

# EMC SHALOM INTERNATIONAL

PARASHAH 39 CHUKAT | NUMBERS 19:1 – 22:1

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## Aliyot from the Torah:

- 1.19:1 – 17
- two.19:18 – 20:6
- 3.20:7 – 13
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**Haftarah:** Shoftim (Judges) 11:1-33

**Brit Hadashah:** Yochanan (John) 3:9-21; 4:3-30  
and 12:27-50

**JUKAT** means "status of"

## First aliyah, 19:1-17

**19:2 "This is the ordinance (*statute*) of the Torah that Yahweh has commanded: Give instructions to the Israelite people to bring you a red cow without blemish, in which there is no defect and to which they have not put a yoke".**—This verse introduces us to the fact that the regulation of the red heifer is the most important chuk or chukah in the Torah. As we have stated before, the commandments of the chuk character, in the plural "chukim", are the commandments that do not necessarily have a logical or clear explanation in the Torah. Many scholars will consider the central point of the **Chapter 19** is the "red cow" itself, or the appearance of another example of the chukim commandments. This is ruled out by Scripture when looking carefully, we notice that what is truly relevant is the "lustral or purifying water" that is obtained by mixing its ashes with other substances. This water was vital to safeguard the ritual purity of the Eternal's people, taking into account that the commandments that have the name of chuk or chukim, are connected in a very special way with the Messiah.

Yeshua. Scripture tells us in ***Ivrim (Hebrews) 9:13-14*** "13 For if the blood of goats and bulls, and the ashes of the heifer sprinkled on the polluted, sanctify them by granting them an external purification, how much more the blood of the Messiah, who through the eternal spirit offered himself without spot to Elohim, cleanse our consciences from dead works to serve the living Elohim!" (VIN). Here a link is masterfully established that denotes type and antitype that sheds light on the apparently illogical nature of this juk commandment.

**19:3 "You shall give it to Elazar the priest. They will take her out of the camp and immolate her in her presence."**—The text refers to the second in command according to the priestly order. He himself assumes a unique responsibility since the execution of this ordinance caused temporary contamination, from which the High Priest had to be protected. As servants of the Eternal we have been called to form a fence of care around our pastors, since the responsibility that the pastorate has before the Eternal is not just anything. as it is written in ***Ivrim (Hebrews) 13:17*** "Obey the leaders and submit to them, because they keep watch over your lives, as people who will have to give an account. So do this task happily for them without any grumbling, because this is not profitable." (BKIM).

**19:4 "Elazar the priest shall take some of its blood with his finger and sprinkle it seven times toward the front of the Tent of Meeting."**—The priest in charge of sacrificing the 'red heifer' would collect some of the blood in his left hand, dip his right index finger into it and splash it in the direction of the entrance to the Temple which could be seen from the mountain where he stood. This shows us that the place

where the 'red heifer' was burned had to be situated in a straight line, opposite the Temple entrance. It is written that the animals always had to be sacrificed "before the Eternal", that is, "east of the Holy Place". It is as if the Eternal were looking from the Holy of Holies through the veil and then out towards the west. In the same sense, also the sacrifice of the Messiah had to be made in front of the entrance of the Temple in Jerusalem, on the Mount of Olives and not behind the Temple. The image projected by the shadow could not indicate a place behind the Eternal, behind the Temple. All the sacrifices had to be presented before the Eternal, so that they would be pleasant, as it is written in **Vayikra (Leviticus) 1:3** "If his offering is a herd burnt offering, he will make his offering from an unblemished male. She will bring him to the entrance of the Tent of Meeting, so that he may be accepted on his behalf before Yahweh." (VIN). It is also written in **Vayikra (Leviticus) 3:7** "If he is to present a lamb as his offering, he shall offer it before Yahweh." (BDLA). In addition, it is taught **Vayikra (Leviticus) 6:25** *Speak to Aharon and his sons and tell them: "This is the Law of the sin offering: the sin offering shall be offered before Yahweh in the same place where the ascension offering is offered; it is most holy."* (BDLA).

**19:5 "They will burn the cow before their eyes; her hide, her flesh, and her blood will burn, even her dung."**—All parts of the victim were consumed by fire except the blood used for spraying. The ingredients mixed with ashes were the same as those used to sprinkle lepers as we see in **Vayikra (Leviticus) 14:4-7**. This water spoken of in the previous verse was a "water of separation and sanctification" in favor of the people set aside for the Eternal. On the other hand, the cow was burned entirely, which corresponds to a typology of Yeshúa HaMashiach in terms of his total dedication and ministry of sanctification and healing: **Maaseh (Acts) 3:16** "And through faith in His Name, and

*this one that you see and know, has been strengthened by His Name; the faith that comes through Him who has given him this perfect healing in the presence of all of you"* (VIN). It is the confidence that comes from Yeshua that has given us the assurance that in Him we find perfect healing and sanctification: **Luke 1:75** "Being Kadosh and in righteousness before Him, all our days " (BKIM).

**19:6 "And the priest shall take cedar wood, hyssop, and scarlet cloth and cast them into the fire that consumes the cow."**—The three objects, cedar wood, hyssop and crimson wool, had to be added to produce the ashes that would then be mixed with the water to serve as purification. By way of Drash (third level of exegetical interpretation that corresponds to the comment on the quote), it would be probable that Yeshúa was hanged on a tree, possibly on a fig tree that grew on the Mount of Olives. Adam and Java took fig leaves at the place where sin was introduced, near the tree of knowledge, which was probably on the Mount of Olives, **Beresheet (Genesis) 3:7** "Then the eyes of both of them were opened and they perceived that they were naked; so they sewed fig leaves together and made aprons for themselves" (VIN).

Yeshúa cursed a fig tree when he passed that road on entering the city shortly before his death, **Mordechai (Mark) 11:21** *Then Kefa remembered that and said to him: "Rabbi, look; the fig tree you cursed has withered."* (VIN). These things could indicate that He was hanged on a fig tree and the two thieves on the same tree, one on the right and one on the left, **Luke 23:33** "When they arrived at the place called the Skull, they nailed him to the tree there and also the malefactors; one to the right and the other to the left" (VIN). It is feasible to be able to reach this conclusion due to the fact that when the Roman soldier was going to break the legs of the three hanged men, he went first to one of the thieves and then to another, and finally reached Yeshua; it was there when he saw that he was already dead, **Yohanan (John)**

**19:32-33** "Then the soldiers went and broke the legs of the first, and then the other who had been executed with him. But when they came to Yahushua, since they saw him already dead, they did not break his legs." (VIN). If the three had been in a line with Yeshua in the middle, it makes no sense for the soldier to have jumped over the Master to go from one thief to another. Most likely they were hung as if in a triangle on the same tree.

Hyssop was used for purification, to sprinkle blood and water. It was used before the departure from Mitsrayim (Egypt) by the people to spread on the doors. It was used in the purification of "lepers" and here it is used again for purification from the contamination of death. It is written in **Ivrim (Hebrews) 9:19-22** "For Mosheh, having declared all the commandments according to the Torah to all the people, took the blood of calves and goats together with water, scarlet wool and hyssop, and sprinkled the book itself and also all the people, saying: This is the blood of the alliance that Yahweh has concluded with you. And he also sprinkled the Dwelling and all the utensils of the service with the blood; for according to the Torah almost everything is purified with blood, and without the shedding of blood there is no forgiveness." (VIN). Hyssop was used in connection with the death of the Messiah, thus making the connection with the liberation of the people of Mitsrayim (Egypt). It was also used for purification by contamination of "tsará" (צָרָעַת), translated as leprosy and symbolizing sin; for the purification of the ritual impurity produced by contact with death and that ultimately allowed the introduction of those of us who are His people to the Renewed Covenant by faith in Yeshúa. The crimson wool corresponds to blood and is directly related to the death of the Messiah Yeshua.

**19:7** "The priest shall wash his clothes and bathe his body in water; after that the priest may re-enter the camp, but he will be unclean until evening."—The impurity that had remained on the High Priest represented the

sins that he bore before Elohim. That is why he was affected by this impurity. Our High Priest Yeshua not only bore our sin to Elohim in Him, but was Himself the sacrifice; for this reason, in the same way that the sins were imputed to the animal, they were attributed to Him.

Reference is made to immersion in a Mikveh as it says: "he shall immerse and wash". To purify ourselves from any contamination we must go in Teshuvah (repentance), desiring the cleansing of Elohim and thus being able to be cleansed in the Blood of the Lamb Yeshúa. Then, by doing Tevilah (immersion) to be able to be clean before the Eternal. By presenting ourselves impure before the Creator; that is, having willfully sinned in this matter, they run the risk of being separated or removed from the spiritual circle with Israel. Those who for some reason cannot agree to immerse themselves in a Mikvé can, as an alternative, wash themselves, since the main thing is the Blood of the Lamb Yeshúa that purifies us from all our sins. Scripture tells us in **Yochanan Alef (1 John) 2:1-3** "My little children, I write these things to you so that you do not sin. And if anyone sins, we have an advocate before the Father, Yeshua the Mashiach, the righteous. He is the atonement for our sins, and not only for ours, but also for those of the whole world. By this we know that we have known him: by keeping his commandments." (VIN).

**19:9** "A man who is clean will collect the ashes of the heifer and deposit them outside the camp in a clean place, it will be kept for purification water for the Israelite community. It is for purification."

—The ashes of the 'red cow' were divided into three parts:

**1.** One part was put on the Mount of Olives.

**two.** Another part was placed in the "Jel", the area that surrounded the Court of the Temple.

**3.** The last part was divided among the 24 groups of priests who served in the temple.

According to the Mishnah, the part of the ashes that were on the Mount of Olives was used to consecrate the High Priests so that other red heifers could be prepared. The ashes that were kept in the 'Jel' would serve for future generations, as this verse commands. The ashes that were among the priests in the land of Israel served so that the children of Israel who were in the other cities could purify themselves.

**19:11 "Whoever touches the dead body of any human being will be unclean for seven days."**—Attention is called to this law, to show the uses to which the purification water was applied. The case of a death is the first. As in any family that had a death and its members were contaminated by said event; thus in an immense population, where cases of death and other cases of impurity occurred frequently, purification water remained in constant demand. To provide the amount of purifying mixture, the Yahudite writers say, that a 'reddish heifer' was sacrificed each year and that the ashes mixed with the sprinkling ingredients were distributed among all the cities and villages of Israel.

**19:12 "He shall purify himself with it on the third day and on the seventh day, and then he shall be pure."**—The need to purify oneself on the third day (in that water with ashes), indicates that the impurity affects the physical and spiritual part of the contaminated person. In addition, it alludes to the Resurrection of Yeshúa who on the third day presented himself as an example of the full consummation of this purification; also showing as a result, a glorified and incorruptible body. It also represents the process by which the faithful will be transformed, as Rab Shaul expresses it in ***Qorintiyim Aleph (1 Corinthians) 15:51-54*** "Look, I tell you a secret! Not all of us will die! But we will all be transformed! It will only take a

*moment, in the blink of an eye, to the final Shofar. Because the Shofar will sound, and the dead will be raised to live forever and we too will be transformed. This material that is corrupted has to be clothed with incorruption, this which is mortal has to be clothed with immortality. When what is corrupted dresses in incorruption; and what is mortal puts on immortality, then this passage from the Tanakh will be fulfilled: 'Death will be swallowed up in victory' (BKIM).*

On the other hand, the process of ceremonial purification (from contracted spiritual impurity), which lasted for seven days, was to show that sanctification was progressive and incomplete. Until the perfect will of the Eternal expressed in his commandments was fulfilled, any person who knowingly and presumptuously neglected to be sprinkled with this water was guilty of an offense punishable by excommunication.

**19:14 "This is the law: When a person dies in a tent, everyone who enters the tent and everyone who is in the tent will be unclean for seven days."**—The examples presented seem very detailed and trivial, but ultimately objective. They are cultural as well as sanitary in nature. They were promoted by taking the idea of contamination by contact with corpses to the extreme and would serve to effectively prevent that "Egyptianized" people from imitating the superstitious custom of the Mitsritas (Egyptians), of having the mummified remains of their ancestors in their homes. This commandment ensured a speedy burial for all. Thus not only having the cemeteries at a distance, but also removing from the dwellings of the living the corpses of people who had died of contagious diseases and by exposure to the open fields the unburied remains of strangers and those who fell in battle.

**19:17 "A little of the ashes of the purification fire will be taken for the impure person and fresh water will be added in**

**A vessel".**—Let's see this text in the Textual version: **Bemidbar (Numbers) 19:17** *"For that unclean one, ashes will be taken from the calf burned in expiation, and living waters will be poured into it in a vessel"*(BTX3). The Living Waters represent Elohim Himself as the source of purification or giver of that purifying water. Now, let's review what these passages show us: **Yirmeyah (Jeremiah) 2:13** *"Because my people have done two evils: They abandoned me, the source of living water, and dug for themselves cisterns, broken cisterns that do not hold water."*(BTX3); **Yochanan (John) 4:10** *Yeshúa replied: "If you knew the gift of Yahweh, and who it is that says to you: 'Give me a drink', you would have asked him, and he would have given you living water."*(VIN); **Yochanan (John) 7:38** *"Whoever puts his trust in me, as the Tanakh says, rivers of living water will flow from the depths of his being!"*(BKIM). All of us, coming to Elohim through Yeshúa, are bearers of living water, his Ruach. The function of the Ruach is to purify us, as it is written in: **Galatiyim (Galatians) 5:16** *That is why I say: "Walk in the spirit, and thus you will never satisfy the evil desires of the flesh"*(VIN); **Titus 3:5** *"He saved us, not because of the works of justice that we had done, but according to his mercy; through the washing of regeneration and renewing of the spirit of holiness"*(VIN). We were saved by the washing of regeneration and renewal in the Ruach of Holiness. That washing is referred to by the 'living waters', which, with the ashes of the sacrifice, declare our lives pure. The Ruach and the Sacrifice of the Lamb Yeshúa guarantee our continued sanctification. We only have to do the immersion on the third and seventh days, having contaminated ourselves with a dead person.

## Second Aliyah, 19:18 - 20:6

**19:19** *"The clean person shall sprinkle the unclean person on the third day and on the seventh day, thus purifying him for the seventh day. She will then wash her clothes and bathe in water and at sunset*

**It will be clean."**—Only a ritually clean person could sprinkle on the others so that they would be purified. In this way, only the clean will be able to assist those who are called by YHVH to repentance and obedience to the Torah. It is impossible for someone outside of this condition of purity to be fit to minister to the saints according to the Torah. Although the different religious proposals of today, protected by good intentions of social help, want to sell the opposite, the holy remnant of YHVH must keep in mind the state of purity, attitude and way of proceeding according to the Torah, always.

The Eternal reminds us of his intentions through the prophet **Yechezqel (Ezekiel) 36:24-30** *"For I will gather you from among the nations, I will gather you from all the lands, and I will bring you back to your own land. Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filth and from all your idols. I will give you a new heart and I will put a new Ruach inside you; I will take your heart of stone out of your flesh and give you a heart of flesh. I will put My Ruach within you and cause you to live by my Torah, walk in my ordinances and keep my judgments and do [obey] them. You will dwell in the Land that I gave to your parents. You will be my people, and I will be your Elohim. I will save you from all your filth. I will call the grain and increase it, and I will not send you famine. I will multiply the product of the fruit of your trees and increase the production in your fields,"*(BKIM).

**19:20** *"If anyone who has become impure fails to purify himself, that person will be removed from the assembly, because he has polluted Yahweh's sanctuary. He is not splashed with the purification water: he is impure".*—The seriousness of this act of purification is underlined, making special emphasis on the imperative need of the one who is contaminated, to leave that state. Sin impures us and makes us an agent of corruption. Even when we think that it only affects the plane

Personally, we cannot believe that deception of Ha'Satan. Let us remember Rab Shaul's exhortation in ***Qorintiyim Bet (2 Corinthians) 7:1*** "*So, beloved, since we have these promises, let us cleanse ourselves of all carnal and spiritual impurity, and consecrate ourselves completely out of respect to Elohim.*" (VIN).

**19:21-22** "That will be for them an everlasting law. Also, the one who sprinkled the purification water will wash his clothes; and whoever touches the purification water will be unclean until evening. Everything that impure person touches will be impure; and the person who touches her will be unclean until evening."—The verse applies to the one who splashes the water and contaminates only his clothes. But he who touches the water must purify himself, his being is polluted until evening. The person who sprinkles the water of purification on the unclean also acquires a state of impurity; not like the unclean, but it does defile itself. We are told in Scripture about Yeshua in ***Qorintiyim Bet (2 Corinthians) 5:21*** "*Elohim counted him who knew no sin as a sinner for us, so that in him we might be counted as righteous before God.*" (VIN).

**20:1-6** "The Israelites came in a group to the Desert of Tsin on the first new moon and the people stayed in Kadesh. There Miryam died and there they buried her. The community ran out of water and they gathered against Mosheh and Aharon. The people quarreled with Mosheh and said: "If only we had perished when our brothers perished at Yahweh's behest! Why have you brought Yahweh's congregation to this desert for us and our beasts to die here? Why did they make us leave Mitsrayim [Egypt] to bring us to this very bad place, a place without grain, or figs, or vines, or pomegranates? There is not even water to drink!" Mosheh and Aharon left the congregation, went to the entrance of the Tent of Meeting and fell on their faces. Yahweh's Presence appeared to them."—After the lapse of thirty-seven years from the

Israel's first spy mission to the Promised Land, as we saw in ***Bemidbar (Numbers) 13-14*** And forty years after the exodus from Egypt, the Bible is virtually silent about those thirty-seven years of wilderness wandering. The generation of those who lived in Mitsrayim was almost extinct and the new generation would soon be ready to enter the Promised Land. Mosheh, Aaron, Yehoshua (Joshua) and Kalev were among the few who left from Mitsrayim. Once again they camped at Qadesh (Kadesh), the site of the first spy mission that ended in disaster. Mosheh now hoped that the people were ready for a new beginning. They stayed there four months, until the fifth month when they reached the mountain of Hor, where Aharon died. This town of Qadesh was located in the Desert of Tsin, bordering on the land of Edom.

The Torah is giving us two stories: the death of Miryam and the event whose outcome would end in the death of Aharon and Mosheh, before crossing the River Iarden (Jordan). "*...they gathered against Mosheh and Aharon*". This act of consecutive rebellion, nuanced by stages of reproach, longing for the comfortable condition in which they lived under the Mitsrita (Egyptian) yoke, the manifest distrust in all its facets and the general discontent of the people led a whole generation to believing themselves high enough to claim to cross out the Eternal's commandments as irrational. This puts us in tune with the radical diagnosis with which Rabbi Shaul addressed the believers in Rome when he told them in ***Romiyim (Romans) 6:23*** "*Because the wages of sin is death; but the gift of Elohim is eternal life in Mashiach Yeshúa, our Master.*" (VIN).

### Third aliyah, 20:7-13

**20:8** "You and your brother Aaron take the staff and assemble the community and before their very eyes command the rock to

**give your water Thus you will produce water for them from the rock and provide drink for the congregation and their beasts.**—After different readings of the possible reasons for sin, as well as the defense in Mosheh's attitude, the passuk in his "Peshat" (first level of exegetical interpretation that corresponds to the literal), reflects a clear disregard of Mosheh to the order of the Eternal: *"Talk to the rock", "Order the rock"*. The declarations of anger against the congregation of Israel, striking the rock instead of speaking to it, defining whether it was with Aaron's rod or his own; they were irrelevant and subjective conditions to the primordial fact that should question and teach each one of us: **"MOSHEH DID NOT FOLLOW YAHWEH'S INSTRUCTIONS."**

**20:10-11 "Mosheh and Aaron summoned the congregation before the rock; and they said to him: "Listen rebels, shall we get water for you from this rock?" and Mosheh raised his hand and struck the rock twice with his staff. He poured out water copiously and the community and their beasts drank".**—Again the people's inclination toward mistrust of YHVH's provision for them puts them in the same place as Meribah, which coincidentally means "Strife." Here they murmured against Mosheh and Aharon again. They spoke with the same absurd and excessive language of their parents. This aggravated their crime because they already knew in advance of their parents' rebellion and lack of faith. However, they ventured to take the same attitudes. We must bear in mind that unlike the parallel event of ***Shemot (Exodus) 17:6*** in which YHVH explicitly commands Mosheh to *"hit the rock"*, in this determines *"talk to the rock"* and by this He determines the sentence for disobedience and neglect of His instruction: ***Bemidbar (Numbers) 20:12***. Mosheh, you must again command in the name of YHVH that water come out of a rock for them; as always happened. The Eternal wishes to supply his people with what he needs. But Mosheh and Aharon acted incorrectly. They attributed a good

part of the glory of the wonderful deed by declaring: *"Listen up rebels! Do we have to get them water from this rock?"*, as if they did it for some power or value of their own; in addition to calling them after their parents.

The Scripture in its frank exposition of the truth also shows us the sins of these men, as an example of how much damage a decision for disobedience to the commandment can do us. This should make us reflect, in that we have no idea of the size of the blessing that is at stake in the face of the challenge of disobeying the word of truth. These are the texts that point out the sin of Mosheh and Aharon, for which they had to perish along with the generation that did not enter the Promised Land: ***Bemidbar (Numbers) 20:2-13; Bemidbar (Numbers) 20:24; Bemidbar (Numbers) 27:13-14; Devarim (Deuteronomy) 1:37; Devarim (Deuteronomy) 3:23-28; Devarim (Deuteronomy) 4:21-22; Devarim (Deuteronomy) 32:48-52; Devarim (Deuteronomy) 34:5; Tehillim (Psalm) 106:32-33.***

Let us learn from Rab Shaul's exhortation when he said in ***Philippiyim (Philippians) 2:12*** *'My beloved friends, just as you always obeyed when I was with you, it is much more important that you obey now that I am away from you; keep seeking your salvation with fear and trembling'* (BKIM). A leader is in the sights of the people. That is why his mistake is much more important than the mistakes of those who are not leaders; because they drag a whole town. The power of example is very strong. Mosheh did not commit an apparently serious sin. But in the eyes of the Eternal, his disobedience and outburst of anger with hurtful words were serious enough to prohibit him from entering the inheritance. Let's learn the lesson to be careful as leaders in keeping the commandments, so that we don't lose our inheritance!

**20:13 "These are the waters of Meribah, which means that the Israelites quarreled with**



**Yahweh, by which He affirmed His holiness.**"-Meribah (מְרִיבָה) of **Strong #4808** which means: "complaint, provocation, contest". Meribah was the place where the people contended against YHVH because of the water; in which they hardened their hearts. Instead of choosing to believe in the Eternal, they murmured directly against Him and Mosheh. Before they had murmured against Mosheh, but this time they murmured directly against YHVH. This is a result of hardening of the heart. Lack of gratitude always springs from a hard heart. A grateful heart is a sensitive heart. YHVH's holiness was manifested in Mosheh and Aharon [**Vayikra (Leviticus) 10:3**], for the sentence they received because of not having obeyed him when they were next to the rock. The waters were the cause by which YHVH manifested his holiness in Mosheh and Aharon. It is written in **Tehillim (Psalm) 95:7b-11** "*If you hear his voice today, do not harden your hearts as in Meribah, as in the days of Masa in the desert when your fathers tested me, even though they had seen my work. For forty years that generation disgusted me, and I said: It is a people that deviate in their hearts and do not know my ways. Therefore I have sworn in my wrath: They will certainly not enter my rest.*" (BDLA).

An important matter to be taken into account by all the servants of the Eternal is this: **Ephesiyim (Ephesians) 4:26** "*You can be angry, but do not sin; don't let the sun go down before you deal with your anger.*" (BKIM); as he also teaches **Tehillim (Psalm) 4:4a** "*You may be angry, but do not sin!*" (BKIM). There is a Hebrew teaching that is corroborated by the Renewed Covenant. It is a mandate to be happy! Anger is just lack of faith. Let's look at the teachings of these verses: **Philippiyim (Philippians) 4:4** "*Rejoice in the Lord always! I will say it again: rejoice!*" (BTX3) **Efesiyim (Ephesians) 5:20** "*Giving thanks always for everything to the Elohim and Father, in the name of our Master Yeshúa the Mashiach*" (VIN). **All that the Renewed Covenant teaches**

**is in the First Covenant : Yirmeyah (Jeremiah) 31:7** *For thus Yahweh has said: "Shout for Yaaqov for joy, cry out at the crossroads of the nations. Sing loudly in praise, and say: 'Save, Yahweh, your people, the remnant of Yisrael!'"* (VIN).

#### Fourth Aliyah, 20:14-21

**20:16 "We cried out to Yahweh and he heard our prayer and sent a messenger who delivered us from Egypt. Now we are in Kadesh, the town on the border of your territory."**-It is important to note the term "malaj" (מַלְאֲךְ) given to a human being, which in this specific case is Mosheh, who was separated, prepared and sent as a leader for the liberation of Israel in Mitsrayim. We associate these words to evidence the same example given in **Hitgalut (Apocalypse)** to the seven angels "malajim" of the Seven Assemblies in the **Chapters 2 and 3**. Scripture further says in **Divre Bet (2 Chronicles) 36:16** "*But they mocked the messengers of ha'Elohim and despised their messages and insulted their prophets, until the wrath of Yahweh broke out without remedy against his people*" (VIN).

**20:17 "Allow us, then, to cross your country. We will not pass through [sown] fields or vineyards and we will not drink water from your wells. We will follow the royal road, turning neither to the right nor to the left until we have crossed your territory."**

- The phrase: "*We will follow the royal road*" or "*We will go by the highway of the kings*", can refer to two situations. One to the main road that the king himself uses for his transit. The other situation, possibly to the path indicated by the king so that the Eternal's people travel through it. In both cases it is an example of subjection; first, to the Eternal and then to the authorities that He Himself established. As Rabbi Shaul tells us in **Romiyim (Romans) 13:1** "*Everyone has to obey the governing authorities. Because there is no authority that is not from YAHWEH, and the existing authorities have been put by YAHWEH*"



(BKIM). The shortest way to Kenaan from where Israel was encamped was through the territory of Edom. The envoy ambassadors returned with a negative. The Edomites feared that the Israelites would harm them. Had this numerous army been under discipline other than YHVH's, there would have been cause for this zeal. But Esau (his descendants of him today) hated Yaakov for the blessing. Now, when the blessing was about to be inherited, the hatred revived. It should not surprise us that foolish men deny reasonable requests and that those of us who enjoy YHVH's favor are affronted by others; that jealous, they try unsuccessfully to be an obstacle to stop our blessing.

**20:18 But Edom answered him, "You will not pass through us, otherwise we will come against you with the sword."**—The answer really was: "I do not want you to cross my land, and if you dare to cross, I will come out before you with the same sword that my ancestor blessed me with." ***Beresheet (Genesis) 27:22*** *Do not imagine that just because our ancestors pronounced the blessing on you, and our father Yitschaq heard and said: "The voice is the voice of Yaakov"(VIN);* ***Beresheet (Genesis) 27:40*** *Now Elohim will hear your voice when you call upon him. Because He also blessed us, when he said: "But the hands are the hands of Esau... you will live by your sword."(VIN)*

**20:19 The Israelites told them: "We will stay on the main road and if we or our cattle drink your water, we will pay for it. We only ask for the passage on foot, it is not much".**—Israel made it known that it was not necessary to pass through populated areas, but through uninhabited regions where there were no fields or vineyards, so as not to cause any harm. But if there were any, the commitment to return and pay for it was established.

**20:20 But they replied: "Well, they will not pass!" and Edom came out against them with a large company, heavily armed.**—This is a conflict that is determined to the

coming of the Messiah Yeshua. as it is written in ***Amos 1:11*** *Thus said Yahweh: "For three transgressions of Edom, for four, I will not revoke it: because he persecuted his brother with the sword and repressed all mercy, because his anger burned incessantly and his fury burned without limits"(VIN).* What Esau sowed against Yaakov in his descendants remains to this day. Esau had received Mount Seir from YHVH, and so Israel had no right to make war against him and take any part of his territory. as it is written in ***Devarim (Deuteronomy) 2:4-7*** *And charge the people with the following: You are going to pass through the territory of your relatives, the descendants of Esau, who live in Seir. Although they will be afraid of you, be very careful not to provoke them. For I will not give you even a footprint from their land; I have given the mountain range of Seir as a possession to Esau. The food they eat they will get from them for money; even the water they drink they will procure from them for money."* Truly, Yahweh his Elohim has blessed them in all that they have undertaken. He has taken care of you in your wandering in this great desert; Yahweh your Elohim has been with you these forty years; you have not lacked anything"(VIN).

Israel was ordered to bless his brother Esau with the purchase of food and drink, but even so he did not want to let them pass through his territory. Because of the hatred that he had, he could not be blessed by Israel. This is not the only example in which our people have appealed to dialogue and diplomatic agreement to resolve conflicts with enemies who have old grudges and who do not conform to their role in the great divine drama. We see how in the book of Judges this formula is used. ***Shofetim (Judges) 11:12*** *Yiftach then sent messengers to the king of the Ammonites, saying, "What do you have against me that you have come to make war in my country?"(VIN).* What is interesting is how we can learn from this narrative that exposes the real reason for the irrational act that ends diplomatic management. As long as the children of Israel

had possession of that region, the Ammonites did not protest. Once they took possession, then came the protest. The same thing happens today. Jordan controlled Jerusalem (Jerusalem) for many years. But no one raised a voice about it claiming it or calling for it to be called an "international city" under the custody of the Vatican. It was enough for the children of Israel to take it, so that the whole world began to protest and claim Jerusalem (Jerusalem). Yiftach (Jephthah), the military hero of the example in Judges, sends word to the Ammonite authorities what is narrated in **Shofetim (Judges) 11:26** "While Yisrael has been inhabiting Heshbon and its suburbs, Aroer and its suburbs, and all the towns along the Armon for three hundred years, why have you not tried to recapture them all that time?" (VIN). No matter what reasons we put forward, this is a battle that has no "reason" and when this type of confrontation arises, the force of reason will never be the solution. The quicker we understand this, the less time we will waste trying to reconcile the flesh with the spirit.

### Fifth Aliyah, 20:22 - 21:9

**20:24 "Let Aharon be gathered to his kindred: he will not enter the land that I have assigned to the Israelite people, because you disobeyed my command about the waters of Meribah."**—The Rab.

Magriso in the Me'am Lo'es comments: "The Torah reveals that Aharon's death was hastened. When the Israelites began to have dealings with [the descendants of] evil Esau, their conduct deteriorated and as a result they lost this righteous man who lived among them." this is in

accordance with the general rule that inevitably, as the Eternal's people, one suffers harm when associated with the wicked. We see like this in **Melakhim Aleph (1 Kings) 22**, that when Yehoshafat, king of Judea, formed a military alliance with King Achav of Israel, Elohim was angry with him and punished him. as it is written in **Divre Bet (2**

**Chronicles) 19:2** "The seer Yahu son of Janani went out to meet him and said to King Yahoshafat: "Should one help the wicked and make friends with those who hate Yahweh? That is why Yahweh's wrath is against you." (VIN). Likewise, when he allied himself with Ajazyahu, Elohim destroyed everything he had achieved: **Divre Bet (2 Chronicles) 20:37b** "Because you sided with Ajazyah, YAHWEH is destroying your project" (BKIM). Accordingly, it says in the **v.23**: "On the mountain of Hor", and now in the **v.24** "Let Aharon be gathered to his kindred."

In the Torah we see how, when the people wanted to go beyond the limits of Edom and have dealings with them as if they were friends, this produced the premature death of Aharon and that is how that generation lost one of its most emblematic personalities. In **Tehillim (Psalm) 1:1** "Blessed is the man who has not walked in the council of the wicked, and has not been in the way of sinners, nor has he sat with scorners!" (VIN). In addition to the above, in his attempt at reconciliation and fraternization he was rejected by Edom, asking to be allowed to pass through their territory and then, due to this fact, advancing against them, there was a profanation of the Name of the Eternal in the world. . The nations did not know that Elohim had forbidden them to wage war against Esau (**Devarim (Deuteronomy) 23:7**) and they concluded that the Israelites had turned back from Edom out of fear and cowardice. When the Israelites arrived at the mountain of Hor, Elohim told Mosheh, since the time had come for Aharon to die, he must tell him. The righteous are usually informed that his demise is imminent so that they will transfer their authority to their sons and see them already established as their successors. It is as if YHVH had no desire to speak with Aaron on this subject. That is why he told Moshe to tell him in a tone of consolation.

**20:28 "Mosheh stripped Aharon of his garments and put them on his son Elazar, and Aharon died there on the top of the mountain. When Mosheh and Elazar came down from the**

**mountain".**—According to the knowledge we have received from the Torah; raised questions and answers come to our understanding. This passage shows us the miracles that occurred at the time of Aaron's death: **Vayikra (Leviticus) 8:7-9** "He put the tunic on him, adjusted the belt, dressed him with the mantle, and put the ephod on him, girding it with the decorated band with which he tied it. She put the breastplate on him, and she put inside the breastplate the Urim and the Thummim. And he put the turban on his head; and on the turban, on the front, he put the golden frontal, the sacred diadem -as Yahweh had commanded Moshe" (VIN). This passage gives us a unique and specific order of how to dress the Kohen Gadol (High Priest). His son Elazar was dressed in this same order, who would continue with the ministry of his father. That is, the inner tunic was removed first "without removing the belt" and without removing the ephod, much less the pectoral, elements that were tied one to the other; and in that same order dress Elazar. The inner garments were miraculously removed before the outer garments, to maintain this order at the time of Elazar's priestly investiture as the incoming Kohen Gadol. Before he died, Aharon had the privilege of seeing his sons in his clothing. It is a wonderful thing to see a son succeed his father in the service of Elohim. Aharon then died after they imposed all the garments on him. His soul, say the wise, He left with the Eternal at that moment and without suffering. The Chumash picks up what Rabbi Gedaliah Schorr declares when he says: *"The more people sin in life, creating a link between their soul and the pleasures of this world, the more difficult it is for them to leave physical existence. But for people like Moshe and Aharon whose souls remained as pure as when they came into this world, there is no effort, no regret, no pain when their soul is reunited with its divine origin, and its Creator."*

**20:29 "The whole community knew that Aaron had breathed his last. The whole house of Israel mourned him for thirty days."**—It was a great satisfaction for Aaron to see preference given to his

son, who was so dear to him, his trade preserved and secured. Especially we see here a figure of the eternal priesthood of Mashiach Yeshúa: **Ivrim (Hebrews) 5:6** "As it also says in another place: "You are a priest forever after the order of Malki-Tsedek" (VIN). A good man must wish, if it were the will of the Eternal, not to live beyond his useful life. Let us think, now that we have this knowledge, why should we wish to continue in this world, on the contrary, as long as we can serve in something for the glory of YHVH and the exaltation of the truth of the Word in our generation? We pray to Abba Kadosh that while He gives us life, it is to keep us active in his service. Apart from serving the Eternal, our life has no meaning. as it is written in **Tehillim (Psalm) 27:4** "I have only asked YAHWEH for one thing; only this will I seek with all my heart: that I should dwell in the house of YAHWEH all the days of my life, to contemplate the beauty of YAHWEH and visit him in his Temple" (VIN).

**21:1 "When the Kenaanite king of Arad who lived in the Negev heard that Yisrael was coming by way of the scouts, he engaged in battle with Yisrael and took some of them captive."**—After Aaron's death, the Israelite people resumed their march towards Eretz Israel, which had been interrupted by the time of mourning and the imminent war against them. The advance towards the Promised Land always brings losses, wars and conflicts. It is required to remain faithful, despite the losses along the way; as he exhorts us **Yochanan (John) in Hitgalut (Revelation) 2:10b** "Be faithful until death, and I will give you the crown of life." (VIN).

**21:4 "They set out from Mount Hor by the way of the Sea of Reeds to encircle the land of Edom. But the people's spirits were disturbed on the way"**.—Following the route to go around Edom (**Bemidbar (Numbers) 20:14-21**), the town apparently turns around and heads south. In the **v.4**, the Red Sea (*Sea of Reeds or Sea of Reeds*), in Hebrew "Yam Sufr", but here it must refer to the Aqaba Gulf, a gulf of the Red Sea. The village

he became impatient because of the difficult route and murmured once more because of the lack of bread and water **v.4-5**. This is the last occasion mentioned in the biblical text in which the people murmur like this, at the level of what is reported in the passages of ***Shemot (Exodus) 16*** ***Bemidbar (Numbers) 11***.

**21:5 “And the people spoke against Elohim and against Mosheh: “Why did you bring us out of Egypt to die in the desert? There is no bread or water, and we have come to abhor this miserable food.”**–The mind of the people became impatient and they spoke against Elohim and against Mosheh. They describe mana as “*miserable or light food*”. They despise it so much that they still consider it worthless. They no longer complained only because of the road but began to criticize the food that the Eternal was giving them daily. We must not forget the statistical comment that we left in the Parsha of the spies, Shelach Leja, in which it was clarified that of those 600,000 men who left Mitsrayim and by the Eternal's sentence, “*They would not enter the land of Israel.*”. An average of 15,000 deaths per year was calculated. It is important to understand these statistics that are being equated with the number of insurrections (times of complaints and murmuring) that the people had during those 40 years in the desert. It was the just and justified way of eliminating the minds contaminated by the comfortable taste of slavery.

**21:6 “Yahweh sent poisonous serpents against the people. They bit the people and many of the Israelites died.”**– As on previous occasions, the attitude of the people provoked the anger of the Eternal, who commands “*fiery serpents*” among the people. Some translations say “*poisonous*” as opposed to fiery. Others believe that burning refers to the inflammation caused by the bite of the snakes, which claimed the lives of many of these ungrateful people. He says a popular adage: “*The worst of calamities awaits the ungrateful heart.*”, which exhorts us to maintain the habit of being grateful and that

it must prevail in the believer, despite changing circumstances. Let's review this statement by Rabbi Shaul in **1 Timothy 1:12** “*And I thank the one who has given me power, Mashiach Yeshúa, our Lord, because he considered me trustworthy enough to put myself at his service.*” (BKIM).

**21:7 “The people came to Mosheh and said: “We sinned by speaking against Yahweh and against you. Intercede with Yahweh to remove those snakes from us!” And Mosheh interceded for the people.”**– Again Mosheh acted as an intermediary between the people and YHVH. The people did not pray to the Eternal, but instead asked Mosheh to pray for them. This shows us that the Hebrew people need an intermediary between us and YHVH. Mosheh is a figure of Yeshúa Ha'Mashiach, Who is the only way to the Abba for natives (Hebrews) and foreigners.

**21:8 Then Yahweh said to Mosheh: “Make yourself a poisonous [serpent] and mount it on a flagpole. If anyone who is bitten looks at it, he will recover.”**–These verses may suggest that the same principle that operates in sacrifices and purification rites applies here. When shed, blood can cause contamination, but it is at the same time the effective agent that makes atonement in sacrifices. Contact with a dead body causes contamination, but the ashes of a ‘red cow’ can clean this contamination as we saw in **Bemidbar (Numbers) 19**. Here, those dying from a snakebite could be given life by a ‘bronze snake’. It is significant, symbolically speaking, that copper was used for its reddish color, which has strong associations with blood used for purification and atonement. However, the operation of the ‘bronze serpent’ it was not automatic; they had to stare at her to be healed **v.7 and 9**. Although faith is not explicitly mentioned here, it is implicitly present. The act of fulfilling YHVH's commandments demonstrates that the person has faith (faithfully observe), not

a verbal statement suffices. Actions are required to be justified: **Romiyim (Romans) 2:13** "Because it is not just the hearers of the Torah whom YAHWEH considers righteous, but it is the doers of what the Torah says who will be justified in YAHWEH's eyes." (BKIM); **Jacob (James) 1:22** "But be doers of the word, and not hearers only, deceiving yourselves" (RVR60).

**21:9 "Mosheh made a copper serpent and mounted it on a flagpole; and when anyone was bitten by a snake, he looked at the copper snake and recovered."** - 'Copper Snake'.

Serpent, in Hebrew "nakjásh" (נָכָשׁ) of **Strong #5175** and Copper in Hebrew "nekjóshet" (נֶכְשֶׁת)

of **Strong #5178**. The root of the word **Strong #5178** is **#5153** which indicates how **#5175** hissing or sound, ringing or ringing. This serpent was put on a pole, in Hebrew "nes" (נֵס) of **Strong #5251**, which also means signal; from the Hebrew root "nasás" (נָסָה) **#5264** which means to shine from afar. When someone looked at "nabát" (נָבַט) **Strong #5027** which means to examine, to look intentionally, to consider with pleasure at; (the bronze snake) placed as a sign, lived "kjavaí" (קָיָה) **Strong #2425** also revive, save life.

Here is a glorious and prophetic aspect: **Yeshayahu (Isaiah) 45:22** "Turn to me and be saved, all who come from the ends of the earth! Because I am Elohim; there is no other" (BKIM). Elohim calls us to look at Him from all the ends of the earth where we are scattered and we will be saved. Will they look? How is it possible if no one can see you? **Qorintiyim Bet (2 Corinthians) 4:4** "For the Elohim of this world has blinded the understanding of the unbelievers, so that the splendor of the glorious Good News of the Mashiach, who is the image of Elohim, does not illuminate them." (VIN); **Qolosiyim (Colossians) 1:15** "He is the image of the invisible Elohim, the firstborn of all creation" (VIN); **Yochanan (John) 14:9** Yeshúa said to him: "I have been with you so long, Felipe, and you have not known me? The

who has seen me, has seen the Father. How do you say: 'Show us the Father'?" (VIN); **Zekharyah (Zechariah) 12:10** "And I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of grace and prayer, and they will look at me, Whom they have pierced, and they will weep as one mourns for the only begotten, and they will grieve for Him as one mourns for the firstborn" (BTX3). Yeshúa was lifted up like the serpent to be seen in the distance, in distant lands and by looking at him, as in the past, we will be saved because He is Elohim. By faith we are saved at his sacrifice: **Yochanan (John) 3:14** "And as Mosheh lifted up the serpent in the desert, so it is necessary that they lift up the Son of Man." (VIN); **Yochanan (John) 12:34** Then the people answered him: "We have heard that, according to the Torah, the Mashiach remains forever. And how is it that you say that the Son of Man has to be lifted up? Who is that Son of Man?" (VIN).

#### Sixth Aliyah, 21:10-20

**21:13 "From there they set out and camped beyond the Arnon, that is, in the desert that extends from the territory of the Emorites. Because the Arnon is the border of Moav, between Moav and the Emorites."** - Now the children of Israel enter new territories. Arnon is the river that forms the northern border of Moav. It had been the border in the beginning, since later the people of Israel conquered that territory. Until then, the Israelites did not enter the territory of Moav because they did not receive permission to do so, as we read in **Devarim (Deuteronomy) 2:29** **Shoftim (Judges) 11:17**. He did the same with Moav as with Edom.

**21:14 "This is why Yahweh's Book of Wars speaks of "To Wahev in Sufah and to the streams: the Arnon".** - This book, cited by the Torah, is never mentioned again in the entire Tanakh. Ibn Hezra comments on this that: "It was an independent book, in which the wars of

YHVH for his fearful ones. It is probable that it already existed since the time of Avraham, since many books have been lost and we do not have them anymore, such as: The Words of Nathan [**Divré Hayamin Bet (2 Chronicles) 9:29**]; The Book of Hiddoh [**Divré Hayamin Bet (2 Chronicles) 12:15 and 13:22**]; The Book of Chronicles of the Kings of Israel and The Poems of King Shlomoh (Solomon) and his Proverbs [**Melakhim Aleph (1 Kings) 5:12**]; another lost book is the one called Sefer Haiashár, as we see in **Jesus (Joshua) 10:13** **Shmuel Bet (2 Samuel) 1:18**. All this shows that there was no lack of literary activity in Israel at the time of Mosheh and that there were men of spirit and inspiration, probably "The narrators" mentioned in **Bemidbar (Numbers) 21:27**, who recounted the events they witnessed and wrote them down for their generation and generations to come. As an example of these men, the Word exhorts us to **let us mark our generation with the pure message of the Torah and that we transmit a legacy of holiness and obedience to the commandment later generations.**

**21:16 And from there to Beer, which is the well where Yahweh told Mosheh: "Assemble the people to give them water."**—Rabbi Magriso in Me'am Lo'es comments: "This verse should not be interpreted as saying that the Israelites reached their well at this point (of the journey). The well had been accompanying them since the exodus, when they began their journeys, forty years before, and it did not appear and is only named in this passage after forty years. That is to say, the Scriptures here are not saying that the Israelites traveled from there to the well, but that a stream of blood flowed from there to the well, making them aware of the miracle that he was doing for them. So they began to sing: **Bemidbar (Numbers) 21:17** "It was then that Israel sang this song: "Arise, oh well, answer..." (VIN). We can offer another alternative reading: "That is why he speaks in the book, because wars are for God..." In other words, Elohim is telling the Israelites: Nope

they need to deal with war; attend to the Torah and I will wage war in your place ". In the same way, the Eternal had told David that if he took care of the Torah, He would deliver him in war.

**21:17-20 "Then Yisrael sang this song: "Spring up, well, sing to him. The well that the captains dug, that the nobles of the town began with mallets, with their own canes". And from Midbar to Matanah, and from Matanah to Najaliel, and from Najaliel to Bamot, and from Bamot, to the valley that is in the country of Moav, to the top of Pisgah, which faces the desert."**—Israel sang "dabar" (דָּבַר) of **Strong #1696**, sang a song of celebration to YHVH. A true Israelite is one who sings, or at least tries to sing, even if he doesn't have a good voice. Singing is originally something very positive for the human being. It serves for many things, among them, letting off steam in moments of pressure, both negative and positive, expressing joy and sorrow before the Eternal and men, exalting YHVH. the book of **Tehillim (Psalms)** It contains songs of all kinds that express praise and joy, but also a lot of sorrow and pain, directed mainly to the Eternal. YHVH wants us to express ourselves before Him through songs. So get used to singing before Your Maker.

Rabbi Magriso in Me'am Lo'es comments: "A well dug by princes" – a well dug by Moses and Aaron with their rods. They had obviously not dug the well, since Elohim had made it available in the wilderness and there was no need to dig it or do anything else. What the Torah is telling us is that the well continued to serve them to the credit of Moses and Aaron." If we go to our appreciation as the Ministry of Hebrew Roots, under the principle of Remez (second level of exegetical interpretation that corresponds to the allegorical) it is announcing the song of the well; he speaks allegorically of the Torah itself, which is the well from which the springs of life flow. The function that water fulfills in us corresponds to quench our thirst and at the same time wash us of our

impurity. The rods of Mosheh and Aharon: ***Tehillim (Psalm) 23:4***, rod of the Lawgiver and the Kohen Gadol, direct reference to Yeshua who is the Lawgiver [***Maaseh (Acts) 10:42***] and the High Priest established to atone for our sins: ***Yochanan (John) 3:17***, This is "*the gift*" in the middle of our desert, the Torah, ***the Living Torah: Yeshúa Ha'Mashiach. The Rock of our Salvation.***

Beloved brothers, the allegorical applications that we could see in this passage would be endless. The most important thing is to value our well and keep it available through our commitment to obedience. Let us not change our well of Life: ***Yirmeyah (Jeremiah) 2:13*** "*Because my people have committed two evils: they have abandoned me, the source of living water, and have dug for themselves cisterns, broken cisterns, that hold no water!*" (BKIM).

**MAY THE ETERNAL FREE US FROM SUCH A THING!**

**Seventh Aliyah, 21:21 - 22:1**

**21:21 "Then Israel sent messengers to Sihon king of the Emorites, and told him."**—Actually the land of Sihon (Sihon), king of Emori, was not protected by any prohibition of conquest, as were the lands of the sister countries: Hamon and Moav. However, Mosheh sent a conciliatory message of peace, possibly knowing that it was not the historical moment to conquer and populate those territories of Transjordan. The proof is that, if the insistent request of the tribes of Gad and Reuven and the half-tribe of Menasheh did not mediate, those regions would remain depopulated by the children of Israel, since Mosheh considered the lands on the other side to be the western bank of the Iarden (יַרְדֵּן) (Jordan): "*Like the good land flowing with milk and honey.*"

**21:26 "Now Heshbon was the city of Sihon king of the Emorites, who had**

**fought against a former king of Moav and had taken from him all his land as far as the Arnon."**—This verse constitutes an affirmation of the right that Israel had to occupy the territory of Sihon, even though it originally belonged to Moav. Moav forfeited the right to it when Sihon conquered that place.

**21:27 That is why the bards recited: "Come to Heshbon; Firmly built and well founded is the city of Sihon."**—In the **v.26a** historical note is given explaining how Sihon had previously taken this territory from the king of Moav. This note serves to introduce the so-called "*Canticle of Heshbon*" in the **Verses 27 to 30**. It appears that this song was a mockery of the Moabites, used by the Amorites to celebrate Sihon's earlier victory. Upon conquering the kingdom of Sihon, the Israelites also borrowed the song from the Amorites. (This was understood by the Judahi rabbis. Some modern scholars also agree with this interpretation.) The poem is ancient and sometimes difficult to understand. It seems that the text has undergone changes in the transmission, especially the **V.30**. But the general meaning of the song is clear; (Chemosh, main god of Moav, has abandoned his people to the conqueror and the result has been great destruction and the loss of territory and children). The purpose of including the song here seems to be to establish Israel's right to this territory east of the Yarden (Jordan).

**21:33 "They continued their journey and went up the road to Bashan, and King Og of Bashan and all his people went out to Edrei to engage in battle with them."**—Here there was no peace procession because Og dispatched his army to fight without waiting to negotiate peace. We see here the phrase "*Don't be afraid of him*", apparently something made the army of Israel fear. The ***Tehillim (Psalm) 22:12*** offers an interesting reference to Bashan. East ***Tehillim (Psalm)*** he is one of those who are considered Messianic. He talks about the suffering of the Messiah Yeshua. In addition to being a ***Tehillim*** quoted by Him, on the tree while dying. Mosheh's fear comes from



that this Og was a descendant of the giants: **Devarim (Deuteronomy) 3:11**. It was four meters tall and its back must have been about two meters wide. The giants are the result of the sin described in **Beresheet (Genesis) 6** "Corruption of humanity". It is likely that this area was infested with those evil spirits. The **Tehillim (Psalm) 22** speaking of the bulls of Bashan, it seems not only to reflect the men who oppressed the Mashiach, but also the spiritual oppression he suffered to free us. In our daily battles against sin we must understand that those who rise up against us are only manipulated by the evil spirits that have their strongholds in that area and in their lives. As YHVH said to Mosheh, we now say to you brother, in the name of Yeshua, **Do not worry!**: **Ephesiyim (Ephesians) 6:12** "Because our fight is not against blood or flesh, but against principalities, against authorities, against the rulers of this darkness, against evil spirits in heavenly places" (VIN).

**21:34 "But Yahweh said to Mosheh; "Do not be afraid of him, for I place him, all his people and his land in your hands. You shall do to him as you did to Sihon king of the Momorites who lived in Heshbon."**—This Amorite king, Og, who dominated the territory of Bashan, east of Yarden (Jordan) and north of Jabbok, resists Israel unsuccessfully, but YHVH delivers him into the hands of his people in the battle of Endrei, confirming what was previously said to Mosheh : "I have handed him over to you with all his people and his land." The territory of these Amorite kingdoms was not originally included in the Promised Land, because the land of Kenaan encompassed the territory west of the Yarden (Jordan). Nevertheless, the victories won east of the Yarden gave Israel confidence for the Kenaan campaign. The land taken was good and fertile. The tribes of Reuven and Gad and part of the tribe of Menasheh settled in these regions of Gilead and Bashan, as we read in **Bemidbar (Numbers) 32:1-42** "I have delivered..." The Eternal conveys confidence to Mosheh with this expression in

past, which denotes a fait accompli, even though it was not yet the present reality of the people, they should live by the promise as if it were. This is a lesson that strengthens the faith of each servant of the Eternal, because we believe in the one who gives life to the dead and calls nonexistent things into existence: **Romiyim (Romans) 4:17** "You shall do to him as you did to Sihon.". This teaches us that faith can be activated and grow through experience. Since they had done it before it was not so difficult to do it again, because their confidence in YHVH's help had increased from the previous experience.

**22:1 "The yisraelites then they continued the march and encamped in the steppes of Moav, to the other side of the Yardén from Yerikhó"**.—Chumash says: "This is the plain that separates the eastern bank of the Yardén (Jordan), and although it was formerly part of the kingdom of Sijón, it was still called Moav, the kingdom to which it belonged before."

## Conclusions

**Purity** is a term that can well summarize this Parsha. Each of us is called to cleanse ourselves of all contamination: **Qorintiyim Bet (2 Corinthians) 7:1** "So, beloved, since we have these promises, let us cleanse ourselves of all carnal and spiritual impurity, and consecrate ourselves completely out of respect to Elohim" (VIN). Let's analyze this passuk.

- Let's get clean: "kadsarízo" (καθαρίζω) from Strong's G2511. Purify from all contamination
- Stain of: mollusmos (μολυσμός) from Strong's G3436.
- Meat: (σάρξ sárx) from Strong's G4561. Body.
- Spirit: (Σαπφείρη Sapfeíre) from Strong's G4551.

We have two areas to clean. By doing so we perfect our holiness because we fear YHVH. The verse begins: "So, beloved, having these promises..." what promises? **Qorintiyim Bet (2 Corinthians) 6:16-18** *What agreement can there be between the temple of Yahweh and the idols? Because we are the temple of the living Elohim, as Yahweh said: "I will dwell and walk among them. I will be his Elohim, and they will be my people." "Therefore, get out from among them, and stand aside! Yahweh says. Do not touch what is unclean, and I will receive you; and I will be a Father for you, and you will be my sons and my daughters, says Yahweh the Almighty "(VIN). Our Hebrew and prophetic mind then leads us to: **Yeshayahu (Isaiah) 52:11** "Stand aside! Don't touch anything unclean as you come out of it! Keep yourselves pure as you come out of it, you who carry Yahweh's utensils!"(VIN); **Hitgalut (Revelation) 18:4** "I heard another voice from heaven saying, 'Come out of her, my people, lest you share in her sins and lest you receive her plagues!"(VIN); **Vayikra (Leviticus) 5:2-5** "Or when a person touches something unclean, be it the carcass of an unclean beast or the carcass of unclean cattle or the carcass of an unclean reptile, and it happened inadvertently, and then, being unclean, he realizes his guilt; or when he touches a human filth, any of the filth by which one becomes impure, and, although he knew it, he had forgotten the fact, but then he realizes his guilt; or when a person utters an oath for good or evil purpose, whatever a man utters in his oath, and, though he knew it, he had forgotten it, but afterwards realizes his guilt in any of these matters, when he realizes his guilt in any of these matters, he will confess that in which he has sinned."(VIN).*

After acknowledging our sin, we must seek to be covered by Yeshua's sacrifice, make repentance (Teshuvah) and return from the evil ways to the way of YHVH. The result of not contaminating ourselves is having Elohim as Father:

**Qorintiyim Beth (2 Corinthians) 6.17-18; Yirmeyah (Jeremiah) 31:1** "At that time - Yahweh declares - I will be the Elohim of all the tribes of Yisrael, and they will be my people "(VIN). We purify ourselves, because holiness suits our children: **Tehillim (Psalm) 93:5** "Your decrees are very firm; holiness, oh Yahweh, is the eternal adornment of your house"(VIN).

### **This Parsha contains commandments 397 - 399 of the 613:**

397. Precept of the Red Cow (para adumá), Bemidbar (Numbers) 19:2

398. Precept of impurity caused by a corpse, Bemidbar (Numbers) 19:14

399. Precept of water mixed with ashes of the Red Cow that impures a pure man and purifies an impure man, Bemidbar (Numbers) 19:19

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### **End of Parsha.**

Our comments obey the doctrine established in **EMC SHALOM INTERNATIONAL** What **Hebrew Roots Ministry** and they are pillars that we defend and expose in the preaching of the Only Gospel that the first emissaries (**shlichim-apostles**) proclaimed with a single purpose: Restore the Kingdom of Israel. **Maaseh (Acts) 1:6** and addressed to the recipients established in **Yaakov (James) 1:1** **Kefa Aleph (1 Peter) 1:1** "THE LOST HOUSE OF ISRAEL".

Rabbi Shaúl (Shaliaj Pablo) himself, emissary par excellence for all the Gentiles, knew beforehand that his focus of outreach was only the **twelve scattered tribes** calls "**Lost sheep of the house of Israel**" [**Melo Ha Goyim**]: The righteous among the nations." **Maaseh (Acts) 26:7**. It is the fulfillment of this same promise that our **twelve tribes** expect to get

*resolutely doing their acts of worship night and day; despite this, it is in connection with this hope, his Majesty, that I am accused today by the Jews!*

East document it is commented weekly live streaming of our online classes every Shabbat from 9:00 am to 12:30 pm ET via [zoom.com](https://zoom.us) and the ID to enter the channel **EMC SHALOM INTERNATIONAL** it is: **ID 4637031177**

Our only wish through this material is that you and yours be more than blessed by a superior understanding of the Scriptures; moving from the subjective message of today and almost mystical, to the objective of the message, with greater idiomatic certainty and wrapped in its respective cultural environment, thus giving us the greatest interpretive solidity of the texts.

All believers in the Elohim of the Bible have a common denominator and a single desire, which is to establish a "**revival**" so powerful that it brings the presence of The King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Israel is "THE BIBLICAL STORY", the return to the foundation and the initial form of the **HEBREW FAITH**.

This document, as well as the Torah class of each Shabbat, are oriented towards the knowledge of the spiritual history of a people: "**ISRAEL**"; as well as to live with the understanding that we are the continuation and conclusion of this beautiful love story.

We are very grateful for your contributions to our ministry. It is allowing us to go with greater excellence.

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