes:**

#### **Numbers 13**

(V.4-15) This portion is about leaders.

- 1 from the tribe of Reuben, **Shammua** the son of Zaccur; (desolate)
- 2 from the tribe of Simeon, **Shaphat** the son of Hori; (he has judged)
- 3 from the tribe of Judah, **Caleb** the son of Jephunneh; (dog) > Caleb quieted the people
- 4 from the tribe of Issachar, **Igal** the son of Joseph; (he redeems)
- 5 from the tribe of Ephraim, **Hoshea** the son of Nun; (salvation) > Moses called him **Yehoshua** (*Joshua the son of Nun, the attendant of Moses from his youth, - Num 11:28*)
- 6 from the tribe of Benjamin, **Palti** the son of Raphu; (my deliverance)
- 7 from the tribe of Zebulun, **Gaddiel** the son of Sodi; (God is my fortune)
- 8 from the tribe of (Joseph) Manasseh, **Gaddi** the son of Susi; (my fortune)
- 9 from the tribe of Dan, **Ammiel** the son of Gemalli; (my kinsman is God)

- 10 from the tribe of Asher, **Sethur** the son of Michael; (hidden)  
11 from the tribe of Naphtali, **Nahbi** the son of Vophsi; (hidden)  
12 from the tribe of Gad, **Geuel** the son of Machi. (majesty of God)

(V.16) This is a Talmudic story, that makes its point by animating a letter of the *alephbet*.

The *Yod* went before the Holy One and cried, “You have taken me from the name of that holy woman, Saray.” The Eternal replied: “I have taken you from the name of a woman, from the end of her name”, for ‘Saray’ was changed to ‘Sarah – Princess’ (Genesis 17:15). “But I will put you on the name of a man, at the beginning of his name”, and ‘Hoshea – Salvation’ was changed to ‘Yehoshua’ (or its shortened form, ‘Yeshua’) – ‘Yahweh is Salvation’ (Numbers 13:16).

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NEWS:

US Secretary of State Colin Powell is in Israel, pushing the ‘road map’, trying to force Israel to give away part of God’s land. This has been going on for several days.

For the past several days, there has been record devastation, and many deaths, in the US from tornadoes.

Today, the temperature in the Sharon region of Israel is above 100 degrees, and fires are destroying areas.

This follows a recorded pattern, over the past few years, of record calamities in the US and Israel, at the exact times when US and/or Israeli leaders are pushing for ‘concessions’ to the terrorists.

See [www.watch.org](http://www.watch.org) , Update and Commentary, May 5, 2003.

## ***Yayibchu haAm / The People Wept***

Numbers 14:1-45 2 Chronicles 36:5-23 Psalm 106 2 Corinthians 10:1-17

## **Commentary Y3-07**

Iyyar 15, 5763 / May 17, 2003  
Iyyar 15, 5766 / May 13, 2006

Today is the thirtieth day of Counting the Omer. It is the day for the Second Passover (Numbers 9:7).

**1 Amen\*** 1 Then all the congregation lifted up their voices and cried, and the people wept that night. 2 And all the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! 3 And why is Yahweh bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?" 4 So they said to one another, "Let us appoint a leader and return to Egypt."

**2 Amen\*** 5 Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel. 6 And Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes; 7 and they spoke to all the congregation of the sons of Israel, saying, "The land which we passed through to spy out is an exceedingly good land. 8 "If Yahweh is pleased with us, then He will bring us into this land, and give it to us-- a land which flows with milk and honey. 9 Only do not rebel against Yahweh; and do not fear the people of the land, for they shall be our prey. Their protection has been removed from them, and Yahweh is with us; do not fear them." 10 But all the congregation said to stone them with stones.

**3 Amen\*** Then the glory of Yahweh appeared in the tent of meeting to all the sons of Israel. 11 And Yahweh said to Moses, "How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? 12 I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they." 13 But Moses said to Yahweh, "Then the Egyptians will hear of it, for by Thy strength Thou didst bring up this people from their midst, 14 and they will tell it to the inhabitants of this land. They have heard that Thou, O Yahweh, art in the midst of this people, for Thou, O Yahweh, art seen eye to eye, while Thy cloud stands over them; and Thou dost go before them in a pillar of cloud by day and in a pillar of fire by night. 15 Now if Thou dost slay this people as one man, then the nations who have heard of Thy fame will say, 16 'Because Yahweh could not bring this people into the land which He promised them by oath, therefore He slaughtered them in the wilderness.' 17 But now, I pray, let the power of the Lord be great, just as Thou hast declared, 18 'Yahweh is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers on the children to the third and the fourth generations.' 19 Pardon, I pray, the iniquity of this people according to the greatness of Thy lovingkindness, just as Thou also hast forgiven this people, from Egypt even until now."

**4 Amen\*** 20 So Yahweh said, "I have pardoned them according to your word; 21 but indeed, as I live, all the earth will be filled with the glory of Yahweh. 22 Surely all the men who have seen My glory and My signs, which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice, 23 shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it. 24 But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his descendants shall take possession of it. 25 Now the Amalekites and the Canaanites live in the valleys; turn tomorrow and set out to the wilderness by the way of the Red Sea."

**5 Amen\*** 26 And Yahweh spoke to Moses and Aaron, saying, 27 "How long shall I bear with this evil congregation who are grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me. 28 Say to them, 'As I live,' says Yahweh, 'just as you have spoken in My hearing, so I will surely do to you; 29 your corpses shall fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me. 30 Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun.

**6 Amen\*** 31 Your children, however, whom you said would become a prey-- I will bring them in, and they shall know the land which you have rejected. 32 But as for you, your corpses shall fall in this wilderness. 33 And your sons shall be shepherds for forty years in the wilderness, and they shall suffer for your unfaithfulness, until your corpses lie in the wilderness. 34 According to the number of days which you spied out the land, forty days, for every day you shall bear your guilt a year, even forty years, and you shall know My opposition. 35 I, Yahweh, have spoken, surely this I will do to all this evil congregation who are gathered together against Me. In this wilderness they shall be destroyed, and there they shall die.'" 36 As for the men whom Moses sent to spy out the land and who returned and made all the congregation grumble against him by bringing out a bad report concerning the land, 37 even those men who brought out the very bad report of the land died by a plague before Yahweh. 38 But Joshua the son of Nun and Caleb the son of Jephunneh remained alive out of those men who went to spy out the land.

7 Amen\* 39 And when Moses spoke these words to all the sons of Israel, the people mourned greatly. 40 In the morning, however, they rose up early and went up to the ridge of the hill country, saying, "Here we are; we have indeed sinned, but we will go up to the place which Yahweh has promised." 41 But Moses said, "Why then are you transgressing the commandment of Yahweh, when it will not succeed? 42 "Do not go up, lest you be struck down before your enemies, for Yahweh is not among you. 43 For the Amalekites and the Canaanites will be there in front of you, and you will fall by the sword, inasmuch as you have turned back from following Yahweh. And Yahweh will not be with you." 44 But they went up heedlessly to the ridge of the hill country; neither the ark of the covenant of Yahweh nor Moses left the camp. 45 Then the Amalekites and the Canaanites who lived in that hill country came down, and struck them and beat them down as far as Hormah.

## **2 Chronicles 36:5-23**

5 Jehoiakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem; and he did evil in the sight of Yahweh his God. 6 Nebuchadnezzar king of Babylon came up against him and bound him with bronze chains to take him to Babylon. 7 Nebuchadnezzar also brought some of the articles of the house of Yahweh to Babylon and put them in his temple at Babylon. 8 Now the rest of the acts of Jehoiakim and the abominations which he did, and what was found against him, behold, they are written in the Book of the Kings of Israel and Judah. And Jehoiachin his son became king in his place. 9 Jehoiachin was eight years old when he became king, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of Yahweh. 10 And at the turn of the year King Nebuchadnezzar sent and brought him to Babylon with the valuable articles of the house of Yahweh, and he made his kinsman Zedekiah king over Judah and Jerusalem.

11 Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. 12 And he did evil in the sight of Yahweh his God; he did not humble himself before Jeremiah the prophet who spoke for Yahweh. 13 And he also rebelled against King Nebuchadnezzar who had made him swear allegiance by God. But he stiffened his neck and hardened his heart against turning to Yahweh God of Israel. 14 Furthermore, all the officials of the priests and the people were very unfaithful following all the abominations of the nations; and they defiled the house of Yahweh which He had sanctified in Jerusalem. 15 And Yahweh, the God of their fathers, sent word to them again and again by His messengers, because He had compassion on His people and on His dwelling place; 16 but they continually mocked the messengers of God, despised His words and scoffed at His prophets, until the wrath of Yahweh arose against His people, until there was no remedy. 17 Therefore He brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm; He gave them all into his hand. 18 And all the articles of the house of God, great and small, and the treasures of the house of Yahweh, and the treasures of the king and of his officers, he brought them all to Babylon. 19 Then they burned the house of God, and broke down the wall of Jerusalem and burned all its fortified buildings with fire, and destroyed all its valuable articles. 20 And those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, 21 to fulfill the word of Yahweh by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days of its desolation it kept Sabbath until seventy years were complete.

22 Now in the first year of Cyrus king of Persia-- in order to fulfill the word of Yahweh by the mouth of Jeremiah -- Yahweh stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also put it in writing, saying, 23 "Thus says Cyrus king of Persia, 'Yahweh, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may Yahweh his God be with him, and let him go up!'" "

## **Psalms 106**

1 Praise Yahweh! Oh give thanks to Yahweh, for He is good; for His lovingkindness is everlasting. 2 Who can speak of the mighty deeds of Yahweh, or can show forth all His praise? 3 How blessed are those who keep justice, who practice righteousness at all times! 4 Remember me, O Yahweh, in Thy favor toward Thy people; visit me with Thy salvation, 5 that I may see the prosperity of Thy chosen ones, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance. 6 We have sinned like our fathers, we have committed iniquity, we have behaved wickedly. 7 Our fathers in Egypt did not understand Thy wonders; they did not remember Thine abundant kindnesses, but rebelled by the sea, at the Red Sea. 8 Nevertheless He saved them for the sake of His name, That He might make His power known. 9 Thus He rebuked the Red Sea and it dried up; and He led them through the deeps, as through the wilderness. 10 So He saved them from the hand of the one who hated them, and redeemed them from

the hand of the enemy. 11 And the waters covered their adversaries; not one of them was left. 12 Then they believed His words; they sang His praise. 13 They quickly forgot His works; they did not wait for His counsel, 14 but craved intensely in the wilderness, and tempted God in the desert. 15 So He gave them their request, but sent a wasting disease among them. 16 When they became envious of Moses in the camp, And of Aaron, the holy one of Yahweh, 17 the earth opened and swallowed up Dathan, and engulfed the company of Abiram. 18 And a fire blazed up in their company; the flame consumed the wicked. 19 They made a calf in Horeb, and worshiped a molten image. 20 Thus they exchanged their glory for the image of an ox that eats grass. 21 They forgot God their Savior, Who had done great things in Egypt, 22 wonders in the land of Ham, and awesome things by the Red Sea. 23 **Therefore He said that He would destroy them, had not Moses His chosen one stood in the breach before Him, to turn away His wrath from destroying them.** 24 Then they despised the pleasant land; they did not believe in His word, 25 but grumbled in their tents; they did not listen to the voice of Yahweh. 26 Therefore He swore to them, that He would cast them down in the wilderness, 27 and that He would cast their seed among the nations, and scatter them in the lands. 28 They joined themselves also to Baal-peor, and ate sacrifices offered to the dead. 29 Thus they provoked Him to anger with their deeds; and the plague broke out among them. 30 Then Phinehas stood up and interposed; and so the plague was stayed. 31 And it was reckoned to him for righteousness, to all generations forever. 32 They also provoked Him to wrath at the waters of Meribah, so that it went hard with Moses on their account; 33 because they were rebellious against His Spirit, He spoke rashly with his lips. 34 They did not destroy the peoples, as Yahweh commanded them, 35 but they mingled with the nations, and learned their practices, 36 and served their idols, which became a snare to them. 37 They even sacrificed their sons and their daughters to the demons, 38 and shed innocent blood, the blood of their sons and their daughters, whom they sacrificed to the idols of Canaan; and the land was polluted with the blood. 39 Thus they became unclean in their practices, and played the harlot in their deeds. 40 Therefore the anger of Yahweh was kindled against His people, and He abhorred His inheritance. 41 Then He gave them into the hand of the nations; and those who hated them ruled over them. 42 Their enemies also oppressed them, and they were subdued under their power. 43 Many times He would deliver them; they, however, were rebellious in their counsel, and so sank down in their iniquity. 44 Nevertheless He looked upon their distress, when He heard their cry; 45 and He remembered His covenant for their sake, and relented according to the greatness of His lovingkindness. 46 He also made them objects of compassion In the presence of all their captors. 47 Save us, O Yahweh our God, and gather us from among the nations, to give thanks to Thy holy name, and glory in Thy praise. 48 Blessed be Yahweh, the God of Israel, from everlasting even to everlasting. And let all the people say, "Amen." Praise Yahweh!

### **1 Corinthians 10:1-17**

1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. 5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. 6 Now these things happened as examples for us, that we should not crave evil things, as they also craved. 7 And do not be idolaters, as some of them were; as it is written, "The people sat down to eat and drink, and stood up to play." 8 Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. 9 Nor let us try the Lord, as some of them did, and were destroyed by the serpents. 10 Nor grumble, as some of them did, and were destroyed by the destroyer. 11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. 12 Therefore let him who thinks he stands take heed lest he fall. 13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it. 14 Therefore, my beloved, flee from idolatry. 15 I speak as to wise men; you judge what I say. 16 Is not the cup of blessing which we bless a sharing in the blood of Messiah? Is not the bread which we break a sharing in the body of Messiah? 17 Since there is one bread, we who are many are one body; for we all partake of the one bread.

### **Commentary:**

#### **Note:**

For those who were unavoidably detained from bringing their Passover, last night was their "second chance". The Passover (Lamb) was required to be prepared according to all of the rites required for the previous offering; it was to be eaten with unleavened bread and bitter herbs. This is not a second Feast of Unleavened Bread, and it is not necessary to have leaven removed from our homes.

The end of the Apostolic portion concerns the Passover: it speaks of “the Cup of Blessing – the first cup of the Seder, and the “one bread” – the Afikomen, which represents the crucified body of Messiah. “*We who are many are one body; for we all partake of the one bread*” (v.17).

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**Setting:**

The people had wanted spies sent to explore the Promised Land, and Yahweh gave Moses permission to send them. After forty days of exploration, ten of the spies said that the people of the Land could not be conquered.

**Numbers 14**

(V.1-4) “*Then all the congregation lifted up their voices and cried, and the people wept that night. And all the sons of Israel grumbled against Moses and Aaron; . . . they said to one another, ‘Let us appoint a leader and return to Egypt.’*” This would have compounded the spies’ sin of faithlessness. Such a “leader”, to take them back to slavery, would have been an idol.

[Sing Grumble song]

This night, of weeping without a cause, became a night of weeping for future generations: God had both Temples destroyed on this date – Tishah b’Av (9<sup>th</sup> of Av).

Psalm 127:1

*“Unless Yahweh builds the house, they labor in vain who build it; unless Yahweh guards the city, the watchman keeps awake in vain.”*

(V.5) Moses and Aaron fell on their faces, which some interpret to represent giving up their positions of leadership. God was angry with Moses also, possibly for asking to send the spies.

This response of Moses was recorded later (Deuteronomy 1:29-40):

*“Then I said to you, ‘Do not be shocked, nor fear them. Yahweh your God who goes before you will Himself fight on your behalf, just as He did for you in Egypt before your eyes, and in the wilderness where you saw how Yahweh your God carried you, just as a man carries his son, in all the way which you have walked, until you came to this place.’ But for all this, you did not trust Yahweh your God, who goes before you on your way, to seek out a place for you to encamp, in fire by night and cloud by day, to show you the way in which you should go. Then Yahweh heard the sound of your words, and He was angry and took an oath, saying, ‘Not one of these men, this evil generation, shall see the good land which I swore to give your fathers, except Caleb the son of Jephunneh; he shall see it, and to him and to his sons I will give the land on which he has set foot, because he has followed Yahweh fully.’ Yahweh was angry with me also on your account, saying, ‘Not even you shall enter there. Joshua the son of Nun, who stands before you, he shall enter there; encourage him, for he shall cause Israel to inherit it. Moreover, your little ones who you said would become a prey, and your sons, who this day have no knowledge of good or evil, shall enter there, and I will give it to them, and they shall possess it. But as for you, turn around and set out for the wilderness by the way to the Red Sea.’”*

(V.6) Joshua and Caleb tore their clothing, as a sign of mourning for the peoples’ lack of faith. God tells us that they were among the twelve spies, showing that they were qualified to witness against the other spies.

(V.11) God threatened Israel with extermination. But Moses acted as Priest, and interceded for the people. He pleaded Yahweh’s reputation before the nations of idolaters. God agreed, saying that His glory would fill all the earth. But none of the present generation would see the Promised Land, save Joshua and Caleb. Their children, whom they said would “become plunder” (v.3), would enter the Land. Caleb would receive the portion that he explored (v.13:22), Hebron, and his family would rouse the giants that frightened the other spies.

(V.34) For each of the forty days the people had the spies explore the land, God visited upon them a year (forty years) of wandering, so that they would comprehend the magnitude of their sin.



It is of gravest importance that we understand the magnitude of the sin of faithlessness! There comes an end to God's patience, and then it's too late!

The people realized their sin too late, then many died, upon attempting to enter the Land in their own strength.

### **2 Chronicles 36:14-21**

In this portion, we see the similarities of another Tishah b'Av:

*“Furthermore, all the officials of the priests and the people were very unfaithful following all the abominations of the nations; and they defiled the house of Yahweh which He had sanctified in Jerusalem. And Yahweh, the God of their fathers, sent word to them again and again by His messengers, because He had compassion on His people and on His dwelling place; but they continually mocked the messengers of God, despised His words and scoffed at His prophets, until the wrath of Yahweh arose against His people, until there was no remedy. Therefore He brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm; He gave them all into his hand. And all the articles of the house of God, great and small, and the treasures of the house of Yahweh, and the treasures of the king and of his officers, he brought them all to Babylon. Then they burned the house of God, and broke down the wall of Jerusalem and burned all its fortified buildings with fire, and destroyed all its valuable articles. And those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, to fulfill the word of Yahweh by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days of its desolation it kept Sabbath until seventy years were complete.”*

**Psalm 106:21-27** (Again, the Psalm perfectly fits in this Sabbath seder.)

*“They forgot God their Savior, Who had done great things in Egypt, wonders in the land of Ham, and awesome things by the Red Sea. **Therefore He said that He would destroy them, had not Moses His chosen one stood in the breach before Him, to turn away His wrath from destroying them.** Then they despised the pleasant land; they did not believe in His word, but grumbled in their tents; they did not listen to the voice of Yahweh. Therefore He swore to them, that He would cast them down in the wilderness, and that He would cast their seed among the nations, and scatter them in the lands.”*

### **1 Corinthians 10:7-13**

*“And do not . . . grumble, as some of them did, and were destroyed by the destroyer. Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. Therefore let him who thinks he stands take heed lest he fall. No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.”*

## ***Ki Tavo'u el Eretz / When You Come into the Land***

Numbers 15:1-41 Jeremiah 17:19-27 Psalm 107 1 John 2:1 – 3:24

## **Commentary Y3-08**

Iyyar 22, 5763 / May 24, 2003  
Iyyar 22, 5766 / May 20, 2006

*“Blessed are You, Yahweh our God, ruler of the universe, Who has sanctified us by His Word, and instructed us to count the omer.”* Today is the thirty-seventh day of Counting the Omer. It is the fifth week and the second day of Counting the Omer. – *Lev 23:15-16*

**1 Amen\*** 1 Now Yahweh spoke to Moses, saying, 2 “Speak to the sons of Israel, and say to them, ‘When you enter the land where you are to live, which I am giving you, 3 then make an offering by fire to Yahweh, an elevation offering or a sacrifice to fulfill a special vow, or as a freewill offering or in your appointed times, to make a soothing aroma to Yahweh, from the herd or from the flock: 4 and the one who presents his offering shall present to Yahweh a grain offering of one-tenth of an ephah (*an omer*) of fine flour mixed with one-fourth of a hin of oil, 5 and you shall prepare wine for the libation, one-fourth of a hin, with the elevation offering or for the sacrifice, for each lamb, 6 or for a ram you shall prepare as a grain offering two-tenths of an ephah (*two omer*) of fine flour mixed with one-third of a hin of oil; 7 and for the libation you shall offer one-third of a hin of wine as a soothing aroma to Yahweh.

**2 Amen\*** 8 And when you prepare a bull as an elevation offering or a sacrifice, to fulfill a special vow, or for peace offerings to Yahweh, 9 then you shall offer with the bull a grain offering of three-tenths of an ephah (*three omer*) of fine flour mixed with one-half a hin of oil; 10 and you shall offer as the libation one-half a hin of wine as an offering by fire, as a soothing aroma to Yahweh. 11 Thus it shall be done for each ox, or for each ram, or for each of the male lambs, or of the goats.

**3 Amen\*** 12 According to the number that you prepare, so you shall do for everyone according to their number. 13 All who are native shall do these things in this manner, in presenting an offering by fire, as a soothing aroma to Yahweh. 14 And if an alien sojourns with you, or one who may be among you throughout your generations, and he wishes to make an offering by fire, as a soothing aroma to Yahweh, just as you do, so he shall do. 15 As for the assembly, there shall be one statute for you and for the alien who sojourns with you, a perpetual statute throughout your generations; as you are, so shall the alien be before Yahweh. 16 ‘There is to be one law and one ordinance for you and for the alien who sojourns with you.’ ”

**4 Amen\*** 17 Then Yahweh spoke to Moses, saying, 18 “Speak to the sons of Israel, and say to them, ‘When you enter the land where I bring you, 19 then it shall be, that when you eat of the food of the land, you shall lift up an offering to Yahweh. 20 Of the first of your dough you shall lift up a cake as an offering; as the offering of the threshing floor, so you shall lift it up. 21 From the first of your dough you shall give to Yahweh an offering throughout your generations.

**5 Amen\*** 22 But when you unwittingly fail and do not observe all these commandments, which Yahweh has spoken to Moses, 23 even all that Yahweh has commanded you through Moses, from the day when Yahweh gave commandment and onward throughout your generations, 24 then it shall be, if it is done unintentionally, without the knowledge of the congregation, that all the congregation shall offer one bull for an elevation offering, as a soothing aroma to Yahweh, with its grain offering, and its libation, according to the ordinance, and one male goat for a sin offering. 25 Then the priest shall make atonement for all the congregation of the sons of Israel, and they shall be forgiven; for it was an error, and they have brought their offering, an offering by fire to Yahweh, and their sin offering before Yahweh, for their error. 26 So all the congregation of the sons of Israel will be forgiven, with the alien who sojourns among them, for it happened to all the people through error.

**6 Amen\*** 27 Also if one person sins unintentionally, then he shall offer a one year old female goat for a sin offering. 28 And the priest shall make atonement before Yahweh for the person who goes astray when he sins unintentionally, making atonement for him that he may be forgiven. 29 You shall have one law for him who does anything unintentionally, for him who is native among the sons of Israel and for the alien who sojourns among them. 30 But the person who does anything defiantly, whether he is native or an alien, that one is blaspheming Yahweh; and that person shall be cut off from among his people. 31 Because he has despised the word of Yahweh and has broken His commandment, that person shall be completely cut off; his guilt shall be on him.’ ”

32 Now while the sons of Israel were in the wilderness, they found a man gathering wood on the Sabbath day. 33 And those who found him gathering wood brought him to Moses and Aaron, and to all the congregation; 34 and they put him in custody because it had not been declared what should be done to him. 35 Then Yahweh said to Moses, “The man shall surely be put to death; all the congregation shall stone him with stones outside the camp.” 36 So all the congregation brought him outside the camp, and stoned him to death with stones, just as Yahweh had commanded Moses.

7 Amen\* 37 Yahweh also spoke to Moses, saying, 38 “Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue. 39 And it shall be a tassel for you to look at and remember all the commandments of Yahweh, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, 40 in order that you may remember to do all My commandments, and be holy to your God. 41 I am Yahweh your God who brought you out from the land of Egypt to be your God; I am Yahweh your God.”

### **Jeremiah 17:19-27**

19 Thus Yahweh said to me, “Go and stand in the public gate, through which the kings of Judah come in and go out, as well as in all the gates of Jerusalem; 20 and say to them, ‘Listen to the word of Yahweh, kings of Judah, and all Judah, and all inhabitants of Jerusalem, who come in through these gates: 21 Thus says Yahweh, “Take heed for yourselves, and do not carry any load on the Sabbath day or bring anything in through the gates of Jerusalem. 22 And you shall not bring a load out of your houses on the Sabbath day nor do any work, but keep the Sabbath day holy, as I commanded your forefathers. 23 Yet they did not listen or incline their ears, but stiffened their necks in order not to listen or take correction. 24 But it will come about, if you listen attentively to Me,” declares Yahweh, “to bring no load in through the gates of this city on the Sabbath day, but to keep the Sabbath day holy by doing no work on it, 25 then there will come in through the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city will be inhabited forever. 26 They will come in from the cities of Judah and from the environs of Jerusalem, from the land of Benjamin, from the lowland, from the hill country, and from the Negev, bringing elevation offerings, sacrifices, grain offerings and incense, and bringing sacrifices of thanksgiving to the house of Yahweh. 27 But if you do not listen to Me to keep the Sabbath day holy by not carrying a load and coming in through the gates of Jerusalem on the Sabbath day, then I shall kindle a fire in its gates, and it will devour the palaces of Jerusalem and not be quenched.” ’ ’ ”

### **Psalms 107**

1 Oh give thanks to Yahweh, for He is good; For His lovingkindness is everlasting. 2 Let the redeemed of Yahweh say so, Whom He has redeemed from the hand of the adversary, 3 and gathered from the lands, from the east and from the west, from the north and from the south. 4 They wandered in the wilderness in a desert region; they did not find a way to an inhabited city. 5 They were hungry and thirsty; their soul fainted within them. 6 Then they cried out to Yahweh in their trouble; He delivered them out of their distresses. 7 He led them also by a straight way, to go to an inhabited city. 8 Let them give thanks to Yahweh for His lovingkindness, and for His wonders to the sons of men! 9 For He has satisfied the thirsty soul, and the hungry soul He has filled with what is good. 10 There were those who dwelt in darkness and in the shadow of death, prisoners in misery and chains, 11 because they had rebelled against the words of God, and spurned the counsel of the Most High. 12 Therefore He humbled their heart with labor; they stumbled and there was none to help. 13 Then they cried out to Yahweh in their trouble; He saved them out of their distresses. 14 He brought them out of darkness and the shadow of death, and broke their bands apart. 15 Let them give thanks to Yahweh for His lovingkindness, and for His wonders to the sons of men! 16 For He has shattered gates of bronze, and cut bars of iron asunder. 17 Fools, because of their rebellious way, and because of their iniquities, were afflicted. 18 Their soul abhorred all kinds of food; and they drew near to the gates of death. 19 Then they cried out to Yahweh in their trouble; He saved them out of their distresses. 20 He sent His word and healed them, and delivered them from their destructions. 21 Let them give thanks to Yahweh for His lovingkindness, and for His wonders to the sons of men! 22 Let them also offer sacrifices of thanksgiving, and tell of His works with joyful singing. 23 Those who go down to the sea in ships, who do business on great waters; 24 they have seen the works of Yahweh, and His wonders in the deep. 25 For He spoke and raised up a stormy wind, which lifted up the waves of the sea. 26 They rose up to the heavens, they went down to the depths; their soul melted away in their misery. 27 They reeled and staggered like a drunken man, and were at their wits' end. 28 Then they cried to Yahweh in their trouble, and He brought them out of their distresses. 29 He caused the storm to be still, so that the waves of the sea were hushed. 30 Then they were glad because they were quiet; so He guided them to their desired haven. 31 Let them give thanks to Yahweh for His lovingkindness, and for His wonders to the sons of men! 32 Let them extol Him also in the congregation of the people, and praise Him at the seat of the elders. 33 He changes rivers into a wilderness, and springs of water into a thirsty ground; 34 A fruitful land into a salt waste, because of the wickedness of those who dwell in it. 35 He changes a wilderness into a pool of water, and a dry land into springs of water; 36 and there He makes the hungry to dwell, so that they may establish an inhabited city, 37

and sow fields, and plant vineyards, and gather a fruitful harvest. 38 Also He blesses them and they multiply greatly; and He does not let their cattle decrease. 39 When they are diminished and bowed down through oppression, misery, and sorrow, 40 He pours contempt upon princes, and makes them wander in a pathless waste. 41 But He sets the needy securely on high away from affliction, and makes his families like a flock. 42 The upright see it, and are glad; but all unrighteousness shuts its mouth. 43 Who is wise? Let him give heed to these things; and consider the lovingkindnesses of Yahweh.

### **1 John 2:1 – 3:24**

2:1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Messiah Yeshua the righteous; 2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. 3 And by this we know that we have come to know Him, if we keep His commandments. 4 The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him; 5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: 6 the one who says he abides in Him ought himself to walk in the same manner as He walked. 7 Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. 8 On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away, and the true light is already shining. 9 The one who says he is in the light and yet hates his brother is in the darkness until now. 10 The one who loves his brother abides in the light and there is no cause for stumbling in him. 11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes. 12 I am writing to you, little children, because your sins are forgiven you for His name's sake. 13 I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father. 14 I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. 15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 17 And the world is passing away, and also its lusts; but the one who does the will of God abides forever. 18 Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour. 19 They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they all are not of us. 20 But you have an anointing from the Holy One, and you all know. 21 I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth. 22 Who is the liar but the one who denies that Yeshua is the Messiah? This is the antichrist, the one who denies the Father and the Son. 23 Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also. 24 As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. 25 And this is the promise which He Himself made to us: eternal life. 26 These things I have written to you concerning those who are trying to deceive you. 27 And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. 28 And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. 29 If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.

3:1 See how great a love the Father has bestowed upon us, that we should be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. 2 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. 3 And everyone who has this hope fixed on Him purifies himself, just as He is pure. 4 Everyone who practices sin also practices lawlessness; and sin is lawlessness. 5 And you know that He appeared in order to take away sins; and in Him there is no sin. 6 No one who abides in Him sins; no one who sins has seen Him or knows Him. 7 Little children, let no one deceive you; the one who practices righteousness is righteous, just as He is righteous; 8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, that He might destroy the works of the devil. 9 No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. 10 By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother. 11 For this is the message which you have heard from the

beginning, that we should love one another; 12 not as Cain, who was of the evil one, and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous. 13 Do not marvel, brethren, if the world hates you. 14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. 15 Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him. 16 We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. 17 But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? 18 Little children, let us not love with word or with tongue, but in deed and truth. 19 We shall know by this that we are of the truth, and shall assure our heart before Him, 20 in whatever our heart condemns us; for God is greater than our heart, and knows all things. 21 Beloved, if our heart does not condemn us, we have confidence before God; 22 and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight. 23 And this is His commandment, that we believe in the name of His Son Yeshua the Messiah, and love one another, just as He commanded us. 24 And the one who keeps His commandments abides in Him, and He in him. And we know by this that He abides in us, by the Spirit whom He has given us.

### **Commentary:**

Setting:

The people doubted God's promise concerning the Promised Land, and sent spies to explore it. After forty days of exploration, ten of the spies said that the inhabitants were too great to be conquered. The people sought a leader to return them to Egypt. God vowed that they would wander for forty years – a year for each day of spying – and all the adults would die in that time, except Caleb and Joshua. The ten spies died immediately of a plague.

Now, thirty-nine years before they would enter the land, Moses gave God's instruction concerning offerings to be performed upon entering the Land.

Numbers 15:

(V.3) Three kinds of offerings are mentioned here.

Elevation offerings were burned entirely upon the altar. Their pleasing aroma ascended God, thus the term "elevation offering". They were brought according to what one could afford – bulls, lambs or kids, doves, or grain (see Leviticus 1: commentary Y2-25). These offerings were brought by someone desiring to overcome traits such as anger, jealousy, greed, or cynicism.

Paul said to the Corinthian church, "*I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to babes in Messiah. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly*" – 1 Corinthians 3:1-3. If we are to become "spiritual," we must become elevated beyond greed, hedonism, jealousy, cliquishness, exalting men, profaneness, etc. In today's religious world, the Torah offerings are mostly ignored as irrelevant; so also are spiritual attributes ignored as unnecessary – even undesirable. Who wants to overcome this world's manner of seeking riches and power and pleasure? Who seeks the good of others more than his own? Who desires even this milk of God's Word, much less meat? The offerings are the Torah basis for so much of what Paul taught; but in ignoring them, we lose the foundation of much basic Christian/Messianic

Offerings were required upon the fulfillment of special vows. Paul brought such an offering, as we see in Acts 18:18 and 21:26.

*"8 And Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchrea he had his hair cut, for he was keeping a vow. . . . 26 Then Paul took the men, and the next day, purifying himself along with them, went into the temple, giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them. 27 And when the seven days were almost over, the Jews from Asia, upon seeing him in the temple, began to stir up all the multitude and laid hands on him, 28 crying out, "Men of Israel, come to our aid! This is the man who preaches to all men everywhere against our people, and the Law, and this place; and besides he has even brought Greeks into the temple and has defiled this holy place."*

Feast offerings are brought to celebrate festive occasions, and are eaten by the owners and their invitees. These are peace offerings and thanksgiving offerings. They are brought voluntarily (hence the term “free-will offering”), and are not to atone for sins.

When the offering is a lamb [lift stuffed lamb], it is accompanied by bread made from one-omer of fine wheat flour mixed with a quarter-hin of olive oil. I spent part of this week’s preparation in the kitchen, making this sample [lift ten loaves]. About five pounds of wheat flour is mixed with enough water for kneading: it sticks your hands in one big glob of paste! Then, a liter of olive oil is added: it takes a lot of squeezing to get that much oil mixed into the paste. Finally, salt is mixed in, and it is baked (it may instead be deep-fried or cooked on a griddle). The local subway shop cooks their dough at 350 degrees for ten minutes; I cooked these at 350 degrees until they browned – two hours! I found that there was no need to oil the pan: the oily cakes won’t stick to anything. During baking, oil surrounds the cakes, such that baking and frying are not very different. There is some here that you may taste; it is somewhat like corn bread.

On the First Day of the Omer (thirty-seven days ago), a lamb was waved with unleavened cakes made from an omer of barley flour.

Also, with a lamb, a quarter-hin of wine [lift one-liter bottle] was poured out of a golden pitcher [lift golden pitcher] into a special golden bowl. This bowl fastened to the southwest edge of the altar, and had a spout that allowed the wine to pour down over the altar, from whence it drained through a pipe and trough out of the Temple.

(V.13) Gentiles are included in these instructions concerning the bringing of offerings. The offerings must be accompanied by unleavened bread, and wine.

*“14 And if an alien sojourns with you, or one who may be among you throughout your generations, and he wishes to make an offering by fire, as a soothing aroma to Yahweh, just as you do, so he shall do. 15 As for the assembly, there shall be one statute for you and for the alien who sojourns with you, a perpetual statute throughout your generations; as you are, so shall the alien be before Yahweh. 16 There is to be one law and one ordinance for you and for the alien who sojourns with you.”*

These offerings are brought as though one offered his soul. A “soul” (*nephesh*) may bring a grain offering (*minchah*), made of unleavened finely ground wheat flour, olive oil, salt, with granules of hardened frankincense (an aromatic tree resin). Grain, the staple of human diet, represents our very existence being dependent upon God. Oil symbolizes comfort and healing, and frankincense represents joy and satisfaction; salt symbolizes God’s immutable covenant, because it preserves. No leaven or fruit-honey is allowed. The soul’s service should not be sluggish (represented by the slow action of leaven), nor should it be reduced by pursuit of pleasure (represented by adding the sweetness of honey).

(V.17) Dough offering

During the Feast of Unleavened Bread, which begins with the Passover Seder, if you look at you box of matzah from Israel, you will see the words: “Challah is taken”. This paragraph in Numbers is the reason. From every batch of bread-grain, the first/best part is to be given to the *kohanim* (priests). Only then is it permissible to eat the remainder.

(V.27) Sin offerings are for unintentional sin. They are to be brought when one discovers that he has trespassed. They are to be brought on the day that the sin is discovered – that is, without delay.

(V.30) Intentional sin requires excommunication – being cut off from the people of God. There is no offering. The only recourse after intentional sin is to ask God for mercy, as David did in Psalm 51.

*“10 Create in me a clean heart, O God, and renew a steadfast spirit within me. 11 Do not cast me away from Thy presence, and do not take Thy Holy Spirit from me. 12 Restore to me the joy of Thy salvation, and sustain me with a willing spirit. 13 Then I will teach transgressors Thy ways, and sinners will be converted to Thee. 14 Deliver me from bloodguiltiness, O God, Thou God of my salvation; then my tongue will joyfully sing of Thy righteousness. 15 O Lord, open my lips, that my mouth may declare Thy praise. 16 For Thou dost not delight in sacrifice, otherwise I would give it; Thou art not pleased with burnt offering. 17 The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.”*

David would have been willing to bring an offering for atonement, but God provided for no such offering.

(V.32) When a man was found intentionally desecrating the Sabbath, God instructed that he should be put to death.

*“ Therefore you are to observe the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. For six days work may be done, but on the seventh day there is a Sabbath of complete rest, holy to Yahweh; whoever does any work on the Sabbath day shall surely be put to death. So the sons of Israel shall observe the Sabbath, to celebrate the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the sons of Israel forever; for in six days Yahweh made heaven and earth, but on the seventh day He ceased from labor, and was refreshed.’ And when He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God” – Exodus 31:14-18.*

*“For six days work may be done, but on the seventh day you shall have a holy day, a Sabbath of complete rest to the Yahweh; whoever does any work on it shall be put to death. You shall not kindle a fire in any of your dwellings on the Sabbath day” – Exodus 35:2-3.*

Jeremiah 17:

(V.21-22) *“Do not carry any load on the Sabbath day or bring anything in through the gates of Jerusalem. And you shall not bring a load out of your houses on the Sabbath day nor do any work, but keep the Sabbath day holy, as I commanded your forefathers.”*

*“As for the peoples of the land who bring wares or any grain on the Sabbath day to sell, we will not buy from them on the Sabbath or a Holy Day” – Nehemiah 10:31.*

So we see Paul’s teaching: *“On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come” – 1 Corinthians 16:2.* Each week’s increase is to be left alone until after the Sabbath, then the tithe is to be separated. In most so-called “Sabbath-keeping” groups today, we see monetary offerings being sought on the Sabbath, because leaders think that they cannot afford otherwise! Like with Israel in the wilderness, God’s instruction is superseded by man’s supposed ways of taking care of his own needs.

Psalms 107:

This entire Psalm is aligned with the Torah portion. For brevity’s sake, let us look at the last line: *“Who is wise? Let him give heed to these things; and consider the lovingkindnesses of Yahweh.”*

1 John 2:

And in the Apostolic portion, we see similar instruction (v.1-5): *“My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Messiah Yeshua the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. And by this we know that we have come to know Him, if we keep His commandments. The one who says, ‘I have come to know Him,’ and does not keep His commandments, is a liar, and the truth is not in him; but whoever keeps His Word, in him the love of God has truly been perfected.”*

*7 Amen\* 37 Yahweh also spoke to Moses, saying, 38 “Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue. 39 And it shall be a tassel for you to look at and remember all the commandments of Yahweh, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, 40 in order that you may remember to do all My commandments, and be holy to your God. 41 I am Yahweh your God who brought you out from the land of Egypt to be your God; I am Yahweh your God.”*

The final paragraph is instruction to place tzi-tzit on the four corners of one’s garment. This is to be for a reminder in front of one’s eyes, to remember Yahweh’s good instruction, and to avoid following the dangerous ways that naturally seem pleasing.

## **Qorah / Korah** (A Levite)

Numbers 16:1 – 17:15 1 Samuel 11:1-15 (No Psalm) Jude 1-25

## **Commentary Y3-09**

Iyyar 29, 5763 / May 31, 2003  
Iyyar 29, 5766 / May 27, 2006

*“Blessed are You, Yahweh our God, ruler of the universe, Who has sanctified us by His Word, and instructed us to count the omer. Today is the forty-fourth day of the Omer. It is the sixth week and the second day of the Omer.” – Lev 23:15-16*

Tonight begins Rosh Hodesh Sivan. Friday is Shavuot – a Holy Day.

**1 Amen\*** 1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On the son of Peleth, sons of Reuben, took action, 2 and they rose up before Moses, together with some of the sons of Israel, two hundred and fifty leaders of the congregation, chosen in the assembly, men of renown. 3 And they assembled together against Moses and Aaron, and said to them, "You have gone far enough, for all the congregation are holy, every one of them, and Yahweh is in their midst; so why do you exalt yourselves above the assembly of Yahweh?"

4 When Moses heard this, he fell on his face; 5 and he spoke to Korah and all his company, saying, "Tomorrow morning Yahweh will show who is His, and who is holy, and will bring him near to Himself; even the one whom He will choose, He will bring near to Himself. 6 "Do this: take censers for yourselves, Korah and all your company, 7 and put fire in them, and lay incense upon them in the presence of Yahweh tomorrow; and the man whom Yahweh chooses shall be the one who is holy. You have gone far enough, you sons of Levi!"

**2 Amen\*** 8 Then Moses said to Korah, "Hear now, you sons of Levi, 9 is it not enough for you that the God of Israel has separated you from the rest of the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of Yahweh, and to stand before the congregation to minister to them; 10 and that He has brought you near, Korah, and all your brothers, sons of Levi, with you? And are you seeking for the priesthood also? 11 "Therefore you and all your company are gathered together against Yahweh; but as for Aaron, who is he that you grumble against him?"

12 Then Moses sent a summons to Dathan and Abiram, the sons of Eliab; but they said, "We will not come up. 13 "Is it not enough that you have brought us up out of a land flowing with milk and honey to have us die in the wilderness, but you would also lord it over us? 14 "Indeed, you have not brought us into a land flowing with milk and honey, nor have you given us an inheritance of fields and vineyards. Would you put out the eyes of these men? We will not come up!"

**3 Amen\*** 15 Then Moses became very angry and said to Yahweh, "Do not regard their offering! I have not taken a single donkey from them, nor have I done harm to any of them."

16 And Moses said to Korah, "You and all your company be present before Yahweh tomorrow, both you and they along with Aaron. 17 "And each of you take his firepan and put incense on it, and each of you bring his censer before Yahweh, two hundred and fifty firepans; also you and Aaron shall each bring his firepan." 18 So they each took his own censer and put fire on it, and laid incense on it; and they stood at the doorway of the tent of meeting, with Moses and Aaron. 19 Thus Korah assembled all the congregation against them at the doorway of the tent of meeting.

**4 Amen\*** And the glory of Yahweh appeared to all the congregation. 20 Then Yahweh spoke to Moses and Aaron, saying, 21 "Separate yourselves from among this congregation, that I may consume them instantly." 22 But they fell on their faces, and said, "O God, Thou God of the spirits of all flesh, when one man sins, wilt Thou be angry with the entire congregation?"

23 Then Yahweh spoke to Moses, saying, 24 "Speak to the congregation, saying, 'Get back from around the dwellings of Korah, Dathan and Abiram.'"

25 Then Moses arose and went to Dathan and Abiram, with the elders of Israel following him, 26 and he spoke to the congregation, saying, "Depart now from the tents of these wicked men, and touch nothing that belongs to them, lest you be swept away in all their sin." 27 So they got back from around the dwellings of Korah, Dathan and Abiram; and Dathan and Abiram came out and stood at the doorway of their tents, along with their wives and their sons and their little ones.

**5 Amen\*** 28 And Moses said, "By this you shall know that Yahweh has sent me to do all these deeds; for this is not my doing. 29 "If these men die the death of all men, or if they suffer the fate of all men, then Yahweh has not sent me. 30 "But if Yahweh brings about an entirely new thing and the ground opens its mouth and swallows them up with all that is theirs, and they descend alive into Sheol, then you will understand that these men have spurned Yahweh." 31 Then it came about as he finished speaking all these words, that the ground that was under them split



open; 32 and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah, with their possessions. 33 So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly. 34 And all Israel who were around them fled at their outcry, for they said, "The earth may swallow us up!"

**6 Amen\*** 35 Fire also came forth from Yahweh and consumed the two hundred and fifty men who were offering the incense. 36 Then Yahweh spoke to Moses, saying, 37 "Say to Eleazar, the son of Aaron the priest, that he shall take up the censers out of the midst of the blaze, for they are holy; and you scatter the burning coals abroad. 38 "As for the censers of these men who have sinned at the cost of their lives, let them be made into hammered sheets for a plating of the altar, since they did present them before Yahweh and they are holy; and they shall be for a sign to the sons of Israel." 39 So Eleazar the priest took the bronze censers which the men who were burned had offered; and they hammered them out as a plating for the altar, 40 as a reminder to the sons of Israel that no layman who is not of the descendants of Aaron should come near to burn incense before Yahweh; that he might not become like Korah and his company-- just as Yahweh had spoken to him through Moses.

**7 Amen\*** 41 But on the next day all the congregation of the sons of Israel grumbled against Moses and Aaron, saying, "You are the ones who have caused the death of Yahweh's people." 42 It came about, however, when the congregation had assembled against Moses and Aaron, that they turned toward the tent of meeting, and behold, the cloud covered it and the glory of Yahweh appeared. 43 Then Moses and Aaron came to the front of the tent of meeting, 44 and Yahweh spoke to Moses, saying, 45 "Get away from among this congregation, that I may consume them instantly." Then they fell on their faces. 46 And Moses said to Aaron, "Take your censer and put in it fire from the altar, and lay incense on it; then bring it quickly to the congregation and make atonement for them, for wrath has gone forth from Yahweh, the plague has begun!" 47 Then Aaron took it as Moses had spoken, and ran into the midst of the assembly, for behold, the plague had begun among the people. So he put on the incense and made atonement for the people. 48 And he took his stand between the dead and the living, so that the plague was checked. 49 But those who died by the plague were 14,700, besides those who died on account of Korah. 50 Then Aaron returned to Moses at the doorway of the tent of meeting, for the plague had been checked.

## **1 Samuel 11**

1 Now Nahash the Ammonite came up and besieged Jabesh-gilead; and all the men of Jabesh said to Nahash, "Make a covenant with us and we will serve you." 2 But Nahash the Ammonite said to them, "I will make it with you on this condition, that I will gouge out the right eye of every one of you, thus I will make it a reproach on all Israel." 3 And the elders of Jabesh said to him, "Let us alone for seven days, that we may send messengers throughout the territory of Israel. Then, if there is no one to deliver us, we will come out to you." 4 Then the messengers came to Gibeah of Saul and spoke these words in the hearing of the people, and all the people lifted up their voices and wept. 5 Now behold, Saul was coming from the field behind the oxen; and he said, "What is the matter with the people that they weep?" So they related to him the words of the men of Jabesh. 6 Then the Spirit of God came upon Saul mightily when he heard these words, and he became very angry. 7 And he took a yoke of oxen and cut them in pieces, and sent them throughout the territory of Israel by the hand of messengers, saying, "Whoever does not come out after Saul and after Samuel, so shall it be done to his oxen." Then the dread of Yahweh fell on the people, and they came out as one man. 8 And he numbered them in Bezek; and the sons of Israel were 300,000, and the men of Judah 30,000. 9 And they said to the messengers who had come, "Thus you shall say to the men of Jabesh-gilead, 'Tomorrow, by the time the sun is hot, you shall have deliverance.'" So the messengers went and told the men of Jabesh; and they were glad. 10 Then the men of Jabesh said, "Tomorrow we will come out to you, and you may do to us whatever seems good to you." 11 And it happened the next morning that Saul put the people in three companies; and they came into the midst of the camp at the morning watch, and struck down the Ammonites until the heat of the day. And it came about that those who survived were scattered, so that no two of them were left together. 12 Then the people said to Samuel, "Who is he that said, 'Shall Saul reign over us?' Bring the men, that we may put them to death." 13 But Saul said, "Not a man shall be put to death this day, for today Yahweh has accomplished deliverance in Israel." 14 Then Samuel said to the people, "Come and let us go to Gilgal and renew the kingdom there." 15 So all the people went to Gilgal, and there they made Saul king before Yahweh in Gilgal. There they also offered sacrifices of peace offerings before Yahweh; and there Saul and all the men of Israel rejoiced greatly.

>No Psalm<

**Jude**

1 Jude, a bond-servant of Yeshua the Messiah, and brother of James, to those who are the called, beloved in God the Father, and kept for Yeshua the Messiah: 2 May mercy and peace and love be multiplied to you. 3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints. 4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Yeshua the Messiah. 5 Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. 6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day. 7 Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire. 8 Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties. 9 But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you." 10 But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. 11 Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah. 12 These men are those who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; 13 wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever. 14 And about these also Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, 15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." 16 These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage. 17 But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Yeshua the Messiah, 18 that they were saying to you, "In the last time there shall be mockers, following after their own ungodly lusts." 19 These are the ones who cause divisions, worldly-minded, devoid of the Spirit. 20 But you, beloved, building yourselves up on your most holy faith; praying in the Holy Spirit; 21 keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Yeshua the Messiah to eternal life. 22 And have mercy on some, who are doubting; 23 save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh. 24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, 25 to the only God our Savior, through Yeshua the Messiah our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

## Commentary:

### Numbers 16

1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On the son of Peleth, sons of Reuben (*the firstborn of Jacob*), took action, 2 and they rose up before Moses, together with some of the sons of Israel, two hundred and fifty leaders of the congregation, chosen in the assembly, men of renown. 3 And they assembled together against Moses and Aaron, and said to them, "You have gone far enough, for all the congregation are holy, every one of them, and Yahweh is in their midst; so why do you exalt yourselves above the assembly (qahal: synagogue, church) of Yahweh?"  
*Num 12:3 -- (Now the man Moses was very humble, more than any man who was on the face of the earth.)*

Previously, the people had complained about various supposed "needs", such as food, or water, or a different kind of leader. We need to see how we are naturally like these people. But in today's portion, the problem is that other Levites wish to usurp Moses' position. This also is a serious kind of problem in our religious organizations today.

*Ibn Ezra:* "Aaron and his sons were designated to replace the firstborn as the only ones who would perform the sacrificial service. This angered Korah, who himself was a firstborn (see Exodus 6:21), and it was easy for him to enlist two hundred and fifty leaders of the assembly, who were also firstborn. Dathan, Abiram, and On were from the tribe of Reuben, which had its own reason for resentment, having lost its privileged firstborn status to the offspring of Joseph (see Genesis 48:5)." Other Levites may have been upset at having been relegated to be mere assistants of the Kohanim.

*Ramban:* "Korah's rebellion took place after the incident of the spies, because the people were resentful of the decree that everyone over twenty would die in the Wilderness. Korah's own resentment began earlier, when Aaron was made Kohen Gadol (see v.10), or when their cousin Elizaphan son of Uzziel was placed in charge of the Kohathite family (3:30), thus making him Korah's superior, and giving him a position Korah felt should have been his."

Today, we have multitudes of people who say that God has called them to preach, and that they have the Holy Spirit – giving them the ability to discern truth. However, the majority does not have the least basic understanding of the Bible, but proclaim their own ideas, or the ideas of their teachers – and these "Holy-Spirit-led" people can't even agree between themselves. God said: "*If they speak not according to this Word – the Torah and its attestation – it is because there is no light in them*" – Isaiah 8:20. In other words, a preacher who puts himself above Moses, is in the place of Korah! The same is true for those who put themselves above Yeshua, of whom Moses prophesied: "A prophet . . . like me, unto Him you shall hearken" – Deuteronomy 18:15.

(V.4) Moses had made intercession when the people worshipped the golden calf, when they complained without justification, and when they believed their spies rather than God.

Now, Moses fell on his face; then, he told Korah and company that God would show, in the morning, whom He had chosen for His own (the Levites who replaced the firstborn), and whom He had made holy (the Kohen Gadol had been chosen by God; it was not up to Moses or Korah). Moses appealed in various ways for the rebels to acknowledge God, but they stubbornly refused.

Lessons here for us are: we should appeal for leaders to acknowledge God, and we should pray for those who are misled.

(V.6) In Leviticus 10, after fire from Yahweh had burned the offerings presented by Aaron, Nadab and Abihu brought offerings with their own fire, and then fire from Yahweh came forth and consumed Nadab and Abihu. So also now, this incense offering will be used to show whom God has chosen.

(V.12) Dathan and Abiram dared refer to Egypt in the terms God used for the Promised Land: "flowing with milk and honey", and accused Moses of bringing the people out to die in the Wilderness. They refused Moses' summon, saying "We shall not go up", and God ultimately brought their words to pass in their destruction, for they descended alive into the pit (v.33).

Though the initial rebellion was limited to Korah and a group of distinguished leaders, they spread doubt among the congregation. Note that causing others to sin is even worse than one's own sin.

Moses then summoned Aaron as well as Korah and company to offer incense, so that God could distinguish between them. Korah then had all the congregation gather at the Tabernacle.

Then the Yahweh's glory appeared to all the congregation, and He told Moses and Aaron to get away so that He could destroy the congregation in an instant. But Moses and Aaron interceded for the congregation, after which Yahweh told Moses to get the people away from the tents of Korah, Dathan, and Abiram. Moses told the congregation that they would now see that God was making the choices; it was not of Moses' desire or doing.

The earth opened beneath Korah and his followers, swallowing them up with their families. Then, as previously with Nadab and Abihu, fire from Yahweh came forth and consumed the two-hundred-fifty who were offering incense.

(V.17:6) The next day the entire congregation complained that Moses and Aaron had killed God's people! Once again, God told Moses and Aaron to get away, and the people would be consumed in an instant. And, again, Moses and Aaron made intercession. But a plague was gone out – from the presence of Yahweh! – and fourteen-thousand people died before Aaron could take his fire-pan and stand between the dead and living.

Jude

(V.10-11) We continually are rebuked by those who do not undertake to learn and understand Scripture, but promote their own feelings for doctrine. *“These men speak evil of things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. Woe to them! For they . . . perish in the rebellion of Korah.”*

(V.24-25) *“Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Yeshua the Messiah our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.”*

## ***V'qach Meitam Mattah / Take From Them a Staff***

Numbers 17:1 – 18:24 Ezekiel 44:10-20 Psalm 108 Hebrews 5:1 – 6:3  
(Heb. 17:16 - 18:24)

## **Commentary Y3-10**

Sivan 7, 5763 / June 7, 2003  
Sivan 7, 5766 / June 3, 2006

**1 Amen\*** 1 Then Yahweh spoke to Moses, saying, 2 "Speak to the sons of Israel, and get from them a rod for each father's household: twelve rods, from all their leaders according to their fathers' households. You shall write each name on his rod, 3 and write Aaron's name on the rod of Levi; for there is one rod for the head of each of their fathers' households. 4 "You shall then deposit them in the tent of meeting in front of the testimony, where I meet with you. 5 "And it will come about that the rod of the man whom I choose will sprout. Thus I shall lessen from upon Myself the grumblings of the sons of Israel, who are grumbling against you."

**2 Amen\*** 6 Moses therefore spoke to the sons of Israel, and all their leaders gave him a rod apiece, for each leader according to their fathers' households, twelve rods, with the rod of Aaron among their rods. 7 So Moses deposited the rods before Yahweh in the tent of the testimony. 8 Now it came about on the next day that Moses went into the tent of the testimony; and behold, the rod of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms, and it bore ripe almonds. 9 Moses then brought out all the rods from the presence of Yahweh to all the sons of Israel; and they looked, and each man took his rod. 10 But Yahweh said to Moses, "Put back the rod of Aaron before the testimony to be kept as a sign against the rebels, that you may put an end to their grumblings against Me, so that they should not die." 11 Thus Moses did; just as Yahweh had commanded him, so he did.

**3 Amen\*** 12 Then the sons of Israel spoke to Moses, saying, "Behold, we perish, we are dying, we are all dying! 13 "Everyone who comes near, who comes near to the tabernacle of Yahweh, must die. Are we to perish completely?" 18:1 So Yahweh said to Aaron, "You and your sons and your father's household with you shall bear the guilt in connection with the sanctuary; and you and your sons with you shall bear the guilt in connection with your priesthood. 2 "But bring with you also your brothers, the tribe of Levi, the tribe of your father, that they may be joined with you and serve you, while you and your sons with you are before the tent of the testimony. 3 "And they shall thus attend to your obligation and the obligation of all the tent, but they shall not come near to the furnishings of the sanctuary and the altar, lest both they and you die. 4 "And they shall be joined with you and attend to the obligations of the tent of meeting, for all the service of the tent; but an outsider may not come near you. 5 "So you shall attend to the obligations of the sanctuary and the obligations of the altar, that there may no longer be wrath on the sons of Israel.

**4 Amen\*** 6 "And behold, I Myself have taken your fellow Levites from among the sons of Israel; they are a gift to you, dedicated to Yahweh, to perform the service for the tent of meeting. 7 "But you and your sons with you shall attend to your priesthood for everything concerning the altar and inside the veil, and you are to perform service. I am giving you the priesthood as a bestowed service, but the outsider who comes near shall be put to death." 8 Then Yahweh spoke to Aaron, "Now behold, I Myself have given you charge of My offerings, even all the holy gifts of the sons of Israel, I have given them to you as a portion, and to your sons as a perpetual allotment. 9 "This shall be yours from the most holy gifts, reserved from the fire; every offering of theirs, even every grain offering and every sin offering and every guilt offering, which they shall render to Me, shall be most holy for you and for your sons. 10 "As the most holy gifts you shall eat it; every male shall eat it. It shall be holy to you. 11 "This also is yours, the offering of their gift, even all the wave offerings of the sons of Israel; I have given them to you and to your sons and daughters with you, as a perpetual allotment. Everyone of your household who is clean may eat it.

**5 Amen\*** 12 "All the best of the fresh oil and all the best of the fresh wine and of the grain, the first fruits of those which they give to Yahweh, I give them to you. 13 "The first ripe fruits of all that is in their land, which they bring to Yahweh, shall be yours; everyone of your household who is clean may eat it. 14 "Every devoted thing in Israel shall be yours. 15 "Every first issue of the womb of all flesh, whether man or animal, which they offer to Yahweh, shall be yours; nevertheless the first-born of man you shall surely redeem, and the first-born of unclean animals you shall redeem. 16 "And as to their redemption price, from a month old you shall redeem them, by your valuation, five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs.

**6 Amen\*** 17 "But the first-born of an ox or the first-born of a sheep or the first-born of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall offer up their fat in smoke as an offering by fire, for a soothing aroma to Yahweh. 18 "And their meat shall be yours; it shall be yours like the breast of a wave offering and like the right thigh. 19 "All the offerings of the holy gifts, which the sons of Israel offer to Yahweh, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is an everlasting covenant of salt before Yahweh to you and your descendants with you."

**7 Amen\*** 20 Then Yahweh said to Aaron, "You shall have no inheritance in their land, nor own any portion among them; I am your portion and your inheritance among the sons of Israel. 21 "And to the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of

meeting. 22 "And the sons of Israel shall not come near the tent of meeting again, lest they bear sin and die. 23 "Only the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance. 24 "For the tithe of the sons of Israel, which they offer as an offering to Yahweh, I have given to the Levites for an inheritance; therefore I have said concerning them, "They shall have no inheritance among the sons of Israel."

#### **Ezekiel 44:10-20**

"But the Levites who went far from Me, when Israel went astray, who went astray from Me after their idols, shall bear the punishment for their iniquity. 11 "Yet they shall be ministers in My sanctuary, having oversight at the gates of the house and ministering in the house; they shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. 12 "Because they ministered to them before their idols and became a stumbling block of iniquity to the house of Israel, therefore I have sworn against them," declares the Lord God, "that they shall bear the punishment for their iniquity. 13 "And they shall not come near to Me to serve as a priest to Me, nor come near to any of My holy things, to the things that are most holy; but they shall bear their shame and their abominations which they have committed. 14 "Yet I will appoint them to keep charge of the house, of all its service, and of all that shall be done in it. 15 "But the Levitical priests, the sons of Zadok, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood," declares the Lord God. 16 "They shall enter My sanctuary; they shall come near to My table to minister to Me and keep My charge. 17 "And it shall be that when they enter at the gates of the inner court, they shall be clothed with linen garments; and wool shall not be on them while they are ministering in the gates of the inner court and in the house. 18 "Linen turbans shall be on their heads, and linen undergarments shall be on their loins; they shall not gird themselves with anything which makes them sweat. 19 "And when they go out into the outer court, into the outer court to the people, they shall put off their garments in which they have been ministering and lay them in the holy chambers; then they shall put on other garments that they may not transmit holiness to the people with their garments. 20 "Also they shall not shave their heads, yet they shall not let their locks grow long; they shall only trim the hair of their heads.

#### **Psalm 108** *A Song, a Psalm of David.*

1 My heart is steadfast, O God; I will sing, I will sing praises, even with my soul. 2 Awake, harp and lyre; I will awaken the dawn! 3 I will give thanks to Thee, O Yahweh, among the peoples; and I will sing praises to Thee among the nations. 4 For Thy lovingkindness is great above the heavens; and Thy truth reaches to the skies. 5 Be exalted, O God, above the heavens, and Thy glory above all the earth. 6 That Thy beloved may be delivered, Save with Thy right hand, and answer me! 7 God has spoken in His holiness: "I will exult, I will portion out Shechem, and measure out the valley of Succoth. 8 "Gilead is Mine, Manasseh is Mine; Ephraim also is the helmet of My head; Judah is My scepter. 9 "Moab is My washbowl; over Edom I shall throw My shoe; over Philistia I will shout aloud." 10 Who will bring me into the besieged city? Who will lead me to Edom? 11 Hast not Thou Thyself, O God, rejected us? And wilt Thou not go forth with our armies, O God? 12 Oh give us help against the adversary, for deliverance by man is in vain. 13 Through God we shall do valiantly; and it is He who will tread down our adversaries.

#### **Hebrews 5:1 – 6:3**

1 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; 2 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness; 3 and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself. 4 And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was. 5 So also Messiah did not glorify Himself so as to become a high priest, but He who said to Him, "Thou art My Son, Today I have begotten Thee"; 6 just as He says also in another passage, "Thou art a priest forever According to the order of Melchizedek." 7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. 8 Although He was a Son, He learned obedience from the things which He suffered. 9 And having been made perfect, He became to all those who obey Him the source of eternal salvation, 10 being designated by God as a high priest according to the order of Melchizedek. 11 Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. 13 For everyone

who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. 14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

6:1 Therefore leaving the elementary teaching about the Messiah, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, 2 of instruction about washings, and laying on of hands, and the resurrection of the dead, and eternal judgment. 3 And this we shall do, if God permits.

### **Commentary:**

#### **Background**

*“Now, behold, I have taken the Levites from among the sons of Israel instead of every first-born, the first issue of the womb among the sons of Israel. So the Levites shall be Mine. For all the first-born are Mine; on the day that I struck down all the first-born in the land of Egypt, I sanctified to Myself all the first-born in Israel, from man to beast. They shall be Mine; I am Yahweh”* – Numbers 3:12-13.

#### **Setting**

More than two-hundred-fifty firstborn had just died before the assembly, for usurping the role of Levites (Numbers 16).

#### **Numbers 17-18**

Leaders of the twelve tribes were instructed to each bring a representative rod, to be placed in the Tabernacle before the Ark.

Aarons rod sprouted, blossomed, and produced almonds – all in one day! Thus Yahweh verified His Word concerning whom He had chosen to fulfill the specific office.

(V.5) God gives signs to verify His intentions, to lessen our evil speech. *“Thus I shall lessen from upon Myself the grumbings of the sons of Israel, who are grumbling against you (Moses).”* He did so at Sinai, He did so in the case of Aaron’s rod that budded, and He did so at the Jerusalem Pentecost following Yeshua’s ascension. In our maturing, we are to, *“by practice, have (our) senses trained to discern good and evil”* – Hebrews 5:14.

(V.12-13) *“Then the sons of Israel spoke to Moses, saying, ‘Behold, we perish, we are dying, we are all dying!’”* (1) *“We perish”* – part of Korah’s company had been swallowed up by the earth; (2) *“We are dying”* – the rest were consumed by fire; (3) *“We are all dying”* – 14,700 died in the plague before it could be stopped. *“Everyone who comes near, who comes near to the tabernacle of Yahweh, must die. Are we to perish completely?”* It seemed as if those who got closest to the Tabernacle kept being killed, in cycles: so they questioned: where would this end? It would end when the people got the picture – don’t put your own aspirations above God’s instruction!

(V.18:1-6) God then reiterated His pattern for safety about the Tabernacle: Aaron and the Levites had the responsibility of guarding the Tabernacle against trespass by the people. The priests were responsible for guarding the Holy Things against trespass by the Levites: it would be sin for priests to allow Levites to participate in sacrificial services. Trespassing meant death.

(V.7-21) The priests’ service was called a ‘gift’ to the priests. They also received ‘gifts’ for their service.

A priests’ due came from sacrificial offerings, that which was left after a portion was burned on the Altar. Since it came from the fire, it was considered God’s portion, and so it was as if they were eating at God’s table, and it had to be eaten within the Tabernacle Courtyard. Also, parts of peace offerings, thanksgiving offerings, and nazirite offerings were gifts to the priests (Leviticus 7:33-34). The first and best portions (*terumah*) of crops were gifts to the priests. The firstborn of kosher animals were likewise gifts, with all other firstborn requiring redemption.

(V.22-24) There are three tithes: the first tithe is for the Levites, the second is for the Feasts (Deuteronomy 14:22-27), and the third tithe is for the poor (Deuteronomy 26:12). Tithes are mentioned twice in this passage, explaining that the first tithes, given after the labor is performed on them, is in return for their labor in sacred service, and the crops themselves are to make up for the lack of apportioned land.

(V.25-32) Interestingly, the Day of Firstfruits is followed by the paragraph on how the Levites were to deal with the tithe.

#### **Ezekiel 44**

As for the Levites who led the people into idolatry, God said that they could not come near His holy things, but they would be guards at the Tabernacle, and slay the personal offerings of the people.

Today, it is common for all kinds of men to claim a presumed “right” to lead worship in the way that seems good to them. The worship that Yahweh established is often considered outmoded, and its pattern is not even generally recognized. We have “Jews” who falsely claim to be perpetuating God’s order, and various so-called “Christians” who claim to have received authority to replace it. But, thousands of people died, in God’s purpose to get the picture across to us! Must we be so stubborn, that we would die rather than accept God’s good instruction?

Rabbinic Judaism is not following Moses: it has rejected the one whom Moses prefigured, and thus rejected the Torah. Its teaching is based upon personal worthiness, and “seeks his own glory”. *“But when it was now the midst of the Feast (of Tabernacles) Yeshua went up into the Temple, and began to teach. The Jews therefore were marveling, saying, ‘How has this man become learned, having never been educated?’ Yeshua therefore answered them, and said, ‘My teaching is not Mine, but His who sent Me. If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself. He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him. Did not Moses give you the Torah, and yet none of you carries out the Torah? Why do you seek to kill Me?’”* – John 7:14-19.

Traditional Christianity is not following Torah. It proclaims a redefined “New Covenant” that supposedly replaces the Torah.

#### **Hebrews 5**

We seem to be at a disadvantage, being in a time when there are no (Biblical) judges and everyone does what is right in his own eyes (see Deuteronomy 11:8). That which naturally seems right to us, as “decent humans”, is not the same as what God calls holiness to Him. That which intuitively seems true or proper to us as believers, is not necessarily “of the Holy Spirit”. We are required to grow – to mature – by learning and practicing obedience to Torah principles, thus *“training our senses to discern good and evil”* – Hebrews 5:14.

While, for today, we lack the prescribed system of leadership, we know the ultimate High Priest, Yeshua. He makes intercession for our sins, which we cannot do for ourselves; however, we are required to *“confess”* and seek forgiveness – 1 John 1:9. The plague of death will not be stopped by our saying “I believe”, while we go through life proving otherwise by ignoring God’s Word.

Aaron did not seek the honor of High Priest for himself (Hebrews 5:4). So likewise, Yeshua did not seek His own honor, but God said, *“Thou art a priest forever according to the order of Melchizedek”* (v.6), and that is the order of the firstborn, from before the Levites were taken as a substitute (Yeshua is not a Levite).

Yeshua understands our fears and weaknesses. He is a High Priest who has sympathy with us. If we really trust Him as our sin-bearer, we will learn to respect His Word – from “In the beginning” to “the Unveiling (Revelation) of Yeshua the Messiah”.

#### **Psalms 108**

(V.4) *“For Thy lovingkindness is great above the heavens; and Thy truth reaches to the skies.”*

(V.12-13) While the plain application of the Psalm concerns deliverance from earthly enemies, the spiritual application concerns sin. For sin, *“deliverance by man is in vain. Through God we shall do valiantly”*.

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Ezekiel 44:20 - Incidental



(V.20) Concerning the Levites, “*Also they shall not shave their heads, yet they shall not let their locks grow long; they shall only trim the hair of their heads*”. This may relate to Paul’s statement, “*Does not even custom itself teach you that if a man has long hair, it is a dishonor to him?*” – 1 Corinthians 11:14.

## **Huqqat / Statute**

Numbers 19:1 – 20:13 (No Prophet) Psalm 109 John 20:1-31

## **Commentary Y3-11**

Sivan 14, 5763 / June 14, 2003

Sivan 14, 5766 / June 10, 2006

**1 Amen\*** 19:1 Then Yahweh spoke to Moses and Aaron, saying, **2 "This is the statute of the Torah** which Yahweh has commanded, saying, 'Speak to the sons of Israel that they bring you an unblemished red heifer in which is no defect, and on which a yoke has never been placed. **3** 'And you shall give it to Eleazar the priest, and it shall be brought outside the camp and be slaughtered in his presence. **4** 'Next Eleazar the priest shall take some of its blood with his finger, and sprinkle some of its blood toward the front of the tent of meeting seven times. **5** 'Then the heifer shall be burned in his sight; its hide and its flesh and its blood, with its refuse, shall be burned. **6** 'And the priest shall take cedar wood and hyssop and scarlet material, and cast it into the midst of the burning heifer.

**2 Amen\*** **7** 'The priest shall then wash his clothes and bathe his body in water, and afterward come into the camp, but the priest shall be unclean until evening. **8** 'The one who burns it shall also wash his clothes in water and bathe his body in water, and shall be unclean until evening. **9** 'Now a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place, and the congregation of the sons of Israel shall keep it as water to remove impurity; it is purification from sin. **10** 'And the one who gathers the ashes of the heifer shall wash his clothes and be unclean until evening; and it shall be a perpetual statute to the sons of Israel and to the alien who sojourns among them.

**3 Amen\*** **11** 'The one who touches the corpse of any person shall be unclean for seven days. **12** 'That one shall purify himself from uncleanness with the water on the third day and on the seventh day, and then he shall be clean; but if he does not purify himself on the third day and on the seventh day, he shall not be clean. **13** 'Anyone who touches a corpse, the body of a man who has died, and does not purify himself, defiles the tabernacle of Yahweh; and that person shall be cut off from Israel. Because the water for impurity was not sprinkled on him, he shall be unclean; his uncleanness is still on him. **14** 'This is the law when a man dies in a tent: everyone who comes into the tent and everyone who is in the tent shall be unclean for seven days. **15** 'And every open vessel, which has no covering tied down on it, shall be unclean. **4 Amen\*** **16** 'Also, anyone who in the open field touches one who has been slain with a sword or who has died naturally, or a human bone or a grave, shall be unclean for seven days. **17** 'Then for the unclean person they shall take some of the ashes of the burnt purification from sin and flowing water shall be added to them in a vessel. **18** 'And a clean person shall take hyssop and dip it in the water, and sprinkle it on the tent and on all the furnishings and on the persons who were there, and on the one who touched the bone or the one slain or the one dying naturally or the grave. **19** 'Then the clean person shall sprinkle on the unclean on the third day and on the seventh day; and on the seventh day he shall purify him from uncleanness, and he shall wash his clothes and bathe himself in water and shall be clean by evening.

**5 Amen\*** **20** 'But the man who is unclean and does not purify himself from uncleanness, that person shall be cut off from the midst of the assembly, because he has defiled the sanctuary of Yahweh; the water for impurity has not been sprinkled on him, he is unclean. **21** 'So it shall be a perpetual statute for them. And he who sprinkles the water for impurity shall wash his clothes, and he who touches the water for impurity shall be unclean until evening. **22** 'Furthermore, anything that the unclean person touches shall be unclean; and the person who touches it shall be unclean until evening.'"

**6 Amen\*** **20:1** Then the sons of Israel, the whole congregation, came to the wilderness of Zin in the first month; and the people stayed at Kadesh. Now Miriam died there and was buried there. **2** And there was no water for the congregation; and they assembled themselves against Moses and Aaron. **3** The people thus contended with Moses and spoke, saying, "If only we had perished when our brothers perished before Yahweh! **4** "Why then have you brought Yahweh's assembly into this wilderness, for us and our beasts to die here? **5** "And why have you made us come up from Egypt, to bring us in to this wretched place? It is not a place of grain or figs or vines or pomegranates, nor is there water to drink."

**7 Amen\*** **6** Then Moses and Aaron came in from the presence of the assembly to the doorway of the tent of meeting, and fell on their faces. Then the glory of Yahweh appeared to them; **7** and Yahweh spoke to Moses, saying, **8** "Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink." **9** So Moses took the rod from before Yahweh, just as He had commanded him; **10** and Moses and Aaron gathered the assembly before the rock. And he said to them, "Listen now, you rebels; shall we bring forth water for you out of this rock?" **11** Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. **12** But Yahweh said to Moses and Aaron, "Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not

bring this assembly into the land which I have given them." 13 Those were the waters of Meribah, because the sons of Israel contended with Yahweh, and He proved Himself holy among them.

*(No Prophet)*

**Psalm 109** For the choir director. A Psalm of David.

1 O God of my praise, do not be silent! 2 For they have opened the wicked and deceitful mouth against me; they have spoken against me with a lying tongue. 3 They have also surrounded me with words of hatred, and fought against me without cause. 4 In return for my love they act as my accusers; but I am in prayer. 5 Thus they have repaid me evil for good, and hatred for my love. 6 Appoint a wicked man over him; and let an accuser stand at his right hand. 7 When he is judged, let him come forth guilty; and let his prayer become sin. 8 Let his days be few; let another take his office. 9 Let his children be fatherless, and his wife a widow. 10 Let his children wander about and beg; and let them seek sustenance far from their ruined homes. 11 Let the creditor seize all that he has; and let strangers plunder the product of his labor. 12 Let there be none to extend lovingkindness to him, nor any to be gracious to his fatherless children. 13 Let his posterity be cut off; in a following generation let their name be blotted out. 14 Let the iniquity of his fathers be remembered before Yahweh, and do not let the sin of his mother be blotted out. 15 Let them be before Yahweh continually, that He may cut off their memory from the earth; 16 Because he did not remember to show lovingkindness, but persecuted the afflicted and needy man, and the despondent in heart, to put them to death. 17 He also loved cursing, so it came to him; and he did not delight in blessing, so it was far from him. 18 But he clothed himself with cursing as with his garment, and it entered into his body like water, and like oil into his bones. 19 Let it be to him as a garment with which he covers himself, and for a belt with which he constantly girds himself. 20 Let this be the reward of my accusers from Yahweh, and of those who speak evil against my soul. 21 But Thou, O God, Yahweh, deal kindly with me for Thy name's sake; because Thy lovingkindness is good, deliver me; 22 for I am afflicted and needy, and my heart is wounded within me. 23 I am passing like a shadow when it lengthens; I am shaken off like the locust. 24 My knees are weak from fasting; and my flesh has grown lean, without fatness. 25 I also have become a reproach to them; when they see me, they wag their head. 26 Help me, O Yahweh my God; save me according to Thy lovingkindness. 27 And let them know that this is Thy hand; Thou, Yahweh, hast done it. 28 Let them curse, but do Thou bless; when they arise, they shall be ashamed, but Thy servant shall be glad. 29 Let my accusers be clothed with dishonor, and let them cover themselves with their own shame as with a robe. 30 With my mouth I will give thanks abundantly to Yahweh; and in the midst of many I will praise Him. 31 For He stands at the right hand of the needy, to save him from those who judge his soul.

**John 20**

1 Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb. 2 And so she ran and came to Simon Peter, and to the other disciple whom Yeshua loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." 3 Peter therefore went forth, and the other disciple, and they were going to the tomb. 4 And the two were running together; and the other disciple ran ahead faster than Peter, and came to the tomb first; 5 and stooping and looking in, he saw the linen wrappings lying there; but he did not go in. 6 Simon Peter therefore also came, following him, and entered the tomb; and he beheld the linen wrappings lying there, 7 and the face-cloth, which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. 8 So the other disciple who had first come to the tomb entered then also, and he saw and believed. 9 For as yet they did not understand the Scripture, that He must rise again from the dead. 10 So the disciples went away again to their own homes. 11 But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; 12 and she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Yeshua had been lying. 13 And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." 14 When she had said this, she turned around, and beheld Jesus standing there, and did not know that it was Yeshua. 15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." 16 Yeshua said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher). 17 Yeshua said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.'" 18 Mary Magdalene came, announcing to the disciples, "I have seen the Lord," and that He had said

these things to her. 19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Yeshua came and stood in their midst, and said to them, "Peace be with you." 20 And when He had said this, He showed them both His hands and His side. The disciples therefore rejoiced when they saw the Lord. 21 Yeshua therefore said to them again, "Peace be with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. 23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained." 24 But Thomas, one of the twelve, called Didymus, was not with them when Yeshua came. 25 The other disciples therefore were saying to him, "We have seen the Lord!" But he said to them, "Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." 26 And after eight days again His disciples were inside, and Thomas with them. Yeshua came, the doors having been shut, and stood in their midst, and said, "Peace be with you." 27 Then He said to Thomas, "Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and be not unbelieving, but believing." 28 Thomas answered and said to Him, "My Lord and my God!" 29 Yeshua said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." 30 Many other signs therefore Yeshua also performed in the presence of the disciples, which are not written in this book; 31 but these have been written that you may believe that Yeshua is the Messiah, the Son of God; and that believing you may have life in His name.

### **Commentary:**

#### Numbers 19

We have studied Judgments (*Mishpatim*), Ordinances (*Edot*), and Statutes (*Hukim*), the three categories of Torah commandments. Statutes are the category of which it is said, their reason is not obvious, but they bond God and man. The Statute of the Red Heifer is considered, by the sages, to be beyond human reasoning, as Solomon said, "*I said I would be wise, but it is far from me*".

The Midrash on this portion notes a paradox: one who has become defiled (a *niddah*) is purified by the ashes of the red heifer, but one preparing the ashes becomes defiled thereby. It further notes Job 14:4, "*Who can draw a pure thing out of an impure one? Is it not the One God?*"

This paradox pictures a greater one: a sinner is purified through the crucifixion of Yeshua, but one involved with preparing His crucifixion – such as Judas – becomes condemned as a sinner. So God draws a pure thing (a purified sinner) out of an impure (the crucifixion). Because it is far above our understanding, God gives us many kinds of pictures, called ordinances (such as baptism and the Passover).

It may be noted here, that preparation of the ashes is one of several acts required by Torah, which nevertheless makes one unclean. Thus we see that becoming defiled does not indicate one has sinned, but defilement always relates to a result of the fall – such as death, disease, or unfulfilled reproductive cycles.

Yeshua did not die because of a sin He committed, but because of results of the fall of Adam. "*For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Messiah all shall be made alive*" - 1 Corinthians 15:21-22.

The previous chapter was concerned with guarding the Tabernacle against entry by defiled people. This chapter deals with purification of those who have become defiled.

Psalm 109 relates to the crucifixion, and parts of it to Judas in particular.

(V.2-5) Concerning Yeshua, "*For they have opened the wicked and deceitful mouth against me; they have spoken against me with a lying tongue. They have also surrounded me with words of hatred, and fought against me without cause. In return for my love they act as my accusers; but I am in prayer. Thus they have repaid me evil for good, and hatred for my love.*"

(V.8-10) Concerning Judas, *“Let his days be few; let another take his office. Let his children be fatherless, and his wife a widow. Let his children wander about and beg; and let them seek sustenance far from their ruined homes.”* This is quoted by Luke (Acts 1:16, 20): *“Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Yeshua. . . . For it is written in the Book of Psalms, ‘Let his homestead be made desolate, and let no man dwell in it’; and, ‘His office let another man take.’”*

So this Psalm, connected to Numbers 19 by the Temple Seder (Order of Readings), shows a relationship between the Statute of the Red Heifer and the crucifixion of Yeshua.

Now, considering John 20, let’s go back to Numbers 19 (v.16-19), *“Anyone who . . . touches . . . a grave, shall be unclean for seven days. . . . on the seventh day he shall purify him from uncleanness, and he shall wash his clothes and bathe himself in water and shall be clean by evening.”* ‘Washing one’s clothes and bathing in water’ is a reference to immersion in a *mikvah* – Biblical baptism. Being *“clean by evening”* means on the eighth day.

Now, Yeshua was baptized, even though John the baptizer questioned why Yeshua should have such a need: *“I have need to be baptized by You, and do You come to me?”* – Matthew 3:14. So then, in order to fulfill all Torah (Matthew 3:15, 5:17), should He not be baptized seven days after leaving the grave? While we are not specifically told that He was ‘untouchable’ until a seventh day baptism, Mary was told to stop touching Him on the first day (John 20:17), but Thomas was told to touch Him on the eighth day (John 20:27). Why is a special point being made of this eighth day? Also, ascending from the *mikvah* represents ascending to Eden / Paradise: this is especially represented by being baptized in the Jordan River – Jordan meaning “Descender from Eden”. So, in instructing Mary to stop touching Him, Yeshua said (v.17), *“for I have not yet ascended to the Father”*.

Paul (1 Corinthians 15:29) speaks of being “baptized for the dead” – according to some English translations. A better rendering would be “baptized because of death”. This may refer to today’s subject, the baptism on the seventh day after dealing with a dead body. Paul is speaking of resurrection, and its relationship to baptism. Since baptism – specifically coming up from the *mikvah* – symbolizes resurrection (Romans 6:4), if a dead body could not be resurrected, what would be the significance of the ritual: why would we picture “newness of life” after dealing with the results of the fall?

Furthermore, being clean on the eighth day symbolizes our being holy – fit for the “eighth day assembly” (Leviticus 23:36) of the saints in Paradise. That requires our cleansing from sin here, prior to resurrection.

Sadducees did not believe in resurrection. Therefore, Yeshua said to them (Matthew 22:29-32), *“You are mistaken, not understanding the Scriptures, or the power of God. For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven. But regarding the resurrection of the dead, have you not read that which was spoken to you by God, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.”* Therefore, we are to purify ourselves, showing that we are alive to God in holiness, and dead to sin.

A certain man wanted to take care of things of this life before following Yeshua (Matthew 8:21-22): that is the meaning of his Hebraism, *“Let me first go and bury my dead father.”* Yeshua responded, *“Let the dead bury the dead. You follow Me.”* In other words, *“Let the spiritually dead care for the things of this world.”* We should care for following Yeshua – being holy.

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Numbers 20 pictures crucifying Yeshua, to bring forth the words of life. But Moses and Aaron messed up God’s picture, and therefore were disallowed from the Promised Land!

God has given us many prophetic pictures to observe, and this is a lesson: don’t mess them up! It is not for us to take upon ourselves to perform them according to our feelings.

Marriage is an example of a picture God gave with heavenly perspective in mind: Messiah and His church. When we mess up our marriages, we mess up God’s picture.

Sabbath is a picture of the Millennial Reign of Yeshua: we are to keep it holy! The Passover is a picture of Yeshua as redeemer: we are told to keep it – as it was given (1 Corinthians 11:23) – in remembrance of Yeshua (1 Corinthians 11:24)!

## ***Malachim MiKadesh / Messengers From Kadesh***

Numbers 20:14 – 22:1 Judges 11:1-40 Psalm 110 John 3:1 – 4:15

## **Commentary Y3-12**

Sivan 21, 5763 / June 21, 2003

Sivan 21, 5766 / June 17, 2006

*Reader 1 Amen*\* 14 From Kadesh Moses then sent messengers to the king of Edom: "Thus your brother Israel has said, 'You know all the hardship that has befallen us; 15 that our fathers went down to Egypt, and we stayed in Egypt a long time, and the Egyptians treated us and our fathers badly. 16 'But when we cried out to Yahweh, He heard our voice and sent an angel and brought us out from Egypt; now behold, we are at Kadesh, a town on the edge of your territory. 17 'Please let us pass through your land. We shall not pass through field or through vineyard; we shall not even drink water from a well. We shall go along the king's highway, not turning to the right or left, until we pass through your territory.'" 18 Edom, however, said to him, "You shall not pass through us, lest I come out with the sword against you." 19 Again, the sons of Israel said to him, "We shall go up by the highway, and if I and my livestock do drink any of your water, then I will pay its price. Let me only pass through on my feet, nothing else." 20 But he said, "You shall not pass through." And Edom came out against him with a heavy force, and with a strong hand. 21 Thus Edom refused to allow Israel to pass through his territory; so Israel turned away from him.

*Reader 2 Amen*\* 22 Now when they set out from Kadesh, the sons of Israel, the whole congregation, came to Mount Har. 23 Then Yahweh spoke to Moses and Aaron at Mount Har by the border of the land of Edom, saying, 24 "Aaron shall be gathered to his people; for he shall not enter the land which I have given to the sons of Israel, because you rebelled against My command at the waters of Meribah. 25 "Take Aaron and his son Eleazar, and bring them up to Mount Har; 26 and strip Aaron of his garments and put them on his son Eleazar. So Aaron will be gathered to his people, and will die there." 27 So Moses did just as Yahweh had commanded, and they went up to Mount Har in the sight of all the congregation. 28 And after Moses had stripped Aaron of his garments and put them on his son Eleazar, Aaron died there on the mountain top. Then Moses and Eleazar came down from the mountain. 29 And when all the congregation saw that Aaron had died, all the house of Israel wept for Aaron thirty days.

*Reader 3 Amen*\* 21:1 When the Canaanite, the king of Arad, who lived in the Negev, heard that Israel was coming by the way of Atharim, then he fought against Israel, and took some of them captive. 2 So Israel made a vow to Yahweh, and said, "If Thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities." 3 And Yahweh heard the voice of Israel, and delivered up the Canaanites; then they utterly destroyed them and their cities. Thus the name of the place was called Hormah.

*Reader 4 Amen*\* 4 Then they set out from Mount Har by the way of the Red Sea, to go around the land of Edom; and the people became impatient because of the journey. 5 And the people spoke against God and Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food." 6 And Yahweh sent fiery serpents among the people and they bit the people, so that many people of Israel died. 7 So the people came to Moses and said, "We have sinned, because we have spoken against Yahweh and you; intercede with Yahweh, that He may remove the serpents from us." And Moses interceded for the people. 8 Then Yahweh said to Moses, "Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he shall live." 9 And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.

*Reader 5 Amen*\* 10 Now the sons of Israel moved out and camped in Oboth. 11 And they journeyed from Oboth, and camped at Iyeabarim, in the wilderness which is opposite Moab, to the east. 12 From there they set out and camped in Wadi Zered. 13 From there they journeyed and camped on the other side of the Arnon, which is in the wilderness that comes out of the border of the Amorites, for the Arnon is the border of Moab, between Moab and the Amorites. 14 Therefore it is said in the Book of the Wars of Yahweh, "Waheb in Suphah, and the wadis of the Arnon, 15 and the slope of the wadis that extends to the site of Ar, and leans to the border of Moab." 16 And from there they continued to Beer, that is the well where Yahweh said to Moses, "Assemble the people, that I may give them water." 17 Then Israel sang this song:

"Spring up, O well! (Sing to it!) 18 O well!

Which the leaders sank, which the nobles of the people dug, with the scepter and with their staffs."

*Reader 6 Amen*\* And from the wilderness they continued to Mattanah, 19 and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, 20 and from Bamoth to the valley that is in the land of Moab, at the top of Pisgah which overlooks the wasteland.

21 Then Israel sent messengers to Sihon, king of the Amorites, saying, 22 "Let me pass through your land. We will not turn off into field or vineyard; we will not drink water from wells. We will go by the king's highway until we have passed through your border." 23 But Sihon would not permit Israel to pass through his border. So Sihon gathered all his people and went out against Israel in the wilderness, and came to Jahaz and fought against Israel. 24 Then Israel struck him with the edge of the sword, and took possession of his land from the Arnon to the Jabbok, as far as the sons of Ammon; for the border of the sons of Ammon was Jazer. 25 And Israel took all these cities and Israel lived in all the cities of the Amorites, in Heshbon, and in all her villages. 26 For Heshbon was the city of Sihon, king of the Amorites, who had fought against the former king of Moab and had taken all his land out of his hand, as far as the Arnon.

*Reader 7 Amen\** 27 Therefore those who use proverbs say, "Come to Heshbon! Let it be built! So let the city of Sihon be established. 28 "For a fire went forth from Heshbon, a flame from the town of Sihon; it devoured Ar of Moab, the dominant heights of the Arnon. 29 "Woe to you, O Moab! You are ruined, O people of Chemosh! He has given his sons as fugitives, and his daughters into captivity, to an Amorite king, Sihon. 30 "But we have cast them down, Heshbon is ruined as far as Dibon, then we have laid waste even to Nophah, which reaches to Medeba." 31 Thus Israel lived in the land of the Amorites. 32 And Moses sent to spy out Jazer, and they captured its villages and dispossessed the Amorites who were there. 33 Then they turned and went up by the way of Bashan, and Og the king of Bashan went out with all his people, for battle at Edrei. 34 But Yahweh said to Moses, "Do not fear him, for I have given him into your hand, and all his people and his land; and you shall do to him as you did to Sihon, king of the Amorites, who lived at Heshbon." 35 So they killed him and his sons and all his people, until there was no remnant left him; and they possessed his land.

22:1 Then the sons of Israel journeyed, and camped in the plains of Moab beyond the Jordan opposite Jericho.

## **Judges 11**

1 Now Jephthah the Gileadite was a valiant warrior, but he was the son of a harlot. And Gilead was the father of Jephthah. 2 And Gilead's wife bore him sons; and when his wife's sons grew up, they drove Jephthah out and said to him, "You shall not have an inheritance in our father's house, for you are the son of another woman." 3 So Jephthah fled from his brothers and lived in the land of Tob; and worthless fellows gathered themselves about Jephthah, and they went out with him. 4 And it came about after a while that the sons of Ammon fought against Israel. 5 And it happened when the sons of Ammon fought against Israel that the elders of Gilead went to get Jephthah from the land of Tob; 6 and they said to Jephthah, "Come and be our chief that we may fight against the sons of Ammon." 7 Then Jephthah said to the elders of Gilead, "Did you not hate me and drive me from my father's house? So why have you come to me now when you are in trouble?" 8 And the elders of Gilead said to Jephthah, "For this reason we have now returned to you, that you may go with us and fight with the sons of Ammon and become head over all the inhabitants of Gilead." 9 So Jephthah said to the elders of Gilead, "If you take me back to fight against the sons of Ammon and Yahweh gives them up to me, will I become your head?" 10 And the elders of Gilead said to Jephthah, "Yahweh is witness between us; surely we will do as you have said." 11 Then Jephthah went with the elders of Gilead, and the people made him head and chief over them; and Jephthah spoke all his words before Yahweh at Mizpah. 12 Now Jephthah sent messengers to the king of the sons of Ammon, saying, "What is between you and me, that you have come to me to fight against my land?" 13 And the king of the sons of Ammon said to the messengers of Jephthah, "Because Israel took away my land when they came up from Egypt, from the Arnon as far as the Jabbok and the Jordan; therefore, return them peaceably now." 14 But Jephthah sent messengers again to the king of the sons of Ammon, 15 and they said to him, "Thus says Jephthah, 'Israel did not take away the land of Moab, nor the land of the sons of Ammon. 16 'For when they came up from Egypt, and Israel went through the wilderness to the Red Sea and came to Kadesh, 17 then Israel sent messengers to the king of Edom, saying, 'Please let us pass through your land,' but the king of Edom would not listen. And they also sent to the king of Moab, but he would not consent. So Israel remained at Kadesh. 18 'Then they went through the wilderness and around the land of Edom and the land of Moab, and came to the east side of the land of Moab, and they camped beyond the Arnon; but they did not enter the territory of Moab, for the Arnon was the border of Moab. 19 'And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon, and Israel said to him, 'Please let us pass through your land to our place.' 20 'But Sihon did not trust Israel to pass through his territory; so Sihon gathered all his people and camped in Jahaz, and fought with Israel. 21 'And Yahweh, the God of Israel, gave Sihon and all his people into the hand of Israel, and they defeated them; so Israel possessed all the land of the Amorites, the inhabitants of that country. 22 'So they possessed all the territory of the Amorites, from the Arnon as far as the Jabbok, and from the wilderness as far as the Jordan. 23 'Since now Yahweh, the God of Israel, drove out the Amorites from before His people Israel,



are you then to possess it? 24 'Do you not possess what Chemosh your god gives you to possess? So whatever Yahweh our God has driven out before us, we will possess it. 25 'And now are you any better than Balak the son of Zippor, king of Moab? Did he ever strive with Israel, or did he ever fight against them? 26 'While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Arnon, three hundred years, why did you not recover them within that time? 27 'I therefore have not sinned against you, but you are doing me wrong by making war against me; may Yahweh, the Judge, judge today between the sons of Israel and the sons of Ammon.'" 28 But the king of the sons of Ammon disregarded the message which Jephthah sent him. 29 Now the Spirit of Yahweh came upon Jephthah, so that he passed through Gilead and Manasseh; then he passed through Mizpah of Gilead, and from Mizpah of Gilead he went on to the sons of Ammon. 30 And Jephthah made a vow to Yahweh and said, "If Thou wilt indeed give the sons of Ammon into my hand, 31 then it shall be that whatever comes out of the doors of my house to meet me when I return in peace from the sons of Ammon, it shall be Yahweh's, and I will offer it up as a burnt offering." 32 So Jephthah crossed over to the sons of Ammon to fight against them; and Yahweh gave them into his hand. 33 And he struck them with a very great slaughter from Aroer to the entrance of Minnith, twenty cities, and as far as Abel-keramim. So the sons of Ammon were subdued before the sons of Israel. 34 When Jephthah came to his house at Mizpah, behold, his daughter was coming out to meet him with tambourines and with dancing. Now she was his one and only child; besides her he had neither son nor daughter. 35 And it came about when he saw her, that he tore his clothes and said, "Alas, my daughter! You have brought me very low, and you are among those who trouble me; for I have given my word to Yahweh, and I cannot take it back." 36 So she said to him, "My father, you have given your word to Yahweh; do to me as you have said, since Yahweh has avenged you of your enemies, the sons of Ammon." 37 And she said to her father, "Let this thing be done for me; let me alone two months, that I may go to the mountains and weep because of my virginity, I and my companions." 38 Then he said, "Go." So he sent her away for two months; and she left with her companions, and wept on the mountains because of her virginity. 39 And it came about at the end of two months that she returned to her father, who did to her according to the vow which he had made; and she had no relations with a man. Thus it became a custom in Israel, 40 that the daughters of Israel went yearly to commemorate the daughter of Jephthah the Gileadite four days in the year.

### **Psalm 110**

1 A Psalm of David. Yahweh says to my Lord: "Sit at My right hand, until I make Thine enemies a footstool for Thy feet." 2 Yahweh will stretch forth Thy strong scepter from Zion, saying, "Rule in the midst of Thine enemies." 3 Thy people will volunteer freely in the day of Thy power; in holy array, from the womb of the dawn, Thy youth are to Thee as the dew. 4 Yahweh has sworn and will not change His mind, "Thou art a priest forever according to the order of Melchizedek." 5 Yahweh is at Thy right hand; He will shatter kings in the day of His wrath. 6 He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country. 7 He will drink from the brook by the wayside; therefore He will lift up His head.

### **John 3:1 – 4:15**

1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; 2 this man came to Him by night, and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him." 3 Yeshua answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God." 4 Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" 5 Yeshua answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. 6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 "Do not marvel that I said to you, 'You must be born again.' 8 "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit." 9 Nicodemus answered and said to Him, "How can these things be?" 10 Yeshua answered and said to him, "Are you the teacher of Israel, and do not understand these things? 11 "Truly, truly, I say to you, we speak that which we know, and bear witness of that which we have seen; and you do not receive our witness. 12 "If I told you earthly things and you do not believe, how shall you believe if I tell you heavenly things? 13 "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man. 14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 that whoever believes may in Him have eternal life. 16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. 17 "For God did not send the Son into the world to judge the world, but that the world should be saved through Him. 18 "He who believes in Him is not

judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. 19 "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their deeds were evil. 20 "For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. 21 "But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God." 22 After these things Yeshua and His disciples came into the land of Judea, and there He was spending time with them and baptizing. 23 And John also was baptizing in Aenon near Salim, because there was much water there; and they were coming and were being baptized. 24 For John had not yet been thrown into prison. 25 There arose therefore a discussion on the part of John's disciples with a Jew about purification. 26 And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have borne witness, behold, He is baptizing, and all are coming to Him." 27 John answered and said, "A man can receive nothing, unless it has been given him from heaven. 28 "You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.' 29 "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. And so this joy of mine has been made full. 30 "He must increase, but I must decrease. 31 "He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all. 32 "What He has seen and heard, of that He bears witness; and no man receives His witness. 33 "He who has received His witness has set his seal to this, that God is true. 34 "For He whom God has sent speaks the words of God; for He gives the Spirit without measure. 35 "The Father loves the Son, and has given all things into His hand. 36 "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

4:1 When therefore the Lord knew that the Pharisees had heard that Yeshua was making and baptizing more disciples than John 2 (although Yeshua Himself was not baptizing, but His disciples were), 3 He left Judea, and departed again into Galilee. 4 And He had to pass through Samaria. 5 So He came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph; 6 and Jacob's well was there. Yeshua therefore, being wearied from His journey, was sitting thus by the well. It was about the sixth hour. 7 There came a woman of Samaria to draw water. Yeshua said to her, "Give Me a drink." 8 For His disciples had gone away into the city to buy food. 9 The Samaritan woman therefore said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) 10 Yeshua answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." 11 She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? 12 "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself, and his sons, and his cattle?" 13 Yeshua answered and said to her, "Everyone who drinks of this water shall thirst again; 14 but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life." 15 The woman said to Him, "Sir, give me this water, so I will not be thirsty, nor come all the way here to draw."

### **Commentary:**

Refer to the following places on a map!

Israel has spent years in the wilderness, and it is time for them to be heading to the Promised Land. They are in the southern part of the Sinai Peninsula, from where they could head north to Canaan.

The Promised Land is much larger than all the Sinai Peninsula, about which they wandered for forty years!

The entire journey could have been a little more than a hundred miles, traversed in a few days! But God led them in a way to teach them, but they were so stubborn in retaining their sin that most of them died along the way. This all happened to them for an example for us!

Immediately to their north is Edom. Now, the children of Israel are the descendants of Jacob, and the people of Edom are the descendants of Jacob's brother Esau (Genesis 25:30). Remember, Jacob ran in fear from Esau after the birthright incident, which involved the priesthood position.

*(Deuteronomy 2:3-8) "You have circled this mountain long enough. Now turn north, and command the people, saying, 'You will pass through the territory of your brothers the sons of Esau who live in Seir; and they will be afraid of you. So be very careful; do not provoke them, for I will not give you any of their land, even as little as a footstep because I have given Mount Seir to Esau as a possession. You shall buy food from them with money so that you may eat, and you shall also purchase water*

*from them with money so that you may drink. For Yahweh your God has blessed you in all that you have done; He has known your wanderings through this great wilderness. These forty years Yahweh your God has been with you; you have not lacked a thing.’ ” So we passed beyond our brothers the sons of Esau, who live in Seir, away from the Arabah road, away from Elath and from Ezion-geber. And we turned and passed through by the way of the wilderness of Moab.*

(V.14-21) *“From Kadesh Moses then sent messengers to the king of Edom (Esau): . . . ‘Please let us pass through your land.’ Edom, however, said to him, ‘You shall not pass through us, lest I come out with the sword against you.’ ”* Moses sent a “voice of prayer” (literal translation of v.14), but Edom responded by Esau’s blessing of “living by the sword” (Genesis 27:40).

*“Again, the sons of Israel said to him, ‘We shall go up by the highway, and if I and my livestock do drink any of your water, then I will pay its price. Let me only pass through on my feet, nothing else.’ But he said, ‘You shall not pass through.’ And Edom came out against him with a heavy force, and with a strong hand. Thus Edom refused to allow Israel to pass through his territory; so Israel turned away from him.”*

Do situations with our relatives keep us from heading straight toward God’s promise?

So, Israel turned east, then north, bypassing Edom, and came to *Hor haHar* / Mount of the Mountain, by the border of the land of Edom.

It was the 1<sup>st</sup> of Av (the fifth month) of the fortieth year of their wanderings.

(V.23-29) *“Then Yahweh spoke to Moses and Aaron, saying, ‘Aaron shall be gathered to his people; for he shall not enter the land which I have given to the sons of Israel, because you rebelled against My command at the waters of Meribah. Take Aaron and his son Eleazar, and bring them up to Mount Har; and strip Aaron of his garments and put them on his son Eleazar. So Aaron will be gathered to his people, and will die there.’ ”*

*“And when all the congregation saw that Aaron had died, all the house of Israel wept for Aaron thirty days.”*

Peoples’ sin establishes a bond between their soul and the pleasures of this present world. For those who become totally attached to this physical life, the sages liken their death to pulling embedded thistles from sheep’s wool. But for those who live in holiness to God, there is no pain or regret: it is like pulling a hair out of milk, there is no resistance.

So Paul said (Phillipians 1:21-24), *“For to me, to live is Christ, and to die is gain. But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; yet to remain on in the flesh is more necessary for your sake.”*

(V.21:1-3) Now we go back to an earlier problem, Noah’s sons, Shem and Ham. Israel was descended from Shem, Canaanites were from Ham – who was cursed (Genesis 9:25). *“When the Canaanite (Ham), the king of Arad, who lived in the Negev, heard that Israel (Shem) was coming by the way of Atharim, then he fought against Israel, and took some of them captive. 2 So Israel made a vow to Yahweh, and said, ‘If Thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.’ And Yahweh heard the voice of Israel, and delivered up the Canaanites; then they utterly destroyed them and their cities. Thus the name of the place was called Hormah (Devotion).”*

(V.4-9) *“The people became impatient because of the journey. And the people spoke against God and Moses, ‘Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food.’ And Yahweh sent fiery serpents among the people and they bit the people, so that many people of Israel died. So the people came to Moses and said, ‘We have sinned, because we have spoken against Yahweh and you; intercede with Yahweh, that He may remove the serpents from us.’ And Moses interceded for the people. Then Yahweh said to Moses, ‘Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he shall live.’ And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.”*

*John 3:14-15 “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.”*

(V.16-18) “They continued to Beer, that is the well where Yahweh said to Moses, ‘Assemble the people, that I may give them water.’ Then Israel sang this song:

A-li’ ba-er’! (Aw-nu-lah’) Ba-er’!  
*‘Spring up, O well! (Sing to it!) O well!’*

Ka-fa-ro-ah sha-rim’, Ka-ro-ah’ na-di-vey’ ha-am’, B-mi-ko-kek b-mish-a-no-tam.  
*Which the leaders sank, Which the nobles of the people dug, With the scepter and with their staffs.’”*

(V.19-20) “*And from the wilderness they continued to Mattanah (Gift of Yahweh), and from Mattanah to Nahaliel (Torrents of Elohim), and from Nahaliel to Bamoth (Great High Place or High Places), and from Bamoth to the valley that is in the land of Moab, at the top of Pisgah (Cleft) which overlooks the wasteland.*”

(V.25-30) “*And Israel took all these cities and Israel lived in all the cities of the Amorites, in Heshbon, and in all her villages. For Heshbon was the city of Sihon, king of the Amorites, who had fought against the former king of Moab and had taken all his land out of his hand, as far as the Arnon*

(V.22:1) “*Then the sons of Israel journeyed, and camped in the plains of Moab beyond the Jordan opposite Jericho.*”

#### Judges 11

This chapter reiterates much of today’s Torah portion, using it to show the injustice of later accusations. We are skipping comment due to time constraints.

#### Psalm 110

That this Psalm refers to Yeshua is stated in Acts 2:34 and Hebrews 1:13.

*Yahweh says to (Yeshua):*

*“Sit at My right hand, until I make Thine enemies a footstool for Thy feet.”*

*Yahweh will stretch forth (Yeshua’s) strong scepter from Zion, saying,*

*“Rule in the midst of Thine enemies.”*

*Yahweh has sworn and will not change His mind:*

*“(Yeshua) is a priest forever according to the order of Melchizedek.”*

*(Yeshua) is at Thy right hand; (Yeshua) will shatter kings in the day of His wrath. (Yeshua) will judge among the nations, He will fill them with corpses, (Yeshua) will shatter the chief men over a broad country.*

So we see that the enemies of Israel, which were not defeated here as God commanded, will ultimately be overcome by Yeshua. We are commanded to defeat the enemies – “the sins that so easily beset us” (Hebrews 12:1). Yeshua finally will complete the job. He will rule the world in righteousness.

#### John 3

(V.14-15) “*And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whoever believes may in Him have eternal life.*”

#### John 4

(V.4-6) “*And He had to pass through Samaria. So He came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph; and Jacob’s well was there. Yeshua therefore, being wearied from His journey, was sitting thus by the well.*” Spring up, O well!

## **Balak / Balak**

Numbers 22:2 – 23:1 Micah 5:6 Psalm 111 2 Peter 2:1-22

## **Commentary Y3-13**

Sivan 28, 5763 / June 28, 2003

Sivan 28, 5766 / June 24, 2006

*Reader 1\* Amen* 2 Now Balak the son of Zippor saw all that Israel had done to the Amorites. 3 So Moab was in great fear because of the people, for they were numerous; and Moab was in dread of the sons of Israel. 4 And Moab said to the elders of Midian, "Now this horde will lick up all that is around us, as the ox licks up the grass of the field." And Balak the son of Zippor was king of Moab at that time.

5 So he sent messengers to Balaam the son of Beor, at Pethor, which is near the River, in the land of the sons of his people, to call him, saying, "Behold, a people came out of Egypt; behold, they cover the surface of the land, and they are living opposite me. 6 "Now, therefore, please come, curse this people for me since they are too mighty for me; perhaps I may be able to defeat them and drive them out of the land. For I know that he whom you bless is blessed, and he whom you curse is cursed."

*Reader 2\* Amen* 7 So the elders of Moab and the elders of Midian departed with the fees for divination in their hand; and they came to Balaam and repeated Balak's words to him. 8 And he said to them, "Spend the night here, and I will bring word back to you as Yahweh may speak to me." And the leaders of Moab stayed with Balaam. 9 Then God came to Balaam and said, "Who are these men with you?" 10 And Balaam said to God, "Balak the son of Zippor, king of Moab, has sent word to me, 11 'Behold, there is a people who came out of Egypt and they cover the surface of the land; now come, curse them for me; perhaps I may be able to fight against them, and drive them out.'" 12 And God said to Balaam, "Do not go with them; you shall not curse the people; for they are blessed."

*Reader 3\* Amen* 13 So Balaam arose in the morning and said to Balak's leaders, "Go back to your land, for Yahweh has refused to let me go with you." 14 And the leaders of Moab arose and went to Balak, and said, "Balaam refused to come with us." 15 Then Balak again sent leaders, more numerous and more distinguished than the former. 16 And they came to Balaam and said to him, "Thus says Balak the son of Zippor, 'Let nothing, I beg you, hinder you from coming to me; 17 for I will indeed honor you richly, and I will do whatever you say to me. Please come then, curse this people for me.'"

*Reader 4\* Amen* 18 And Balaam answered and said to the servants of Balak, "Though Balak were to give me his house full of silver and gold, I could not do anything, either small or great, contrary to the command of Yahweh my God. 19 "And now please, you also stay here tonight, and I will find out what else Yahweh will speak to me." 20 And God came to Balaam at night and said to him, "If the men have come to call you, rise up and go with them; but only the word which I speak to you shall you do." 21 So Balaam arose in the morning, and saddled his donkey, and went with the leaders of Moab. 22 But God was angry because he was going, and the angel of Yahweh took his stand in the way as an adversary against him. Now he was riding on his donkey and his two servants were with him.

*Reader 5\* Amen* 23 When the donkey saw the angel of Yahweh standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn her back into the way. 24 Then the angel of Yahweh stood in a narrow path of the vineyards, with a wall on this side and a wall on that side. 25 When the donkey saw the angel of Yahweh, she pressed herself to the wall and pressed Balaam's foot against the wall, so he struck her again. 26 And the angel of Yahweh went further, and stood in a narrow place where there was no way to turn to the right hand or the left. 27 When the donkey saw the angel of Yahweh, she lay down under Balaam; so Balaam was angry and struck the donkey with his stick. 28 And Yahweh opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?" 29 Then Balaam said to the donkey, "Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now." 30 And the donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" And he said, "No."

*Reader 6\* Amen* 31 Then Yahweh opened the eyes of Balaam, and he saw the angel of Yahweh standing in the way with his drawn sword in his hand; and he bowed all the way to the ground. 32 And the angel of Yahweh said to him, "Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way was contrary to me. 33 "But the donkey saw me and turned aside from me these three times. If she had not turned aside from me, I would surely have killed you just now, and let her live." 34 And Balaam said to the angel of Yahweh, "I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I will turn back." 35 But the angel of Yahweh said to Balaam, "Go with the men, but you shall speak only the word which I shall tell you." So Balaam went along with the leaders of Balak.

*Reader 7\* Amen* 36 When Balak heard that Balaam was coming, he went out to meet him at the city of Moab, which is on the Arnon border, at the extreme end of the border. 37 Then Balak said to Balaam, "Did I not urgently send to you to call you? Why did you not come to me? Am I really unable to honor you?" 38 So Balaam said to Balak, "Behold, I have come now to you! Am I able to speak anything at all? The word that God puts in my mouth, that I

shall speak." 39 And Balaam went with Balak, and they came to Kiriath-huzoth. 40 And Balak sacrificed oxen and sheep, and sent some to Balaam and the leaders who were with him. 41 Then it came about in the morning that Balak took Balaam, and brought him up to the high places of Baal; and he saw from there a portion of the people. 23:1 Then Balaam said to Balak, "Build seven altars for me here, and prepare seven bulls and seven rams for me here."

### **Micah 5:6**

And they will shepherd the land of Assyria with the sword, the land of Nimrod at its entrances; and He will deliver us from the Assyrian when he attacks our land and when he tramples our territory.

### **Psalms 111**

1 Praise Yahweh! I will give thanks to Yahweh with all my heart, in the company of the upright and in the assembly. 2 Great are the works of Yahweh; they are studied by all who delight in them. 3 Splendid and majestic is His work; and His righteousness endures forever. 4 He has made His wonders to be remembered; Yahweh is gracious and compassionate. 5 He has given food to those who fear Him; He will remember His covenant forever. 6 He has made known to His people the power of His works, in giving them the heritage of the nations. 7 The works of His hands are truth and justice; all His precepts are sure. 8 They are upheld forever and ever; they are performed in truth and uprightness. 9 He has sent redemption to His people; He has ordained His covenant forever; Holy and Awesome is His Name. 10 The fear of Yahweh is the beginning of wisdom; a good understanding have all those who do His commandments; His praise endures forever.

### **2 Peter 2**

1 But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. 2 And many will follow their sensuality, and because of them the way of the truth will be maligned; 3 and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep. 4 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; 5 and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; 6 and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter; 7 and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men 8 (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds), 9 then The Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, 10 and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties, 11 whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord. 12 But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, 13 suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you, 14 having eyes full of adultery and that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children; 15 forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness, 16 but he received a rebuke for his own transgression; for a dumb donkey, speaking with a voice of a man, restrained the madness of the prophet. 17 These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved. 18 For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, 19 promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. 20 For if after they have escaped the defilements of the world by the knowledge of The Lord and Savior Yeshua the Messiah, they are again entangled in them and are overcome, the last state has become worse for them than the first. 21 For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them. 22 It has happened to them according to the true proverb, "A dog returns to its own vomit," and, "A sow, after washing, returns to wallowing in the mire."

## Background:

“Moab” (*Moav*) means “Of his father”: Moab was the son of Lot’s eldest daughter, by her father – conceived after they fled from the burning of the five cities of the plains, Sodom and Gomorrah & company.

Moab’s descendents are in view in today’s portion. They dwelt in the plains, like the area from whence Lot had fled. In the plains there is little protection from enemies. Their King was Balak, which means “devastator”; Balak was originally from Edom (v.5), therefore he knew of the sorcerer there.

Ba-la-am was a sorcerer who lived in Pethor (*Soothsayer*), a city of Edom – descendents of Esau. He lived by performing sorcery for money, though he claimed that his god was Yahweh (v.18).

*“Forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness” - 2 Peter 2: 15.*

*“The sons of Israel also killed Balaam the son of Beor, the sorcerer, with the sword” - Joshua 13:22.*

## Setting:

Israel was heading for the Promised Land – Canaan, north of the Amorites, Edomites, and Moabites. The Amorites had come out and attacked (ch.21), and Israel defeated them and dwelt in their land. Israel was traveling to the east of Edom and Moab, because Edom (descendents of Esau) had not allowed them to pass through, having threatened them with the sword.

## Commentary:

Now, having seen Israel’s conquest of Moab’s neighbors, the Amorites, Moab was in fear in their unprotected plains. Seeing how Edom had successfully routed Israel, Moab sought to use an Edomite’s power against them. Since the power of God’s people was the Word of their God, the words of a sorcerer were sought to overcome them.

(V.5-6) King Balak of Moab sent messengers to the Edomite sorcerer Balaam. The message was a call, *“Behold, a people came out of Egypt; behold, they cover the surface of the land, and they are living opposite me. Now, therefore, please come, curse this people for me since they are too mighty for me; perhaps I may be able to defeat them and drive them out of the land. For I know that he whom you bless is blessed, and he whom you curse is cursed.”*

Moab is an example of people with no reason to fear aggression from God’s people, yet they are fearful because they have seen God’s people defeat enemies. Their tactic is to use what appears to be the most successful weapon of the world.

Many people of our world fear “conservatives”, because more wicked people convince them that we want to impose our morality on them. Now the laws of our land are often seen as the most effective defense against God’s Word.

But, as we will see in this portion, as well as in prophecy, God uses even the wicked to show His power and glory: His Word shall not be overcome!

(V.7-13) The messengers went to Balaam, taking tools of divination to him. But God told Balaam, *“Do not go with them; you shall not curse the people; for they are blessed.”* God did not ask Balaam to bless His people: He said that they were already blessed!

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(V.15-20) King Balak kept sending higher-ranking messengers, offering sorcerer Balaam whatever he might desire, and Balaam kept asking God if he should go. Finally God, being angry with him, permitted him his folly, saying, *“If the men have come to call you, rise up and go with them; but only the word which I speak to you shall you do.”*

(V.22-27) Balaam went on his donkey. But God sent an angel with drawn sword to stand in the donkey’s path, and the donkey turned aside into a field, and Balaam struck the donkey. Then the angel stood in the path where there was a fence on each side, and the donkey pressed Balaam’s leg against the fence, and Balaam continued to strike the

donkey. Then the angel stood in a narrow place, where there was no room to turn, so the donkey crouched down, and Balaam struck it with a staff.

(V.28-30) Then the most amazing discourse took place. Not since the Serpent spoke to Eve, and Eve spoke back, have we heard of such a thing. (In Eden, nothing could yet be called “unusual”.) Here, the Donkey spoke to Balaam, and Balaam answered back as if it were a normal conversation!

(V.31-35) Then Yahweh opened Balaam’s eyes, so he could see the angel. Balaam, the recognized “prophet”, had shown in front of the messengers that he had been unable to see an angel.

Here is something for each of us to consider. Everything that happens to us in this life is from God. Not only those things we readily recognize as blessings, but every obstacle and thing that we call evil is for our good. They may be things for us to learn to deal with, things for us to force past, or things to correct our path. We need to look for God’s purpose for us in everything that comes our way. And we can only determine what that purpose is if we know His ways – by learning His Word. Our intuition is naturally depraved, and it is not the “Holy Spirit,” by which we can simply sense what is right. *“The wicked wait for me to destroy me; I shall diligently consider Thy testimonies. . . O how I love Thy Torah! It is my meditation all the day. Thy commandments make me wiser than my enemies, for they are ever mine”* – Psalm 119:95-98.

When we try to go contrary to God’s word, we are in for embarrassment – and worse.

(V.39-23:1) So sorcerer Balaam went with King Balak to Kiriath-huzoth (*City of streets*). The King slaughtered animals for Balaam to offer to God. King Balak brought sorcerer Balaam to the heights of Baal (a place of worship to a false god), and Balaam requested the construction of seven altars to offer seven bulls and seven rams.

This is reminiscent of so much religious activity today that is done in the name of Christianity. Ordinances are performed completely out of their Biblical context, even sometimes for financial gain. A so-called “Lord’s Supper” may be served on any desired “Sunday”, and an offering plate passed: there is want for Biblical teaching of Holy Days, with Yahweh’s Feasts and deferring money-handling. Too many religious leaders fear that they would lose some of their income if they didn’t take monetary collections on Holy Days.

## **Psalm 111**

(V.5-6) *“He will remember His covenant forever. He has made known to His people the power of His works, in giving them the heritage of the nations.”*

(V.10) *“The fear of Yahweh is the beginning of wisdom; a good understanding have all those who do His commandments; His praise endures forever.”*

## **2 Peter 2**

(V.6) *“He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter”.*

(V.9-10, 15-16) *“The Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, and especially those who indulge the flesh in its corrupt desires and despise authority.” “Forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness, but he received a rebuke for his own transgression; for a dumb donkey, speaking with a voice of a man, restrained the madness of the prophet.”*

Our daily prayer is, *“Lead us not into temptation, but (when we are tempted) deliver us from the evil one.”*



## V'yaas Balak / Balak Did

Numbers 23:2 – 25:9 Joshua 17:1-18 Psalm 112 James 3:1 – 4:17

## Commentary Y3-14

Tammuz 5, 5763 / July 5, 2003

Tammuz, 5766 / July, 2006

*Reader 1\* Amen* 2 Then Balak did as Balaam had spoken, and Balak and Balaam offered up a bull and a ram on each altar. 3 Then Balaam said to Balak, "Stand beside your elevation offering, and I will go; perhaps Yahweh will come to meet me, and whatever He shows me I will tell you." So he went to a bare hill. 4 Now God happened upon Balaam, and he said to Him, "I have set up the seven altars, and I have offered up a bull and a ram on each altar." 5 Then Yahweh put a word in Balaam's mouth and said, "Return to Balak, and you shall speak thus." 6 So he returned to him, and behold, he was standing beside his elevation offering, he and all the leaders of Moab. 7 And he declaimed his parable and said, "From Aram Balak has brought me, Moab's king from the mountains of the East, 'Come curse Jacob for me, and come, denounce Israel!' 8 How shall I curse, whom God has not cursed? And how can I denounce, whom Yahweh has not denounced? 9 As I see him from the top of the rocks, and I look at him from the hills; Behold, a people who dwells apart, and shall not be reckoned among the nations. 10 Who can count the dust of Jacob, or number the fourth part of Israel? Let me die the death of the upright, and let my end be like his!"

*Reader 2\* Amen* 11 Then Balak said to Balaam, "What have you done to me? I took you to curse my enemies, but behold, you have actually blessed them!" 12 And he answered and said, "Must I not be careful to speak what Yahweh puts in my mouth?" 13 Then Balak said to him, "Please come with me to another place from where you may see them, although you will only see the extreme end of them, and will not see all of them; and curse them for me from there." 14 So he took him to the field of Zophim, to the top of Pisgah, and built seven altars and offered a bull and a ram on each altar. 15 And he said to Balak, "Stand here beside your elevation offering, while I myself meet Yahweh yonder." 16 Then Yahweh happened upon Balaam and put a word in his mouth and said, "Return to Balak, and thus you shall speak." 17 And he came to him, and behold, he was standing beside his elevation offering, and the leaders of Moab with him. And Balak said to him, "What has Yahweh spoken?"

*Reader 3\* Amen* 18 Then he took up his discourse and said, "Arise, O Balak, and hear; Give ear to me, O son of Zippor! 19 God is not a man, that He should lie, nor a son of man, that He should repent; has He said, and will He not do it? Or has He spoken, and will He not make it good? 20 Behold, I have received a command to bless; when He has blessed, then I cannot revoke it. 21 He has not observed misfortune in Jacob; nor has He seen trouble in Israel; Yahweh his God is with him, and the shout of a king is among them. 22 God brings them out of Egypt, He is for them like the horns of the wild ox. 23 For there is no omen against Jacob, nor is there any divination against Israel; at the proper time it shall be said to Jacob and to Israel, what God has done. 24 Behold, a people rises like a lioness, and as a lion it lifts itself; it shall not lie down until it devours the prey, and drinks the blood of the slain."

*Reader 4\* Amen* 25 Then Balak said to Balaam, "Do not curse them at all nor bless them at all!" 26 But Balaam answered and said to Balak, "Did I not tell you, 'Whatever Yahweh speaks, that I must do'?" 27 Then Balak said to Balaam, "Please come, I will take you to another place; perhaps it will be agreeable with God that you curse them for me from there." 28 So Balak took Balaam to the top of Peor which overlooks the wasteland. 29 And Balaam said to Balak, "Build seven altars for me here and prepare seven bulls and seven rams for me here." 30 And Balak did just as Balaam had said, and offered up a bull and a ram on each altar. 24:1 When Balaam saw that it pleased Yahweh to bless Israel, he did not go as at other times to seek omens but he set his face toward the wilderness. 2 And Balaam lifted up his eyes and saw Israel camping tribe by tribe; and the Spirit of God came upon him. 3 And he declaimed his parable and said, "The oracle of Balaam the son of Beor, and the oracle of the man whose eye is opened; 4 the oracle of him who hears the words of God, who sees the vision of the Almighty, falling down, yet having his eyes uncovered, 5 How fair are your tents, O Jacob, Your dwellings, O Israel! 6 Like valleys that stretch out, like gardens beside the river, like aloes planted by Yahweh, like cedars beside the waters. 7 Water shall flow from his buckets, and his seed shall be by many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. 8 God brings him out of Egypt, He is for him like the horns of the wild ox. He shall devour the nations who are his adversaries, and shall crush their bones in pieces, and shatter them with his arrows. 9 He couches, he lies down as a lion, and as a lion, who dares rouse him? Blessed is everyone who blesses you, and cursed is everyone who curses you."

*Reader 5\* Amen* 10 Then Balak's anger burned against Balaam, and he struck his hands together; and Balak said to Balaam, "I called you to curse my enemies, but behold, you have persisted in blessing them these three times! 11 Therefore, flee to your place now. I said I would honor you greatly, but behold, Yahweh has held you back from honor." 12 And Balaam said to Balak, "Did I not tell your messengers whom you had sent to me, saying, 13 'Though Balak were to give me his house full of silver and gold, I could not do anything contrary to the command of Yahweh, either good or bad, of my own accord. What Yahweh speaks, that I will speak'?" 14 And now behold, I am going to my people; come, and I will advise you what this people will do to your people in the days to come." 15

And he declaimed his parable and said, "The oracle of Balaam the son of Beor, and the oracle of the man whose eye is opened, 16 The oracle of him who hears the words of God, and knows the knowledge of the Most High, who sees the vision of the Almighty, falling down, yet having his eyes uncovered.

*Reader 6\* Amen* 17 "I see him, but not now; I behold him, but not near; a star shall come forth from Jacob, and a scepter shall rise from Israel, and shall crush through the forehead of Moab, and tear down all the sons of Sheth. 18 And Edom shall be a possession, Seir, its enemies, also shall be a possession, while Israel performs valiantly. 19 One from Jacob shall have dominion, and shall destroy the remnant from the city." 20 And he looked at Amalek and took up his discourse and said, "Amalek was the first of the nations, but his end shall be destruction." 21 And he looked at the Kenite, and declaimed his parable and said, "Your dwelling place is enduring, and your nest is set in the cliff. 22 Nevertheless Kain shall be consumed; how long shall Asshur keep you captive?" 23 And he declaimed his parable and said, "Alas, who can live except God has ordained it? 24 But ships shall come from the coast of Kittim, and they shall afflict Asshur and shall afflict Eber; so they also shall come to destruction." 25 Then Balaam arose and departed and returned to his place, and Balak also went his way.

*Reader 7\* Amen* 25:1 While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. 2 For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. 3 So Israel joined themselves to Baal of Peor, and Yahweh was angry against Israel. 4 And Yahweh said to Moses, "Take all the leaders of the people and execute them in broad daylight before Yahweh, so that the fierce anger of Yahweh may turn away from Israel." 5 So Moses said to the judges of Israel, "Each of you slay his men who have joined themselves to Baal of Peor." 6 Then behold, one of the sons of Israel came and brought to his relatives a Midianite woman, in the sight of Moses and in the sight of all the congregation of the sons of Israel, while they were weeping at the doorway of the tent of meeting. 7 When Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he arose from the midst of the congregation, and took a spear in his hand; 8 and he went after the man of Israel into the tent, and pierced both of them through, the man of Israel and the woman, through the body. So the plague on the sons of Israel was checked. 9 And those who died by the plague were 24,000.

#### **Joshua 17:1-18**

1 Now this was the lot for the tribe of Manasseh, for he was the first-born of Joseph. To Machir the first-born of Manasseh, the father of Gilead, was allotted Gilead and Bashan, because he was a man of war. 2 So the lot was made for the rest of the sons of Manasseh according to their families: for the sons of Abiezer and for the sons of Helek and for the sons of Asriel and for the sons of Shechem and for the sons of Hephher and for the sons of Shemida; these were the male descendants of Manasseh the son of Joseph according to their families. 3 However, Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, only daughters; and these are the names of his daughters: Mahlah and Noah, Hoglah, Milcah and Tirzah. 4 And they came near before Eleazar the priest and before Joshua the son of Nun and before the leaders, saying, "Yahweh commanded Moses to give us an inheritance among our brothers." So according to the command of Yahweh he gave them an inheritance among their father's brothers. 5 Thus there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which is beyond the Jordan, 6 because the daughters of Manasseh received an inheritance among his sons. And the land of Gilead belonged to the rest of the sons of Manasseh. 7 And the border of Manasseh ran from Asher to Michmethath which was east of Shechem; then the border went southward to the inhabitants of En-tappuah. 8 The land of Tappuah belonged to Manasseh, but Tappuah on the border of Manasseh belonged to the sons of Ephraim. 9 And the border went down to the brook of Kanah, southward of the brook (these cities belonged to Ephraim among the cities of Manasseh), and the border of Manasseh was on the north side of the brook, and it ended at the sea. 10 The south side belonged to Ephraim and the north side to Manasseh, and the sea was their border; and they reached to Asher on the north and to Issachar on the east. 11 And in Issachar and in Asher, Manasseh had Beth-shean and its towns and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of En-dor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns, the third is Napheth. 12 But the sons of Manasseh could not take possession of these cities, because the Canaanites persisted in living in that land. 13 And it came about when the sons of Israel became strong, they put the Canaanites to forced labor, but they did not drive them out completely. 14 Then the sons of Joseph spoke to Joshua, saying, "Why have you given me only one lot and one portion for an inheritance, since I am a numerous people whom Yahweh has thus far blessed?" 15 And Joshua said to them, "If you are a numerous people, go up to the forest and clear a place for yourself there in the land of the Perizzites and of the Rephaim, since the hill country of Ephraim is too narrow for you." 16 And the sons of Joseph said, "The hill country is not enough for us, and all the Canaanites who live in the valley land have chariots of iron, both those who are in Beth-shean and its towns, and those who are in the valley of Jezreel." 17 And Joshua spoke to the house of Joseph, to Ephraim and Manasseh, saying, "You are a numerous people and have great power; you shall not have one lot only, 18 but the hill country

shall be yours. For though it is a forest, you shall clear it, and to its farthest borders it shall be yours; for you shall drive out the Canaanites, even though they have chariots of iron and though they are strong."

### **Psalm 112**

1 Praise Yahweh! How blessed is the man who fears Yahweh, who greatly delights in His commandments. 2 His descendants will be mighty on earth; the generation of the upright will be blessed. 3 Wealth and riches are in his house, and his righteousness endures forever. 4 Light arises in the darkness for the upright; He is gracious and compassionate and righteous. 5 It is well with the man who is gracious and lends; He will maintain his cause in judgment. 6 For he will never be shaken; the righteous will be remembered forever. 7 He will not fear evil tidings; his heart is steadfast, trusting in Yahweh. 8 His heart is upheld, he will not fear, until he looks with satisfaction on his adversaries. 9 He has given freely to the poor; his righteousness endures forever; his horn will be exalted in honor. 10 The wicked will see it and be vexed; he will gnash his teeth and melt away; the desire of the wicked will perish.

### **James 3 - 4**

1 Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment. 2 For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well. 3 Now if we put the bits into the horses' mouths so that they may obey us, we direct their entire body as well. 4 Behold, the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder, wherever the inclination of the pilot desires. 5 So also the tongue is a small part of the body, and yet it boasts of great things. Behold, how great a forest is set aflame by such a small fire! 6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. 7 For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race. 8 But no one can tame the tongue; it is a restless evil and full of deadly poison. 9 With it we bless our Lord and Father; and with it we curse men, who have been made in the likeness of God; 10 from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way. 11 Does a fountain send out from the same opening both fresh and bitter water? 12 Can a fig tree, my brethren, produce olives, or a vine produce figs? Neither can salt water produce fresh. 13 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. 14 But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. 15 This wisdom is not that which comes down from above, but is earthly, natural, demonic. 16 For where jealousy and selfish ambition exist, there is disorder and every evil thing. 17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. 18 And the seed whose fruit is righteousness is sown in peace by those who make peace.

4:1 What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? 2 You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. 3 You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures. 4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. 5 Or do you think that the Scripture speaks to no purpose: "He jealously desires the Spirit which He has made to dwell in us"? 6 But He gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble." 7 Submit therefore to God. Resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. 9 Be miserable and mourn and weep; let your laughter be turned into mourning, and your joy to gloom. 10 Humble yourselves in the presence of the Lord, and He will exalt you. 11 Do not speak against one another, brethren. He who speaks against a brother, or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge of it. 12 There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor? 13 Come now, you who say, "Today or tomorrow, we shall go to such and such a city, and spend a year there and engage in business and make a profit." 14 Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. 15 Instead, you ought to say, "If the Lord wills, we shall live and also do this or that." 16 But as it is, you boast in your arrogance; all such boasting is evil. 17 Therefore, to one who knows the right thing to do, and does not do it, to him it is sin.

## Setting:

Israel is marching northward toward the Promised Land. They defeated Amon upon being attacked; they bypassed Edom by going eastward, and are now passing to the east of Moab – descendants of Lot. Moab's King Balak has engaged the Edomite sorcerer Balaam to curse Israel.

Note: Balak means *Devastator*, and Balaam means *Not of the people* – he was a prophet of Edom.

At the end of last week's reading, "*Balak took Balaam, and brought him up to the high places of Baal; and he saw from there a portion of the people. Then Balaam said to Balak, 'Build seven altars for me here, and prepare seven bulls and seven rams for me here.'*" From this high place of false worship, they could see part of the millions of Israel in their eight-mile-wide camp (*Talmudic dimension*).

## Commentary:

### Chapter 23

(V.2) "*And Balak did just as Balaam had spoken, and Balak and Balaam offered up a bull and a ram on each altar.*" Seven people of record had previously erected altars to Yahweh: Adam, Abel, Noah, Abraham, Isaac, Jacob, and Moses. Seemingly, Balaam was trying to equal all of them together to appease God.

(V.4) "*Now God happened upon Balaam*". The Hebrew word (*vayiqar*) translated "happened" is related to (*qeriy*) "contamination": the implication is that God only reluctantly appeared to Balaam, and only on necessary occasions.

Balaam kept trying to find a way to curse Israel, so that he would be rewarded by King Balak. But, as God spoke through a dumb donkey, He also spoke through Balaam, making him pronounce only a prophecy of blessing upon Israel.

(V.7-10) "*And he declaimed his parable*". "Declaim" means to proclaim loudly. He prophesied that Israel would be holy ("dwell apart" – kept separate), and will not be punished with the nations in the final judgment. "*Who can number the fourth part*" means that even one of the four camps of three tribes would be too much to count.

(V.13-24) Balaam went with an angry King Balak to a different place, where "*Yahweh happened upon Balaam*" (v.16), and Balaam "*declaimed his parable*" (v.18). The message for the King was (paraphrased): "*Sh'ma (Hear)! God is not like man that changes his mind! He blessed Israel, and does not 'see' iniquity in Jacob! He brought Israel out of Egypt by His power, and Israel shall overcome all enemies!*"

(V.25-29) Balaam again went with an angry King Balak to another place, where they hoped to find a curse against Israel.

### Chapter 24

(V.1-4) But Balaam now saw that Yahweh intended to only bless Israel, so instead of performing his divinations as before, he "*looked toward the wilderness, and saw Israel camping tribe by tribe; and the Spirit of God came upon him, and he declaimed his parable*". Now Balaam claimed to have opened eyes, hear the sayings of God, and see a vision of the almighty.

(V.5-9) The parable included, "*Blessed is everyone who blesses you (Israel), and cursed is everyone who curses you.*"

(V.10-13) A very angry King Balak told Balaam to flee, and said that Yahweh had withheld him from honor. A sanctimonious Balaam made excuse that he had only done what he initially said was all he could do.

(V.14-25) Finally, Balaam "*declaimed*" one last "*parable*". His prophecy was Messianic: "**I see Him, but not now; I behold Him, but not near; a Star shall come forth from Jacob, and a scepter shall rise from Israel, and shall crush through the forehead of Moab, and tear down all the sons of Sheth. And Edom [Today, Israel is under Edom]. shall be a possession, Seir (inhabitants of Edom before descendants of Esau), its enemies, also shall be a possession, while Israel performs valiantly. One from Jacob shall have dominion, and shall destroy the**

**remnant from the city."** And he looked at Amalek and took up his discourse and said, "**Amalek** (*descendants of Esau*) **was the first of the nations, but his end shall be destruction.**" And he looked at the Kenite (*tribe of Moses' father-in-law*), and took up his discourse and said, "**Your dwelling place is enduring, and your nest is set in the cliff. Nevertheless Kain shall be consumed; how long shall Asshur keep you captive?"** And he took up his discourse and said, "**Alas, who can live except God has ordained it? But ships shall come from the coast of Kittim** (*Japethites from Cyprus*), **and they shall afflict Asshur and shall afflict Eber; so they also shall come to destruction.**" Then Balaam and Balak departed.

### **Joshua 17**

This Haftarah reading describes the area of the above lands apportioned to each tribe. After the return of Messiah Yeshua – the “Star from Jacob” who will “have dominion” (Num 24:17-19) – the land portion\* of the Abrahamic Covenant will be fulfilled. [\* This is sometimes called the Palestinian Covenant.]

### **Psalm 112**

(V.7-8) The “*righteous . . . will not fear evil tidings*”; he will look “*with satisfaction on his adversaries*”. We who trust in Yahweh need not fear the evil intentions of the ungodly.

### **James 3-4**

No one is able to completely control his tongue in a perfect manner. We all “stumble” (v.3:2) in things we say. Nevertheless, we should be learning control and growing toward perfection.

With our tongues we may boast of past accomplishments or future plans. We may bless God and curse man who is made in His image (v.3:9). This conduct may come from hypocrisy, jealousy, greed, or lust.

Teaching is prophesying, whether it be related to the present or the future. In teaching for God, we need to put aside all selfish ambition (v.3:16), love of money (v.4:3) – “*the way of Balaam*” (2 Peter 2:15), and carelessness. We must take great care to speak only what God says, as Balaam was warned (Num 22:20, 35). We face stricter judgment (v.3:1), but more importantly, we are affecting the present lives and future rewards of many people.

While we are all told to “*teach and admonish one another*” (Colossians 3:16), we are told that not many should be teachers (v.3:1), apparently referring to a more formal position.

If we would ask for things in Yeshua’s Name, meaning for His purpose and glory, instead of asking for things for our own pleasure, then we would receive from God (v.4:3). In King Balak’s case, his asking was from baseless fear, and his request against God’s people was to return upon his own head.

### **Numbers 25**

The plot to curse Israel having failed, the Moabites incurred God’s wrath against Israel by enticing the people with immorality.

(V.1-2) “*While Israel remained at Shittim (west of Jordan River), the people began to play the harlot with the daughters of Moab. For they (Moabites) invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.*” Yahweh, in anger, had the leaders executed. A total of 24,000 died before the plague was abated. Among them, a certain Israelite leader and a Midianite woman were found together and brought before the congregation and pierced through to death: here we see the example of strict judgment for leaders.

*Reader 1\* Amen* 10 Then Yahweh spoke to Moses, saying, 11 "Phinehas the son of Eleazar, the son of Aaron the priest, has turned away My wrath from the sons of Israel, in that he was jealous with My jealousy among them, so that I did not destroy the sons of Israel in My jealousy. 12 "Therefore say, 'Behold, I give him My covenant of peace; 13 and it shall be for him and his descendants after him, a covenant of a perpetual priesthood, because he was jealous for his God, and made atonement for the sons of Israel.'" 14 Now the name of the slain man of Israel who was slain with the Midianite woman, was Zimri the son of Salu, a leader of a father's household among the Simeonites. 15 And the name of the Midianite woman who was slain was Cozbi the daughter of Zur, who was head of the people of a father's household in Midian. 16 Then Yahweh spoke to Moses, saying, 17 "Be hostile to the Midianites and strike them; 18 for they have been hostile to you with their tricks, with which they have deceived you in the affair of Peor, and in the affair of Cozbi, the daughter of the leader of Midian, their sister who was slain on the day of the plague because of Peor."

*Reader 2\* Amen* 26:1 Then it came about after the plague, that Yahweh spoke to Moses and to Eleazar the son of Aaron the priest, saying, 2 "Take a census of all the congregation of the sons of Israel from twenty years old and upward, by their fathers' households, whoever is able to go out to war in Israel." 3 So Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan at Jericho, saying, 4 "Take a census of the people from twenty years old and upward, as Yahweh has commanded Moses."

*Reader 3\* Amen* Now the sons of Israel who came out of the land of Egypt were: 5 **Reuben**, Israel's first-born, the sons of Reuben: 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 those who were numbered of them were **43,730**. 8 And the son of Pallu: Eliab. 9 And the sons of Eliab: Nemuel and Dathan and Abiram. These are the Dathan and Abiram who were called by the congregation, who contended against Moses and against Aaron in the company of Korah, when they contended against Yahweh, 10 and the earth opened its mouth and swallowed them up along with Korah, when that company died, when the fire devoured 250 men, so that they became a warning. 11 The sons of Korah, however, did not die. 12 The sons of **Simeon** according to their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites; 13 of Zerah, the family of the Zerahites; of Shaul, the family of the Shaulites. 14 These are the families of the Simeonites, **22,200**. 15 The sons of **Gad** according to their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites; 16 of Ozni, the family of the Oznites; of Eri, the family of the Erites; 17 of Arod, the family of the Arodites; of Areli, the family of the Arelites. 18 These are the families of the sons of Gad according to those who were numbered of them, **40,500**.

*Reader 4\* Amen* 19 The sons of **Judah** were Er and Onan, but Er and Onan died in the land of Canaan. 20 And the sons of Judah according to their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites. 21 And the sons of Perez were: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites. 22 These are the families of Judah according to those who were numbered of them, **76,500**. 23 The sons of **Issachar** according to their families: of Tola, the family of the Tolaites; of Puvah, the family of the Punites; 24 of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites. 25 These are the families of Issachar according to those who were numbered of them, **64,300**. 26 The sons of **Zebulun** according to their families: of Sered, the family of the Seredites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites. 27 These are the families of the Zebulunites according to those who were numbered of them, **60,500**.

*Reader 5\* Amen* 28 The sons of **Joseph** according to their families: **Manasseh and Ephraim**. 29 The sons of Manasseh: of Machir, the family of the Machirites; and Machir became the father of Gilead: of Gilead, the family of the Gileadites. 30 These are the sons of Gilead: of Iezer, the family of the Iezerites; of Helek, the family of the Helekites; 31 and of Asriel, the family of the Asrielites; and of Shechem, the family of the Shechemites; 32 and of Shemida, the family of the Shemidaites; and of Hopher, the family of the Hopherites. 33 Now Zelophehad the son of Hopher had no sons, but only daughters; and the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah and Tirzah. 34 These are the families of **Manasseh**; and those who were numbered of them were **52,700**. 35 These are the sons of **Ephraim** according to their families: of Shuthelah, the family of the Shuthelahites; of Becher, the family of the Becherites; of Tahan, the family of the Tahanites. 36 And these are the sons of Shuthelah: of Eran, the family of the Eranites. 37 These are the families of the sons of Ephraim according to those who were numbered of them, **32,500**. These are the sons of Joseph according to their families. 38 The sons of **Benjamin** according to

their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites; 39 of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites. 40 And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites; of Naaman, the family of the Naamites. 41 These are the sons of Benjamin according to their families; and those who were numbered of them were **45,600**.

*Reader 6\* Amen* 42 These are the sons of **Dan** according to their families: of Shuham, the family of the Shuhamites. These are the families of Dan according to their families. 43 All the families of the Shuhamites, according to those who were numbered of them, were **64,400**. 44 The sons of **Asher** according to their families: of Imnah, the family of the Imnites; of Ishvi, the family of the Ishvites; of Beriah, the family of the Beriites. 45 Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites. 46 And the name of the daughter of Asher was Serah. 47 These are the families of the sons of Asher according to those who were numbered of them, **53,400**. 48 The sons of **Naphtali** according to their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites; 49 of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites. 50 These are the families of Naphtali according to their families; and those who were numbered of them were **45,400**.

*Reader 7\* Amen* 51 These are those who were numbered of the sons of **Israel**, **601,730**.

### **Malachi 2:5**

2:1 "And now, this commandment is for you, O priests. 2 "If you do not listen, and if you do not take it to heart to give honor to My name," says Yahweh of hosts, "then I will send the curse upon you, and I will curse your blessings; and indeed, I have cursed them already, because you are not taking it to heart. 3 "Behold, I am going to rebuke your offspring, and I will spread refuse on your faces, the refuse of your feasts; and you will be taken away with it. 4 "Then you will know that I have sent this commandment to you, that My covenant may continue with Levi," says Yahweh of hosts. 5 "My covenant with him was one of life and peace, and I gave them to him as an object of reverence; so he revered Me, and stood in awe of My Name. 6 "True instruction was in his mouth, and unrighteousness was not found on his lips; he walked with Me in peace and uprightness, and he turned many back from iniquity. 7 "For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger of Yahweh of hosts. 8 "But as for you, you have turned aside from the way; you have caused many to stumble by the instruction; you have corrupted the covenant of Levi," says Yahweh of hosts. 9 "So I also have made you despised and abased before all the people, just as you are not keeping My ways, but are showing partiality in the instruction.

### **Psalms 113**

1 Praise Yahweh! Praise, O servants of Yahweh. Praise the name of Yahweh. 2 Blessed be the Name of Yahweh From this time forth and forever. 3 From the rising of the sun to its setting the Name of Yahweh is to be praised. 4 Yahweh is high above all nations; His glory is above the heavens. 5 Who is like Yahweh our God, who is enthroned on high, 6 who humbles Himself to behold the things that are in heaven and in the earth? 7 He raises the poor from the dust, and lifts the needy from the ash heap, 8 to make them sit with princes, with the princes of His people. 9 He makes the barren woman abide in the house as a joyful mother of children. Praise Yahweh!

### **Matthew 23**

1 Then spake Yeshua to the multitude, and to his disciples, 2 saying, The scribes and the Pharisees sit in Moses' seat: 3 all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the tassels borders of their garments, 6 and love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 and greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, even Messiah; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Messiah. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

### **Ephesians 4:1-16**

1 I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, 2 with all humility and gentleness, with patience, showing forbearance to one another in love, 3 being diligent to preserve the unity of the Spirit in the bond of peace. 4 There is one body and one Spirit, just as also you were called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all who is over all and through all and in all. 7 But to each one of us grace was given according to the measure of Messiah's gift. 8 Therefore it says, "When He ascended on high, He led captive a host of captives, And He gave gifts to men." 9 (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? 10 He who descended is Himself also He who ascended far above all the heavens, that He might fill all things.) 11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Messiah; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Messiah. 14 As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15 but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Messiah, 16 from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

#### **Preface:**

Definitions: Torah – to point (instruction); Sin (*chata*) – to miss. So, “*sin is the transgression of the Torah*” (1 John 3:4). And, “*narrow is the path that leads to life*” (Matthew 7:14), but “*broad is the way that leads to destruction*” (Matthew 7:13); the Torah points to Yeshua (Romans 10:4 – *Messiah is the goal of the Torah*), but there are many paths that miss Him.

#### **Setting:**

Amon's King Balak had tried to hire an Edomite sorcerer, Balaam, to curse Israel; but God forced Balaam to prophesy blessing instead to Israel.

Having failed to destroy Israel through cursing, Balaam told King Balak XX to make Yahweh angry with Israel through tempting Israel with immorality.

Israelite men became involved with Moabite women, and the men started bowing down to Moabite gods. God ordered Israelite leaders involved to be killed, and 24,000 died.

#### **Commentary:**

An Israelite leader named Zimri was found with a woman named Cozbi, the daughter of a Moabite leader. A grandson of Aaron the priest, named Phinehas, stabbed them through with a sword in front of the congregation. Yahweh said (v.11), “*Phinehas the son of Eleazar, the son of Aaron the priest, has turned away My wrath from the sons of Israel, in that he was jealous with My jealousy among them, so that I did not destroy the sons of Israel in My jealousy*”. Then the plague stopped. Yahweh said further (v.12-13), “*Behold, (natan lo brit shalom) I give to him My covenant of peace; and it shall be for him and his descendants after him, a covenant of a perpetual priesthood, because he was jealous for his God, and made atonement for the sons of Israel*”.

Note how greatly God rewards those who act in His Name, with passion for His glory, and care for His people's spiritual (*shalom*) prosperity. This is the subject of today's commentary.

#### **Matthew 23**

The scribes (those who wrote copies of the Scriptures) and Pharisees (the strictest religious sect) were among the judges of the Sanhedrin – the God-established judgment seat of Moses. Therefore, Yeshua instructed that they should be obeyed (v.3), as they spoke for God. But, they were not worthy to be followed in their actions, because they were hypocrites, not acting according to their own words. They made rulings that were difficult to obey (perhaps for the share of sin-offerings that they might receive), but would not act to help those in need of justice. In other words, they were not passionate for God's people's prosperity, but for their own riches.



Furthermore, they sought their own glory, rather than God's. They performed *mitzvot* (instructions of Torah) with wrong motives – to be seen of men: they wore showy *tzitzit* (tassels), and enlarged *tefillin* (boxes with Scriptures inside, worn of forehead and arm). They took the seats in the Synagogues that were for important persons, and loved to be recognized as “*Rav*” (Teacher) or spiritual “Father”.

Yeshua teaches that we should not seek recognition by titles (such as Rabbi, Pastor, or Father), but that we should be servants – caring for the prosperity of others, seeking the elevation of others!

The devolution of “Rabbi”:

*Rabbi* comes from *rav*, which means *great*. It originally applied to a master – a slaveholder. It is not used in the Tanach. Talmudically, *rabbi* refers to one who was an interpreter and expounder of Torah and Talmud, and was supported by another occupation. The office of *rabbi* was originally honorary, based on the principle that the Torah must be taught free of charge. This usage came into being during the generation after Hillel's time, and was condemned to by Yeshua. In the middle ages, *rabbi* became a (further corrupted) term for one who was employed as a preacher / spiritual head of a Jewish congregation. The modern halachic basis for paying a *rabbi* is compensation for lost wages in his otherwise profession; however, today rabbinic salaries are commonly negotiated contracts. Proven and tested knowledge is required, as well as integrity and excellence in character and conduct. (See *Rabbi* in Jerusalem Encyclopaedia Judaica.)

To be recognized as a *rabbi* today, one must be knowledgeable in the Hebrew language, in Torah and Talmud, and in Blessings and ceremonial ritual. In “Messianic” circles today, we have many who take on themselves the title “Rabbi,” without even basic knowledge in these things. They tend to make a laughingstock of Messianism in general, so that we are not taken seriously by the Jewish population.

So, those who take on the title violate Yeshua's words, and those who take it without even the normal basis of character and knowledge make laughingstocks of themselves and those they claim to lead.

*Pastor* is from the Latin *Pascere* – to feed (pasture), as a *shepherd*. In the NASB and KJV-NT Bibles, the term is used only once, in its plural form, in Ephesians 4:11. It does not even seem to mean the head of a church. It does not mean the same as overseer.

### **Ephesians 4:11**

“*He gave* (to the church – 1 Cor 12:28) *some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers*”. Paul lists here the titles, in order, of the ten offices of the synagogue.

### **The Ten Offices of the Synagogue / Church**

Some of these terms have devolved to usage today that is entirely different than their Biblical meaning.

1. Apostle means messenger (one sent out from the Temple to the synagogue): the Hebrew is *Sheliach Tzibbur* – Messenger of the Congregation, the LXX and NT Greek is *Angeloi tas Ekklesias* – Angel of the Church.

Duties:

Take messages (as from the Temple) to the congregation (Revelation 2:1,8,12,18, 3:1,7,14).

Choose 7 men each Sabbath to read Torah portions.

Watch over readers' shoulders and correct any mistakes, hence called an Overseer (Acts 20:28).

Qualifications:

Mastery of Hebrew language and Torah cantillation (*trup*), hence called a Cantor (*Hazzan*).

Mastery of Hebrew blessings (required for readings), hence called Master of Prayer (*Baal Tefilah*).

Other qualifications found in *Shulhan Arukh* and 1 Timothy 3:1-10.

2. Prophet (Interpreter)

Duties:

Translate Hebrew readings (“the language of angels”) into the languages of the listeners (“the languages of men” of the 70 nations). See I Corinthians 13:1.

3-4-5. Evangelists (Judges / Rulers – bench of 3): the Greek *euangeleste* (evangelists) means *expounders of how to do good*.

Duties:

Adjudicate moral and legal matters by Torah (See I Cor 5:12-6:5, Mark 5:22) and make halachic rulings (determination of proper way to observe Torah commands).

Matters too hard were taken to Sanhedrin at the Temple. (Deut 17:8)

Israel's religious leadership was also civil government. (King anointed by Prophet (I Sam 16:13))

Church will rule (judge) the world (millennium). (I Cor 6:2)

This life is a rehearsal! (U.S. Constitution limits government voice in church, not church voice in government.)

6-7-8. Pastors / Deacons (3 minimum)

Duties:

Collect alms from the townfolk.

Determine real needs, and distribute to the poor.

9-10. Teachers: Schoolmaster and Assistant Schoolmaster – See Gal 3:24-25.

Duties:

Train boys for responsibility to Torah observance (bar-mitzvah).

Priest.

1 Timothy 5:1

Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers, 2 the older women as mothers, and the younger women as sisters, in all purity. 3 Honor widows who are widows indeed; 4 but if any widow has children or grandchildren, let them first learn to practice piety in regard to their own family, and to make some return to their parents; for this is acceptable in the sight of God. 5 Now she who is a widow indeed, and who has been left alone has fixed her hope on God, and continues in entreaties and prayers night and day. 6 But she who gives herself to wanton pleasure is dead even while she lives. 7 Prescribe these things as well, so that they may be above reproach. 8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever. 9 Let a widow be put on the list only if she is not less than sixty years old, having been the wife of one man, 10 having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, and if she has devoted herself to every good work. 11 But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, 12 thus incurring condemnation, because they have set aside their previous pledge. 13 And at the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention. 14 Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach; 15 for some have already turned aside to follow Satan. 16 If any woman who is a believer has dependent widows, let her assist them, and let not the church be burdened, so that it may assist those who are widows indeed. 17 Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, "You shall not muzzle the ox while he is threshing," and "The laborer is worthy of his wages." 19 Do not receive an accusation against an elder except on the basis of two or three witnesses. 20 Those who continue in sin, rebuke in the presence of all, so that the rest also may be fearful of sinning. 21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

*Reader 1\* Amen* 52 Then Yahweh spoke to Moses, saying, 53 "To these the land shall be divided for an inheritance according to the number of names. 54 "To the larger group you shall increase their inheritance, and to the smaller group you shall diminish their inheritance; each shall be given their inheritance according to those who were numbered of them. 55 "But the land shall be divided by lot. They shall receive their inheritance according to the names of the tribes of their fathers. 56 "According to the selection by lot, their inheritance shall be divided between the larger and the smaller groups."

*Reader 2\* Amen* 57 And these are those who were numbered of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. 58 These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. And Kohath became the father of Amram. 59 And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and she bore to Amram: Aaron and Moses and their sister Miriam. 60 And to Aaron were born Nadab and Abihu, Eleazar and Ithamar. 61 But Nadab and Abihu died when they offered strange fire before Yahweh.

*Reader 3\* Amen* 62 And those who were numbered of them were 23,000, every male from a month old and upward, for they were not numbered among the sons of Israel since no inheritance was given to them among the sons of Israel. 63 These are those who were numbered by Moses and Eleazar the priest, who numbered the sons of Israel in the plains of Moab by the Jordan at Jericho. 64 But among these there was not a man of those who were numbered by Moses and Aaron the priest, who numbered the sons of Israel in the wilderness of Sinai. 65 For Yahweh had said of them, "They shall surely die in the wilderness." And not a man was left of them, except Caleb the son of Jephunneh, and Joshua the son of Nun.

*Reader 4\* Amen* 27:1 Then the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph, came near; and these are the names of his daughters: Mahlah, Noah and Hoglah and Milcah and Tirzah. 2 And they stood before Moses and before Eleazar the priest and before the leaders and all the congregation, at the doorway of the tent of meeting, saying, 3 "Our father died in the wilderness, yet he was not among the company of those who gathered themselves together against Yahweh in the company of Korah; but he died in his own sin, and he had no sons. 4 "Why should the name of our father be withdrawn from among his family because he had no son? Give us a possession among our father's brothers." 5 And Moses brought their case before Yahweh.

*Reader 5\* Amen* 6 Then Yahweh spoke to Moses, saying, 7 "The daughters of Zelophehad are right in their statements. You shall surely give them a hereditary possession among their father's brothers, and you shall transfer the inheritance of their father to them. 8 "Further, you shall speak to the sons of Israel, saying, 'If a man dies and has no son, then you shall transfer his inheritance to his daughter. 9 'And if he has no daughter, then you shall give his inheritance to his brothers. 10 'And if he has no brothers, then you shall give his inheritance to his father's brothers. 11 'And if his father has no brothers, then you shall give his inheritance to his nearest relative in his own family, and he shall possess it; and it shall be a statutory ordinance to the sons of Israel, just as Yahweh commanded Moses.'"

*Reader 6\* Amen* 12 Then Yahweh said to Moses, "Go up to this mountain of Abarim, and see the land which I have given to the sons of Israel. 13 "And when you have seen it, you too shall be gathered to your people, as Aaron your brother was; 14 for in the wilderness of Zin, during the strife of the congregation, you rebelled against My command to treat Me as holy before their eyes at the water." (These are the waters of Meribah of Kadesh in the wilderness of Zin.) 15 Then Moses spoke to Yahweh, saying, 16 "May Yahweh, the God of the spirits of all flesh, appoint a man over the congregation, 17 who will go out and come in before them, and who will lead them out and bring them in, that the congregation of Yahweh may not be like sheep which have no shepherd."

*Reader 7\* Amen* 18 So Yahweh said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him; 19 and have him stand before Eleazar the priest and before all the congregation; and commission him in their sight. 20 "And you shall put some of your authority on him, in order that all the congregation of the sons of Israel may obey him. 21 "Moreover, he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before Yahweh. At his command they shall go out and at his command they shall come in, both he and the sons of Israel with him, even all the congregation." 22 And Moses did just as Yahweh commanded him; and he took Joshua and set him before Eleazar the priest, and before all the congregation. 23 Then he laid his hands on him and commissioned him, just as Yahweh had spoken through Moses.

### **Joshua 17:1-7**

1 Now this was the lot for the tribe of Manasseh, for he was the first-born of Joseph. To Machir the first-born of Manasseh, the father of Gilead, was allotted Gilead and Bashan, because he was a man of war. 2 So the lot was made for the rest of the sons of Manasseh according to their families: for the sons of Abiezer and for the sons of Helek and for the sons of Asriel and for the sons of Shechem and for the sons of Hephher and for the sons of Shemida; these were the male descendants of Manasseh the son of Joseph according to their families. 3 However, Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, only daughters; and these are the names of his daughters: Mahlah and Noah, Hoglah, Milcah and Tirzah. 4 And they came near before Eleazar the priest and before Joshua the son of Nun and before the leaders, saying, "Yahweh commanded Moses to give us an inheritance among our brothers." So according to the command of Yahweh he gave them an inheritance among their father's brothers. 5 Thus there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which is beyond the Jordan, 6 because the daughters of Manasseh received an inheritance among his sons. And the land of Gilead belonged to the rest of the sons of Manasseh. 7 And the border of Manasseh ran from Asher to Michmethath which was east of Shechem; then the border went southward to the inhabitants of En-tappuah.

### **Psalm 114**

1 When Israel went forth from Egypt, the house of Jacob from a people of strange language, 2 Judah became His sanctuary, Israel, His dominion. 3 The sea looked and fled; the Jordan turned back. 4 The mountains skipped like rams, the hills, like lambs. 5 What ails you, O sea, that you flee? O Jordan, that you turn back? 6 O mountains, that you skip like rams? O hills, like lambs? 7 Tremble, O earth, before Yahweh, before the God of Jacob, 8 Who turned the rock into a pool of water, the flint into a fountain of water.

### **Ephesians 1:3-23, 3:1-21**

3 Blessed be the God and Father of our Lord Yeshua the Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah, 4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Yeshua the Messiah to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. 7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, 8 which He lavished upon us. In all wisdom and insight 9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him 10 with a view to an administration suitable to the fulness of the times, that is, the summing up of all things in Messiah, things in the heavens and things upon the earth. In Him 11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, 12 to the end that we who were the first to hope in Messiah should be to the praise of His glory. 13 In Him, you also, after listening to the message of truth, the gospel of your salvation – having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory. 15 For this reason I too, having heard of the faith in the Lord Yeshua which exists among you, and your love for all the saints, 16 do not cease giving thanks for you, while making mention of you in my prayers; 17 that the God of our Lord Yeshua the Messiah, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. 18 I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might 20 which He brought about in Messiah, when He raised Him from the dead, and seated Him at His right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. 22 And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23 which is His body, the fulness of Him who fills all in all.

### **Setting:**

A census showed 601,730 able men over age twenty. This was 1820 fewer than in a census about thirty-nine years prior (Numbers 1:1 & 46), in the second year of the Exodus. The notable difference is in the tribe of Simeon, which

dropped from 59,300 to 22,200. Simeon was the tribe that apparently lost the most to death for becoming involved with Moabite women and bowing to their gods: the only named leader involved was Zimri, a Simeonite.

### **Commentary:**

God's sovereign choice for the estate of men is demonstrated in today's reading.

(V.52-56) The Promised Land was divided to the tribes by lots. This could be something like the leader of each tribe picking out a similar-looking block which, when turned over, would have the description of a portion of the Land. God instructed this way of indicating His choice. The portions may have been increased or decreased, after the lots were drawn, according to the size of each tribe.

(V.57-62) The Levites were also counted. Though they did not receive a portion of the Land, they shared forty-eight towns (Numbers 35:1-8).

(V.27:1-11) A certain man of the tribe of Manasseh died leaving five daughters, but no sons. The daughters came before Moses and the High Priest and the leaders, requesting that their father be given a portion of land through them. So, Yahweh gave a "decree of justice" covering all in such case: when a man dies with no sons, his inheritance shall pass through his daughters, or next through his brothers, or next through his uncles – through his closest relative. This was given as a permanent law.

The Haftarah portion (Joshua 17) relates the giving of the inheritance to the five aforementioned daughters.

(V.12-14) Yahweh told Moses that, when the day of his death came, he should go up a certain mountain and view the Promised Land; however, he would not enter it because of his rebellion against God's Word at the waters of Kadesh.

(V.15-23) Moses asked God to appoint a shepherd over the people. Yahweh told Moses to take Joshua before the High Priest and the entire assembly; Moses was to lay his hands upon Joshua and instruct him, so that Joshua would stand before the High Priest to receive judgments of the Urim and Tummim, and lead the people.

### **Psalm 114**

This Hallel Psalm relates some of the miracles of Israel's journey up to Canaan.

(V.1) *"When Israel went forth from Egypt, the household of Jacob from a people an alien language . . ."* Israel retained the Holy Language for 210 years in Egypt.

(V.2) *" . . . Judah became (fem) His sanctuary (betrothed), Israel became His dominion."* Through Judah (Praise), God had an intimate relationship with Israel, likened to marriage. Through the anointed King David, of the tribe of Judah, Israel became God's dominion.

(V.3) *"The sea looked and fled"*, referring to the parting of the Red Sea; *"the Jordan turned back"*, reversing part of its natural flow, when Joshua led Israel into Canaan. (V.4) *"The mountains skipped like rams"*, when Yahweh descended upon Sinai, *"the hills, like lambs."*

(V.5-8) *"What ails you, O sea, that you flee? O Jordan, that you turn back? O mountains, that you skip like rams? O hills, like lambs? Tremble, O earth, before Yahweh, before the God of Jacob, Who turned into rock a pool of water (Red Sea), the flint into a flowing fountain of water"* (Ex 17:6). God can work either way, turning the place of a sea into dry stone, or turning a solid stone into a fountain of water.

### **Ephesians 1:3-23**

The Blessing:

(V.3) *"Blessed be the God and Father of our Lord Yeshua the Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah."*

The Explanation of the spiritual blessings:

(V.4) *“He chose us in Him before the foundation of the world, that we should be holy and blameless before Him.”* We were not chosen to be free to sin – missing the “point” of Torah, but to be free of sin – “holy and blameless”.

(V.5-6) *“In love He predestined us to adoption as sons through Yeshua the Messiah to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.”* God made us sons – adopted as Israelites – in order to display His attribute of grace.

(V.7-10) *“In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He lavished upon us.”* Through the blood of God’s Passover Lamb, we are redeemed. Through His grace – no worthiness of our own, we have forgiveness.

(V.9-10) In His wisdom and insight, in time He made known to us the mystery of His will, that we would be part of the Kingdom of Messiah.

(V.11-12) In Numbers, the inheritance of the Promised Land was divided by lots, to show God’s will. In Yeshua *“also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will.”*

(V.13) In God’s plan, we heard the Gospel of salvation, we were granted faith, and we were given the earnest of the Holy Spirit, promising a final redemption when we will be God’s possession.

(V.15) Therefore, Paul blesses God.

Ephesians 2:11-13 (condensed)

*“Therefore remember, that formerly you, the Gentiles in the flesh, – remember that you were separate from Messiah, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Messiah Yeshua you who formerly were far off have been brought near by the blood of Messiah.”* Gentile believers are not a new, separate group with different rules and a different future: we are partakers of the covenant and inheritance of Israel.

## **Qarbani / My Offering**

Numbers 28:1 – 29:40 Ezekiel 45:13-25 Psalm 115 Hebrews 10:1-39

## **Commentary Y3-17**

Tammuz 26, 5763 / July 26, 2003

Tammuz, 5766 / July, 2006

*Reader 1\* Amen* 28:1 Then Yahweh spoke to Moses, saying, 2 "Command the sons of Israel and say to them, 'You shall be careful to present My offering, My food for My offerings by fire, of a soothing aroma to Me, at their appointed time.'

3 "And you shall say to them, 'This is the offering by fire which you shall offer to Yahweh; two male lambs one year old without defect as a continual elevation offering every day. 4 'You shall offer the one lamb in the morning, and the other lamb you shall offer at twilight; 5 also a tenth of an ephah of fine flour for a grain offering, mixed with a fourth of a hin of beaten oil. 6 'It is a continual elevation offering which was ordained in Mount Sinai as a soothing aroma, an offering by fire to Yahweh. 7 'Then the libation with it shall be a fourth of a hin for each lamb, in the holy place you shall pour out a libation of strong drink to Yahweh. 8 'And the other lamb you shall offer at twilight; as the grain offering of the morning and as its libation, you shall offer it, an offering by fire, a soothing aroma to Yahweh.

*Reader 2\* Amen* 9 'Then on the Sabbath day two male lambs one year old without defect, and two-tenths of an ephah of fine flour mixed with oil as a grain offering, and its libation: 10 'This is the elevation offering of every Sabbath in addition to the continual elevation offering and its libation.

11 'Then at the beginning of each of your months you shall present an elevation offering to Yahweh; two bulls and one ram, seven male lambs one year old without defect, 12 and three-tenths of an ephah of fine flour for a grain offering, mixed with oil, for each bull; and two-tenths of fine flour for a grain offering, mixed with oil, for the one ram; 13 and a tenth of an ephah of fine flour mixed with oil for a grain offering for each lamb, for an elevation offering of a soothing aroma, an offering by fire to Yahweh. 14 'And their libations shall be half a hin of wine for a bull and a third of a hin for the ram and a fourth of a hin for a lamb; this is the elevation offering of each month throughout the months of the year. 15 'And one male goat for a sin offering to Yahweh; it shall be offered with its libation in addition to the continual elevation offering.

*Reader 3\* Amen* 16 'Then on the fourteenth day of the first month shall be Yahweh's Passover. 17 'And on the fifteenth day of this month shall be a feast, unleavened bread shall be eaten for seven days. 18 'On the first day shall be a holy convocation; you shall do no laborious work. 19 'And you shall present an offering by fire, an elevation offering to Yahweh: two bulls and one ram and seven male lambs one year old, having them without defect. 20 'And for their grain offering, you shall offer fine flour mixed with oil: three-tenths of an ephah for a bull and two-tenths for the ram. 21 'A tenth of an ephah you shall offer for each of the seven lambs, 22 and one male goat for a sin offering, to make atonement for you. 23 'You shall present these besides the elevation offering of the morning, which is for a continual elevation offering. 24 'After this manner you shall present daily, for seven days, the food of the offering by fire, of a soothing aroma to Yahweh; it shall be presented with its libation in addition to the continual elevation offering. 25 'And on the seventh day you shall have a holy convocation; you shall do no laborious work.

*Reader 4\* Amen* 26 'Also on the day of the first fruits, when you present a new grain offering to Yahweh in your Feast of Weeks, you shall have a holy convocation; you shall do no laborious work. 27 'And you shall offer an elevation offering for a soothing aroma to Yahweh, two young bulls, one ram, seven male lambs one year old, 28 and their grain offering, fine flour mixed with oil, three-tenths of an ephah for each bull, two-tenths for the one ram, 29 a tenth for each of the seven lambs, 30 one male goat to make atonement for you. 31 'Besides the continual elevation offering and its grain offering, you shall present them with their libations. They shall be without defect.

*Reader 5\* Amen* 29:1 'Now in the seventh month, on the first day of the month, you shall also have a holy convocation; you shall do no laborious work. It will be to you a day for blowing trumpets. 2 'And you shall offer an elevation offering as a soothing aroma to Yahweh: one bull, one ram, and seven male lambs one year old without defect; 3 also their grain offering, fine flour mixed with oil, three-tenths of an ephah for the bull, two-tenths for the ram, 4 and one-tenth for each of the seven lambs. 5 'And offer one male goat for a sin offering, to make atonement for you, 6 besides the elevation offering of the new moon, and its grain offering, and the continual elevation offering and its grain offering, and their libations, according to their ordinance, for a soothing aroma, an offering by fire to Yahweh.

7 'Then on the tenth day of this seventh month you shall have a holy convocation, and you shall humble yourselves; you shall not do any work. 8 'And you shall present an elevation offering to Yahweh as a soothing aroma: one bull, one ram, seven male lambs one year old, having them without defect; 9 and their grain offering, fine flour mixed with oil, three-tenths of an ephah for the bull, two-tenths for the one ram, 10 a tenth for each of the seven lambs; 11 one male goat for a sin offering, besides the sin offering of atonement and the continual elevation offering and its grain offering, and their libations.

*Reader 6\* Amen* 12 'Then on the fifteenth day of the seventh month you shall have a holy convocation; you shall do no laborious work, and you shall observe a feast to Yahweh for seven days. 13 'And you shall present an elevation offering, an offering by fire as a soothing aroma to Yahweh: thirteen bulls, two rams, fourteen male lambs one year old, which are without defect, 14 and their grain offering, fine flour mixed with oil, three-tenths of an ephah for each of the thirteen bulls, two-tenths for each of the two rams, 15 and a tenth for each of the fourteen lambs; 16 and one male goat for a sin offering, besides the continual elevation offering, its grain offering and its libation. 17 'Then on the second day: twelve bulls, two rams, fourteen male lambs one year old without defect; 18 and their grain offering and their libations for the bulls, for the rams and for the lambs, by their number according to the ordinance; 19 and one male goat for a sin offering, besides the continual elevation offering and its grain offering, and their libations. 20 'Then on the third day: eleven bulls, two rams, fourteen male lambs one year old without defect; 21 and their grain offering and their libations for the bulls, for the rams and for the lambs, by their number according to the ordinance; 22 and one male goat for a sin offering, besides the continual elevation offering and its grain offering and its libation. 23 'Then on the fourth day: ten bulls, two rams, fourteen male lambs one year old without defect; 24 their grain offering and their libations for the bulls, for the rams and for the lambs, by their number according to the ordinance; 25 and one male goat for a sin offering, besides the continual elevation offering, its grain offering and its libation. 26 'Then on the fifth day: nine bulls, two rams, fourteen male lambs one year old without defect; 27 and their grain offering and their libations for the bulls, for the rams and for the lambs, by their number according to the ordinance; 28 and one male goat for a sin offering, besides the continual elevation offering and its grain offering and its libation. 29 'Then on the sixth day: eight bulls, two rams, fourteen male lambs one year old without defect; 30 and their grain offering and their libations for the bulls, for the rams and for the lambs, by their number according to the ordinance; 31 and one male goat for a sin offering, besides the continual elevation offering, its grain offering and its libations. 32 'Then on the seventh day: seven bulls, two rams, fourteen male lambs one year old without defect; 33 and their grain offering and their libations for the bulls, for the rams and for the lambs, by their number according to the ordinance; 34 and one male goat for a sin offering, besides the continual elevation offering, its grain offering and its libation.

*Reader 7\* Amen* 35 'On the eighth day you shall have a solemn assembly; you shall do no laborious work. 36 'But you shall present an elevation offering, an offering by fire, as a soothing aroma to Yahweh: one bull, one ram, seven male lambs one year old without defect; 37 their grain offering and their libations for the bull, for the ram and for the lambs, by their number according to the ordinance; 38 and one male goat for a sin offering, besides the continual elevation offering and its grain offering and its libation.

39 'You shall present these to Yahweh at your appointed times, besides your votive offerings and your freewill offerings, for your elevation offerings and for your grain offerings and for your libations and for your peace offerings.'" 40 And Moses spoke to the sons of Israel in accordance with all that Yahweh had commanded Moses.

### **Ezekiel 45:13-25**

13 "This is the offering that you shall offer: a sixth of an ephah from a homer of wheat; a sixth of an ephah from a homer of barley; 14 and the prescribed portion of oil (namely, the bath of oil), a tenth of a bath from each kor (which is ten baths or a homer, for ten baths are a homer); 15 and one sheep from each flock of two hundred from the watering places of Israel – for a grain offering, for an elevation offering, and for peace offerings, to make atonement for them," declares Lord Yahweh. 16 "All the people of the land shall give to this offering for the prince in Israel. 17 "And it shall be the prince's part to provide the elevation offerings, the grain offerings, and the libations, at the feasts, on the new moons, and on the Sabbaths, at all the appointed feasts of the house of Israel; he shall provide the sin offering, the grain offering, the elevation offering, and the peace offerings, to make atonement for the house of Israel." 18 'Thus says Lord Yahweh, "In the first month, on the first of the month, you shall take a young bull without blemish and cleanse the sanctuary. 19 "And the priest shall take some of the blood from the sin offering and put it on the door posts of the house, on the four corners of the ledge of the altar, and on the posts of the gate of the inner court. 20 "And thus you shall do on the seventh day of the month for everyone who goes astray or is naive; so you shall make atonement for the house. 21 "In the first month, on the fourteenth day of the month, you shall have the Passover, a feast of seven days; unleavened bread shall be eaten. 22 "And on that day the prince shall provide for himself and all the people of the land a bull for a sin offering. 23 "And during the seven days of the feast he shall provide as an elevation offering to Yahweh seven bulls and seven rams without blemish on every day of the seven days, and a male goat daily for a sin offering. 24 "And he shall provide as a grain offering an ephah with a bull, an ephah with a ram, and a hin of oil with an ephah. 25 "In the seventh month, on the fifteenth day of the month, at the feast, he shall provide like this, seven days for the sin offering, the elevation offering, the grain offering, and the oil."



## Psalm 115

1 Not to us, Yahweh, not to us, but to Thy name give glory because of Thy lovingkindness, because of Thy truth. 2 Why should the nations say, "Where, now, is their God?" 3 But our God is in the heavens; He does whatever He pleases. 4 Their idols are silver and gold, the work of man's hands. 5 They have mouths, but they cannot speak; they have eyes, but they cannot see; 6 they have ears, but they cannot hear; they have noses, but they cannot smell; 7 they have hands, but they cannot feel; they have feet, but they cannot walk; they cannot make a sound with their throat. 8 Those who make them will become like them, everyone who trusts in them. 9 O Israel, trust in Yahweh; He is their help and their shield. 10 O house of Aaron, trust in Yahweh; He is their help and their shield. 11 You who fear Yahweh, trust in Yahweh; He is their help and their shield. 12 Yahweh has been mindful of us; He will bless us; He will bless the house of Israel; He will bless the house of Aaron. 13 He will bless those who fear Yahweh, the small together with the great. 14 May Yahweh give you increase, you and your children. 15 May you be blessed of Yahweh, Maker of heaven and earth. 16 The heavens are the heavens of Yahweh; but the earth He has given to the sons of men. 17 The dead do not praise Yahweh, nor do any who go down into silence; 18 but as for us, we will bless Yahweh from this time forth and forever. Praise Yahweh!

## Hebrews 10

1 For the Law, since it has a shadow of the good things to come and not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? 3 But in those sacrifices there is a reminder of sins year by year. 4 For it is impossible for the blood of bulls and goats to take away sins. 5 Therefore, when He comes into the world, He says, "Sacrifice and offering Thou hast not desired, but a body Thou hast prepared for Me; 6 in whole burnt offerings and sacrifices for sin Thou hast taken no pleasure. 7 "Then I said, 'Behold, I have come (In the roll of the book it is written of Me) To do Thy will, O God.'" 8 After saying above, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin Thou hast not desired, nor hast Thou taken pleasure in them" (which are offered according to the Law), 9 then He said, "Behold, I have come to do Thy will." He takes away the first in order to establish the second. 10 By this will we have been sanctified through the offering of the body of Yeshua Messiah once for all. 11 And every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; 12 but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, 13 waiting from that time onward until His enemies be made a footstool for His feet. 14 For by one offering He has perfected for all time those who are sanctified. 15 And the Holy Spirit also bears witness to us; for after saying, 16 "This is the covenant that I will make with them after those days, says Yahweh: I will put My laws upon their heart, and upon their mind I will write them," He then says, 17 "And their sins and their lawless deeds I will remember no more." 18 Now where there is forgiveness of these things, there is no longer any offering for sin. 19 Since therefore, brethren, we have confidence to enter the holy place by the blood of Yeshua, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. 23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful; 24 and let us consider how to stimulate one another to love and good deeds, 25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near. 26 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a certain terrifying expectation of judgment, and the fury of a fire which will consume the adversaries. 28 Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. 29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? 30 For we know Him who said, "Vengeance is Mine, I will repay." And again, "Yahweh will judge His people." 31 It is a terrifying thing to fall into the hands of the living God. 32 But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, 33 partly, by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated. 34 For you showed sympathy to the prisoners, and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and an abiding one. 35 Therefore, do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that when you have done the will of God, you may receive what was promised. 37 For yet in a very little while, He who is coming will come, and will not delay. 38 But

My righteous one shall live by faith; and if he shrinks back, My soul has no pleasure in him. 39 But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.

Dry Measure	Liquid Measure		Eggs	U.S. Measure
				based on 2 oz egg
Kor	Kor		4320	67 1/2 gallons
Ephah	Bat	1/10 Kor	432	6 3/4 gallons
Se'ah		1/30 Kor	144	2 1/4 gallons
Tarkav	<b>Hin</b>	1/60 Kor	72	<b>1 1/8 gallons (oil / wine)</b>
<b>Omer / Isaron</b>		1/100 Kor = <b>1/10 Ephah</b>	43	<b>2 2/3 quarts (4 lbs flour)</b>
Kav		1/180 Kor	24	1 1/2 quarts
	Log	1/720 Kor	6	1 1/2 cups

#### ELEVATION OFFERINGS AT APPOINTED TIMES

Numbers 28:2 “My (*korban*) offerings of bread (meat or grain), by fire made a soothing aroma to Me, you shall take care to offer at their appointed times.”

Note: an omer is 1/10 of an ephah, or about 3 dry quarts; a hin is about 1 liquid gallon.

28:3 The (*Tamid*) continual elevation offering – every morning and evening:

One lamb (entirely burned on altar) with one omer fine wheat flour mixed with 1/4 hin beaten oil (scalded, baked, and fried; entirely burned on altar), and 1/4 hin wine poured out (on altar).

28:9 Sabbath elevation offering (in addition to continual offering):

Two male lambs one year old [entirely burned on altar] with 2 omers fine wheat flour mixed with 1/2 hin oil, and 1/2 hin wine poured out.

Ezekiel (Millennium): One ram and six lambs; one ephah flour and one hin oil for the ram, as much flour as able for each lamb, with proportionate oil.

28:11 Rosh Hodesh (Head of the Month):

(*Mussaf*) Two bulls with with 6 omer fine flour mixed with oil, and 1 hin wine poured out;

one ram with 2 omer fine flour mixed with oil, and and 1/3 hin wine poured out;

seven male lambs one year old with 7 omer fine flour mixed with 2 1/4 hin oil, and 2 1/4 hin wine poured out.

[Add one (*Mussaf*) male kid sin-offering., and wine poured out.]

Ezekiel (Millennium): One bull, one ram, and six lambs; one ephah flour and one hin oil for the bull, same for the ram, as much flour as able for each lamb, with proportionate oil.

28:16 Feast of Unleavened Bread (Nisan 15-21)

(One Passover male lamb or kid, slaughtered in Temple courtyard in afternoon of Nisan 14, blood poured on lower part of altar wall, to be eaten until first midnight with unleavened bread and bitter herbs by those for whom it was offered.)

(*Mussaf*) Two bulls with with 6 omer fine flour mixed with oil, and 1 hin wine poured out;

one ram with 2 omer fine flour mixed with oil, and and 1/3 hin wine poured out;

seven male lambs one year old with 7 omer fine flour mixed with 2 1/4 hin oil, and 2 1/4 hin wine poured out.

[Add one (*Mussaf*) male kid sin-offering., and wine poured out.]

28:26 Day of the Firstfruits (Pentecost)

[Two loaves of leavened bread, each made with one omer of fine wheat flour, to be waved with two (*Shelamim*) male lambs, and one (*Mussaf*) male kid sin-offering., and wine poured out.]

(*Mussaf*) Two bulls with with 6 omer fine flour mixed with oil, and 1 hin wine poured out;  
one ram with 2 omer fine flour mixed with oil, and and 1/3 hin wine poured out;  
seven male lambs one year old with 7 omer fine flour mixed with 2¼ hin oil, and 2¼ hin wine poured out.

29:1 Feast of Trumpets (in addition to Continual offering and Rosh Hodesh offering):

(*Mussaf*) One bull with with 3 omer fine flour mixed with oil, and 1/2 hin wine poured out;  
one ram with 2 omer fine flour mixed with oil, and and 1/3 hin wine poured out;  
seven male lambs one year old with 7 omer fine flour mixed with 2¼ hin oil, and 2¼ hin wine poured out.  
[Add one (*Mussaf*) male kid sin-offering., and wine poured out.]

29:7 Day of the Atonements

[Two goats as symbols of two atonements of Yeshua: one carries our sin away, one takes soothing aroma to God in our stead.]

(*Mussaf*) One bull with with 3 omer fine flour mixed with oil, and 1/2 hin wine poured out;  
one ram with 2 omer fine flour mixed with oil, and and 1/3 hin wine poured out;  
seven male lambs one year old with 7 omer fine flour mixed with 2¼ hin oil, and 2¼ hin wine poured out.  
[Add one (*Mussaf*) male kid sin-offering., and wine poured out.]

29:12 Feast of Tabernacles (seven days picturing seven millenniums of this world – including Sabbath Millennium when Yeshua reigns)

Totals for seven days (in addition to continual offering and Sabbath offering):

70 bulls (13+12+11+10+9+8+7) representing the seventy nations,

14 rams (2 each day),

98 lambs (14 each day)

[add 7 goats for sin offerings (1 each day)],

each with corresponding grain and wine offerings.

29:35 Eighth Day Assembly (picturing time of final redemption / renewed earth)

(*Mussaf*) One bull (representing one people of prior seventy nations) each with 3 omer fine flour mixed with oil, and 1/2 hin wine poured out;

one ram with 2 omer fine flour mixed with oil, and and 1/3 hin wine poured out;

seven male lambs one year old, each with 1 omer fine flour mixed with ¼ hin oil, and ¼ hin wine poured out.

[Add one (*Mussaf*) male kid sin-offering., and wine poured out.],

29:39 “You shall present these to Yahweh at your appointed times, besides your votive offerings and your freewill offerings, for your elevation offerings and for your grain offerings and for your libations and for your peace offerings.”

### **Commentary:**

Hebrews 10 requires close scrutiny, in order to understand that which is our hope for the future, and that which is our means of instruction for now.

The subject is: Things to Come. The first line (v.1) refers to “good things to come,” and Torah having shadows of them. The “things to come” are promises of God for which we patiently wait. “Things to come” include the return of Messiah, and our final redemption.

*“Let us hold fast the confession of our hope without wavering, for He who promised is faithful; and let us consider how to stimulate one another to love and good deeds” – Hebrews 10:23-24.*

“Our hope” and “He who promised is faithful” obviously have to do with things to come.

The “things to come” are foreshadowed by Torah’s Sabbaths and festivals, with their animal sacrifices and grain offerings. These shadow-pictures are designed and commanded by God: they are not (as some versions state) “mere shadows”; they are not “only shadows”. They are God’s instructive pictures to us. This teaching is sent to both Hebrews and Gentiles.

*“The Law, since it has a shadow of the ‘good things to come,’ . . .”* – Hebrews 10:1.

*“. . . a festival or a new moon or a Sabbath day – things which are a shadow of ‘what is to come;’ the body (casting the shadow) being Messiah”* – Colossians 2:16-17.

God prepared for Himself a sacrifice – Yeshua. Yeshua will return, and then we will be perfected, and sin will be remembered no more. For now, there is still chastisement for sin, and repentance is still required. There is still sickness and death, because sin is not yet forgotten. Where it is written (v.17), *“And their sins and their lawless deeds I will remember no more”*, it refers to *“those days”* (v.16) defined in Jeremiah 31:31-34:

*“Behold, days are coming,” declares Yahweh, “when I will make a renewed Covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares Yahweh. “But this is the covenant which I will make with the house of Israel after those days,” declares Yahweh, “I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. And they shall not teach again, each man his neighbor and each man his brother, saying, ‘Know Yahweh,’ for they shall all know Me, from the least of them to the greatest of them,” declares Yahweh, “for I will forgive their iniquity, and their sin I will remember no more.”*

Under this renewed Covenant, everyone will “know Yahweh, from the least to the greatest,” and evangelization will be unnecessary, making obvious that it is part of the “good things to come.”

This “renewed Covenant” will not new in its intent, which is to bring us to love God and neighbor; it will be new in the way it is applied – to the heart instead of written letters on stone or parchment. Today we must still read and learn God’s ways; after our final redemption, we will naturally and wholeheartedly follow God.

*Reader 1\* Amen* 1 Then Moses spoke to the heads of the tribes of the sons of Israel, saying, "This is the word which Yahweh has commanded. 2 "If a man makes a vow to Yahweh, or takes an oath to bind himself with a binding obligation, he shall not violate his word; he shall do according to all that proceeds out of his mouth.

3 "Also if a woman makes a vow to Yahweh, and binds herself by an obligation in her father's house in her youth, 4 and her father hears her vow and her obligation by which she has bound herself, and her father says nothing to her, then all her vows shall stand, and every obligation by which she has bound herself shall stand. 5 "But if her father should forbid her on the day he hears of it, none of her vows or her obligations by which she has bound herself shall stand; and Yahweh will forgive her because her father had forbidden her. 6 "However, if she should marry while under her vows or the rash statement of her lips by which she has bound herself, 7 and her husband hears of it and says nothing to her on the day he hears it, then her vows shall stand and her obligations by which she has bound herself shall stand. 8 "But if on the day her husband hears of it, he forbids her, then he shall annul her vow which she is under and the rash statement of her lips by which she has bound herself; and Yahweh will forgive her.

*Reader 2\* Amen* 9 "But the vow of a widow or of a divorced woman, everything by which she has bound herself, shall stand against her. 10 "However, if she vowed in her husband's house, or bound herself by an obligation with an oath, 11 and her husband heard it, but said nothing to her and did not forbid her, then all her vows shall stand, and every obligation by which she bound herself shall stand. 12 "But if her husband indeed annuls them on the day he hears them, then whatever proceeds out of her lips concerning her vows or concerning the obligation of herself, shall not stand; her husband has annulled them, and Yahweh will forgive her. 13 "Every vow and every binding oath to humble herself, her husband may confirm it or her husband may annul it. 14 "But if her husband indeed says nothing to her from day to day, then he confirms all her vows or all her obligations which are on her; he has confirmed them, because he said nothing to her on the day he heard them. 15 "But if he indeed annuls them after he has heard them, then he shall bear her guilt."

16 These are the statutes which Yahweh commanded Moses, as between a man and his wife, and as between a father and his daughter, while she is in her youth in her father's house.

*Reader 3\* Amen* 31:1 Then Yahweh spoke to Moses, saying, 2 "Take full vengeance for the sons of Israel on the Midianites; afterward you will be gathered to your people." 3 And Moses spoke to the people, saying, "Arm men from among you for the war, that they may go against Midian, to execute Yahweh's vengeance on Midian. 4 "A thousand from each tribe of all the tribes of Israel you shall send to the war." 5 So there were furnished from the thousands of Israel, a thousand from each tribe, twelve thousand armed for war. 6 And Moses sent them, a thousand from each tribe, to the war, and Phinehas the son of Eleazar the priest, to the war with them, and the holy vessels and the trumpets for the alarm in his hand.

*Reader 4\* Amen* 7 So they made war against Midian, just as Yahweh had commanded Moses, and they killed every male. 8 And they killed the kings of Midian along with the rest of their slain: Evi and Rekem and Zur and Hur and Reba, the five kings of Midian; they also killed Balaam the son of Beor with the sword. 9 And the sons of Israel captured the women of Midian and their little ones; and all their cattle and all their flocks and all their goods, they plundered. 10 Then they burned all their cities where they lived and all their camps with fire. 11 And they took all the spoil and all the prey, both of man and of beast. 12 And they brought the captives and the prey and the spoil to Moses, and to Eleazar the priest and to the congregation of the sons of Israel, to the camp at the plains of Moab, which are by the Jordan opposite Jericho.

13 And Moses and Eleazar the priest and all the leaders of the congregation went out to meet them outside the camp. 14 And Moses was angry with the officers of the army, the captains of thousands and the captains of hundreds, who had come from service in the war. 15 And Moses said to them, "Have you spared all the women? 16 "Behold, these caused the sons of Israel, through the counsel of Balaam, to trespass against Yahweh in the matter of Peor, so the plague was among the congregation of Yahweh. 17 "Now therefore, kill every male among the little ones, and kill every woman who has known man intimately. 18 "But all the girls who have not known man intimately, spare for yourselves.

*Reader 5\* Amen* 19 "And you, camp outside the camp seven days; whoever has killed any person, and whoever has touched any slain, purify yourselves, you and your captives, on the third day and on the seventh day. 20 "And you

shall purify for yourselves every garment and every article of leather and all the work of goats' hair, and all articles of wood." 21 Then Eleazar the priest said to the men of war who had gone to battle, "This is the statute of the law which Yahweh has commanded Moses: 22 only the gold and the silver, the bronze, the iron, the tin and the lead, 23 everything that can stand the fire, you shall pass through the fire, and it shall be clean, but it shall be purified with water for impurity. But whatever cannot stand the fire you shall pass through the water. 24 "And you shall wash your clothes on the seventh day and be clean, and afterward you may enter the camp."

*Reader 6\* Amen* 25 Then Yahweh spoke to Moses, saying, 26 "You and Eleazar the priest and the heads of the fathers' households of the congregation, take a count of the booty that was captured, both of man and of animal; 27 and divide the booty between the warriors who went out to battle and all the congregation. 28 "And levy a tax for Yahweh from the men of war who went out to battle, one in five hundred of the persons and of the cattle and of the donkeys and of the sheep; 29 take it from their half and give it to Eleazar the priest, as an offering to Yahweh. 30 "And from the sons of Israel's half, you shall take one drawn out of every fifty of the persons, of the cattle, of the donkeys and of the sheep, from all the animals, and give them to the Levites who keep charge of the tabernacle of Yahweh." 31 And Moses and Eleazar the priest did just as Yahweh had commanded Moses. 32 Now the booty that remained from the spoil which the men of war had plundered was 675,000 sheep, 33 and 72,000 cattle, 34 and 61,000 donkeys, 35 and of human beings, of the women who had not known man intimately, all the persons were 32,000. 36 And the half, the portion of those who went out to war, was as follows: the number of sheep was 337,500, 37 and Yahweh's levy of the sheep was 675, 38 and the cattle were 36,000, from which Yahweh's levy was 72. 39 And the donkeys were 30,500, from which Yahweh's levy was 61. 40 And the human beings were 16,000, from whom Yahweh's levy was 32 persons.

*Reader 7\* Amen* 41 And Moses gave the levy which was Yahweh's offering to Eleazar the priest, just as Yahweh had commanded Moses. 42 As for the sons of Israel's half, which Moses separated from the men who had gone to war-- 43 now the congregation's half was 337,500 sheep, 44 and 36,000 cattle, 45 and 30,500 donkeys, 46 and the human beings were 16,000-- 47 and from the sons of Israel's half, Moses took one drawn out of every fifty, both of man and of animals, and gave them to the Levites, who kept charge of the tabernacle of Yahweh, just as Yahweh had commanded Moses. 48 Then the officers who were over the thousands of the army, the captains of thousands and the captains of hundreds, approached Moses; 49 and they said to Moses, "Your servants have taken a census of men of war who are in our charge, and no man of us is missing. 50 "So we have brought as an offering to Yahweh what each man found, articles of gold, armlets and bracelets, signet rings, earrings and necklaces, to make atonement for ourselves before Yahweh." 51 And Moses and Eleazar the priest took the gold from them, all kinds of wrought articles. 52 And all the gold of the offering which they offered up to Yahweh, from the captains of thousands and the captains of hundreds, was 16,750 shekels. 53 The men of war had taken booty, every man for himself. 54 So Moses and Eleazar the priest took the gold from the captains of thousands and of hundreds, and brought it to the tent of meeting as a memorial for the sons of Israel before Yahweh.

#### **Jeremiah 4:2**

“And you will swear, 'As Yahweh lives,' in truth, in justice, and in righteousness; then the nations will bless themselves in Him, and in Him they will glory.”

#### **Psalms 116**

1 I Love Yahweh, because He hears My voice and my supplications. 2 Because He has inclined His ear to me, therefore I shall call upon Him as long as I live. 3 The cords of death encompassed me, and the terrors of Sheol came upon me; I found distress and sorrow. 4 Then I called upon the name of Yahweh: "O Yahweh, I beseech Thee, save my life!" 5 Gracious is Yahweh, and righteous; yes, our God is compassionate. 6 Yahweh preserves the simple; I was brought low, and He saved me. 7 Return to your rest, O my soul, for Yahweh has dealt bountifully with you. 8 For Thou hast rescued my soul from death, my eyes from tears, my feet from stumbling. 9 I shall walk before Yahweh in the land of the living. 10 I believed when I said, "I am greatly afflicted." 11 I said in my alarm, "All men are liars." 12 What shall I render to Yahweh for all His benefits toward me? 13 I shall lift up the cup of salvation, and call upon the name of Yahweh. 14 I shall pay my vows to Yahweh, oh may it be in the presence of all His people. 15 Precious in the sight of Yahweh is the death of His godly ones. 16 O Yahweh, surely I am Thy servant, I am Thy servant, the son of Thy handmaid, Thou hast loosed my bonds. 17 To Thee I shall offer a sacrifice of

thanksgiving, and call upon the name of Yahweh.<sup>18</sup> Oh may it be in the presence of all His people, <sup>19</sup> in the courts of Yahweh's house, in the midst of you, O Jerusalem. Praise Yahweh!

### **Matthew 5:33-48**

33 "Again, you have heard that the ancients were told, 'You shall not make false vows, but shall fulfill your vows to the Lord.' 34 "But I say to you, make no oath at all, either by heaven, for it is the throne of God, 35 or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King. 36 "Nor shall you make an oath by your head, for you cannot make one hair white or black. 37 "But let your statement be, 'Yes, yes' or 'No, no'; and anything beyond these is of evil. 38 "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' 39 "But I say to you, do not resist him who is evil; but whoever slaps you on your right cheek, turn to him the other also. 40 "And if anyone wants to sue you, and take your shirt, let him have your coat also. 41 "And whoever shall force you to go one mile, go with him two. 42 "Give to him who asks of you, and do not turn away from him who wants to borrow from you. 43 "You have heard that it was said, 'You shall love your neighbor, and hate your enemy.' 44 "But I say to you, love your enemies, and pray for those who persecute you 45 in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 "For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same? 47 "And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same? 48 "Therefore you are to be perfect, as your heavenly Father is perfect.

### **Commentary:**

### **Numbers 30**

#### Vows and oaths

There are two categories of *neder* – vow: one may prohibit himself from doing something allowed by Torah, such as traveling to another city for a certain period of time; or one may obligate himself to perform something optional in Torah, such as a contribution to a certain charity. One cannot use a *neder* to bind himself to perform an act, excepting a voluntary Torah command: one cannot use a *neder* to require himself to go to sleep at a certain time.

There is a distinction between a *neder* – vow and a *shevoah* – oath. An oath may either require or prohibit the performance of an act, including acts unrelated to voluntary Torah commands. A vow changes the status of an object, while an oath does not. If one makes a vow to refrain from eating figs, then figs gain the status of forbidden food. If one swears with an oath to eat figs, then the person becomes obligated, but there is no change of status of the fig, since any number of figs may be left.

The vow has the unusual quality of being a *halachic* requirement created by oneself, rather than by God. The vow is enforceable by the courts.

#### Revocation (*hafarah*) and annulment (*hatarah*)

(V.6) A father or husband cannot retroactively revoke a vow or oath that his daughter or wife has already broken – before he hears of it; she is liable to punishment. (V.14) A husband's authority to revoke is limited to vows or oaths that would cause the wife personal affliction, or affect the marital relationship. (V.15) A father or husband has only until the end of the day, in which he hears of the vow, to revoke it. (V.16) If a husband's time to revoke has elapsed, but he misleads his wife into thinking that he revoked it within due time, then the husband is subject to the penalty for breaking the vow.

According to Talmudic rulings, a court may annul a vow or oath, even after it is broken, if it determines that there are reasons such as error or ignorance. Otherwise, a court may mete out a penalty of lashes.

### **Jeremiah 4:2**

The haftarah portion refers to swearing “in truth, in justice, and in righteousness.”

## **Psalm 116**

Today's Psalm reads (v.14), *"I shall pay my vows to Yahweh, oh may it be in the presence of all His people."*

## **Matthew 5:33-37**

Now for Yeshua's words: *"You have heard that the ancients were told, 'You shall not make false oaths, but shall fulfill your oaths to the Lord.' But I say to you, make no oath at all, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King. Nor shall you make an oath by your head, for you cannot make one hair white or black. But let your statement be, 'Yes, yes' or 'No, no'; and anything beyond these is of the evil one."*

The Torah portion requires honesty, and Yeshua stresses that we should make no oath that we have not the power to keep – which means no oath at all. And our honesty level should be such that "Yes" means yes and "No" means no.

Firstly, we should not engage in insincere speech as is common in the world. We should not make up stories just for conversation. We should not lie though it might seem to be for our benefit. We should be serious in our statements. This does not mean that we can't tell jokes, or fictional stories, when that is understood as our intent. Paul says (Colossians 3:9), *"Do not lie to one another, since you laid aside the old self with its evil practices"*.

Secondly, we must be careful to be accurate in our statements. Whether we are speaking of God's Word, or speaking about other people, or just in casual conversation, we must learn to take care to be accurate. We should not exaggerate, or make claims of which we are uncertain.

"The Lord showed me" is a common introduction to a statement that cannot be otherwise defended: it can be not only dishonest, but also a vain show of spirituality, and a vain use of God's name.

Thirdly, when we say that we will do something – whether in a business transaction (such as signing a credit slip) or in casual conversation, we must take care to fulfill our obligation fully and timely. These are areas where people often agree to things far beyond their ability to control.

In situations where most of us use credit, such as for housing and vehicles, there are laws and rules: we often must have insurance to cover the creditor in case we lose our asset and default. So, we see that, even in our nation's laws, there is recognition of our inability to perform what we say, and we may be required to post a guarantee – if the creditor can't take our asset, the insurer pays: thus our "Yes" is backed up by an ability to perform.

We must know when to say "Yes" and when to say "No". We should not let social pressure sway us to say "Yes" to smoking or use of strong drink or drugs. We should not let personal feelings entice us into saying "Yes" to wrong relationships. We should not be gullible to pressure sales tactics in making purchases.

We need to learn when to say "Yes", and when to say "No". This means being honest about relating what we have seen in the past, and being careful about what we agree to do in the future.

## **Numbers 31**

Now we see the retribution Yahweh commanded against the Midianites (Numbers 25:16-18): *"Then Yahweh spoke to Moses, saying, 'Be hostile to the Midianites and strike them; for they have been hostile to you with their tricks, with which they have deceived you in the affair of Peor, and in the affair of Cozbi, the daughter of the leader of Midian, their sister who was slain on the day of the plague because of Peor.'"* This is the battle wherein the sorcerer Balaam is slain (v.8): he is the one whose donkey talked to him, and he is the one who counseled the Midianites to tempt Israel with immorality.

(V.3) Moses proceeded without delay to send the soldiers to battle, even though God had told him that he would die after this war.

(V.13-18) Moses rebuked the officers for sparing the Midianite women who had enticed the Israeli men with immorality.



The latter portion of the chapter deals with laws of purification for those involved with war-slayings.

**Matthew 5:43-47**

*“You have heard that it was said, ‘You shall love your neighbor, and hate your enemy.’ But I say to you, love your enemies, and pray for those who persecute you in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same? And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same?”*

This follows Yeshua’s explanation of “*an eye for an eye, and a tooth for a tooth*”: the intent was never personal retribution, but rules for judges to make equitable judgments.

Yahweh commanded the Israelites to slay the Midianites – them specifically. By seeking to destroy Israel, they had become the enemies of God, and Israel was commanded to execute God’s judgment. There was no command here for individuals to hate their individual enemies.

Yeshua was not abolishing Torah.

*32 Now the booty that remained from the spoil which the men of war had plundered was 675,000 sheep, 33 and 72,000 cattle, 34 and 61,000 donkeys, 35 and of human beings, of the women who had not known man intimately, all the persons were 32,000.*

*from the men of war, from their half, give it to Eleazar the priest, as an offering to Yahweh, one in five hundred: Yahweh's levy was 675 sheep, 72 cattle, 61 donkeys, and 32 girls. And all the gold of the offering which they offered up to Yahweh, from the captains of thousands and the captains of hundreds, was 16,750 shekels.*

*from the sons of Israel's half, give them to the Levites who keep charge of the tabernacle of Yahweh. take one drawn out of every fifty (6750 sheep, 720 cattle, 610 donkeys, 320 girls).*

*Reader 1\* Amen* 1 Now the sons of Reuben and the sons of Gad had an exceedingly large number of livestock. So when they saw the land of Jazer and the land of Gilead, that it was indeed a place suitable for livestock, 2 the sons of Gad and the sons of Reuben came and spoke to Moses and to Eleazar the priest and to the leaders of the congregation, saying, 3 "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo and Beon, 4 the land which Yahweh conquered before the congregation of Israel, is a land for livestock; and your servants have livestock." 5 And they said, "If we have found favor in your sight, let this land be given to your servants as a possession; do not take us across the Jordan."

*Reader 2\* Amen* 6 But Moses said to the sons of Gad and to the sons of Reuben, "Shall your brothers go to war while you yourselves sit here? 7 "Now why are you discouraging the sons of Israel from crossing over into the land which Yahweh has given them? 8 "This is what your fathers did when I sent them from Kadesh-barnea to see the land. 9 "For when they went up to the valley of Eshcol and saw the land, they discouraged the sons of Israel so that they did not go into the land which Yahweh had given them. 10 "So Yahweh's anger burned in that day, and He swore, saying, 11 'None of the men who came up from Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac and to Jacob; for they did not follow Me fully, 12 except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, for they have followed Yahweh fully.'

*Reader 3\* Amen* 13 "So Yahweh's anger burned against Israel, and He made them wander in the wilderness forty years, until the entire generation of those who had done evil in the sight of Yahweh was destroyed. 14 "Now behold, you have risen up in your fathers' place, a brood of sinful men, to add still more to the burning anger of Yahweh against Israel. 15 "For if you turn away from following Him, He will once more abandon them in the wilderness; and you will destroy all these people."

*Reader 4\* Amen* 16 Then they came near to him and said, "We will build here sheepfolds for our livestock and cities for our little ones; 17 but we ourselves will be armed ready to go before the sons of Israel, until we have brought them to their place, while our little ones live in the fortified cities because of the inhabitants of the land. 18 "We will not return to our homes until every one of the sons of Israel has possessed his inheritance. 19 "For we will not have an inheritance with them on the other side of the Jordan and beyond, because our inheritance has fallen to us on this side of the Jordan toward the east."

*Reader 5\* Amen* 20 So Moses said to them, "If you will do this, if you will arm yourselves before Yahweh for the war, 21 and all of you armed men cross over the Jordan before Yahweh until He has driven His enemies out from before Him, 22 and the land is subdued before Yahweh, then afterward you shall return and be free of obligation toward Yahweh and toward Israel, and this land shall be yours for a possession before Yahweh. 23 "But if you will not do so, behold, you have sinned against Yahweh, and be sure your sin will find you out. 24 "Build yourselves cities for your little ones, and sheepfolds for your sheep; and do what you have promised." 25 And the sons of Gad and the sons of Reuben spoke to Moses, saying, "Your servants will do just as my lord commands. 26 "Our little ones, our wives, our livestock and all our cattle shall remain there in the cities of Gilead; 27 while your servants, everyone who is armed for war, will cross over in the presence of Yahweh to battle, just as my lord says."

*Reader 6\* Amen* 28 So Moses gave command concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' households of the tribes of the sons of Israel. 29 And Moses said to them, "If the sons of Gad and the sons of Reuben, everyone who is armed for battle, will cross with you over the Jordan in the presence of Yahweh, and the land will be subdued before you, then you shall give them the land of Gilead for a possession; 30 but if they will not cross over with you armed, they shall have possessions among you in the land of Canaan." 31 And the sons of Gad and the sons of Reuben answered, saying, "As Yahweh has said to your servants, so we will do. 32 "We ourselves will cross over armed in the presence of Yahweh into the land of Canaan, and the possession of our inheritance shall remain with us across the Jordan."

*Reader 7\* Amen* 33 So Moses gave to them, to the sons of Gad and to the sons of Reuben and to the half-tribe of Joseph's son Manasseh, the kingdom of Sihon, king of the Amorites and the kingdom of Og, the king of Bashan, the land with its cities with their territories, the cities of the surrounding land. 34 And the sons of Gad built Dibon and Ataroth and Aroer, 35 and Atroth-shophan and Jazer and Jogbehah, 36 and Beth-nimrah and Beth-haran as fortified cities, and sheepfolds for sheep. 37 And the sons of Reuben built Heshbon and Elealeh and Kiriathaim, 38 and Nebo and Baal-meon-- their names being changed-- and Sibmah, and they gave other names to the cities which they built. 39 And the sons of Machir the son of Manasseh went to Gilead and took it, and dispossessed the Amorites who were in it. 40 So Moses gave Gilead to Machir the son of Manasseh, and he lived in it. 41 And Jair the son of Manasseh

went and took its towns, and called them Havvoth-jair. 42 And Nobah went and took Kenath and its villages, and called it Nobah after his own name.

## Jeremiah 2

1 Now the word of Yahweh came to me saying, 2 "Go and proclaim in the ears of Jerusalem, saying, 'Thus says Yahweh, "I remember concerning you the devotion of your youth, the love of your betrothals, your following after Me in the wilderness, through a land not sown. 3 "Israel was holy to Yahweh, the first of His harvest; all who ate of it became guilty; evil came upon them," declares Yahweh.'" 4 Hear the word of Yahweh, O house of Jacob, and all the families of the house of Israel. 5 Thus says Yahweh, "What injustice did your fathers find in Me, that they went far from Me and walked after emptiness and became empty? 6 "And they did not say, 'Where is Yahweh Who brought us up out of the land of Egypt, Who led us through the wilderness, through a land of deserts and of pits, through a land of drought and of deep darkness, through a land that no one crossed and where no man dwelt?' 7 "And I brought you into the fruitful land, to eat its fruit and its good things. But you came and defiled My land, and My inheritance you made an abomination. 8 "The priests did not say, 'Where is Yahweh?' And those who handle the law did not know Me; the rulers also transgressed against Me, and the prophets prophesied by Baal and walked after things that did not profit. 9 "Therefore I will yet contend with you," declares Yahweh, "and with your sons' sons I will contend. 10 "For cross to the coastlands of Kittim and see, and send to Kedar and observe closely, and see if there has been such a thing as this! 11 "Has a nation changed gods, when they were not gods? But My people have changed their glory for that which does not profit. 12 "Be appalled, O heavens, at this, and shudder, be very desolate," declares Yahweh. 13 "For My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewn for themselves cisterns, broken cisterns, that can hold no water. 14 "Is Israel a slave? Or is he a homeborn servant? Why has he become a prey? 15 "The young lions have roared at him, they have roared loudly. And they have made his land a waste; his cities have been destroyed, without inhabitant. 16 "Also the men of Memphis and Tahpanhes have shaved the crown of your head. 17 "Have you not done this to yourself, by your forsaking Yahweh your God, when He led you in the way? 18 "But now what are you doing on the road to Egypt, to drink the waters of the Nile? Or what are you doing on the road to Assyria, to drink the waters of the Euphrates? 19 "Your own wickedness will correct you, and your apostasies will reprove you; know therefore and see that it is evil and bitter for you to forsake Yahweh your God, and the dread of Me is not in you," declares the Lord God of hosts. 20 "For long ago I broke your yoke and tore off your bonds; but you said, 'I will not serve!' For on every high hill and under every green tree you have lain down as a harlot. 21 "Yet I planted you a choice vine, a completely faithful seed. How then have you turned yourself before Me into the degenerate shoots of a foreign vine? 22 "Although you wash yourself with lye and use much soap, the stain of your iniquity is before Me," declares the Lord God. 23 "How can you say, 'I am not defiled, I have not gone after the Baals'? Look at your way in the valley! Know what you have done! You are a swift young camel entangling her ways, 24 a wild donkey accustomed to the wilderness, that sniffs the wind in her passion. In the time of her heat who can turn her away? All who seek her will not become weary; in her month they will find her. 25 "Keep your feet from being unshod and your throat from thirst; but you said, 'It is hopeless! No! For I have loved strangers, and after them I will walk.' 26 "As the thief is shamed when he is discovered, so the house of Israel is shamed; they, their kings, their princes, and their priests, and their prophets, 27 who say to a tree, 'You are my father,' and to a stone, 'You gave me birth.' For they have turned their back to Me, and not their face; but in the time of their trouble they will say, 'Arise and save us.' 28 "But where are your gods which you made for yourself? Let them arise, if they can save you in the time of your trouble; for according to the number of your cities are your gods, O Judah. 29 "Why do you contend with Me? You have all transgressed against Me," declares Yahweh. 30 "In vain I have struck your sons; they accepted no chastening. Your sword has devoured your prophets like a destroying lion. 31 "O generation, heed the word of Yahweh. Have I been a wilderness to Israel, or a land of thick darkness? Why do My people say, 'We are free to roam; we will come no more to Thee'? 32 "Can a virgin forget her ornaments, or a bride her attire? Yet My people have forgotten Me days without number. 33 "How well you prepare your way to seek love! Therefore even the wicked women you have taught your ways. 34 "Also on your skirts is found the lifeblood of the innocent poor; you did not find them breaking in. But in spite of all these things, 35 yet you said, 'I am innocent; surely His anger is turned away from me.' Behold, I will enter into judgment with you because you say, 'I have not sinned.' 36 "Why do you go around so much changing your way? Also, you shall be put to shame by Egypt as you were put to shame by Assyria. 37 "From this place also you shall go out with your hands on your head; for Yahweh has rejected those in whom you trust, and you shall not prosper with them."

## Psalm 117

1 Praise Yahweh, all nations; laud Him, all peoples! 2 For His lovingkindness is great toward us, and the truth of Yahweh is everlasting. Praise Yahweh!

## James 2:1-26

1 My brethren, do not hold your faith in our glorious Lord Yeshua the Messiah with an attitude of personal favoritism. 2 For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, 3 and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool," 4 have you not made distinctions among yourselves, and become judges with evil motives? 5 Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? 6 But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court? 7 Do they not blaspheme the fair name by which you have been called? 8 If, however, you are fulfilling the royal law, according to the Scripture, "You shall love your neighbor as yourself," you are doing well. 9 But if you show partiality, you are committing sin and are convicted by the law as transgressors. 10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all. 11 For He who said, "Do not commit adultery," also said, "Do not commit murder." Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law. 12 So speak and so act, as those who are to be judged by the law of liberty. 13 For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment. 14 What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? 15 If a brother or sister is without clothing and in need of daily food, 16 and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? 17 Even so faith, if it has no works, is dead, being by itself. 18 But someone may well say, "You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works." 19 You believe that God is one. You do well; the demons also believe, and shudder. 20 But are you willing to recognize, you foolish fellow, that faith without works is useless? 21 Was not Abraham our father justified by works, when he offered up Isaac his son on the altar? 22 You see that faith was working with his works, and as a result of the works, faith was perfected; 23 and the Scripture was fulfilled which says, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. 24 You see that a man is justified by works, and not by faith alone. 25 And in the same way was not Rahab the harlot also justified by works, when she received the messengers and sent them out by another way? 26 For just as the body without the spirit is dead, so also faith without works is dead.

## Commentary:

Psalm 117: *"His lovingkindness is great toward us, and the truth of Yahweh is everlasting. Praise Yahweh!"* As a backdrop for this portion, remember that Yahweh's lovingkindness is great toward His people, and His truth endures forever.

## Numbers 32

Gad, being named first (after the first sentence), seems to have instigated the request to settle on the east side of the Jordan. The tribes of Gad and Reuben had abundant cattle. They may not have had more than other tribes, since all of the tribes shared in the spoils from the conquest of Midian, but they placed an emphasis on material possessions, for which the Midrash faults them. (V.16) They spoke of making pens for their livestock before speaking of making places for their children to live. (V.24) Moses reversed their statements, saying, *"Build yourselves cities for your little ones, and pens for your livestock"*. (V.26) Then they rephrased their statements in more appropriate order.

The people of these tribes were young, or not yet born, when Israel had met with disaster for falling into the faithlessness of ten spies that went to scout the Promised Land. Now Moses forcefully reminds them, lest they bring God's wrath upon themselves as their fathers did. They will not be able to give up fighting God's battles, and settle into comfortable living, until all of their brethren have also obtained their inheritance.

This is written for our admonition (1 Corinthians 10:7). We will not be able to give up fighting God's battles, and settle into comfortable living, until all of our brethren have also obtained their inheritance!

(V.17) Gad and Reuben promised to *“be armed ready to go before the sons of Israel, until we have brought them to their place, while our little ones live in the fortified cities because of the inhabitants of the land.”* (V.20) But Moses said that they should *“march before Yahweh . . . until He has driven His enemies out”*, indicating that fulfilling God’s will is to be more our concern even than being compassionate toward others.

The fighting actually lasted seven years, and the tribes of Gad and Reuben fulfilled their promise to help the remaining tribes drive out Yahweh’s enemies.

(V.38) The cities that were taken, which were named after idols, were renamed.

Jeremiah 2

(V.3) *“Israel was holy to Yahweh”*; evil came upon all who tried to consume them. (V.5) But they walked away from Yahweh.

(V.8) *“Those who handle the law did not know Me; the rulers also transgressed against Me, and the prophets prophesied by Baal and walked after things that did not profit.”* (V.13) *“My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewn for themselves cisterns, broken cisterns, that can hold no water.”* (V.37) *“Yahweh has rejected those in whom you trust, and you shall not prosper with them.”* (V.31) *“Why do My people say, ‘We are free to roam; we will come no more to Thee?’”* (V.35-36) *“Behold, I will enter into judgment with you because you say, ‘I have not sinned.’ Why do you cheapen yourself so much to change your way?”*

The same way that natural Israel went seems to be the way that followers of Yeshua have gone. Those who handle God’s Word do not know Him. Their teaching is based on the false gods of pleasure and position and money: though people trust them, Yahweh has rejected them, and their followers will not prosper. So-called “Christians” say that they are free to do whatever they feel is right, without being guilty of sin. But look-out, for such will be judged by God!

James 2

(V.14) *“What use is it, my brethren, if a man says he has faith, but he has no works?”* Can one be saved by saying he has faith, if he shows no fruit – results of that faith? What are we saved from, if we are continuing in sin? For what do we believe that Yeshua suffered for us, if whatever we do is acceptable?

(V.19-23) *“You believe that God is one. You do well; the demons also believe, and shudder. But are you willing to recognize, you foolish fellow, that faith without works is useless? Was not Abraham our father justified by works, when he offered up Isaac his son on the altar? You see that faith was working with his works, and as a result of the works, faith was perfected; and the Scripture was fulfilled which says, ‘And Abraham believed God, and it was reckoned to him as righteousness,’ and he was called the friend of God.”*

Abraham believed what God promised, and therefore obeyed in offering his son, showing confidence that God would perform what He promised.

Faith means that we recognize that our way is wrong, and accept Yeshua for our atonements: to bear our deserved punishment, and put His righteousness upon us – so that we walk with God in a new life of spiritual reality.

Here we must “overcome” the enemy of sin, until we all obtain the Promised Land, where we will live in perfect peace and prosperity. It is not that we earn salvation, but rather that real faith creates results in our lives.

If we believe that Yeshua, in lovingkindness, suffered for our sins, then we do not desire to keep sinning, adding to His sufferings. If we understand that His truth endures forever, then we can see how Israel’s journey is for a lesson to us.

If we have “much cattle”, we need to consider our prosperity in light of God’s purpose for our service to Him.

*Reader 1\* Amen* 1 These are the journeys of the sons of Israel, by which they came out from the land of Egypt by their armies, under the leadership of Moses and Aaron. 2 And Moses recorded their starting places according to their journeys by the command of Yahweh, and these are their journeys according to their starting places. 3 And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the next day after the Passover the sons of Israel started out boldly in the sight of all the Egyptians, 4 while the Egyptians were burying all their first-born whom Yahweh had struck down among them. Yahweh had also executed judgments on their gods.

*Reader 2\* Amen* 5 Then the sons of Israel journeyed from Rameses, and camped in Succoth. 6 And they journeyed from Succoth, and camped in Etham, which is on the edge of the wilderness. 7 And they journeyed from Etham, and turned back to Pi-hahiroth, which faces Baal-zephon; and they camped before Migdol. 8 And they journeyed from before Hahiroth, and passed through the midst of the sea into the wilderness; and they went three days' journey in the wilderness of Etham, and camped at Marah. 9 And they journeyed from Marah, and came to Elim; and in Elim there were twelve springs of water and seventy palm trees; and they camped there. 10 And they journeyed from Elim, and camped by the Red Sea. 11 And they journeyed from the Red Sea, and camped in the wilderness of Sin.

*Reader 3\* Amen* 12 And they journeyed from the wilderness of Sin, and camped at Dophkah. 13 And they journeyed from Dophkah, and camped at Alush. 14 And they journeyed from Alush, and camped at Rephidim; now it was there that the people had no water to drink. 15 And they journeyed from Rephidim, and camped in the wilderness of Sinai. 16 And they journeyed from the wilderness of Sinai, and camped at Kibroth-hattaavah. 17 And they journeyed from Kibroth-hattaavah, and camped at Hazeroth. 18 And they journeyed from Hazeroth, and camped at Rithmah. 19 And they journeyed from Rithmah, and camped at Rimmon-perez. 20 And they journeyed from Rimmon-perez, and camped at Libnah. 21 And they journeyed from Libnah, and camped at Rissah.

*Reader 4\* Amen* 22 And they journeyed from Rissah, and camped in Kehelathah. 23 And they journeyed from Kehelathah, and camped at Mount Shepher. 24 And they journeyed from Mount Shepher, and camped at Haradah. 25 And they journeyed from Haradah, and camped at Makheloth. 26 And they journeyed from Makheloth, and camped at Tahath. 27 And they journeyed from Tahath, and camped at Terah. 28 And they journeyed from Terah, and camped at Mithkah. 29 And they journeyed from Mithkah, and camped at Hashmonah. 30 And they journeyed from Hashmonah, and camped at Moseroth. 31 And they journeyed from Moseroth, and camped at Bene-jaakan. 32 And they journeyed from Bene-jaakan, and camped at Hor-haggidgad.

*Reader 5\* Amen* 33 And they journeyed from Hor-haggidgad, and camped at Jotbathah. 34 And they journeyed from Jotbathah, and camped at Abronah. 35 And they journeyed from Abronah, and camped at Ezion-geber. 36 And they journeyed from Ezion-geber, and camped in the wilderness of Zin, that is, Kadesh. 37 And they journeyed from Kadesh, and camped at Mount Hor, at the edge of the land of Edom. 38 Then Aaron the priest went up to Mount Hor at the command of Yahweh, and died there, in the fortieth year after the sons of Israel had come from the land of Egypt on the first day in the fifth month. 39 And Aaron was one hundred twenty-three years old when he died on Mount Hor. 40 Now the Canaanite, the king of Arad who lived in the Negev in the land of Canaan, heard of the coming of the sons of Israel.

*Reader 6\* Amen* 41 Then they journeyed from Mount Hor, and camped at Zalmonah. 42 And they journeyed from Zalmonah, and camped at Punon. 43 And they journeyed from Punon, and camped at Oboth. 44 And they journeyed from Oboth, and camped at Iye-abarim, at the border of Moab. 45 And they journeyed from Iyim, and camped at Dibon-gad. 46 And they journeyed from Dibon-gad, and camped at Almon-diblathaim. 47 And they journeyed from Almon-diblathaim, and camped in the mountains of Abarim, before Nebo. 48 And they journeyed from the mountains of Abarim, and camped in the plains of Moab by the Jordan opposite Jericho. 49 And they camped by the Jordan, from Beth-jeshimoth as far as Abel-shittim in the plains of Moab.

*Reader 7\* Amen* 50 Then Yahweh spoke to Moses in the plains of Moab by the Jordan opposite Jericho, saying, 51 "Speak to the sons of Israel and say to them, 'When you cross over the Jordan into the land of Canaan, 52 then you shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images and demolish all their high places; 53 and you shall take possession of the land and live in it, for I have given the land to you to possess it. 54 'And you shall inherit the land by lot according to your families; to the larger you shall give more inheritance, and to the smaller you shall give less inheritance. Wherever the lot falls to anyone, that shall be his. You shall inherit according to the tribes of your fathers. 55 'But if you do not drive out the inhabitants of the land from before you, then it shall come about that those whom you let remain of them will become as pricks in your eyes and as thorns in your sides, and they shall trouble you in the land in which you live. 56 'And it shall come about that as I plan to do to them, so I will do to you.'"

## **Jeremiah 4:1-2**

1 "If you will return, O Israel," declares Yahweh, "Then you should return to Me. And if you will put away your detested things from My presence, and will not waver, 2 and you will swear, 'As Yahweh lives,' in truth, in justice, and in righteousness; then the nations will bless themselves in Him, and in Him they will glory."

## **Psalms 118**

1 Give thanks to Yahweh, for He is good; For His lovingkindness is everlasting. 2 Oh let Israel say, "His lovingkindness is everlasting." 3 Oh let the house of Aaron say, "His lovingkindness is everlasting." 4 Oh let those who fear Yahweh say, "His lovingkindness is everlasting." 5 From my distress I called upon Yahweh; Yahweh answered me and set me in a large place. 6 Yahweh is for me; I will not fear; what can man do to me? 7 Yahweh is for me among those who help me; therefore I shall look with satisfaction on those who hate me. 8 It is better to take refuge in Yahweh than to trust in man. 9 It is better to take refuge in Yahweh than to trust in princes. 10 All nations surrounded me; in the name of Yahweh I will surely cut them off. 11 They surrounded me, yes, they surrounded me; in the name of Yahweh I will surely cut them off. 12 They surrounded me like bees; they were extinguished as a fire of thorns; in the name of Yahweh I will surely cut them off. 13 You pushed me violently so that I was falling, but Yahweh helped me. 14 Yahweh is my strength and song, and He has become my salvation. 15 The sound of joyful shouting and salvation is in the tents of the righteous; the right hand of Yahweh does valiantly. 16 The right hand of Yahweh is exalted; the right hand of Yahweh does valiantly. 17 I shall not die, but live, and tell of the works of Yahweh. 18 Yahweh has disciplined me severely, but He has not given me over to death. 19 Open to me the gates of righteousness; I shall enter through them, I shall give thanks to Yahweh. 20 This is the gate of Yahweh; the righteous will enter through it. 21 I shall give thanks to Thee, for Thou hast answered me; and Thou hast become my salvation. 22 The stone which the builders rejected has become the chief corner stone. 23 This is Yahweh's doing; it is marvelous in our eyes. 24 This is the day which Yahweh has made; Let us rejoice and be glad in it. 25 O Yahweh, do save, we beseech Thee; O Yahweh, we beseech Thee, do send prosperity! 26 Blessed is the one who comes in the name of Yahweh; we have blessed you from the house of Yahweh. 27 Yahweh is God, and He has given us light; bind the festival sacrifice with cords to the horns of the altar. 28 Thou art my God, and I give thanks to Thee; Thou art my God, I extol Thee. 29 Give thanks to Yahweh, for He is good; for His lovingkindness is everlasting.

## **Acts 6:8 – 7:60**

8 And Stephen, full of grace and power, was performing great wonders and signs among the people. 9 But some men from what was called the Synagogue of the Freedmen, including both Cyrenians and Alexandrians, and some from Cilicia and Asia, rose up and argued with Stephen. 10 And yet they were unable to cope with the wisdom and the Spirit with which he was speaking. 11 Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and against God." 12 And they stirred up the people, the elders and the scribes, and they came upon him and dragged him away, and brought him before the Council. 13 And they put forward false witnesses who said, "This man incessantly speaks against this holy place, and the Law; 14 for we have heard him say that this Nazarene, Yeshua, will destroy this place and alter the customs which Moses handed down to us." 15 And fixing their gaze on him, all who were sitting in the Council saw his face like the face of an angel.

7:1 And the high priest said, "Are these things so?" 2 And he said, "Hear me, brethren and fathers! The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, 3 and said to him, 'Depart from your country and your relatives, and come into the land that I will show you.' 4 "Then he departed from the land of the Chaldeans, and settled in Haran. And from there, after his father died, God removed him into this country in which you are now living. 5 "And He gave him no inheritance in it, not even a foot of ground; and yet, even when he had no child, He promised that He would give it to him as a possession, and to his offspring after him. 6 "But God spoke to this effect, that his offspring would be aliens in a foreign land, and that they would be enslaved and mistreated for four hundred years. 7 "And whatever nation to which they shall be in bondage I Myself will judge," said God, 'and after that they will come out and serve Me in this place.' 8 "And He gave him the covenant of circumcision; and so Abraham became the father of Isaac, and circumcised him on the eighth day; and Isaac became the father of Jacob, and Jacob of the twelve patriarchs. 9 "And the patriarchs became jealous of Joseph and sold him into Egypt. And yet God was with him, 10 and rescued him from all his afflictions, and granted him favor and wisdom in the sight of Pharaoh, king of Egypt; and he made him governor over Egypt and all his household. 11 "Now a famine came over all Egypt and Canaan, and great affliction with it; and our fathers could find no food. 12

"But when Jacob heard that there was grain in Egypt, he sent our fathers there the first time. 13 "And on the second visit Joseph made himself known to his brothers, and Joseph's family was disclosed to Pharaoh. 14 "And Joseph sent word and invited Jacob his father and all his relatives to come to him, seventy-five persons in all. 15 "And Jacob went down to Egypt and there passed away, he and our fathers. 16 "And from there they were removed to Shechem, and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem. 17 "But as the time of the promise was approaching which God had assured to Abraham, the people increased and multiplied in Egypt, 18 until there arose another king over Egypt who knew nothing about Joseph. 19 "It was he who took shrewd advantage of our race, and mistreated our fathers so that they would expose their infants and they would not survive. 20 "And it was at this time that Moses was born; and he was lovely in the sight of God; and he was nurtured three months in his father's home. 21 "And after he had been exposed, Pharaoh's daughter took him away, and nurtured him as her own son. 22 "And Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds. 23 "But when he was approaching the age of forty, it entered his mind to visit his brethren, the sons of Israel. 24 "And when he saw one of them being treated unjustly, he defended him and took vengeance for the oppressed by striking down the Egyptian. 25 "And he supposed that his brethren understood that God was granting them deliverance through him; but they did not understand. 26 "And on the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, 'Men, you are brethren, why do you injure one another?' 27 "But the one who was injuring his neighbor pushed him away, saying, 'Who made you a ruler and judge over us?' 28 'You do not mean to kill me as you killed the Egyptian yesterday, do you?' 29 "And at this remark Moses fled, and became an alien in the land of Midian, where he became the father of two sons. 30 "And after forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in the flame of a burning thorn bush. 31 "And when Moses saw it, he began to marvel at the sight; and as he approached to look more closely, there came the voice of the Lord: 32 'I am the God of your fathers, the God of Abraham and Isaac and Jacob.' And Moses shook with fear and would not venture to look. 33 "But the Lord said to him, 'Take off the sandals from your feet, for the place on which you are standing is holy ground. 34 'I have certainly seen the oppression of My people in Egypt, and have heard their groans, and I have come down to deliver them; come now, and I will send you to Egypt.' 35 "This Moses whom they disowned, saying, 'Who made you a ruler and a judge?' is the one whom God sent to be both a ruler and a deliverer with the help of the angel who appeared to him in the thorn bush. 36 "This man led them out, performing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years. 37 "This is the Moses who said to the sons of Israel, 'God shall raise up for you a prophet like me from your brethren.' 38 "This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai, and who was with our fathers; and he received living oracles to pass on to you. 39 "And our fathers were unwilling to be obedient to him, but repudiated him and in their hearts turned back to Egypt, 40 saying to Aaron, 'Make for us gods who will go before us; for this Moses who led us out of the land of Egypt-- we do not know what happened to him.' 41 "And at that time they made a calf and brought a sacrifice to the idol, and were rejoicing in the works of their hands. 42 "But God turned away and delivered them up to serve the host of heaven; as it is written in the book of the prophets, 'It was not to Me that you offered victims and sacrifices forty years in the wilderness, was it, O house of Israel? 43 'You also took along the tabernacle of Moloch and the star of the god Rompha, the images which you made to worship them. I also will remove you beyond Babylon.' 44 "Our fathers had the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed him to make it according to the pattern which he had seen. 45 "And having received it in their turn, our fathers brought it in with Joshua upon dispossessing the nations whom God drove out before our fathers, until the time of David. 46 "And David found favor in God's sight, and asked that he might find a dwelling place for the God of Jacob. 47 "But it was Solomon who built a house for Him. 48 "However, the Most High does not dwell in houses made by human hands; as the prophet says: 49 'Heaven is My throne, And earth is the footstool of My feet; What kind of house will you build for Me?' says the Lord; 'Or what place is there for My repose? 50 'Was it not My hand which made all these things?' 51 "You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. 52 "Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; 53 you who received the law as ordained by angels, and yet did not keep it." 54 Now when they heard this, they were cut to the quick, and they began gnashing their teeth at him. 55 But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Yeshua standing at the right hand of God; 56 and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God." 57 But they cried out with a loud voice, and covered their ears, and they rushed upon him with one impulse. 58 And when they had driven him out of the city, they began stoning him, and the witnesses laid aside their robes at the feet of a young man named Saul. 59 And they went on stoning Stephen as he called upon the Lord and said,



"Lord Yeshua, receive my spirit!" 60 And falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" And having said this, he fell asleep.

### Commentary:

Yahweh commanded Moses to record this complete list of journeys with their 42 encampments. "Great secrets" are said to be intimated by these place names (*Ramban*).

- #1 Rameses (Treasure City) of Egypt – symbol of sin
- #2 Succoth (Temporary Dwellings)
- #3 Etham (You)
- #4 Pi-hahiroth (The South of the Gorges),  
facing Baal-zephon (Hidden Destroyer), before Migdol (Tower).
- #5 Marah (Bitterness -testing).
- #6 Elim (Palm Tree)
- #7 Red Sea
- #8 Wilderness of Sin (Desert of Clay)
- #9 Dophkah (Knocking)
- #10 Alush (Wild Place)
- #11 Rephidim (Railing / Ballister)
- #12 Wilderness of Sinai
- #13 Kibroth-hattaavah (Graves of the Longing)
- #14 Hazeroth (Enclosed Place)
- #15 Rithmah (Pole Place)
- #16 Rimmon-perez (Pomegranate of the Breach)
- #17 Libnah (Whitish Tree)
- #18 Rissah (Ruin)
- #19 Kehelathah (Assembly)
- #20 Mount Shepher (Beautiful Mountain)
- #21 Haradah (Great Fear)
- #22 Makheloth (Assemblies)
- #23 Tahath (Bottom)
- #24 Terah
- #25 Mithkah (Sweetness)
- #26 Hashmonah (Fruitfulness)
- #27 Moseroth (Correction)
- #28 Bene-jaakan (Wise Son)
- #29 Hor-haggidgad (Hole of the Cleft)
- #30 Jotbathah (Pleasantness)
- #31 Abronah (Transition)
- #32 Ezion-geber (Giant's Backbone)
- #33 Wilderness of Zin (Crag, to Prick), that is, Kadesh (Sanctuary)
- #34 Mount Hor (Mountain of Mountains)
- #35 Zalmonah (Shadiness)
- #36 Punon (Perplexity)
- #37 Oboth (Necromancer)
- #38 Iye-abarim (Those who Cover in Copulation)
- #39 Dibon-gad (Sorrowing Overcomers)
- #40 Almon-diblathaim (Cake of Pressed Figs)
- #41 Mountains of Abarim, before Nebo (Babylonian Diety)
- #42 Plains of Moab (Of my Father)  
Jordan (Descender from Eden)

Eleven journeys were made during the first year, ending with the reception of the Torah at Mt. Sinai and the building of the Tabernacle – an average of about one journey per month. Twenty-two journeys were completed during the next thirty-eight years of "wandering in the wilderness" – averaging was almost two years of rest at each

encampment. In the last eight months of the fortieth year, following the death of Aaron, there were eight journeys – one per month.

Whenever the people were encamped at one place for a while, they became dissatisfied. Their focus was on their journey, rather than their destination.

We need to focus on God's planned destination for us, rather than being caught-up in the "satisfactions" of this life. It is too easy to become overly entangled with the good and evil of this world: that is why Yeshua said, "Let the dead bury the dead, you follow Me" – let the spiritually dead care for the concerns of this world, we have a higher calling.

Israel left Sin's Treasure City (Rameses, Egypt), and camped in Temporary Dwellings (Sukkot). They camped facing the Hidden Destroyer (Baal-zephon), and were tested at Bitterness (Marah).

After receiving the Torah in the Wilderness of Sin, they camped at Sweetness (Mithkah), Fruitfulness (Hashmonah), Correction (Moserot), and Wise Son (Bene-jaakan).

After Aaron died at the Mount of Mountains (Hor haHar), they camped at Perplexity (Punon), and Sorrowing Overcomers (Dibon-gad), before reaching the Descender from Eden (Jordan River) – the gate of the Promised Land.

(V.51-56) Yahweh said, "*When you cross over the Jordan into the land of Canaan, then you shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images and demolish all their high places; and you shall take possession of the land and live in it, for I have given the land to you to possess it.*

*. . . But if you do not drive out the inhabitants of the land from before you, then it shall come about that those whom you let remain of them will become as pricks in your eyes and as thorns in your sides, and they shall trouble you in the land in which you live. And it shall come about that as I plan to do to them, so I will do to you."*

While some interpret this as a warning about failing to drive out Yahweh's enemies, others take it as a commandment to live in the Land and a prohibition against leaving it.

### **Psalm 118**

The Psalm begins, "*Give thanks to Yahweh, for He is good; for His lovingkindness is everlasting.*" All Israel, who was led through the Wilderness, is enjoined to say this (v.2). The House of Aaron, who died at Mt. Hor, is enjoined to say this (v.3).

All who fear Yahweh are enjoined to say (v.4), "*His lovingkindness is everlasting.*"

The connection of this Psalm to Numbers 33 is clearly seen in v.9-15: "*It is better to take refuge in Yahweh than to trust in princes. All nations surrounded me; in the name of Yahweh I will surely cut them off. . . Yahweh is my strength and my song, and He has become my salvation. The sound of joyful shouting and salvation is in the tents of the righteous; the right hand of Yahweh does valiantly.*"

In this Psalm we find the familiar (v.22-23): "*The stone which the builders rejected has become the chief corner stone. This is Yahweh's doing; it is marvelous in our eyes*", referring to Yeshua (Matt 21:42, Mark 12:10, Luke 20:17, Acts 4:11, 1 Peter 2:7). And also (v.24): "*This is the day which Yahweh has made; let us rejoice and be glad in it.*"

### **Acts 6**

(V.13-14) "*And they put forward false witnesses who said, 'This man incessantly speaks against this holy place, and the Law; for we have heard him say that this Nazarene, Yeshua, will destroy this place and alter the customs which Moses handed down to us.'*" The accusation is that Stephen spoke against the Holy Temple and the Torah, and that Yeshua would change the laws of Moses: note that these are false accusations. In other words, Stephen neither spoke contrary to the Torah, nor did he say that Yeshua would change it.

Stephen then reiterated what we have been studying. He started with God appearing to Abraham and making a covenant with him (Gen 17:5). He spoke concerning the patriarchs of the twelve tribes. He then went into detail

about Moses: Moses would be followed by a similar prophet (Yeshua), to whom obedience would be required. He spoke concerning David (a forerunner of Yeshua).

Then Stephen, being so filled with the Holy Spirit that he saw Yeshua in heaven, made his defence: “O beloved, God just wants you to know how much He loves you! He sent Yeshua to take away your sins and make you free from all this Moses stuff!” No? That isn’t how he said it? Being filled with the Holy Spirit, he said (v.51-53), “*You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One (Yeshua), whose betrayers and murderers you have now become; you who received the law as ordained by angels, and yet did not keep it.*”

Now, we find ourselves in many different situations, and the same words are not appropriate for all occasions. However, the Torah had not lost its significance when Stephen spoke, which was after Yeshua’s crucifixion and resurrection; and it still has not lost its significance. The words which God spoke through Moses have not changed to a touchy-feely type of love that accepts whatever feels right. The “Law” is still the standard by which sin is defined (1 John 3:4), and sin still requires repentance – turning from sin to God (Acts 26:20).

After His resurrection, Yeshua said (Luke 24:44-48): “ *These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’ Then He opened their minds to understand the Scriptures, and He said to them, ‘Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things.’ ”*

## **Zot haAretz / This is the Land**

## **Commentary Y3-21**

Numbers 34:1 – 35:8 Joshua 24:1; Ezekiel 45:1 Psalm 119 (½) Ephesians 1:1 – 2:22 Av 25, 5763 / Aug 23, 2003  
Av, 5766 / Aug, 2006

*Reader 1\* Amen* 34:1 Then Yahweh spoke to Moses, saying, 2 "Command the sons of Israel and say to them, 'When you enter the land of Canaan, this is the land that shall fall to you as an inheritance, even the land of Canaan according to its borders. 3 'Your southern sector shall extend from the wilderness of Zin along the side of Edom, and your southern border shall extend from the end of the Salt Sea eastward. 4 'Then your border shall turn direction from the south to the ascent of Akrabbim, and continue to Zin, and its termination shall be to the south of Kadesh-barnea; and it shall reach Hazaraddar, and continue to Azmon. 5 'And the border shall turn direction from Azmon to the brook of Egypt, and its termination shall be at the sea.

*Reader 2\* Amen* 6 'As for the western border, you shall have the Great Sea, that is, its coastline; this shall be your west border. 7 'And this shall be your north border: you shall draw your border line from the Great Sea to Mount Hor. 8 'You shall draw a line from Mount Hor to the Lebo-hamath, and the termination of the border shall be at Zedad; 9 and the border shall proceed to Ziphron, and its termination shall be at Hazar-enan. This shall be your north border.

*Reader 3\* Amen* 10 'For your eastern border you shall also draw a line from Hazar-enan to Shepham, 11 and the border shall go down from Shepham to Riblah on the east side of Ain; and the border shall go down and reach to the slope on the east side of the Sea of Chinnereth. 12 'And the border shall go down to the Jordan and its termination shall be at the Salt Sea. This shall be your land according to its borders all around.'" 13 So Moses commanded the sons of Israel, saying, "This is the land that you are to apportion by lot among you as a possession, which Yahweh has commanded to give to the nine and a half tribes. 14 "For the tribe of the sons of Reuben have received theirs according to their fathers' households, and the tribe of the sons of Gad according to their fathers' households, and the half-tribe of Manasseh have received their possession. 15 "The two and a half tribes have received their possession across the Jordan opposite Jericho, eastward toward the sunrising."

*Reader 4\* Amen* 16 Then Yahweh spoke to Moses, saying, 17 "These are the names of the men who shall apportion the land to you for inheritance: Eleazar the priest and Joshua the son of Nun. 18 "And you shall take one leader of every tribe to apportion the land for inheritance. 19 "And these are the names of the men: of the tribe of Judah, Caleb the son of Jephunneh. 20 "And of the tribe of the sons of Simeon, Samuel the son of Ammihud. 21 "Of the tribe of Benjamin, Elidad the son of Chislon. 22 "And of the tribe of the sons of Dan a leader, Bukki the son of Jogli.

*Reader 5\* Amen* 23 "Of the sons of Joseph: of the tribe of the sons of Manasseh a leader, Hanniel the son of Ephod. 24 "And of the tribe of the sons of Ephraim a leader, Kemuel the son of Shiptan. 25 "And of the tribe of the sons of Zebulun a leader, Elizaphan the son of Parnach. 26 "And of the tribe of the sons of Issachar a leader, Paltiel the son of Azzan. 27 "And of the tribe of the sons of Asher a leader, Ahihud the son of Shelomi. 28 "And of the tribe of the sons of Naphtali a leader, Pedahel the son of Ammihud." 29 These are those whom Yahweh commanded to apportion the inheritance to the sons of Israel in the land of Canaan.

*Reader 6\* Amen* 35:1 Now Yahweh spoke to Moses in the plains of Moab by the Jordan opposite Jericho, saying, 2 "Command the sons of Israel that they give to the Levites from the inheritance of their possession, cities to live in; and you shall give to the Levites pasture lands around the cities. 3 "And the cities shall be theirs to live in; and their pasture lands shall be for their cattle and for their herds and for all their beasts. 4 "And the pasture lands of the cities which you shall give to the Levites shall extend from the wall of the city outward a thousand cubits around.

*Reader 7\* Amen* 5 "You shall also measure outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, with the city in the center. This shall become theirs as pasture lands for the cities. 6 "And the cities which you shall give to the Levites shall be the six cities of refuge, which you shall give for the manslayer to flee to; and in addition to them you shall give forty-two cities. 7 "All the cities which you shall give to the Levites shall be forty-eight cities, together with their pasture lands. 8 "As for the cities which you shall give from the possession of the sons of Israel, you shall take more from the larger and you shall take less from the smaller; each shall give some of his cities to the Levites in proportion to his possession which he inherits."

### **Joshua 21:41**

41 All the cities of the Levites in the midst of the possession of the sons of Israel were forty-eight cities with their pasture lands.

## **Ezekiel 45:1**

1 "And when you shall divide by lot the land for inheritance, you shall offer an allotment to Yahweh, a holy portion of the land; the length shall be the length of 25,000 cubits (*8 miles*), and the width shall be 10,000 (*3 miles*). It shall be holy within all its boundary round about.

## **Psalm 119 (first half)**

*Aleph* 1 How blessed are those whose way is blameless, who walk in the law of Yahweh. *Aleph* 2 How blessed are those who observe His testimonies, who seek Him with all their heart. *Aleph* 3 They also do no unrighteousness; they walk in His ways. *Aleph* 4 Thou hast ordained Thy precepts, that we should keep them diligently. *Aleph* 5 Oh that my ways may be established to keep Thy statutes! *Aleph* 6 Then I shall not be ashamed when I look upon all Thy commandments. *Aleph* 7 I shall give thanks to Thee with uprightness of heart, when I learn Thy righteous judgments. *Aleph* 8 I shall keep Thy statutes; do not forsake me utterly!

*Bet* 9 How can a young man keep his way pure? By keeping it according to Thy word. 10 With all my heart I have sought Thee; do not let me wander from Thy commandments. 11 Thy word I have treasured in my heart, that I may not sin against Thee. 12 Blessed art Thou, O Yahweh; teach me Thy statutes. 13 With my lips I have told of all the ordinances of Thy mouth. 14 I have rejoiced in the way of Thy testimonies, as much as in all riches. 15 I will meditate on Thy precepts, and regard Thy ways. 16 I shall delight in Thy statutes; I shall not forget Thy word.

*Gimmel* 17 Deal bountifully with Thy servant, that I may live and keep Thy word. 18 Open my eyes, that I may behold wonderful things from Thy law. 19 I am a stranger in the earth; do not hide Thy commandments from me. 20 My soul is crushed with longing after Thine ordinances at all times. 21 Thou dost rebuke the arrogant, the cursed, who wander from Thy commandments. 22 Take away reproach and contempt from me, for I observe Thy testimonies. 23 Even though princes sit and talk against me, Thy servant meditates on Thy statutes. 24 Thy testimonies also are my delight; they are my counselors.

*Daleth* 25 My soul cleaves to the dust; revive me according to Thy word. 26 I have told of my ways, and Thou hast answered me; teach me Thy statutes. 27 Make me understand the way of Thy precepts, so I will meditate on Thy wonders. 28 My soul weeps because of grief; strengthen me according to Thy word. 29 Remove the false way from me, and graciously grant me Thy law. 30 I have chosen the faithful way; I have placed Thine ordinances before me. 31 I cleave to Thy testimonies; O Yahweh, do not put me to shame! 32 I shall run the way of Thy commandments, for Thou wilt enlarge my heart.

*Hey* 33 Teach me, O Yahweh, the way of Thy statutes, And I shall observe it to the end. 34 Give me understanding, that I may observe Thy law, and keep it with all my heart. 35 Make me walk in the path of Thy commandments, for I delight in it. 36 Incline my heart to Thy testimonies, and not to dishonest gain. 37 Turn away my eyes from looking at vanity, and revive me in Thy ways. 38 Establish Thy word to Thy servant, as that which produces reverence for Thee. 39 Turn away my reproach which I dread, for Thine ordinances are good. 40 Behold, I long for Thy precepts; revive me through Thy righteousness.

*Vav* 41 May Thy lovingkindnesses also come to me, O Yahweh, Thy salvation according to Thy word; 42 So I shall have an answer for him who reproaches me, for I trust in Thy word. 43 And do not take the word of truth utterly out of my mouth, for I wait for Thine ordinances. 44 So I will keep Thy law continually, forever and ever. 45 And I will walk at liberty, for I seek Thy precepts. 46 I will also speak of Thy testimonies before kings, and shall not be ashamed. 47 And I shall delight in Thy commandments, which I love. 48 And I shall lift up my hands to Thy commandments, which I love; and I will meditate on Thy statutes.

*Zayin* 49 Remember the word to Thy servant, in which Thou hast made me hope. 50 This is my comfort in my affliction, that Thy word has revived me. 51 The arrogant utterly deride me, yet I do not turn aside from Thy law. 52 I have remembered Thine ordinances from of old, O Yahweh, and comfort myself. 53 Burning indignation has seized me because of the wicked, who forsake Thy law. 54 Thy statutes are my songs In the house of my pilgrimage. 55 O Yahweh, I remember Thy name in the night, and keep Thy law. 56 This has become mine, that I observe Thy precepts.

*Chet* 57 Yahweh is my portion; I have promised to keep Thy words. 58 I entreated Thy favor with all my heart; be gracious to me according to Thy word. 59 I considered my ways, and turned my feet to Thy testimonies. 60 I hastened and did not delay to keep Thy commandments. 61 The cords of the wicked have encircled me, but I have not forgotten Thy law. 62 At midnight I shall rise to give thanks to Thee because of Thy righteous ordinances. 63 I am a companion of all those who fear Thee, and of those who keep Thy precepts. 64 The earth is full of Thy lovingkindness, O Yahweh; teach me Thy statutes.

*Tet* 65 Thou hast dealt well with Thy servant, O Yahweh, according to Thy word. 66 Teach me good discernment and knowledge, for I believe in Thy commandments. 67 Before I was afflicted I went astray, but now I keep Thy word. 68 Thou art good and doest good; teach me Thy statutes. 69 The arrogant have forged a lie against me; with

all my heart I will observe Thy precepts. 70 Their heart is covered with fat, but I delight in Thy law. 71 It is good for me that I was afflicted, that I may learn Thy statutes. 72 The law of Thy mouth is better to me than thousands of gold and silver pieces.

*Yod* 73 Thy hands made me and fashioned me; give me understanding, that I may learn Thy commandments. 74 May those who fear Thee see me and be glad, because I wait for Thy word. 75 I know, O Yahweh, that Thy judgments are righteous, and that in faithfulness Thou hast afflicted me. 76 O may Thy lovingkindness comfort me, according to Thy word to Thy servant. 77 May Thy compassion come to me that I may live, for Thy law is my delight. 78 May the arrogant be ashamed, for they subvert me with a lie; but I shall meditate on Thy precepts. 79 May those who fear Thee turn to me, even those who know Thy testimonies. 80 May my heart be blameless in Thy statutes, that I may not be ashamed.

*Kaf* 1 My soul languishes for Thy salvation; I wait for Thy word. 82 My eyes fail with longing for Thy word, while I say, "When wilt Thou comfort me?" 83 Though I have become like a wineskin in the smoke, I do not forget Thy statutes. 84 How many are the days of Thy servant? When wilt Thou execute judgment on those who persecute me? 85 The arrogant have dug pits for me, men who are not in accord with Thy law. 86 All Thy commandments are faithful; they have persecuted me with a lie; help me! 87 They almost destroyed me on earth, but as for me, I did not forsake Thy precepts. 88 Revive me according to Thy lovingkindness, so that I may keep the testimony of Thy mouth.

## **Ephesians 1 – 2**

1:1 Paul, an apostle of Messiah Yeshua by the will of God, to the saints who are at Ephesus, and who are faithful in Messiah Yeshua: 2 Grace to you and peace from God our Father and the Lord Yeshua the Messiah. 3 Blessed be the God and Father of our Lord Yeshua the Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah, 4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Yeshua the Messiah to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. 7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, 8 which He lavished upon us. In all wisdom and insight 9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him 10 with a view to an administration suitable to the fulness of the times, that is, the summing up of all things in Messiah, things in the heavens and things upon the earth. In Him 11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, 12 to the end that we who were the first to hope in Messiah should be to the praise of His glory. 13 In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory. 15 For this reason I too, having heard of the faith in the Lord Yeshua which exists among you, and your love for all the saints, 16 do not cease giving thanks for you, while making mention of you in my prayers; 17 that the God of our Lord Yeshua the Messiah, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. 18 I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might 20 which He brought about in Messiah, when He raised Him from the dead, and seated Him at His right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. 22 And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23 which is His body, the fulness of Him who fills all in all.

2:1 And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Messiah (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places, in Messiah Yeshua, 7 in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Messiah Yeshua. 8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, that no one should boast. 10 For we are His workmanship, created in Messiah Yeshua for good works, which God prepared beforehand, that we should walk in them. 11 Therefore remember, that formerly you, the Gentiles in the flesh, who are called "Uncircumcision " by the so-called "Circumcision," which is

performed in the flesh by human hands-- 12 remember that you were at that time separate from Messiah, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Messiah Yeshua you who formerly were far off have been brought near by the blood of Messiah. 14 For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, 15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace, 16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity. 17 And He came and preached peace to you who were far away, and peace to those who were near; 18 for through Him we both have our access in one Spirit to the Father. 19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, 20 having been built upon the foundation of the apostles and prophets, Messiah Yeshua Himself being the corner stone, 21 in whom the whole building, being fitted together is growing into a holy temple in the Lord; 22 in whom you also are being built together into a dwelling of God in the Spirit.

**Commentary:**



Map of Promised Land

*Num 32:33 So Moses gave to them, to the sons of Gad and to the sons of Reuben and to the half-tribe of Joseph's son Manasseh, the kingdom of Sihon, king of the Amorites and the kingdom of Og, the king of Bashan, the land with its cities with their territories, the cities of the surrounding land.*

**Psalm 119 (Aleph - Chof)**

The first eight verses each begin with the letter *aleph*. The next eight verses each begin with the letter *bet*. The next eight verses each begin with the letter *gimel*. And so on throughout the twenty-two letters of the *alphabet*. This Psalm is called the repetition of eight (*Talmud: Berachot 4b*).

While seven is the number of the days of creation, the number eight symbolizes the release from the desires of this mundane world. In this Psalm, David charts the stages of growth toward spiritual maturity.

*Aleph* represents the head, the source of intellect. In the first eight verses, we are taught to walk with Yahweh's Torah, and to wholeheartedly seek Him. We are to cherish Yahweh's ordinances (*edot* – v.2: includes festivals), be

firmly guided by His statutes (*huqot* – v.5: commandments without obvious reason, that bring us closer to God), and study His righteous judgments (*mishpatim* – v.7: moral laws) – all of His (three categories of) commandments (*mitzvot* – v.6).

*Bet* represents understanding (*Talmud: Shabbat 104a*). Through careful analysis, we are to apply the Word of God to every aspect of life. A young person can purify his walk by observing His Word (v.9). In prayer, we should bless Yahweh, and ask for teaching of His statutes (v.12). Our speech should concern His paths (v.15), and we should be occupied even with His statutes – those commandments without obvious reason (v. 16).

*Gimel* represents kindness. This set of eight verses begins with “(*Gamal*) Deal kindly with your servant, let me live that I may keep Your Word.” The ultimate kindness of God is that He would grant us to keep His Word! David asks for his eyes to be unveiled that he may perceive wonders from the Torah (v.18). Yahweh’s ordinances (such as festivals) are our counselors (v.24).

*Dalet* represents door (*delet*) and ways / paths (from *derek*). The first of the eight verses (v.25) reads, “(*Davaq*) Cleaves my soul to the dust; revive me . . .” Our natural desires are toward worldly things that corrupt the soul, so we need God to open the door and lead us in the way. We need to understand His precepts (v.27), and be sustained by His Word (v.28). We need God to correct our false ways, and graciously grant us understanding of His Torah (v.29-32).

*Heh* is five, representing the five books of Torah. Here is how the eight verses begin with *heh*: “(*Horeniy*) Teach me, Yahweh, how to grow spiritually, and I will cherish every little step” (v.33, paraphrased). “(*Haviniy*) Give me understanding” (v.34). “(*Hadrikiy*) Make me walk” (v.35). “(*Hat-lebiy*) Incline my heart” (v.36). “(*Haaver*) Turn me away from vanity” (v.37). “(*Haqem*) Establish Thy Word” (v.38). “(*Haaver*) Turn away my reproach” (v.39). “(*Hineh*) Behold! I long for Your precepts” (v.40).

*Vav* is called the letter of truth, because it is perfectly straight. God’s Word is utmost truth (v.43), in which we can implicitly trust (v.42).

*Zayin* stands for *zachar* – remember. *Zayin* is also the number seven. Seven represents divinity: remember the Sabbath Day – the seventh day that is Holy to the Divine. David asked God to remember (*zachar*) His Word which preserved him (v.49-50). We are to remember (*zachar*) Yahweh’s ancient commandments, and be comforted (v.52). We are to remember (*zachar*) Yahweh’s Name, and keep His Torah (v.55).

*Chet* stands for *chen* – grace and charm. “(*Chelqiy*) My portion is Yahweh” (v.57): while some choose wealth and luxury, David found his satisfaction in serving Yahweh. David (*chilitiy*) pleaded for God’s grace (v.58). He (*chishavtiy*) considered his ways, to repent (v.59). He (*chashtiy*) hastened to keep the commandments (v.60). A friend (*chaber*) was David to all feared Yahweh (v.63).

*Tet* is the first letter of *tov* – good. “(*Tov*) Good You did with Your servant, Yahweh, according to Your Word” (v.65). “(*Tov*) Good reasoning teach me” (v.66). “Before I (*terem*) learned, I was prone to error” (v.67), but “(*Tov-atah*) You are good . . . teach me Your statutes” (v.68). “(*Tov-liy*) It is good for me that I was afflicted, so that I might learn Your statutes” (v.71). “(*Tov-liy*) It is good for me – the Torah of Your mouth – above thousands in gold and silver” (v.72).

*Yod* stands for *yerushshah* – inheritance. This smallest of all letters is said to represent the small number of people who will inherit the world to come (*Talmud: Menachot 29b*). This set of eight begins with “(*Yadacha*) Your hands made me” (v.73). The *Midrash* explains this portion, “I am the vessel, and You are the craftsman: make me beautiful so that all who behold me may praise You!”

*Chof* means palm of the hand, and the letter is shaped like a cupped hand. David is seeking shelter in the palm of God’s hand. *Chof* stands for *cheter* – crown. He who dwells in God’s hand will be crowned with divine glory. In the last sentences of this first-half of the Psalm, David says, “(*Chimat chiluniy*) They had almost destroyed me on earth, but I did not forsake Your precepts. (*Chitamdecha*) Preserve me according to Your kindness, and I will keep the testimony of Your mouth” (v.87-88).



## **Ephesians 1-2**

This Ephesians portion fits with both Numbers 34 – concerning our inheritance, and with Psalm 119 – concerning growing spiritually and overcoming lawlessness.

We were spiritually dead, walking in sin according to the course of this world, in the spirit of those who are disobedient to God's Torah (v.2:1-2). We were separate from Messiah, having no part in God's covenant with Israel, being strangers to the promises to Abraham; we were without God in the world and had no hope (v.2:12)

But now we have obtained an inheritance (v.1:11). Through hearing the gospel, and obtaining faith in Messiah, the Spirit of God now works in us to teach us obedience to His Word (v.2:22). We now can have hope and peace.

We are no longer strangers and aliens (v.2:19). We who were far away from God's covenant people are now made part of them by the blood of Yeshua (v.2:13).

All of this is because we were "predestined – according to His purpose who works all things after the counsel of His will" – to obtain the inheritance, and to be to the praise of His glory (v.1:11-12). We are His workmanship – meaning that we have been prepared beforehand, and have been given life in Yeshua, to walk according to Torah (v.2:10) – Torah being the very definition of 'good works' (Sin is the transgression of Torah – 1 John 3:4).

So, we have nothing of which to glory in ourselves; it is altogether the work of God that we receive His Word and believe, and have the promise of inheritance in the Land.

*Reader 1\* Amen* 9 Then Yahweh spoke to Moses, saying, 10 "Speak to the sons of Israel and say to them, 'When you cross the Jordan into the land of Canaan, 11 then you shall select for yourselves cities to be your cities of refuge, that the manslayer who has killed any person unintentionally may flee there. 12 'And the cities shall be to you as a refuge from the avenger, so that the manslayer may not die until he stands before the congregation for trial. 13 'And the cities which you are to give shall be your six cities of refuge. 14 'You shall give three cities across the Jordan and three cities in the land of Canaan; they are to be cities of refuge.

*Reader 2\* Amen* 15 'These six cities shall be for refuge for the sons of Israel, and for the alien and for the sojourner among them; that anyone who kills a person unintentionally may flee there. 16 'But if he struck him down with an iron object, so that he died, he is a murderer; the murderer shall surely be put to death. 17 'And if he struck him down with a stone in the hand, by which he may die, and as a result he died, he is a murderer; the murderer shall surely be put to death. 18 'Or if he struck him with a wooden object in the hand, by which he may die, and as a result he died, he is a murderer; the murderer shall surely be put to death. 19 'The blood avenger himself shall put the murderer to death; he shall put him to death when he meets him.

*Reader 3\* Amen* 20 'And if he pushed him of hatred, or threw something at him lying in wait and as a result he died, 21 or if he struck him down with his hand in enmity, and as a result he died, the one who struck him shall surely be put to death, he is a murderer; the blood avenger shall put the murderer to death when he meets him. 22 'But if he pushed him suddenly without enmity, or threw something at him without lying in wait, 23 or with any deadly object of stone, and without seeing it dropped on him so that he died, while he was not his enemy nor seeking his injury, 24 then the congregation shall judge between the slayer and the blood avenger according to these ordinances. 25 'And the congregation shall deliver the manslayer from the hand of the blood avenger, and the congregation shall restore him to his city of refuge to which he fled; and he shall live in it until the death of the high priest who was anointed with the holy oil.

*Reader 4\* Amen* 26 'But if the manslayer shall at any time go beyond the border of his city of refuge to which he may flee, 27 and the blood avenger finds him outside the border of his city of refuge, and the blood avenger kills the manslayer, he shall not be guilty of blood 28 because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the manslayer shall return to the land of his possession. 29 'And these things shall be for a statutory ordinance to you throughout your generations in all your dwellings. 30 'If anyone kills a person, the murderer shall be put to death at the evidence of witnesses, but no person shall be put to death on the testimony of one witness.

*Reader 5\* Amen* 31 'Moreover, you shall not take ransom for the life of a murderer who is guilty of death, but he shall surely be put to death. 32 'And you shall not take ransom for him who has fled to his city of refuge, that he may return to live in the land before the death of the priest. 33 'So you shall not pollute the land in which you are; for blood pollutes the land and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it. 34 'And you shall not defile the land in which you live, in the midst of which I dwell; for I Yahweh am dwelling in the midst of the sons of Israel.'"

*Reader 6\* Amen* 36:1 And the heads of the fathers' households of the family of the sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spoke before Moses and before the leaders, the heads of the fathers' households of the sons of Israel, 2 and they said, " Yahweh commanded my lord to give the land by lot to the sons of Israel as an inheritance, and my lord was commanded by Yahweh to give the inheritance of Zelophehad our brother to his daughters. 3 "But if they marry one of the sons of the other tribes of the sons of Israel, their inheritance will be withdrawn from the inheritance of our fathers and will be added to the inheritance of the tribe to which they belong; thus it will be withdrawn from our allotted inheritance. 4 "And when the jubilee of the sons of Israel comes, then their inheritance will be added to the inheritance of the tribe to which they belong; so their inheritance will be withdrawn from the inheritance of the tribe of our fathers." 5 Then Moses commanded the sons of Israel according to the word of Yahweh, saying, "The tribe of the sons of Joseph are right in their statements.

*Reader 7\* Amen* 6 "This is what Yahweh has commanded concerning the daughters of Zelophehad, saying, 'Let them marry whom they wish; only they must marry within the family of the tribe of their father.' 7 "Thus no inheritance of the sons of Israel shall be transferred from tribe to tribe, for the sons of Israel shall each hold to the inheritance of the tribe of his fathers. 8 "And every daughter who comes into possession of an inheritance of any tribe of the sons of Israel, shall be wife to one of the family of the tribe of her father, so that the sons of Israel each

may possess the inheritance of his fathers. 9 "Thus no inheritance shall be transferred from one tribe to another tribe, for the tribes of the sons of Israel shall each hold to his own inheritance." 10 Just as Yahweh had commanded Moses, so the daughters of Zelophehad did: 11 Mahlah, Tirzah, Hoglah, Milcah and Noah, the daughters of Zelophehad married their uncles' sons. 12 They married those from the families of the sons of Manasseh the son of Joseph, and their inheritance remained with the tribe of the family of their father. 13 These are the commandments and the ordinances which Yahweh commanded to the sons of Israel through Moses in the plains of Moab by the Jordan opposite Jericho.

## **Joshua 20**

1 Then Yahweh spoke to Joshua, saying, 2 "Speak to the sons of Israel, saying, 'Designate the cities of refuge, of which I spoke to you through Moses, 3 that the manslayer who kills any person unintentionally, without premeditation, may flee there, and they shall become your refuge from the avenger of blood. 4 'And he shall flee to one of these cities, and shall stand at the entrance of the gate of the city and state his case in the hearing of the elders of that city; and they shall take him into the city to them and give him a place, so that he may dwell among them. 5 'Now if the avenger of blood pursues him, then they shall not deliver the manslayer into his hand, because he struck his neighbor without premeditation and did not hate him beforehand. 6 'And he shall dwell in that city until he stands before the congregation for judgment, until the death of the one who is high priest in those days. Then the manslayer shall return to his own city and to his own house, to the city from which he fled.'" 7 So they set apart Kedesh in Galilee in the hill country of Naphtali and Shechem in the hill country of Ephraim, and Kiriath-arba (that is, Hebron) in the hill country of Judah. 8 And beyond the Jordan east of Jericho, they designated Bezer in the wilderness on the plain from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh. 9 These were the appointed cities for all the sons of Israel and for the stranger who sojourns among them, that whoever kills any person unintentionally may flee there, and not die by the hand of the avenger of blood until he stands before the congregation.

## **Psalms 119:89-176** (last half – Lamed-Tav)

*Lamed* 89 Forever, O **Yahweh**, Thy word) is settled in heaven. 90 Thy faithfulness continues throughout all generations; Thou didst establish the earth, and it stands). 91 They stand) this day according to Thine ordinances, for all things are Thy servants. 92 If Thy law had not been my delight, then I would have perished in my affliction. 93 I will never forget Thy precepts, for by them Thou hast revived me. 94 I am thine, save me; for I have sought Thy precepts. 95 The wicked wait for me to destroy me; I shall diligently consider Thy testimonies. 96 I have seen a limit to all perfection; Thy commandment is exceedingly broad.

*Mem* 97 O how I love Thy law! It is my meditation all the day. 98 Thy commandments make me wiser than my enemies, for they are ever mine. 99 I have more insight than all my teachers, for Thy testimonies are my meditation. 100 I understand more than the aged, because I have observed Thy precepts. 101 I have restrained my feet from every evil way, that I may keep Thy word. 102 I have not turned aside from Thine ordinances, for Thou Thyself hast taught me. 103 How sweet are Thy words to my taste! Yes, sweeter than honey to my mouth! 104 From Thy precepts I get understanding; Therefore I hate every false way.

*Nun* 105 Thy word is a lamp to my feet, and a light to my path. 106 I have sworn, and I will confirm it, that I will keep Thy righteous ordinances. 107 I am exceedingly afflicted; revive me, O Yahweh, according to Thy word. 108 O accept the freewill offerings of my mouth, O Yahweh, And teach me Thine ordinances. 109 My life is continually in my hand, yet I do not forget Thy law. 110 The wicked have laid a snare for me, yet I have not gone astray from Thy precepts. 111 I have inherited Thy testimonies forever, for they are the joy of my heart. 112 I have inclined my heart to perform Thy statutes forever, even to the end.

*Samech* 113 I hate those who are double-minded, but I love Thy law. 114 Thou art my hiding place and my shield; I wait for Thy word. 115 Depart from me, evildoers, that I may observe the commandments of my God. 116 Sustain me according to Thy word, that I may live; and do not let me be ashamed of my hope. 117 Uphold me that I may be safe, that I may have regard for Thy statutes continually. 118 Thou hast rejected all those who wander from Thy statutes, for their deceitfulness is useless. 119 Thou hast removed all the wicked of the earth like dross; therefore I love Thy testimonies. 120 My flesh trembles for fear of Thee, and I am afraid of Thy judgments.

*Ayin* I have done justice and righteousness; do not leave me to my oppressors. 122 Be surety for Thy servant for good; do not let the arrogant oppress me. 123 My eyes fail with longing for Thy salvation, and for Thy righteous word. 124 Deal with Thy servant according to Thy lovingkindness, and teach me Thy statutes. 125 I am Thy servant; give me understanding, that I may know Thy testimonies. 126 It is time for Yahweh to act, for they have broken Thy law. 127 Therefore I love Thy commandments above gold, yes, above fine gold. 128 Therefore I esteem right all Thy precepts concerning everything, I hate every false way.

*Pey* 129 Thy testimonies are wonderful; therefore my soul observes them. 130 The unfolding of Thy words gives light; it gives understanding to the simple. 131 I opened my mouth wide and panted, for I longed for Thy commandments. 132 Turn to me and be gracious to me, after Thy manner with those who love Thy name. 133 Establish my footsteps in Thy word, and do not let any iniquity have dominion over me. 134 Redeem me from the oppression of man, that I may keep Thy precepts. 135 Make Thy face shine upon Thy servant, And teach me Thy statutes. 136 My eyes shed streams of water, because they do not keep Thy law.

*Tzadi* 137 Righteous art Thou, O Yahweh, and upright are Thy judgments. 138 Thou hast commanded Thy testimonies in righteousness and exceeding faithfulness. 139 My zeal has consumed me, because my adversaries have forgotten Thy words. 140 Thy word is very pure, therefore Thy servant loves it. 141 I am small and despised, yet I do not forget Thy precepts. 142 Thy righteousness is an everlasting righteousness, and Thy law is truth. 143 Trouble and anguish have come upon me; yet Thy commandments are my delight. 144 Thy testimonies are righteous forever; give me understanding that I may live.

*Kof* 145 I cried with all my heart; answer me, O Yahweh! I will observe Thy statutes. 146 I cried to Thee; save me, and I shall keep Thy testimonies. 147 I rise before dawn and cry for help; I wait for Thy words. 148 My eyes anticipate the night watches, that I may meditate on Thy word. 149 Hear my voice according to Thy lovingkindness; revive me, O Yahweh, according to Thine ordinances. 150 Those who follow after wickedness draw near; they are far from Thy law. 151 Thou art near, O Yahweh, and all Thy commandments are truth. 152 Of old I have known from Thy testimonies, That Thou hast founded them forever.

*Resh* 153 Look upon my affliction and rescue me, for I do not forget Thy law. 154 Plead my cause and redeem me; revive me according to Thy word. 155 Salvation is far from the wicked, for they do not seek Thy statutes. 156 Great are Thy mercies, O Yahweh; revive me according to Thine ordinances. 157 Many are my persecutors and my adversaries, yet I do not turn aside from Thy testimonies. 158 I behold the treacherous and loathe them, because they do not keep Thy word. 159 Consider how I love Thy precepts; revive me, O Yahweh, according to Thy lovingkindness. 160 The sum of Thy word is truth, and every one of Thy righteous ordinances is everlasting.

*Shin* 161 Princes persecute me without cause, but my heart stands in awe of Thy words. 162 I rejoice at Thy word, as one who finds great spoil. 163 I hate and despise falsehood, but I love Thy law. 164 Seven times a day I praise Thee, because of Thy righteous ordinances. 165 Those who love Thy law have great peace, and nothing causes them to stumble. 166 I hope for Thy salvation, O Yahweh, and do Thy commandments. 167 My soul keeps Thy testimonies, and I love them exceedingly. 168 I keep Thy precepts and Thy testimonies, for all my ways are before Thee.

*Tav* 169 Let my cry come before Thee, O Yahweh; give me understanding according to Thy word. 170 Let my supplication come before Thee; deliver me according to Thy word. 171 Let my lips utter praise, for Thou dost teach me Thy statutes. 172 Let my tongue sing of Thy word, for all Thy commandments are righteousness. 173 Let Thy hand be ready to help me, for I have chosen Thy precepts. 174 I long for Thy salvation, O Yahweh, And Thy law is my delight. 175 Let my soul live that it may praise Thee, and let Thine ordinances help me. 176 I have gone astray like a lost sheep; seek Thy servant, for I do not forget Thy commandments.

#### **John 4:1-45**

1 When therefore the Lord knew that the Pharisees had heard that Yeshua was making and baptizing more disciples than John 2 (although Yeshua Himself was not baptizing, but His disciples were), 3 He left Judea, and departed again into Galilee. 4 And He had to pass through Samaria. 5 So He came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph; 6 and Jacob's well was there. Yeshua therefore, being wearied from His journey, was sitting thus by the well. It was about the sixth hour. 7 There came a woman of

Samaria to draw water. Yeshua said to her, "Give Me a drink." 8 For His disciples had gone away into the city to buy food. 9 The Samaritan woman therefore said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) 10 Yeshua answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." 11 She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? 12 "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself, and his sons, and his cattle?" 13 Yeshua answered and said to her, "Everyone who drinks of this water shall thirst again; 14 but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life." 15 The woman said to Him, "Sir, give me this water, so I will not be thirsty, nor come all the way here to draw." 16 He said to her, "Go, call your husband, and come here." 17 The woman answered and said, "I have no husband." Yeshua said to her, "You have well said, 'I have no husband'; 18 for you have had five husbands, and the one whom you now have is not your husband; this you have said truly." 19 The woman said to Him, "Sir, I perceive that You are a prophet. 20 "Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship." 21 Yeshua said to her, "Woman, believe Me, an hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father. 22 "You worship that which you do not know; we worship that which we know, for salvation is from the Jews. 23 "But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. 24 "God is spirit, and those who worship Him must worship in spirit and truth." 25 The woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us." 26 Yeshua said to her, "I who speak to you am He." 27 And at this point His disciples came, and they marveled that He had been speaking with a woman; yet no one said, "What do You seek?" or, "Why do You speak with her?" 28 So the woman left her waterpot, and went into the city, and said to the men, 29 "Come, see a man who told me all the things that I have done; this is not the Christ, is it?" 30 They went out of the city, and were coming to Him. 31 In the meanwhile the disciples were requesting Him, saying, "Rabbi, eat." 32 But He said to them, "I have food to eat that you do not know about." 33 The disciples therefore were saying to one another, "No one brought Him anything to eat, did he?" 34 Yeshua said to them, "My food is to do the will of Him who sent Me, and to accomplish His work. 35 "Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes, and look on the fields, that they are white for harvest. 36 "Already he who reaps is receiving wages, and is gathering fruit for life eternal; that he who sows and he who reaps may rejoice together. 37 "For in this case the saying is true, 'One sows, and another reaps.' 38 "I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor." 39 And from that city many of the Samaritans believed in Him because of the word of the woman who testified, "He told me all the things that I have done." 40 So when the Samaritans came to Him, they were asking Him to stay with them; and He stayed there two days. 41 And many more believed because of His word; 42 and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world." 43 And after the two days He went forth from there into Galilee. 44 For Yeshua Himself testified that a prophet has no honor in his own country. 45 So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

## Commentary:

Today, we will let the Torah portion and Prophet stand without further comment.

## Psalm 119

The first eight verses each begin with the letter *aleph*. The next eight verses each begin with the letter *bet*. The next eight verses each begin with the letter *gimel*. And so on throughout the twenty-two letters of the *alephbet*. This Psalm is called the repetition of eight (*Talmud: Berachot 4b*).

While seven is the number of the days of creation, the number eight symbolizes the release from the desires of this mundane world. In this Psalm, David charts the stages of growth toward spiritual maturity.

Remember that the apostle Paul taught believers in Yeshua to admonish one another with these Psalms (Colosians 3:16).

### Verses 89-176 (last half – *Lamed-Tav*)

Half way through our spiritual journey, we have learned the significance of Torah. Each of the eight verses start with the letter *lamed*, which stands for *lamor* – Torah study.

(V.89) (*LeOlam* – forever) Study Torah, because it is established for eternity.

(V.90) (*Ledor* – remains) Study Torah, because by it the earth was created, and remains standing.

(V.91) (*Lemishpatecha* – fulfills Your judgments) Study Torah, because all things serve its ordinances.

(V.92) (*Luley* – if not) Study Torah: if it had not been my delight, I would have perished.

(V.93) (*LeOlam-lo* – forever-not) Study Torah: I will never forget it, because it revived me.

(V.94) (*Lecha* – yours) Study Torah: through it I am Yours – save me!

(V.95) (*Liy-qivu* – to lie in wait) Study Torah diligently, because its enemies lie in wait to shake us from it.

(V.96) (*Lechal* – boundless) Study Torah, because it only is boundless in riches.

Having learned its significance, we love God's Word above all: so we pronounce our love. *Mem* stands for *Mamar* – pronouncements.

(V.97) (*Ma ahavta*) O how I love – Your Torah! It is my meditation all the day.

(V.98) (*Meoyvay*) My enemies – it makes me wiser than them.

(V.99) (*Michal-melamday*) From all my teachers – I grew wise.

(V.100) (*Mizqenim*) From elders – I gain understanding.

(V.101) (*Michal*) From every evil path – I restrained my feet, so that I might keep Your Word.

(V.102) (*Mimishpatecha*) From Your judgments (moral law) – I did not depart.

(V.103) (*Mah nitletzu*) How sweet – to my taste is Your Word, sweeter than honey.

(V.104) (*Mipiqudecha*) Through Your precepts – I acquire understanding; therefore I hate every false way.

Having learned the significance of God's Word, and gained a love for it, we become what *Nun* stands for: *Ne'eman* – a loyal person.

(V.105) (*Ner*) A lamp – is Thy Word to my feet, and a light to my path.

(V.106) (*Nishbatiy*) I have sworn – and I will confirm it, that I will keep Thy righteous ordinances.

(V.112) (*Natiytiy*) I have inclined – my heart to perform Thy statutes forever, even to the end.

God's Word will sustain us: *Samech* means support.

(V.115) (*Suru*) Depart – from me, evildoers, that I may observe the commandments of my God.

(V.117) (*S'areniy*) Sustain / uphold – me that I may be safe, that I may have regard for Thy statutes continually.

*Ayin* means pauper. Here we see humble requests.

(V.124) (*Aseh*) Deal – with Thy servant according to Thy lovingkindness, and teach me Thy statutes.

(V.125) (*Avracha*) Thy servant – I am; give me understanding, that I may know Thy testimonies.

*Pey* means mouth, and the letter is shaped like an open mouth.

(V.129) (*Pelaot*) Your testimonies – are wonderful.

(V.130) (*Petach*) The opening of Your Words gives light; it gives understanding to the simple.  
(V.131) (*Piy*) My mouth – I opened wide and panted, for I longed for Thy commandments.

*Tzadi* represents *tzaddiq* – righteous: God’s Words are righteous.

(V.137) (*Tzaddiq*) Righteous – are You, O Yahweh, and upright are Your judgments.  
(V.138) (*Tzviyta*) You have commanded – Your testimonies in righteousness and exceeding faithfulness.  
(V.142) (*Tzidqatcha*) Your righteousness – is an everlasting righteousness, and Your law is truth.  
(V.144) (*Tzedeq*) Righteous – forever are Your testimonies; give me understanding that I may live.

*Qof* stands for *Qedushah* – sanctity. Here we see sanctification relating to all three categories of commandments.

(V.145) I cried with all my heart; answer me, O Yahweh! I will observe Your statutes (*huqim*) – commandments without obvious reason.  
(V.149) Revive me, O Yahweh, according to Your judgments (*mishpatim*) – moral laws.  
(V.152) Of old I have known from Your ordinances (*edot*) – festivals and symbolic deeds, that You have founded them forever.  
(V.151) You are near, O Yahweh, and all Your commandments (*mitzvot* – all three categories) are truth.  
(V.150) Those who follow after wickedness . . . are far from Your Torah.

*Resh* represents *rasha* – the wicked, who are far from Yeshua.

(V.155) (*Rachog*) Far – from *Yeshua* / salvation is the wicked, for they do not seek Thy statutes.  
(V.157) (*Rabiyim*) Great – in number are my persecutors and my adversaries, yet I do not turn aside from Thy testimonies.  
(V.158) (*Raiytiy*) I behold – the treacherous and loathe them, because they do not keep Thy word.

*Shin* stands for *sheqer* – falsehood.

(V.161) (*Sharim*) Princes persecute me without cause (for falsehood), but my heart stands in awe of Your Words.  
(V.163) (*Sheqer*) Falsehood – I hate and despise, but Your Torah I love.  
(V.165) Those who love Thy law have great peace, and nothing (no falsehood) causes them to stumble.  
Here is the person who is becoming spiritually mature.

*Tav* (*emet* – truth). The Talmud (*Shabbat 104a*) teaches that *tav* represents truth, because it is the final letter of that word, and truth is the ultimate purpose.

(V.169) (*Tigrav* – approach) Let my cry come before You, O Yahweh; give me understanding according to Your word.  
(V.171) (*Tabanah* - flow) Let my lips flow with praise, for You teach me Your statutes (that are not obvious).  
(V.172) (*Ta’an* – proclaim) Let my tongue proclaim / sing of Your word, for all Your commandments are righteousness.  
(V.175) (*Techiy* – let live) Let my soul live – that it may praise You, and let Your judgments (moral laws) help me.  
And the final verse: (v.176) (*Ta’iytiy*) I have gone astray – like a lost sheep; seek Your servant, for I do not forget Your commandments.

#### **John 4**

(V.25-26) The woman said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.” Yeshua said to her, “I who speak to you am He.” He is the one called the *alef* and *tav* (Revelation 22:11). He is the way, the truth, and the life (John 14:6).

(V.34) Yeshua said to them, “My food is to do the will of Him who sent Me, and to accomplish His work.” He is the one who perfectly fulfilled Torah – and that does not mean that He abolished it (Matthew 5:17).

Addendum:

There are four distinct circumstances. (a) If a killing was clearly accidental, without carelessness, then the court would absolve the killer. (b) If a killing was accidental, but there was defined carelessness, then the killer would be exiled to the nearest city of refuge until the death of the High Priest. (c) If the killing was unintentional but there was a high degree of negligence, or if it was intentional but the circumstances prevented the court from carrying out the

death sentence, the sin would be too serious for exile protection from the avenger. (d) If the killing was intentional and witnessed, the court would sentence him to execution. In any case, the killer could flee from the avenger to a city of refuge until the court decided his fate.

Even though there was less population on the east side of the Jordan, the land area was as great, and therefore three cities of refuge were designated for each side.



אלה הדברים *Alleh hadvarim . . .*

*Reader 1\* Amen* These are the words which Moses spoke to all Israel across the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel and Laban and Hazeroth and Dizahab. 2 It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea. 3 And it came about in the fortieth year, on the first day of the eleventh month, that Moses spoke to the children of Israel, according to all that Yahweh had commanded him to give to them, 4 after he had defeated Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth and Edrei. 5 Across the Jordan in the land of Moab, Moses undertook to expound this torah, saying,

*Reader 2\* Amen 6* "Yahweh our God spoke to us at Horeb, saying, 'You have stayed long enough at this mountain. 7 Turn and set your journey, and go to the hill country of the Amorites, and to all their neighbors in the Arabah, in the hill country and in the lowland and in the Negev and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. 8 See, I have placed the land before you; go in and possess the land which Yahweh swore to give to your fathers, to Abraham, to Isaac, and to Jacob, to them and their descendants after them.' 9 And I spoke to you at that time, saying, 'I am not able to bear the burden of you alone. 10 Yahweh your God has multiplied you, and behold, you are this day as the stars of heaven for multitude. 11 May Yahweh, the God of your fathers, increase you a thousand-fold more than you are, and bless you, just as He has promised you!

*Reader 3\* Amen 12* How can I alone bear the load and burden of you and your strife? 13 Choose wise and discerning and experienced men from your tribes, and I will appoint them as your heads.' 14 And you answered me and said, 'The thing which you have said to do is good.' 15 "So I took the heads of your tribes, wise and experienced men, and appointed them heads over you, leaders of thousands, and of hundreds, of fifties and of tens, and officers for your tribes. 16 "Then I charged your judges at that time, saying, 'Hear the cases between your fellow countrymen, and judge righteously between a man and his fellow countryman, or the alien who is with him. 17 'You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not fear man, for the judgment is God's. And the case that is too hard for you, you shall bring to me, and I will hear it.' 18 "And I commanded you at that time all the things that you should do.

*Reader 4\* Amen 19* "Then we set out from Horeb, and went through all that great and terrible wilderness which you saw, on the way to the hill country of the Amorites, just as Yahweh our God had commanded us; and we came to Kadesh-barnea. 20 "And I said to you, 'You have come to the hill country of the Amorites which Yahweh our God is about to give us. 21 'See, Yahweh your God has placed the land before you; go up, take possession, as Yahweh, the God of your fathers, has spoken to you. Do not fear or be dismayed.' 22 "Then all of you approached me and said, 'Let us send men before us, that they may search out the land for us, and bring back to us word of the way by which we should go up, and the cities which we shall enter.' 23 "And the thing pleased me and I took twelve of your men, one man for each tribe. 24 "And they turned and went up into the hill country, and came to the valley of Eshcol, and spied it out.

*Reader 5\* Amen 25* "Then they took some of the fruit of the land in their hands and brought it down to us; and they brought us back a report and said, 'It is a good land which Yahweh our God is about to give us.' 26 "Yet you were not willing to go up, but rebelled against the command of Yahweh your God; 27 and you grumbled in your tents and said, 'Because Yahweh hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites to destroy us. 28 'Where can we go up? Our brethren have made our hearts melt, saying, "The people are bigger and taller than we; the cities are large and fortified to heaven. And besides, we saw the sons of the Anakim there.'" 29 "Then I said to you, 'Do not be shocked, nor fear them. 30 ' Yahweh your God who goes before you will Himself fight on your behalf, just as He did for you in Egypt before your eyes, 31 and in the wilderness where you saw how Yahweh your God carried you, just as a man carries his son, in all the way which you have walked, until you came to this place.'

*Reader 6\* Amen 32* "But for all this, you did not trust Yahweh your God, 33 who goes before you on your way, to seek out a place for you to encamp, in fire by night and cloud by day, to show you the way in which you should go. 34 "Then Yahweh heard the sound of your words, and He was angry and took an oath, saying, 35 'Not one of these men, this evil generation, shall see the good land which I swore to give your fathers, 36 except Caleb the son of Jephunneh; he shall see it, and to him and to his sons I will give the land on which he has set foot, because he has followed Yahweh fully.' 37 " Yahweh was angry with me also on your account, saying, 'Not even you shall enter there. 38 'Joshua the son of Nun, who stands before you, he shall enter there; encourage him, for he shall cause Israel to inherit it. 39 'Moreover, your little ones who you said would become a prey, and your sons, who this day

have no knowledge of good or evil, shall enter there, and I will give it to them, and they shall possess it. 40 'But as for you, turn around and set out for the wilderness by the way to the Red Sea.'

*Reader 7\* Amen* 41 "Then you answered and said to me, 'We have sinned against Yahweh; we will indeed go up and fight, just as Yahweh our God commanded us.' And every man of you girded on his weapons of war, and regarded it as easy to go up into the hill country. 42 "And Yahweh said to me, 'Say to them, "Do not go up, nor fight, for I am not among you; lest you be defeated before your enemies.'" 43 "So I spoke to you, but you would not listen. Instead you rebelled against the command of Yahweh, and acted presumptuously and went up into the hill country. 44 "And the Amorites who lived in that hill country came out against you, and chased you as bees do, and crushed you from Seir to Hormah. 45 "Then you returned and wept before Yahweh; but Yahweh did not listen to your voice, nor give ear to you. 46 "So you remained in Kadesh many days, the days that you spent there.

### **Jeremiah 30:4**

Now these are the words which Yahweh spoke concerning Israel and concerning Judah . . .

### **Amos 2:9-10**

Yet it was I who destroyed the Amorite before them, though his height was like the height of cedars and he was strong as the oaks; I even destroyed his fruit above and his root below. 10 "And it was I who brought you up from the land of Egypt, and I led you in the wilderness forty years that you might take possession of the land of the Amorite.

### **Psalm 120 A Song of Ascents.**

1 In my trouble I cried to Yahweh, and He answered me. 2 Deliver my soul, O Yahweh, from lying lips, from a deceitful tongue. 3 What shall be given to you, and what more shall be done to you, you deceitful tongue? 4 Sharp arrows of the warrior, with the burning coals of the broom tree. 5 Woe is me, for I sojourn in Meshech, for I dwell among the tents of Kedar! 6 Too long has my soul had its dwelling with those who hate peace. 7 I am for peace, but when I speak, they are for war.

### **Hebrews 3 – 4**

3:1 Therefore, holy brethren, partakers of a heavenly calling, consider Yeshua, the Apostle and High Priest of our confession. 2 He was faithful to Him who appointed Him, as Moses also was in all his house. 3 For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house. 4 For every house is built by someone, but the builder of all things is God. 5 Now Moses was faithful in all his house as a servant, for a testimony of those things which were to be spoken later; 6 but Messiah was faithful as a Son over His house, whose house we are, if we hold fast our confidence and the boast of our hope firm until the end. 7 Therefore, just as the Holy Spirit says, "Today if you hear His voice, 8 do not harden your hearts as when they provoked Me, as in the day of trial in the wilderness, 9 where your fathers tried Me by testing Me, and saw My works for forty years. 10 "Therefore I was angry with this generation, and said, 'They always go astray in their heart; and they did not know My ways'; 11 as I swore in My wrath, 'They shall not enter My rest.'" 12 Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God. 13 But encourage one another day after day, as long as it is still called "Today," lest any one of you be hardened by the deceitfulness of sin. 14 For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end; 15 while it is said, "Today if you hear His voice, do not harden your hearts, as when they provoked Me." 16 For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? 17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18 And to whom did He swear that they should not enter His rest, but to those who were disobedient? 19 And so we see that they were not able to enter because of unbelief.

4:1 Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it. 2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. 3 For we who have believed enter that rest, just as He has said, "As I swore in My wrath, they shall not enter My rest," although His works were finished from the foundation of the world. 4 For He has thus said somewhere concerning the seventh day, "And God rested on the seventh day from all His works"; 5 and again in this passage, "They shall not enter My rest." 6 Since therefore it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, 7 He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "Today if you hear His voice, do not harden your hearts." 8 For if Joshua had given them rest, He would

not have spoken of another day after that. 9 There remains therefore a Sabbath rest for the people of God. 10 For the one who has entered His rest has himself also rested from his works, as God did from His. 11 Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience. 12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. 13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do. 14 Since then we have a great high priest who has passed through the heavens, Yeshua the Son of God, let us hold fast our confession. 15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. 16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

### **Commentary:**

We have just completed Psalm 119, a spiritual journey toward maturing. Psalm 120 begins the fifteen “Psalms of Ascent” to the hill of God. Now we should be ready to enter the Promised Land. It is necessary for us to learn how to deal with this world, in order to be prepared for the world to come.

Before God, Moses previously said, “*I am not a man of words*” (Ex 4:10); but here it is written of what Moses said, “*These are the words.*” דְּבָרִים / *Devarim* means words, and is related to דְּבוּרִים / *devorim* – a swarm of bees: to its keepers, a source of honey; to its enemies, a sting of death. David said in Psalm 119 (v.103) that God’s Word is “*sweeter than honey*”.

Israel has wandered for thirty-nine years and ten-and-a-half months (since the middle of the first month of the year – Nisan): it is the first day of the twelfth month – Adar, and Moses is speaking before Israel crosses the Jordan. This is a new generation, the previous one having died out. Since he will not be entering the Land, he is giving a history lesson for instruction in following God and determining future leadership.

During Moses’ time of leading Israel through the wilderness, the people lived by miracles, from eating Bread from Heaven (which they derisively called *manna* – What’s this stuff?), to water from a rock; from crossing a sea on dry land, to armies falling before them. In the new Land, they would live from the abundance of the land. Moses was a prophetic type of Yeshua, and following his time, benches of judges were to make major decisions: there would be no single direct representative of God like Moses or Yeshua. This is the same situation that we could have today, following Yeshua’s time on earth.

Consider that (while God can do anything at any time He pleases) in Moses time and in Yeshua’s time on earth, God worked by many obvious miracles, while in other times, obvious miracles were not commonplace. Obvious miracles are usually associated with God giving evidence to a significant institution, such as the nation of Israel, the priesthood and Temple system, or Messiah and His apostles.

(V.5) Moses undertook to expound the Torah: In Genesis, Exodus, Leviticus, and Numbers, we repeatedly read, “*Yahweh spoke to Moses*”; in Deuteronomy, we read (v.1): “*Moses spoke to all Israel*”. From all of the Torah that he was given before, Moses is now speaking as a prophet, instructing Israel for their imminent life in the Promised Land. In other words, Moses previously spoke as a direct mouthpiece for God, but is now instructing the people according to God’s prior Word, as a prophet does.

V.6-18) "Yahweh our God spoke to us at Horeb (*Mountain of Esau*), saying, 'You have stayed long enough at this mountain. Turn and set your journey, . . . See, I have placed the land before you; go in and possess the land which Yahweh swore to give to your fathers, to Abraham, to Isaac, and to Jacob, to them and their descendants after them.' And I spoke to you at that time, saying, 'I am not able to bear the burden of you alone. . . . Choose wise and discerning and experienced men from your tribes, and I will appoint them as your heads.' . . . So I took the heads of your tribes, wise and experienced men, and appointed them heads over you, leaders of thousands, and of hundreds, of fifties and of tens, and officers for your tribes. Then I charged your judges at that time, saying, 'Hear the cases between your fellow countrymen, and judge righteously between a man and his fellow countryman, or the alien who is with him. You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not fear man, for the judgment is God's. And the case that is too hard for you, you shall bring to me, and I will hear it.' And I commanded you at that time all the things that you should do.

*Halacha: May one who is appointed judge of a community administer justice alone? Do not judge alone, for there is one who judges alone, as it is said, "But He is at one with Himself, and who can turn Him (Job 23:13)?" God both judges and seals the verdict alone, and the seal is truth (emet, composed of the first, middle, and last letters of the alephbet). Moses said, "I am not able to bear you myself alone (Deut 1:9)."*

The seven qualities to seek for a judge: wise men (Deut 1:13), with understanding, full of knowledge; able men, such as fear God, men of truth, hating unjust gain (Ex 18:21). If such are not available, select men with four of these, else three, else one (*Midrash*).

Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous, and not before the saints? Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts? Do you not know that we shall judge angels? How much more, matters of this life? If then you have law courts dealing with matters of this life, *do you appoint them as judges who are of no account in the church?* I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between his brethren, but brother goes to law with brother, and that before unbelievers? Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? On the contrary, you yourselves wrong and defraud, and that your brethren. (1 Corinthians 6:1-8)

### Hebrews 3

Now, as for the rest of Moses' speech concerning Torah (v.7-13): "The Holy Spirit says, 'Today if you hear His voice, do not harden your hearts as when they provoked Me, as in the day of trial in the wilderness, where your fathers tried Me by testing Me, and saw My works for forty years. Therefore I was angry with this generation, and said, "They always go astray in their heart; and they did not know My ways"; as I swore in My wrath, "They shall not enter My rest."' Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God. But encourage one another day after day, as long as it is still called 'Today,' lest any one of you be hardened by the deceitfulness of sin."

## ***Vanephen / We Turned***

Deuteronomy 2:1-37    Isaiah 1:1-27    Psalm 121    Romans 9:1-33

## **Commentary Y3-24**

Elul 16, 5763 / Sept 13, 2003

Elul, 5766 / Sept, 2006

*Reader 1\* Amen* 1 "Then we turned and set out for the wilderness by the way to the Red Sea, as Yahweh spoke to me, and circled Mount Seir for many days. 2 And Yahweh spoke to me, saying, 3 'You have circled this mountain long enough. Now turn north, 4 and command the people, saying, "You will pass through the territory of your brothers the sons of Esau who live in Seir; and they will be afraid of you. So be very careful; 5 do not provoke them, for I will not give you any of their land, even as little as a footstep because I have given Mount Seir to Esau as a possession. 6 You shall buy food from them with money so that you may eat, and you shall also purchase water from them with money so that you may drink.

*Reader 2\* Amen* 7 For Yahweh your God has blessed you in all that you have done; He has known your wanderings through this great wilderness. These forty years Yahweh your God has been with you; you have not lacked a thing." 8 So we passed beyond our brothers the sons of Esau, who live in Seir, away from the Arabah road, away from Elath and from Ezion-geber. And we turned and passed through by the way of the wilderness of Moab. 9 "Then Yahweh said to me, 'Do not harass Moab, nor provoke them to war, for I will not give you any of their land as a possession, because I have given Ar to the sons of Lot as a possession. 10 (The Emim lived there formerly, a people as great, numerous, and tall as the Anakim. 11 Like the Anakim, they are also regarded as Rephaim, but the Moabites call them Emim. 12 The Horites formerly lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them and settled in their place, just as Israel did to the land of their possession which Yahweh gave to them.)

*Reader 3\* Amen* 13 'Now arise and cross over the brook Zered yourselves.' So we crossed over the brook Zered. 14 Now the time that it took for us to come from Kadesh-barnea, until we crossed over the brook Zered, was thirty-eight years; until all the generation of the men of war perished from within the camp, as Yahweh had sworn to them. 15 "Moreover the hand of Yahweh was against them, to destroy them from within the camp, until they all perished. 16 "So it came about when all the men of war had finally perished from among the people, 17 that Yahweh spoke to me, saying, 18 'You shall cross over Ar, the border of Moab, today.

*Reader 4\* Amen* 19 'And when you come opposite the sons of Ammon, do not harass them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession.' 20 (It is also regarded as the land of the Rephaim, for Rephaim formerly lived in it, but the Ammonites call them Zamzummin, 21 a people as great, numerous, and tall as the Anakim, but Yahweh destroyed them before them. And they dispossessed them and settled in their place, 22 just as He did for the sons of Esau, who live in Seir, when He destroyed the Horites from before them; and they dispossessed them, and settled in their place even to this day. 23 And the Avvim, who lived in villages as far as Azzah (Gaza), the Caphtorim who came from Caphtor, destroyed them and lived in their place.)

*Reader 5\* Amen* 24 'Arise, set out, and pass through the valley of Arnon. Look! I have given Sihon the Amorite, king of Heshbon, and his land into your hand; begin to take possession and contend with him in battle. 25 'This day I will begin to put the dread and fear of you upon the peoples everywhere under the heavens, who, when they hear the report of you, shall tremble and be in anguish because of you.' 26 "So I sent messengers from the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, 27 'Let me pass through your land, I will travel only on the highway; I will not turn aside to the right or to the left. 28 'You will sell me food for money so that I may eat, and give me water for money so that I may drink, only let me pass through on foot, 29 just as the sons of Esau who live in Seir and the Moabites who live in Ar did for me, until I cross over the Jordan into the land which Yahweh our God is giving to us.'

*Reader 6\* Amen* 30 "But Sihon king of Heshbon was not willing for us to pass through his land; for Yahweh your God hardened his spirit and made his heart obstinate, in order to deliver him into your hand, as he is today. 31 "And Yahweh said to me, 'See, I have begun to deliver Sihon and his land over to you. Begin to occupy, that you may possess his land.' 32 "Then Sihon with all his people came out to meet us in battle at Jahaz. 33 "And Yahweh our God delivered him over to us; and we defeated him with his sons and all his people.

*Reader 7\* Amen* 34 "So we captured all his cities at that time, and utterly destroyed the men, women and children of every city. We left no survivor. 35 "We took only the animals as our booty and the spoil of the cities which we had

captured. 36 "From Aroer which is on the edge of the valley of Arnon and from the city which is in the valley, even to Gilead, there was no city that was too high for us; Yahweh our God delivered all over to us. 37 "Only you did not go near to the land of the sons of Ammon, all along the river Jabbok and the cities of the hill country, and wherever Yahweh our God had commanded us.

### **Isaiah 1:1-27**

1 The vision of Isaiah the son of Amoz, concerning Judah and Jerusalem which he saw during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. 2 Listen, O heavens, and hear, O earth; for Yahweh speaks, "Sons I have reared and brought up, but they have revolted against Me. 3 "An ox knows its owner, and a donkey its master's manger, but Israel does not know, My people do not understand." 4 Alas, sinful nation, people weighed down with iniquity, offspring of evildoers, sons who act corruptly! They have abandoned Yahweh, they have despised the Holy One of Israel, they have turned away from Him. 5 Where will you be stricken again, as you continue in your rebellion? The whole head is sick, and the whole heart is faint. 6 From the sole of the foot even to the head there is nothing sound in it, only bruises, welts, and raw wounds, not pressed out or bandaged, nor softened with oil. 7 Your land is desolate, your cities are burned with fire, your fields-- strangers are devouring them in your presence; it is desolation, as overthrown by strangers. 8 And the daughter of Zion is left like a shelter in a vineyard, like a watchman's hut in a cucumber field, like a besieged city. 9 Unless Yahweh of hosts had left us a few survivors, we would be like Sodom, we would be like Gomorrah. 10 Hear the word of Yahweh, you rulers of Sodom; give ear to the instruction of our God, you people of Gomorrah. 11 "What are your multiplied sacrifices to Me?" says Yahweh. "I have had enough of burnt offerings of rams, and the fat of fed cattle. And I take no pleasure in the blood of bulls, lambs, or goats. 12 When you come to appear before Me, who requires of you this trampling of My courts? 13 Bring your worthless offerings no longer, incense is an abomination to Me. New Moon and Sabbath, the calling of assemblies-- I cannot endure iniquity and the solemn assembly. 14 I hate your New Moon festivals and your appointed feasts, they have become a burden to Me. I am weary of bearing them. 15 So when you spread out your hands in prayer, I will hide My eyes from you, yes, even though you multiply prayers, I will not listen. Your hands are covered with blood. 16 Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, 17 learn to do good; seek justice, reprove the ruthless; defend the orphan, plead for the widow. 18 Come now, and let us reason together," says Yahweh, "Though your sins are as scarlet, They will be as white as snow; though they are red like crimson, they will be like wool. 19 If you consent and obey, you will eat the best of the land; 20 but if you refuse and rebel, you will be devoured by the sword." Truly, the mouth of Yahweh has spoken. 21 How the faithful city has become a harlot, she who was full of justice! Righteousness once lodged in her, but now murderers. 22 Your silver has become dross, your drink diluted with water. 23 Your rulers are rebels, and companions of thieves; everyone loves a bribe, and chases after rewards. They do not defend the orphan, nor does the widow's plea come before them. 24 Therefore Yahweh God of hosts, the Mighty One of Israel declares, "Ah, I will be relieved of My adversaries, and avenge Myself on My foes. 25 I will also turn My hand against you, and will smelt away your dross as with lye, and will remove all your alloy. 26 Then I will restore your judges as at the first, and your counselors as at the beginning; after that you will be called the city of righteousness, a faithful city." 27 Zion will be redeemed with justice, and her repentant ones with righteousness.

### **Psalm 121** *A Song of Ascents.*

1 I will lift up my eyes to the mountains: from whence shall my help come? 2 My help comes from Yahweh, Who made heaven and earth. 3 He will not allow your foot to slip; He who keeps you will not slumber. 4 Behold, He who keeps Israel Will neither slumber nor sleep. 5 Yahweh is your keeper; Yahweh is your shade on your right hand: 6 the sun will not smite you by day, nor the moon by night. 7 Yahweh will protect you from all evil; He will keep your soul. 8 Yahweh will guard your going out and your coming in from this time forth and forever.

### **Romans 9**

1 I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit, 2 that I have great sorrow and unceasing grief in my heart. 3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption

as sons and the glory and the covenants and the giving of the Law and the temple service and the promises, 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen. 6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; 7 neither are they all children because they are Abraham's descendants, but: "through Isaac your descendants will be named." 8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. 9 For this is a word of promise: "At this time I will come, and Sarah shall have a son." 10 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; 11 for though the twins were not yet born, and had not done anything good or bad, in order that God's purpose according to His choice might stand, not because of works, but because of Him who calls, 12 it was said to her, "The older will serve the younger." 13 Just as it is written, "Jacob I loved, but Esau I hated." 14 What shall we say then? There is no injustice with God, is there? May it never be! 15 For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it does not depend on the man who wills or the man who runs, but on God who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth." 18 So then He has mercy on whom He desires, and He hardens whom He desires. 19 You will say to me then, "Why does He still find fault? For who resists His will?" 20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? 21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use? 22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? 23 And He did so in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, 24 even us, whom He also called, not from among Jews only, but also from among Gentiles. 25 As He says also in Hosea, "I will call those who were not My people, 'My people,' And her who was not beloved, 'beloved.'" 26 "And it shall be that in the place where it was said to them, 'you are not My people,' There they shall be called sons of the living God." 27 And Isaiah cries out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, it is the remnant that will be saved; 28 for Yahweh will execute His word upon the earth, thoroughly and quickly." 29 And just as Isaiah foretold, "Except Yahweh of Sabaoth had left to us a posterity, we would have become as Sodom, and would have resembled Gomorrah." 30 What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; 31 but Israel, pursuing a law of righteousness, did not arrive at that law. 32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone, 33 just as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense, and he who believes in Him will not be disappointed."

#### **Commentary:**

#### **Notes on Torah portion:**

(V.1) *Then we turned and set out for the wilderness by the way to the Red Sea, as Yahweh spoke to me, and circled Mount Seir (Hairy or Shaggy – Horites, Edom: descendents of Esau) for many days.*

(V.8) *So we passed beyond our brothers the sons of Esau, who live in Seir, away from the Arabah road, away from Elath (Grove of lofty trees, where Jonah's ship was made) and from Ezion-geber.*

(V.23) *And the Avvim, who lived in villages as far as Azzah (Gaza, of current news) . . .*

#### **Isaiah 1:1-27**

(V.2) *Listen (Sh'ma), O heavens, and hear, O earth; for Yahweh speaks: "Sons I have reared and brought up, but they have revolted against Me. (V.5) Where (is there anyplace left that) will you be stricken again, as you continue in your rebellion? The whole head is sick, and the whole heart is faint.*

(V.13-15) *Bring your worthless offerings no longer, incense is an abomination to Me. New Moon and Sabbath, the calling of assemblies – I cannot endure iniquity and the solemn assembly. I hate your New Moon festivals and your appointed feasts, they have become a burden to Me. I am weary of bearing them. So when you spread out your hands in prayer, I will hide My eyes from you, yes, even though you multiply prayers, I will not listen. Many people misuse this Scripture to teach that animal offerings and holy days are no longer pleasing to God: that is very different from what is being said here. God says that He will not accept "your" worthless offerings, "your" festivals, and "your" hands spread in prayer: these are neither "His" offerings, nor "His" festivals, nor "His" desires in prayer!*

(V.16-17) The requirement, in order for these things to be acceptable, is: “*Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good.*” These things must be done by those who are following God’s Word in their lives, and doing these things in God’s prescribed manner.

(V.24-27) The end is, as *Yahweh God of hosts, the Mighty One of Israel declares*, “*Ah, I will be relieved of My adversaries, and avenge Myself on My foes. I will also turn My hand against you, and will smelt away your dross as with lye, and will remove all your alloy. Then I will restore your judges as at the first, and your counselors as at the beginning; after that you will be called the city of righteousness, a faithful city.*” *Zion will be redeemed with justice, and her repentant ones with righteousness.* Then the eternal Holy Days will be observed by the righteous in God’s way.

This is a fitting message to precede the imminent month of Holy Days.

### **Psalm 121**

(V.1-2) *I will lift up my eyes to the mountains – Sinai & Zion. From whence shall my help come? When I lift up my eyes to the mountains, shall my help come from thence? My help comes from Yahweh, Who made heaven and earth.* And it normally comes through (Sinai) Torah and (Zion) Jerusalem’s prophets.

(V.3-6) *He will not allow your foot to slip; He who keeps you will not slumber. Behold, He who keeps Israel will neither slumber nor sleep. Yahweh is your keeper; Yahweh is your shade on your right hand: the sun will not smite you by day, nor the moon by night.* In the day, when the sun rules, the morning spirits shall not smite you; in the night, when the moon rules, the nocturnal spirits shall not smite you (*Targum*).

Also, concerning the sun smiting, Revelation 16:8-9 says, “*And the fourth angel poured out his bowl upon the sun; and it was given to it to scorch men with fire. And men were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues; and they did not repent, so as to give Him glory.*” And Matthew 13, Yeshua’s parable of the sower, speaks of the sun scorching seed that falls in stony places – a reference to God’s Word falling upon hard hearts and being taken away by the light that is life-giving to others.

(V.7) *Yahweh will protect you from all evil; He will keep your soul.* Not from the evil of affliction, it being made to work for good; but from the evil of sin; not from the being or the commission of it, but from its dominion and damning power, or from a total falling away by it.

(V.8) *Yahweh will guard your going out and your coming in: your ‘good foot’ – going out to do business, and coming in to study Torah, from this time forth and forever.*

### **Romans 9**

Yeshua gave His life for His people. We are to be like Him. Moses (Exodus 32:10, Numbers 14:12) gave up his own glory for God’s people, and Paul (v.1-5) said that he could wish himself accursed – separated from Messiah – instead of God’s people. This is the greatest love (John 15:13).

Paul uses the story of Abraham’s two sons – Isaac and Esau, to explain that the Children of God are not of the flesh, but of the Spirit.

He uses the story of Jacob and Esau to explain that God uses His own free choice to determine whom He will love, and whom He will hate: it is not dependent upon the will of the person, or how sincere he is, or how hard he tries.

Then Paul anticipates the natural reaction: So, how can God find fault with anyone, if no one can resist God’s will and purpose? And he answers the anticipated question: Whom do you think you are, O worm of a man, that you have any standing to question your creator? God hold all of the rights! What if the creator wants to make some to honor Him and some for destruction, to display His authority and power – and grace?



Furthermore, some of the “natural” children stumble at Yeshua and are excluded, while some gentiles – by grace through faith (which itself is a gift of God) – are included.

Today many spiritual problems prevail in our society: there are groups fighting for their “minority rights”, “religious rights”, so-called “gay rights” – rights for all kinds of freedoms to sin. We need to understand that God holds all of the rights!

If we have faith in Yeshua for our salvation, then we need to realize that it is all of God: there is nothing wherein we can boast, not even for believing. That is grace! And it should affect our attitudes toward others, understanding that we are not naturally better in any way.

As believers, it is God who keeps us from being dominated by sinful desires (Psalm 121:7), and protects us from evil spirits (Psalm 121:3-6) – and that through Torah study (Psalm 121:1-2). We must “learn to do good” (Isaiah 1:17).

Many in the Exodus from Egypt were aliens – from the seventy nations of the Babel dispersion. They were part of the group called “Israel”. Abraham’s promised posterity was to be spiritual: that is neither a denial of Israel, nor is it replacement theology. It means that to be truly Israelites, there is a requirement of faith that produces fruit – works. That faith is not granted to all natural born descendents of Abraham, and it is granted to some Gentiles who are “grafted in”. God will ultimately redeem all whom He has chosen, through faith, by hearing the gospel, and there will be a pure nation. We are chosen to be partakers in the Covenant to Abraham, if we are of the faith.

## ***Va'Ethannan / And I Besought***

Deuteronomy 3:1-29 Jeremiah 32:1-44 Psalm 122 Romans 2:1 – 3:31

## **Commentary Y3-25**

Elul 23, 5763 / Sept 20, 2003  
Elul, 5766 / Sept, 2006

*(V.1-22 go with previous week)*

*Reader 1\* Amen* 1 "Then we turned and went up the road to Bashan, and Og, king of Bashan, with all his people came out to meet us in battle at Edrei. 2 "But Yahweh said to me, 'Do not fear him, for I have delivered him and all his people and his land into your hand; and you shall do to him just as you did to Sihon king of the Amorites, who lived at Heshbon.' 3 "So Yahweh our God delivered Og also, king of Bashan, with all his people into our hand, and we smote them until no survivor was left.

*Reader 2\* Amen* 4 "And we captured all his cities at that time; there was not a city which we did not take from them: sixty cities, all the region of Argob, the kingdom of Og in Bashan. 5 "All these were cities fortified with high walls, gates and bars, besides a great many unwalled towns. 6 "And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women and children of every city. 7 "But all the animals and the spoil of the cities we took as our booty.

*Reader 3\* Amen* 8 "Thus we took the land at that time from the hand of the two kings of the Amorites who were beyond the Jordan, from the valley of Arnon to Mount Hermon 9 (Sidonians call Hermon Sirion, and the Amorites call it Senir): 10 all the cities of the tableland and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan. 11 (For only Og king of Bashan was left of the remnant of the Rephaim. Behold, his bedstead was an iron bedstead; it is in Rabbah of the sons of Ammon. Its length was nine cubits and its width four cubits by ordinary cubit.)

*Reader 4\* Amen* 12 "So we took possession of this land at that time. From Aroer, which is by the valley of Arnon, and half the hill country of Gilead and its cities, I gave to the Reubenites and to the Gadites. 13 "And the rest of Gilead, and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh, all the region of Argob (concerning all Bashan, it is called the land of Rephaim. 14 Jair the son of Manasseh took all the region of Argob as far as the border of the Geshurites and the Maacathites, and called it, that is, Bashan, after his own name, Havvoth-jair, as it is to this day.)

*Reader 5\* Amen* 15 "And to Machir I gave Gilead. 16 "And to the Reubenites and to the Gadites, I gave from Gilead even as far as the valley of Arnon, the middle of the valley as a border and as far as the river Jabbok, the border of the sons of Ammon; 17 the Arabah also, with the Jordan as a border, from Kinneret even as far as the sea of the Arabah, the Salt Sea, at the foot of the slopes of Pisgah on the east.

*Reader 6\* Amen* 18 "Then I commanded you at that time, saying, 'Yahweh your God has given you this land to possess it; all you valiant men shall cross over armed before your brothers, the sons of Israel. 19 'But your wives and your little ones and your livestock (I know that you have much livestock), shall remain in your cities which I have given you, 20 until Yahweh gives rest to your fellow countrymen as to you, and they also possess the land which Yahweh your God will give them beyond the Jordan. Then you may return every man to his possession, which I have given you.' 21 "And I commanded Joshua at that time, saying, 'Your eyes have seen all that Yahweh your God has done to these two kings; so Yahweh shall do to all the kingdoms into which you are about to cross. 22 'Do not fear them, for Yahweh your God is the one fighting for you.'

*Reader 7\* Amen* 23 "And I besought Yahweh at that time, saying, 24 'O Lord Yahweh, Thou hast begun to show Thy servant Thy greatness and Thy strong hand; for what god is there in heaven or on earth who can do such works and mighty acts as Thine? 25 'Let me, I pray, cross over and see the fair land that is beyond the Jordan, that good hill country and Lebanon.' 26 "But Yahweh was angry with me on your account, and would not listen to me; and Yahweh said to me, 'Enough! Speak to Me no more of this matter. 27 'Go up to the top of Pisgah and lift up your eyes to the west and north and south and east, and see it with your eyes, for you shall not cross over this Jordan. 28 'But charge Joshua and encourage him and strengthen him; for he shall go across at the head of this people, and he shall give them as an inheritance the land which you will see.' 29 "So we remained in the valley opposite Beth-Peor.

## **Jeremiah 32**

*Reader 8\* Amen* 1 The word that came to Jeremiah from Yahweh in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. 2 Now at that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was shut up in the court of the guard, which was in the house of the king of Judah, 3 because Zedekiah king of Judah had shut him up, saying, "Why do you prophesy, saying, 'Thus says Yahweh, "Behold, I am about to give this city into the hand of the king of Babylon, and he will take it; 4 and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but he shall surely be given into the hand of the king of Babylon, and he shall speak with him face to face, and see him eye to eye; 5 and he shall take Zedekiah to Babylon, and he shall be there until I visit him," declares Yahweh. "If you fight against the Chaldeans, you shall not succeed ""?" 6 And Jeremiah said, "The word of Yahweh came to me, saying, 7 'Behold, Hanamel the son of Shallum your uncle is coming to you, saying, "Buy for yourself my field which is at Anathoth, for you have the right of redemption to buy it.'" 8 "Then Hanamel my uncle's son came to me in the court of the guard according to the word of Yahweh, and said to me, 'Buy my field, please, that is at Anathoth, which is in the land of Benjamin; for you have the right of possession and the redemption is yours; buy it for yourself.' Then I knew that this was the word of th Yahweh.

*Reader 9\* Amen* 9 "And I bought the field which was at Anathoth from Hanamel my uncle's son, and I weighed out the silver for him, seventeen shekels of silver. 10 "And I signed and sealed the deed, and called in witnesses, and weighed out the silver on the scales. 11 "Then I took the deeds of purchase, both the sealed copy containing the terms and conditions, and the open copy; 12 and I gave the deed of purchase to Baruch the son of Neriah, the son of Mahseiah, in the sight of Hanamel my uncle's son, and in the sight of the witnesses who signed the deed of purchase, before all the Jews who were sitting in the court of the guard. 13 "And I commanded Baruch in their presence, saying, 14 'Thus says Yahweh of hosts, the God of Israel, "Take these deeds, this sealed deed of purchase, and this open deed, and put them in an earthenware jar, that they may last a long time." 15 'For thus says Yahweh of hosts, the God of Israel, "Houses and fields and vineyards shall again be bought in this land."'

*Reader 10\* Amen* 16 "After I had given the deed of purchase to Baruch the son of Neriah, then I prayed to Yahweh, saying, 17 'Ah Lord Yahweh! Behold, Thou hast made the heavens and the earth by Thy great power and by Thine outstretched arm! Nothing is too difficult for Thee, 18 who showest lovingkindness to thousands, but repayest the iniquity of fathers into the bosom of their children after them, O great and mighty God. Yahweh of hosts is His name; 19 great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, giving to everyone according to his ways and according to the fruit of his deeds; 20 who hast set signs and wonders in the land of Egypt, and even to this day both in Israel and among mankind; and Thou hast made a name for Thyself, as at this day. 21 'And Thou didst bring Thy people Israel out of the land of Egypt with signs and with wonders, and with a strong hand and with an outstretched arm, and with great terror; 22 and gavest them this land, which Thou didst swear to their forefathers to give them, a land flowing with milk and honey. 23 'And they came in and took possession of it, but they did not obey Thy voice or walk in Thy law; they have done nothing of all that Thou commandedst them to do; therefore Thou hast made all this calamity come upon them. 24 'Behold, the siege mounds have reached the city to take it; and the city is given into the hand of the Chaldeans who fight against it, because of the sword, the famine, and the pestilence; and what Thou hast spoken has come to pass; and, behold, Thou seest it. 25 'And Thou hast said to me, O Yahweh Yahweh, "Buy for yourself the field with money, and call in witnesses "-- although the city is given into the hand of the Chaldeans."'

*Reader 11\* Amen* 26 Then the word of Yahweh came to Jeremiah, saying, 27 "Behold, I am Yahweh, the God of all flesh; is anything too difficult for Me?" 28 Therefore thus says Yahweh, "Behold, I am about to give this city into the hand of the Chaldeans and into the hand of Nebuchadnezzar king of Babylon, and he shall take it. 29 "And the Chaldeans who are fighting against this city shall enter and set this city on fire and burn it, with the houses where people have offered incense to Baal on their roofs and poured out libations to other gods to provoke Me to anger. 30 "Indeed the sons of Israel and the sons of Judah have been doing only evil in My sight from their youth; for the sons of Israel have been only provoking Me to anger by the work of their hands," declares Yahweh. 31 "Indeed this city has been to Me a provocation of My anger and My wrath from the day that they built it, even to this day, that it should be removed from before My face, 32 because of all the evil of the sons of Israel and the sons of Judah, which they have done to provoke Me to anger-- they, their kings, their leaders, their priests, their prophets, the men of Judah, and the inhabitants of Jerusalem. 33 "And they have turned their back to Me, and not their face; though I taught them, teaching again and again, they would not listen and receive instruction. 34 "But they put their detestable things in the house which is called by My name, to defile it. 35 "And they built the high places of Baal that are in the valley of Ben-hinnom to cause their sons and their daughters to pass through the fire to Molech, which I had not commanded them nor had it entered My mind that they should do this abomination, to cause Judah to sin.

*Reader 12\* Amen* 36 "Now therefore thus says Yahweh God of Israel concerning this city of which you say, 'It is given into the hand of the king of Babylon by sword, by famine, and by pestilence.' 37 "Behold, I will gather them

out of all the lands to which I have driven them in My anger, in My wrath, and in great indignation; and I will bring them back to this place and make them dwell in safety. 38 "And they shall be My people, and I will be their God; 39 and I will give them one heart and one way, that they may fear Me always, for their own good, and for the good of their children after them. 40 "And I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me.

*Reader 13\* Amen* 41 "And I will rejoice over them to do them good, and I will faithfully plant them in this land with all My heart and with all My soul. 42 "For thus says Yahweh, 'Just as I brought all this great disaster on this people, so I am going to bring on them all the good that I am promising them. 43 'And fields shall be bought in this land of which you say, "It is a desolation, without man or beast; it is given into the hand of the Chaldeans." 44 'Men shall buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland, and in the cities of the Negev; for I will restore their fortunes,' declares Yahweh."

### **Psalm 122** *A Song of Ascent, of David.*

1 I Was glad when they said to me, "Let us go to the House of Yahweh." 2 Our feet are standing within your gates, O Jerusalem, 3 Jerusalem, that is built as a city that is compact together; 4 to which the tribes go up, even the tribes of Yahweh -- an ordinance for Israel-- to give thanks to the name of Yahweh. 5 For there thrones were set for judgment, the thrones of the house of David. 6 Pray for the peace of Jerusalem: "May they prosper who love you. 7 May peace be within your walls, and prosperity within your palaces." 8 For the sake of my brothers and my friends, I will now say, "May peace be within you." 9 For the sake of the house of Yahweh our God I will seek your good.

### **Romans 2-3**

*Reader 14\* Amen* 2:1 Therefore you are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things. 2 And we know that the judgment of God rightly falls upon those who practice such things. 3 And do you suppose this, O man, when you pass judgment upon those who practice such things and do the same yourself, that you will escape the judgment of God? 4 Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance? 5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, 6 who will render to every man according to his deeds: 7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; 8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

*Reader 15\* Amen* 9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, 10 but glory and honor and peace to every man who does good, to the Jew first and also to the Greek. 11 For there is no partiality with God. 12 For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law; 13 for not the hearers of the Law are just before God, but the doers of the Law will be justified. 14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them, 16 on the day when, according to my gospel, God will judge the secrets of men through Messiah Yeshua.

*Reader 16\* Amen* 17 But if you bear the name "Jew," and rely upon the Law, and boast in God, 18 and know His will, and approve the things that are essential, being instructed out of the Law, 19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness, 20 a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, 21 you, therefore, who teach another, do you not teach yourself? You who preach that one should not steal, do you steal? 22 You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 23 You who boast in the Law, through your breaking the Law, do you dishonor God? 24 For "the name of God is blasphemed among the Gentiles because of you," just as it is written. 25 For indeed circumcision is of value, if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision. 26 If therefore the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? 27 And will not he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law? 28 For he is not a Jew who is one outwardly; neither is circumcision

that which is outward in the flesh. 29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

*Reader 17\* Amen* 3:1 Then what advantage has the Jew? Or what is the benefit of circumcision? 2 Great in every respect. First of all, that they were entrusted with the oracles of God. 3 What then? If some did not believe, their unbelief will not nullify the faithfulness 4 May it never be! Rather, let God be found true, though every man be found a liar, as it is written, "That Thou mightest be justified in Thy words, And mightest prevail when Thou art judged." 5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.) 6 May it never be! For otherwise how will God judge the world? 7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner? 8 And why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil that good may come"? Their condemnation is just.

*Reader 18\* Amen* 9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; 10 as it is written, "There is none righteous, not even one; 11 There is none who understands, There is none who seeks for God; 12 All have turned aside, together they have become useless; There is none who does good, There is not even one." 13 "Their throat is an open grave, With their tongues they keep deceiving," "The poison of asps is under their lips"; 14 "Whose mouth is full of cursing and bitterness"; 15 "Their feet are swift to shed blood, 16 Destruction and misery are in their paths, 17 And the path of peace have they not known." 18 "There is no fear of God before their eyes." 19 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; 20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. 21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22 even the righteousness of God through faith in Yeshua the Messiah for all those who believe; for there is no distinction; 23 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Messiah Yeshua; 25 whom God displayed publicly as a propitiation in His blood through faith.

*Reader 19\* Amen* This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 26 for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus. 27 Where then is boasting? It is excluded. By what kind of law? Of works? No, 28 For we maintain that a man is justified by faith apart from works of the Law. 29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, 30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. 31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

### **Commentary:**

Deut 3:8 "Thus we took the land at that time from the hand of the two kings of the Amorites who were beyond the Jordan, from the valley of Arnon to Mount Hermon 9 (Sidonians call Hermon Sirion, and the Amorites call it Senir): 10 all the cities of the tableland and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan. 11 (For only Og king of Bashan was left of the remnant of the Rephaim. Behold, his bedstead was an iron bedstead; it is in Rabbah of the sons of Ammon. Its length was nine cubits and its width four cubits by ordinary cubit.)*(Two king-size beds end-to-end)* 12 "So we took possession of this land at that time. From Aroer, which is by the valley of Arnon, and half the hill country of Gilead and its cities, I gave to the Reubenites and to the Gadites. 13 "And the rest of Gilead, and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh, all the region of Argob (concerning all Bashan, it is called the land of Rephaim. 14 Jair the son of Manasseh took all the region of Argob as far as the border of the Geshurites and the Maacathites, and called it, that is, Bashan, after his own name, Havvoth-jair, as it is to this day.) 15 "And to Machir I gave Gilead. 16 "And to the Reubenites and to the Gadites, I gave from Gilead even as far as the valley of Arnon, the middle of the valley as a border and as far as the river Jabbok, the border of the sons of Ammon; 17 the Arabah also, with the Jordan as a border, from Kinneret (*Galilee*) even as far as the sea of the Arabah, the Salt Sea, at the foot of the slopes of Pisgah on the east.

**18 "Then I commanded you at that time, saying, 'Yahweh your God has given you this land to possess it; all you valiant men shall cross over armed before your brothers, the sons of Israel.19 'But your wives and your little ones and your livestock (I know that you have much livestock), shall remain in your cities which I have given you, 20 until Yahweh gives rest to your fellow countrymen as to you, and they also possess the land which Yahweh your God will give them beyond the Jordan. Then you may return every man to his possession, which I have given you.' 21 "And I commanded Joshua at that time, saying, 'Your eyes have seen**

**all that Yahweh your God has done to these two kings; so Yahweh shall do to all the kingdoms into which you are about to cross. 22 'Do not fear them, for Yahweh your God is the one fighting for you.'**

23 **"And I besought** Yahweh at that time, saying, 24 'O Lord Yahweh (*Adonai Yahweh*), Thou hast begun to show Thy servant Thy greatness and Thy strong hand; for what god is there in heaven or on earth who can do such works and mighty acts as Thine? 25 **'Let me, I pray, cross over and see the fair land that is beyond the Jordan,** that good hill country and Lebanon.' 26 "But Yahweh was angry with me on your account, and would not listen to me; and Yahweh said to me, 'Enough! Speak to Me no more of this matter. 27 'Go up to the top of Pisgah (*Cleft – highest point of Mt. Nebo in Moab, east of Jordan*) and lift up your eyes to the west and north and south and east, and see it with your eyes, for you shall not cross over this Jordan. 28 'But charge Joshua and encourage him and strengthen him; for he shall go across at the head of this people, and he shall give them as an inheritance the land which you will see.' 29 "So we remained in the valley opposite Beth-Peor (*where Moses was buried – v.34:6*).

***This is the Sabbath preceding Yom Teruah, when Yeshua will return for his bride!***

We dwell in the valley by the House of the Idol (Beit Peor – Deut 3:29), where Moses could go no farther. The deed has been given to Blessed one (Baruch – Jer 32:16), the son of the Yahweh's Lamp (NeriYah). They are about to say to us, "Let us to go up to the House of Yahweh" (Psalm 122:1).

Deut 3:29 "So we remained in the valley opposite Beth-Peor (*where Moses was buried – v.34:6*).

Jeremiah 32:16 "After I had given the deed of purchase to Baruch (*Blessed*) the son of NeriYah (*Lamp of Yahweh*), then I prayed to Yahweh . . .

Psalm 122:1 I Was glad when they said to me, "Let us go to the House of Yahweh."

Jeremiah 32:6 And Jeremiah said, "The word of Yahweh came to me, saying, 7 'Behold, Hanamel the son of Shallum your uncle is coming to you, saying, "Buy for yourself my field which is at Anathoth, for you have the right of redemption to buy it." . . . 9 "And I bought the field which was at Anathoth from Hanamel my uncle's son, and I weighed out the silver for him, seventeen shekels of silver. 10 "And I signed and sealed the deed, and called in witnesses, and weighed out the silver on the scales.

16 "After I had given the deed of purchase to Baruch the son of Neriah, then I prayed to Yahweh, saying, 17 'Ah Lord Yahweh! Behold, Thou hast made the heavens and the earth by Thy great power and by Thine outstretched arm! Nothing is too difficult for Thee, 18 who showest lovingkindness to thousands, but repayest the iniquity of fathers into the bosom of their children after them, O great and mighty God. Yahweh of hosts is His name; 19 great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, giving to everyone according to his ways and according to the fruit of his deeds; 20 who hast set signs and wonders in the land of Egypt, and even to this day both in Israel and among mankind; and Thou hast made a name for Thyself, as at this day. 21 'And Thou didst bring Thy people Israel out of the land of Egypt with signs and with wonders, and with a strong hand and with an outstretched arm, and with great terror; 22 and gavest them this land, which Thou didst swear to their forefathers to give them, a land flowing with milk and honey. 23

37 "Behold, I will gather them out of all the lands to which I have driven them in My anger, in My wrath, and in great indignation; and I will bring them back to this place and make them dwell in safety. 38 "And they shall be My people, and I will be their God; 39 and I will give them one heart and one way, that they may fear Me always, for their own good, and for the good of their children after them. 40 "And I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me. 41 "And I will rejoice over them to do them good, and I will faithfully plant them in this land with all My heart and with all My soul. 42 "For thus says Yahweh, 'Just as I brought all this great disaster on this people, so I am going to bring on them all the good that I am promising them. 43 'And fields shall be bought in this land of which you say, "It is a desolation, without man or beast; it is given into the hand of the Chaldeans." 44 'Men shall buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland, and in the cities of the Negev; for I will restore their fortunes,' declares Yahweh."