

Torah: B'midbar (Numbers) 19:1 – 22:1
Haftarah: Shoftim (Judges) 11:1-33
B'rit Hadashah: Kefa Bet (2 Peter) 1:1-11

	yr. 1 19:1-21:20	yr. 2 19:1-20:21	yr. 3 20:22-21:1
1	19:1 – 9	19:1-6	20:22-21:3
2	19:10 – 17	19:7-9	21:4-10
3	19:18 – 20:6	19:10-17	21:11-16
4	20:7 – 13	19:18-22	21:17-20
5	20:14 – 21	20:1-6	21:21-25
6	20:22 – 21:9	20:7-13	21:26-33
7	21:10 – 20	20:14-21	21:34-22:1

<p>this statute [is] the Torah which HaShem commanded saying speak to the sons of Israel and let them bring to you a red heifer without defect on which is no physical defect / which upon her no yolk has been</p>	<p><i>zot khuqat ha'Torah ashér-tzivah ADONÁI le'mor daber el-b'néy Yis'raél ve'yiq'khu eleykha farah adumah t'miyamah ashér eyn-bah mum ashér lo-alah aléyha ol</i></p>	<p>זאת חֻקַּת הַתּוֹרָה אֲשֶׁר-צִוָּה יְהוָה לֵאמֹר דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֵיךָ פָּרָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין בָּהּ מוּם אֲשֶׁר לֹא-עֲלָה עָלֶיהָ עֹל:</p>
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Chukat (“Law Of”) opens by describing the process of burning the red heifer and using its ashes for purification. It also tells the stories of the deaths of Miriam and Aaron, Moses’ striking of a rock to bring forth water, a plague of venomous snakes, and battles against the Emorite kings Sihon and Og.

The Haftarah portion connects to the Torah portion referring to (6:5) the story of Balak and Balaam.

Year 2 Aliyah Highlights

- Nu. 19:1-6** A perfect, unworked Red Heifer was to be given to El'azar to be slaughtered outside the camp in front of him as a purification offering. He was to sprinkle some of its blood seven times and reduce it to ashes. During 2nd temple times, this ceremony was performed by the High Priest atop the Mount of Olives, where there was a direct view of the entrance to the Temple.
- Nu. 19:7-9** Anyone could perform the sacrifice and process the ashes which are then mixed with water and sprinkled on anyone who has touched a corpse. In second temple times the ashes were carefully stored in three parts: one for sprinkling, one for creating new water, and one for safe keeping.
- Nu. 19:10-17** Corpse contamination applies even to foreigners staying in the land. During 2nd temple times, purification waters were available in 24 districts of the country, and continued in some districts after the destruction of the Temple. Instructions for applications in a tent or open field.
- Nu. 19:18-22** Verse 20 mirrors verse 13, two sections that begin with the same statement (v. 2 and 14), reflecting corpse contamination and contamination by objects and parts of corpses.
- Nu. 20:1-6** Narrative of the wilderness journey resumes, and it is (likely) the 40th year. Miryam dies and the water supply stops. The people assemble against Moshe and Aharon, who then seek HaShem for direction.
- Nu. 20:7-13** HaShem orders Moshe to take “the rod” (*ha-ma-teh* – הַמַּטֵּה – which one?) and assemble the community with Aharon and speak to the rock. He takes the rod – as ordered – then deviates by striking the rock twice. Water flowed because of the will of HaShem, not the rod of Moshe. Moshe’s public lack of trust and misrepresenting HaShem disqualifies he and Aharon from leading the new generation of people into the land.
- Nu. 20:14-21** Moshe sends “messengers” to requests passage through Edomite territory. Edom refuses, and Israel turns away. Echoes of Ya’aqov and Esav, and the bigger picture.

Thought Focus

The reality of death: When we depart from this life, there will be uncrossed rivers, unreached goals, even unfulfilled promises. What we began others will finish. The love of those lost lives on in us, as will our love live on in those who follow after us.

The concept of life-after-death pervades much of religious thought. We've heard of the Muslim expectation of paradise (70 virgins, etc.). The Christian perspective is that ultimate justice will be found there. But the Jewish perspective based on Tanakh does not say much about it, leaving the focus to be on *experiencing HaShem in this life*.

Perhaps this is a concept of the disciples prayer taught by Yeshua- "thy kingdom COME, thy will be done ON EARTH, as it is in heaven" – a progressive, incremental process. Death is not the end!

Daily Devotional questions for reflection and application

1. (19:2) How do you respond to those who oppose and question God's clear instructions? (Gen 3:1, Job 1:9-10, Mat 4:3,6, Mat 16:13-18, 2Co 10:5, 1Pe 5:9)
2. (19:18) Is there purity in your life? Is it important to you? How do you get "pure"? (Psa 24:3-4, Psa 51:12, Mar 7:21, Luk 11:37-41, Isa 29:13-16)
3. (20:14) Do you still deal with issues from your past? (Gen 32:4, Pro 15:1, Mat 5:25, Rom 12:18, Isa 55:6-7, Job 22:21-22, Heb 12:14)
4. (20:22) Is your journey difficult? Do you know God's care for you in the details? Have you "arrived?" (Deu 4:4, Mat 10:29, 2Ti 1:12, Psa 143:6-11, Luk 21:10-19)
5. (20:24) What are your thoughts about life after death for yourself? For those you love? For all the world? (Gen 25:8, Isa 65:17, Eze 37:12, Dan 12:2, Mar 12:26-27, Mat 25:21, 1Co 15:19-20, Joh 6:40, Rom 4:16-17, Heb 11:13-16)
6. (22:2) What does the enemy see in your past history? What does God see? What do you see? (Num 21:1-3, 21-32, 33-35, Eph 6:12, Mat 5:14, Jam 4:7, Heb 12:1-3, 1Pe 5:6-9)
7. (22:13) How do you share what God speaks to you? What is your motivation? (Gen 22:3, Jos 8:14, Hos 6:4, 1Ki 222:11-23, Mat 5:37, 12:37, Eph 4:15, 2Th 2:11-12)
8. (22:39) How are you influenced by the company you keep? Do you point fingers or take responsibility for your actions? (1Sa 15:14-20, Pro 28:13, 1Jo 1:8, Exo 32:21-24, 2Sa 12:7-14, Luk 15:21-24)