

**Torah:** B'midbar (Numbers) 19:1 – 22:1  
**Haftarah:** Shoftim (Judges) 11:1-33  
**B'rit Hadashah:** Yochanan (John) 12:27-50

	yr. 1 19:1-21:20	yr. 2 19:1-20:21	yr. 3 20:22-22:1
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

and they set out from Kadesh, and they came, the sons of Israel, all the community, [to] Hor, the mountain

*va'yis'u mi'Qadesh va'yavó'u  
 v'néy-Yis'raél kol-ha'edah Hor ha'har*

וַיֵּסְעוּ מִקְדֵּשׁ וַיָּבֹאוּ  
 בְּנֵי-יִשְׂרָאֵל כָּל-הָעֵדָה הַר הָהָר:

Khuqat (“Law Of”) opens by describing the process of burning the unblemished red heifer and using its ashes for purification after contact with death. It also tells the stories of the deaths of Miriam and Aaron, Moses’ striking rather than speaking to the rock to bring forth water, a plague of venomous snakes, and battles against the Emorite kings Sihon and Og.

The Haftarah portion describes war with historical connection to the Torah reading, recalling how nations did not allow Israel to peacefully cross through their lands.

### Highlights

- Nu. 20:22-21:3** The death of Aharon, the first High Priest of Israel, is noted. This occurred on the first day of the fifth month in the 40<sup>th</sup> year (Nu. 33:38). The death of future High Priests will have significant expiatory effect (Nu. 35:25). The location, “Hor, the mountain” is always presented in this way (not “Mt. Hor”). Location is unknown today. The idiom, “gathered to his people” (ye’asef el-amayv – יָאָסֵף אֶל-עַמּוּי) is only used in Torah for Avraham (Ge. 25:8), Yishmael (25:17), Yitz’khaq (35:29), Ya’aqov (49:29, 33), Moshe (Nu. 27:13, 31:2, De. 32:50) and Aharon (Nu. 20:24, De. 32:50), seemingly a specific act that occurs after dying but before burial. HaShem states that it was Moshe and Aharon who rebelled against his word. El’azar inherits his father’s position/garments. Miriyam, Aharon and Moshe died in birth order. The details of the encounter with the Kena’ani has many chronological and archeological difficulties. But at this point, it is clear that Israel’s military fortunes turn to victories.
- Nu. 21:4-10** This is the last, but most grievous, of Israel’s complaining, defying HaShem himself. Danger was everywhere in the wilderness. HaShem “sent” the snakes by removing his protection. There was no power in the serpent on the pole, but “whoever turned towards it was saved not by the sight beheld, but through You, the savior of all” (*Wisdom of Solomon* 16:6-7). Yeshua referenced this in John 3:14-15. The bronze serpent became a problem when Hezekiah condemned the people for worshipping it (2Ki. 18:4).
- Nu. 21:11-16** Many textual difficulties here. Like the book of *Yashar* (Josh. 10:13, 2Sa. 1:18), the “Book of Wars” is a lost anthology of songs describing the exploits of Israel.
- Nu. 21:17-20** Song of the Well – one of the “Ten Songs of Israel” (tradition). Note the exclusion of Moshe (he was being punished over the water?) and HaShem (because Moshe was not mentioned?). The last line can be read, “and from the wilderness, a gift” (wilderness” is not a station), and therefore the last clause of the song.

5. **Nu. 21:21-25** Israel (not HaShem) initiates negotiations with Sichon, sending messengers of peace but is attacked in response. Victory continues with the defeat of Sichon. Settling these towns anticipates the tribes of Re'uven and Gad living there later (Nu. 32)
6. **Nu. 21:26-33** The “storytellers” set the stage for later history to unfold (Judg. 3, 2Ki. 1:1) where Israel's first king, Sha'ul will fail to overthrow P'lishtim dominion in this area, leaving the task to a new kingly line: David.
7. **Nu. 21:34-22:1** No “messengers” are sent to 'Og and a direct commission is given by HaShem. Very different from Sichon. 'Og was one of the last of the giant Refa'im (De. 3:11, 2Sa. 21:16-22). HaShem says don't be afraid of him – and Israel responds in confidence and complete victory.

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## Thought Focus

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**Ten Songs of Israel:** Song of 1) Adam, Ps. 92, after creation, 2) The Sea, Ex. 15:1-18, after crossing the Red Sea, 3) The Well, Nu. 21:17-20, water in the wilderness, 4) Moshe, De. 32, before his death, 5) Yehoshua, Josh. 10:12-13, sun stands still, 6) Devorah, Judg. 5, battle victory, 7) Hannah, 1Sa. 2, birth of Sh'mu'el, 8) David, Ps. 18, 2Sa 22, 9) Shlomo, Song of Songs, love, 10) Messiah – The “New” Song, Is. 26:1, 42:10, Ps. 96, 98, final redemption (not yet sung!). What is YOUR song?

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## Daily Devotional questions for reflection and application

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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 22:11-23, 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)