

## **Massey (Stages) Torah Portion 43 Numbers 33:1-36:13**

**Background:** This Torah portion gives an overview of the whole forty (40) years in the wilderness. The forty two camping locations are listed. Some of the names of the locations are given different names that is not as harsh of a reminder of the rebellion that took place there. The people enjoyed extended periods of rest in the forty two camping locations. There were fourteen locations before the spies returned with an evil report and there were eight (8) camping locations in the fortieth year after Aaron's death. This leaves only twenty (20) camping locations during the thirty eight (38) middle years. This means that they only moved about every two years on average. These locations were not cities that we could find them today. The question we should ask is why did יהוה have Moses record all these names. Monty Judah says that they are written to the last generation. Forty two is the number months of the second half of the tribulation. This is a message to the final generation who will understand that this is to show them that the Egyptian exodus is a type and shadow of the greater exodus. Some say that the forty two (42) locations allude to the 42 letter name of יהוה.

**Massey ( מסעי ) = breaking camp, stages or journeys**

### **Events in this Torah portion:**

- יהוה told Moses to write the places the Children of Israel journeyed
- יהוה told Moses to tell Israel to destroy all prostration stones and high places in the land of Israel when they entered it.
- The land is to be divided according to the number of people
- Drive out the inhabitants or they will become pins in your eyes
- יהוה gave the locations of the borders of the nine and half Tribes of Israel
- Reuben, Gad and half the Tribe of Manasseh took the land east of the Jordan
- יהוה listed the leaders of the Tribes to apportion the land
- יהוה told Moses to give forty two cities to the Levites with surrounding pastures
- יהוה told Moses to also give the Levites six cities as cities of refuge for a total of forty eight
- יהוה explained who could flee to a city of refuge and that they must stay there until the death of the High Priest
- A murderer can only be put to death at the testimony of two witnesses
- Unpunished murder brings guilt on the land
- The daughters of Zelophehad must marry within their own tribe

**We as Messianic's break camp regularly. We are small groups who mostly don't have large buildings or a lot of money. Because of this we find ourselves moving often.**

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## The Children of Israel leave Egypt

**Numbers 33:1-4** These *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. 2 And Moses wrote their goings out according to their journeys by the commandment of יהוה: and these *are* their journeys according to their goings out. 3 And they departed from **Rameses** in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians. 4 For the Egyptians buried all *their* firstborn, which יהוה had struck among them: on their gods also יהוה executed judgments.

**Rameses** = City in Egypt (s# 7486 רעמסס) (rah-am-sace')

## Their goings forth according to their journeys. Their journeys according to their goings forth.

**Comment:** This reversal of the words in the same sentence may point to a future Exodus. It also expresses these events from יהוה's perspective and from man's perspective. Man looks at it as a journey to go to some place and the quicker we get there the better. We have a problem with this taking too long, We would prefer that יהוה would just zap us to where we are going and get it over with. יהוה sees this not as arriving at a destination but as the process of our maturing through this process. We learn to trust in Him, we learn to walk according to the still small voice, we learn not to complain, we learn that He will supply our needs, we learn His Word and His ways. This requires a long time not because יהוה can't or won't bring us there quicker, but because we learn so slowly, line upon line, precept upon precept. Our true self is exposed when we are under pressure. That is like the refining of silver. All the impurities come to the top when it is heated. That is what is required for us to see and deal with the flaws in our character. This is the reason we have trials in our life. They are for our ultimate good. The future Exodus will also require some time to bring us out of paganism into following יהוה's Torah. Monty Judah believes the 42 camps of Israel in the wilderness allude to the 42 months that the anti-messiah will reign in the last half of the seven years of Tribulation. This also alludes to the 42 months of the journey of the second Exodus. If the anti-messiah declares himself god around the time of Passover and Elijah and Enoch (the two witnesses) come at this same Passover, then 42 months later will be Sukkot.

## The Children of Israel moved from Rameses to Sukkot

**Numbers 33:5-6** And the children of Israel removed from Rameses, and pitched in **Succoth**. 6 And they departed from Succoth, and pitched in **Etham**, which *is* in the edge of the wilderness.

**Sukkot** = name of place in Egypt and three in Israel, Festival of Tabernacles (s# 5523 סכת) (sook-kohth')

**Etham**= place in the desert (s# 864 אתם) (ay-thawm')

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### They traveled to Pihahiroth, Baal-zephon and Migdol

**Numbers 33:7-8** And they removed from Etham, and turned again to **Pihahiroth**, which *is* before **Baalzephon**: and they pitched before **Migdol**. 8. And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

**Pihahiroth** = mouth of the gorges, place in Egypt (s# 6367 **פי החרת**) (pee hah-khee-roth')

**Baal-zephon** = from 1168 & 6828 in the sense of cold, form of typhon, the destroyer, baal of winter, a place in Egypt (s# 1189 **בעל צפון**) (bah'-al tsef-one')

**Migdol** = place in Egypt, towers (s# 4024 **מגדל**) (mig-dole')

**Comment:** Wilderness of **Etham** is part of the Wilderness of Shur that is what it is called in Exodus 15:22. This probably only refers to the area that is close to Etham. The twelve springs and seventy palm trees may allude to the nation of Israel and the seventy nations of the world that will be represented in this Exodus and the future Greater Exodus.

Marah (bitterness)- This is where the bitter water was sweetened

### They traveled to Marah and then to Elim with palm trees and water

**Numbers 33:9-** And they removed from **Marah**, and came to **Elim**: and in Elim *were* twelve fountains of water, and seventy palm trees; and they pitched there.

**Marah** = bitter, unpleasant, disobey, rebel, place in the desert (s# 4785 **מרה**) (maw-raw')

**Elim** = plural of strength in any form (man, oak tree, etc) (s# 362 **אילם**) (ay-leem')

**Comment:** The Sea of Reeds is often spoken of as the Red Sea. It is called the Red Sea because the Descendants of Esau live in this Area. Remember that Esau is associated with the color red because he traded his birth right for a bowl of lentil (**red**) soup and he is also associated with the color red because of his **bloody** nature.

### They traveled from Elim to the Red Sea, Dophkah, Alush and Rephidim

**Numbers 33:10-14** And they removed from Elim, and encamped by the **Red Sea**. 11 And they removed from the Red Sea, and encamped in the wilderness of Sin. 12 And they took their journey out of the **wilderness of Sin**, and encamped in **Dophkah**. 13 And they departed from Dophkah, and encamped in **Alush**. 14 And they removed from Alush, and encamped at **Rephidim**, where there was no water for the people to drink.

**Sea of Reeds (Red)** = a reed, espec. the papyrus, flag, Red Sea, possibly related to the dwelling place of the descendants of Esau (red) (s# 5488 **סוף**) (soof)

**Wilderness of Sin** = name of an Egyptian town, desert adjoining (s# 5512 **סין**) (seen)

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**Dophkah** = from Strongs 1849 a knock, place in desert (s# 1850 דפקה) (dof-kaw')

**Alush** = of uncertain derivation, a place in the desert (s# 442 אלוש) (aw-loosh')

**Rephidim** = masc. plural of a railing as spreading along, balusters, a place in the desert (s# 7508 רפידים) (ref-ee-deem')

**Wilderness of Sin – Manna was first given here**

**Comment:** What happened Here: There was no water for the people to drink and they complained there. Moses brought forth water from the rock. They had been tested and they failed the test. Manna was first given here.

**Rephidim – no water (they complained)**

**Water from the Rock**

**War with Amalek**

**They traveled from Rephidim**

**Numbers 33:15-19** And they departed from Rephidim, and pitched in the wilderness of Sinai. 16 And they removed from the desert of **Sinai**, and pitched at **Kibrothhattaavah**. 17 And they departed from Kibrothhattaavah, and encamped at **Hazeroth**. 18 And they departed from Hazeroth, and pitched in **Rithmah**. 19 And they departed from Rithmah, and pitched at **Rimmonperez**.

**Sinai** = a mountain in Arabia where יהוה spoke to Israel (s# 5514 סיני) (see-nah'-ee)

**Kibroth-hattaavah** = fem. plur. graves of the longing, place in the desert (s# 6914 קברות התאוה) (kib-roth' hat-tah-av-aw')

**Hazeroth** = fem. plur. yards, enclosed as with a fence (s# 2698 חצרות) (khats-ay-roth')

**Rithmah** = fem. form of Spanish broom, pole like stems, juniper tree

**Rimmon-perez** = from (s# 7416) & (s# 6556), pomegranate of the breach, place in the desert (s# 7428 רמן פרץ) (rim-mone' peh'-rets) see below

**Rimmon** = a pomegranate, the tree from its upright growth, or its fruit as an artificial ornament (s# 7416 רמן) (rim-mone') from (s# 7426 רמם) (raw-mam'), = primary root, to rise (lit. or fig.) exalt, get oneself up, lift up, mount up

**Perez** = a break, breach, breaking forth (s# 6556 פרץ) (peh'-rets)

### What happened Here

**Wilderness of Sinai – Stayed here nearly a year**

**Received the Torah**

**Sin of the golden calf**

**Built the Tabernacle**

**Aaron's sons died**

**Took a census**

**First journey with the Tabernacle**

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Marched and camped by Tribe

### What happened Here

**Kibroth-hattaavah** - They craved meat and complained (Numbers 11)

Spirit was poured out on the seventy

Quail covered the camp

Wrath of יהוה killed many for gluttony

### What happened Here

**Hazereth** - Miriam and Aaron spoke against Moses and his wife

Miriam was afflicted with tzaraas

### What happened Here

**Wilderness of Paran at Kadesh** - Spies were sent to the land (Numbers 13) (Moses referred to this as Rithmah) - Israel murmured against Moses and Aaron

**Stone Edition Chumash** (page 921) **Rithmah** – This name is an allusion to *lashon hara* or **slander** that took place there when the spies returned, because slanderers deserve to be burned in fires fueled by charcoal made from “rothem trees” See Psalms 120:4

### The people stayed at this campsite for 19 years see Deuteronomy 1:46

There are two places that are referred to as **Kadesh**, one was **Kadesh in the Wilderness of Paran** (Numbers 13:26) and is referred to here as **Rithmah**, but its proper name is Kadesh. The other place that is called Kadesh is in (Numbers 33:36) where they came on the first day of the 40th year where Miriam died and where it was decreed that Aaron and Moses would not enter the land.

### Related Scripture:

**Deuteronomy 1:46** So you abode in Kadesh many days (19 years), according to the days that you abode *there*.

### Related Scripture: Slanderers will be destroyed by fire

**Psalms 120:1-7** A Song of degrees. In my distress I cried to יהוה, and He heard me. 2 Deliver my soul, O יהוה, from lying lips, *and* from a deceitful tongue. 3 What shall be given to you? or what shall be done to you, your false tongue? 4 **Sharp arrows of the mighty, with coals of juniper.** 5 Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar! 6 My soul has long dwelt with him that hated peace. 7 I *am for* peace: but when I speak, they *are* for war.

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### They traveled from Rimmonparez

**Numbers 33:20-26** And they departed from Rimmonparez, and pitched in **Libnah**. 21 And they removed from Libnah, and pitched at **Rissah**. 22 And they journeyed from Rissah, and pitched in **Khelathah**. 23 And they went from Khelathah, and pitched in **Mount Shapher**. 24 And they removed from mount Shapher, and encamped in **Haradah**. 25 And they removed from Haradah, and pitched in **Makheloth**. 26 And they removed from Makheloth, and encamped at **Tahath**.

**Libnah** = to be or become white, to make bricks, place in the desert (s# 3841 לבנה) (lib-naw')

**Rissah** = a ruin as dripping to pieces, a place in the desert (s# 7446 רסה) (ris-saw')

**Khelathah** = convocation, a place in the desert (s# 6954 קהלטה) (keh-hay-law'-thaw) from (s# 6950 קהל) (kaw-hal') to convoke, assemble together

**Mount Sepher** = beauty + goodly, place in desert (s# 8234 שפר) (sher'-fer)

**Makheloth** = plur. fem. of 4721, assemblies, a place in the desert (s# 4722 מקהלות) (mak-hay-loth')

**Tahath** = the bottom, underneath, beneath (s# 8480 תחת) (takh'-ath)

### They traveled from Tahath

**Numbers 33:27-33** And they departed from Tahath, and pitched at **Tarah**. 28 And they removed from Tarah, and pitched in **Mithcah**. 29 And they went from Mithcah, and pitched in **Hashmonah**. 30 And they departed from Hashmonah, and encamped at **Moseroth**. 31 And they departed from Moseroth, and pitched in **Benejaakan**. 32 And they removed from Benejaakan, and encamped at **Horhagidgad**. 33 And they went from Horhagidgad, and pitched in **Jotbathah**.

**Terah** = Terah the father of Abraham, a place in the desert (s# 8646 תרה) (teh'-rakh)

**Mithkah** = fem. form of sweetness (s# 4989 מתקה) (mith-kaw')

**Hashmonah** = fertile, a place in the desert (s# 2832 חשמנה) (khash-mo-naw')

**Moseroth** = fem. of correction or corrections (s# 4149 מוסרה) (mo-say-law')

**Bene-jaakan** = to hack with words, revile, blaspheme (s# 1142 נדף) (gaw-daf')

**Hor-hagidgad** = hole in the cleft (s# 2735 הגדגד) (khore hag-ghid-gawd')

**Jotbathah** = pleasantness, a place in Israel (s# 3193 יטבתה) (yot-baw'-thaw)

### They traveled from Jotbathah

**Numbers 33:34-37** And they removed from Jotbathah, and encamped at **Ebronah**. 35 And they departed from Ebronah, and encamped at **Eziongaber**. 36 And they removed from Eziongaber, and pitched in the **wilderness of Zin**, which is **Kadesh**. 37 And they removed from Kadesh, and pitched in **Mount Hor**, in the edge of the land of Edom.

**Ebronah** = fem. of transitional (s# 5684 עברנה) (eb-law-naw')

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**Ezion-geber** = backbone like of a man, a place on the Red Sea (s# 6100 עֶצְיוֹן) (ets-yone'-gheh-ber)

**Zin** = to prick, a crag, a part of the desert of Zin (s# 6790 צִן) (tseen)

**Kadesh** = sanctuary, set aside person (s# 6946 קֹדֶשׁ) (kaw-dashe')

**Hor** = a peak in Idumaea (land of Edom) and of one in Syria (s# 2022 הָר) (hore)

**Stone Edition Chumash** (page 921) Kadesh (not the Kadesh where the spies left from because it is in the Wilderness of Paran) and is referred to as Rithmah in verse 18. They arrived at this campsite on **Rosh Chodesh of Nissan one in the 40th year**. This is where Miriam died and where Moses and Aaron were told they would not enter the land.

### Aaron Died in the fifth month of the 40th year on New Moon

**Numbers 33:38-39** And Aaron the priest went up mount Hor at the commandment of יהוה, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month. 39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

**Comment:** Israel arrived at Kadesh where Miriam had died on a New Moon in the first month of the 40th year. Aaron died exactly five months later after they moved to Mount Hor. Aaron died on Mount Hor on a New Moon of the fifth month of the 40th year.

### They traveled from Mount Hor

**Numbers 33:40-46** And **king Arad** the Canaanite, which dwelled in the south in the land of Canaan, heard of the coming of the children of Israel. 41 And they departed from Mount Hor, and pitched in **Zalmonah**. 42 And they departed from Zalmonah, and pitched in **Punon**. 43 And they departed from Punon, and pitched in **Oboth**. 44 And they departed from Oboth, and pitched in **Ijeabarim**, in the border of Moab. 45 And they departed from **Lim**, and pitched in **Dibongad**. 46 And they removed from Dibongad, and encamped in **Almondiblathaim**.

**King Arad** = to sequester itself, fugitive, name of a place in Israel (s# 6166 עָרָד) (ar-awd)

**Zalmonah** = fem. of shade of death, a place in the desert (s# 6758 צַלְמוֹנָה) (tsal-mo-naw')

**Punon** = perplexity, a place in the desert (s# 6325 פּוֹנוֹן) (poo-none')

**Oboth** = plural of (s# 178), water skins (s# 88 אֲבוֹת) (aw-both')

**Ijeabarim** = plur. of (s# 5753), ruins of the passes, a place near Israel (s# 5863 עֵי הַעֲבָרִים) (ee-yay' haw-ab-aw-reem')

**Lim** = plural of ruins, a place in the desert (s# 5864 עֵיִם) (ee-yeem')

**Dibongad** = from (s# 1727) pining, mope, sorrow, name of three places in Israel (s# 1769 דִּיבוֹן) (dee-bome')

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**Almondiblathaim** = same as (s# 5960) and dual of (s# 1690), toward Diblathajim, a place in Israel (s# 5963 **עלמן דבלתימה**) (al-mone' dib-law-thaw'-yem-aw) from hidden (s# 5960 **עלמן**) and to press together as a cake of figs (s# 1690 **דבלה**)

### Related Scripture: Fiery Serpents at Zalmonah

**Numbers 21:8-9** And **יהוה** said to Moses, Make a **fiery serpent**, and set it on a pole: and it shall come to pass, that every one that is bitten, when he looks on it, shall live. 9 And Moses made a serpent of brass, and put it on a pole, and it came to pass, that if a serpent had bitten any man, when he looked at the serpent of brass, he lived.

### **They traveled from Almondiblathaim**

**Numbers 33:47-49** And they removed from Almondiblathaim, and pitched in the **mountains of Abarim**, before **Nebo**. 48 And they departed from the mountains of Abarim, and pitched in the plains of **Moab** by **Jordan** near **Jericho**. 49 And they pitched by Jordan, from **Bethjesimoth** even to **Abelshittim** in the plains of Moab.

**Nebo** = Name of a Babylon deity, mountain in Moab, place in Israel (s# 5015 **פונן**) (neb-o')

**Moab** = from (her) father, incestuous son of Lot (s# 4124 **מואב**) (mo-awb")

**Jordan** = a descender, principal river (s# 3383 **ירדן**) (yar-dane")

**Jericho** = its moon, city 5 miles west of Jordan river, 7 miles north of Dead Sea (s# 3405 **יריחו**) (yer-ee-kho)

**Bethjesimoth** = house of the deserts, town east of the Jordan (s# 1020 **בית הישימות**) (bayth hah-yesh-ee-moth')

**Shittim** = wood of acacia tree (from its scourging thorns), to flog (s# 7848 **שטים**) (shit-teem')

**Abelshittim** = meadow of acacias (s# 63 **אבל השטים**) (aw-bale' hash-shit-teem')

### **The Land is given to The nation of Israel**

**Numbers 33:50-54** And **יהוה** spoke to Moses in the plains of Moab by Jordan near Jericho, saying, 51 Speak to the children of Israel, and say to them, When you are passed over 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 prostration stones, and destroy all their molten images, and break down all their high places: 53 And you shall dispossess *the inhabitants* of the land, and dwell there: for I have given you the land to possess it. 54 And you shall divide the land by lot for an inheritance among your families: *and* to the more you shall give more inheritance, and to the fewer you shall give less **inheritance**: every man's *inheritance* shall be in the place where his lot falls; according to the tribes of your fathers you shall inherit

**Inheritance** = to inherit, to occupy, bequeath, divide (s# 5157 **נחל**) (naw-khal')

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**Comment:** This makes it very clear that the land that is to belong to Israel is the land on the west side of the Jordan and the land that they had already taken from the two kings. יהוה makes it very clear in verse 50 that He is standing by the Jordan River in the plains of Moab, by Jericho. Moses was told that the Children of Israel must destroy all forms of idolatry. This land is the only place in the world that יהוה has placed His name. This land must be kept to a higher level of holiness than the rest of the world and it has been given to Israel and to no other people.

### **Related Scripture: The land of Israel will be restored in the End Times**

**Joel 2:25-32** And I will restore to you the years that the locust has eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you. 26 And you shall eat in plenty, and be satisfied, and praise the name of יהוה your Elohim, that has dealt wondrously with you: and My people shall never be ashamed. 27 And you shall know that I am in the **midst of Israel**, and that I am יהוה your Elohim, and none else: and My people shall never be ashamed. 28 And it shall come to pass afterward, that I will pour out My spirit on all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also on the servants and on the handmaids in those days will I pour out My spirit. 30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of יהוה come. 32 And it shall come to pass, that whoever shall call on the name of יהוה shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as יהוה has said, and in the remnant who יהוה shall call.

### **The inhabitants will cause you harm if you don't drive them out**

**Numbers 33:55-56** But if you will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which you let remain of them shall be **pricks** in your eyes, and **thorns** in your sides, and shall trouble you in the land where you dwell. 56 Moreover it shall come to pass, that I shall do to you, as I thought to do to them.

**Pricks** = a brier as of a hedge, prick (s# 7899 שך) (sake)

**Thorns** = a thorn (s# 6796 צנין) (tsaw-noon')

**Comment:** The evil that had taken place in the Land before Israel came, was due judgment. If they were disobedient and failed to bring that judgment on those who had committed evil, then they too would be punished with them. Failing to destroy all evil allowed idolatry to continue and in time Israel also began to worship idols.

### **Related Scripture: Evil must be completely destroyed**

**1 Samuel 15:1-35** Samuel also said to Saul, יהוה sent me to anoint you to be king over His people, over Israel: now therefore listen to the voice of the words of יהוה. 2 This says יהוה of hosts, I remember that which Amalek did to Israel, how he laid in wait for him in the way, when he came up from Egypt. 3 Now go and strike Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and donkey. 4 And Saul gathered the people together, and numbered them in

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Telaim, two hundred thousand footmen, and ten thousand men of Judah. 5 And Saul came to a city of Amalek, and laid wait in the valley. 6 And Saul said to the Kenites, Go, depart, go from among the Amalekites, lest I destroy you with them: for you showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. 7 And Saul struck the Amalekites from Havilah *until* you come to Shur, that *is* over against Egypt. 8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 9 But **Saul and the people spared Agag, and the best of the sheep**, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but everything *that was* vile and refuse, that they destroyed utterly. 10 Then came the word of יהוה to Samuel, saying, 11 I regret that I have set Saul *to be* king: for he is turned back from following Me, and has not performed My commandments. And it grieved Samuel; and he cried to יהוה all night. 12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. 13 And Samuel came to Saul: and Saul said to him, Blessed *are* you of יהוה: I have performed the commandment of יהוה. 14 And Samuel said, What *means* then this bleating of the sheep in my ears, and the lowing of the oxen which I hear? 15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice to יהוה your Elohim; and the rest we have utterly destroyed. 16 Then Samuel said to Saul, Stay, and I will tell you what יהוה has said to me last night. And he said to him, Say on. 17 And Samuel said, When you *were* little in your own sight, *were* you not *made* the head of the tribes of Israel, and יהוה anointed you king over Israel? 18 And יהוה sent you on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they are consumed. 19 Why then **did you not obey the voice of יהוה**, but did fly on the spoil, and did evil in the sight of יהוה? 20 And Saul said to Samuel, Yes, I have obeyed the voice of יהוה, and have gone the way which יהוה sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice to יהוה your Elohim in Gilgal. 22 And Samuel said, **Has יהוה as great delight in Burnt Offerings and sacrifices**, as in obeying the voice of יהוה? Behold, **to obey is better than sacrifice**, and to hearken than the fat of rams. 23 For **rebellion is as the sin of witchcraft**, and stubbornness *is as* iniquity and idolatry. Because you have rejected the word of יהוה, He has also rejected you from *being* king. 24 And Saul said to Samuel, I have sinned: for I have transgressed the commandment of יהוה, and your words: because I feared the people, and obeyed their voice. 25 Now therefore, I ask you, pardon my sin, and turn again with me, that I may worship יהוה. 26 And Samuel said to Saul, I will not return with you: for you have rejected the word of יהוה, and יהוה has rejected you from being king over Israel. 27 And as Samuel turned about to go away, he laid hold on the skirt of **his mantle, and it tore**. 28 And Samuel said to him, יהוה has torn the kingdom of Israel from you this day, and has given it to a neighbor of yours, *that is* better than you. 29 And also the **Strength of Israel** will not lie nor repent: for He *is* not a man, that He should repent. 30 Then he said, I have sinned: *yet* honor me now, I ask you, before the elders of my people, and before Israel, and turn again with me, that I may worship יהוה your Elohim. 31 So Samuel turned again after Saul; and Saul worshipped יהוה. 32 Then said Samuel, Bring you here to me Agag the king of the Amalekites. And Agag came to

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him delicately. And Agag said, Surely the bitterness of death is past. 33 And Samuel said, As your sword has made women childless, so shall your mother be childless among women. And Samuel hewed Agag in pieces before יהוה in Gilgal. 34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. 35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and יהוה repented that he had made Saul king over Israel.

### The South border of the land is given

**Numbers 34:1-6** And יהוה spoke to Moses, saying, 2 Command the children of Israel, and say to them, When you come into the land of **Canaan**; (this is the land that shall fall to you for an inheritance, *even* the land of Canaan with its coasts:) 3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: 4 And your border shall turn from the south to the ascent of **Akrabbim**, and pass on to Zin: and the going from there it shall be from the south to **KadeshBarnea**, and shall go on to **Hazaraddar**, and pass on to **Azmon**: 5 And the border shall turn from Azmon to the river of Egypt, and the goings out of it shall be at the sea. 6 And *as for* the western border, you shall even have the great sea for a border: this shall be your west border.

**Canaan** = Kenaan, a son of Ham, land of Canaan (s# 3667 כנענה) (ken-ah-an-aw')

**Akrabbim** = Steep of Scorpions, going up of Akrabbim, a desert place (s# 4610 מעלה עקרבים) (mah-al-ay' ak-rab-beem')

**KadeshBarnea** = desert of a fugitive (s# 6947 קדש ברנע) (kaw-dashe' bar-nay'-ah)

**Hazaraddar** = the village of Addar, place in Israel (s# 2692 חצר אדר) (khats-ar' addawr')

**Azmon** = bone-like (s# 6111 עצמן) (ats-mone')

**Stone Edition Chumash** (page 921) The border of the Land of Israel to the south included Kadesh Barnea. This is the place referred to in Numbers 33:36 where Miriam died. The description begins in the middle of the western border and goes south to the Egyptian border. Israel camped at this place, so it seems that they were inside the border when Moses was still with them. This is part of the Negev dessert that was not occupied by the Canaanites at the time Israel was there.

### The North and East borders of the land is given

**Numbers 34:7-11** And this shall be your north border: from the great sea you shall point out for you mount Hor: 8 From mount Hor you shall point out *your border* to the entrance of Hamath; and the goings forth of the border shall be to **Zedad**: 9 And the border shall go on to **Ziphron**, and the goings out of it shall be at **Hazarenan**: this shall be your north border. 10 And you shall point out your east border from Hazarenan to **Shepham**: 11 And the coast shall go down from Shepham to **Riblah**, on the east side of **Ain**; and the border shall descend, and shall reach to the side of the sea of **Khinnereth** eastward:

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**Zedad** = a sliding, place near Israel (s# 6657 **צֶדָד**) (tsed-awd')

**Ziphron** = to be fragrant, place in Israel (s# 2202 **זִפְרוֹן**) (zi-frone')

**Hazar-enan** = village of springs, place in Israel (s# 2704 **חֲצַר עֵינָן**) (khats-ar' ay-nawn')

**Shefam** = bare spot, a place in or near Israel (s# 8221 **שֶׁפֶם**) (sheh-awm')

**Riblah** = to be fruitful, fertile, a place in Syria (s# 7247 **רִבְלָה**) (rib-law')

**Ain** = fountain, name of two places in Israel (s# 5871 **אֵין**) (ah'-yin)

**Kinnereth (Sea of Galilee)** = heart shaped, (s# 3672 **כִּנְרֶת**) (kin-neh'-reth)

**Comment:** The description of the border now begins at the most northern border and turns south. This seems strange to describe it this way. It would seem more normal to start at one end and continue to the other, rather than divide it into several segments. This land extends into what is now Lebanon and Jordan. The Eastern border extends into what is now Syria and Jordan. There is widespread disagreement among scholars about the location of many of these places.

### The border goes to Jordan and the Salt Sea (Dead Sea)

**Numbers 34:12-15** And the border shall go down to Jordan, and the going out it shall be at the salt sea: this shall be your land with the coasts there round about. 13 And Moses commanded the children of Israel, saying, This *is* the land which you shall inherit by lot, which **יהוה** commanded to give to the nine tribes, and to the half tribe: 14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance: 15 The two tribes and the half tribe have received their inheritance on this side of **Jordan** near **Jericho** eastward, toward the rising sun.

**Manslayer** = to dash to pieces, kill, to murder (s# 7523 **רָצַח**) (raw-tsakh')

**Jericho** = its moon, city 5 miles west of Jordan river, 7 miles north of Dead Sea (s# 3405

**יריחו**) (yer-ee-kho)

### Related Scripture: Jericho Cursed

**Joshua 6:26** And Joshua adjured them at that time, saying, Cursed be the man before **יהוה**, that rises up and builds this **City Jericho**: he shall lay the foundation of it in his firstborn, and in his youngest son shall he set up the gates of it.

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### **The land will be divided by Eleazar, Joshua and one person from each tribe**

**Numbers 34:16-29** And יהוה spoke to Moses, saying, 17 These *are* the names of the men which shall divide the land to you: Eleazar the priest, and Joshua the son of Nun. 18 And you shall take one prince of every tribe, to divide the land by inheritance. 19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh. 20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud. 21 Of the tribe of Benjamin, Elidad the son of Chislon. 22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli. 23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. 24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiptan. 25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. 26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. 27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. 28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. 29 These *are they* who יהוה commanded to divide the inheritance to the children of Israel in the land of Canaan.

### **Elazar the Kohen and Joshua son of Nun and the leader of each tribe**

**Judah Caleb son of Jephunneh**

**Simeon Shemuel son of Ammihud**

**Benjamin Elidad son of Chislon**

**Dan Bukki son of Jogli**

**Manasseh Hanniel son of Ephod**

**Ephraim Kemuel son of Shiftan**

**Zebulun Elizaphan son of Parnach**

**Issachar Paltiel son of Azzan**

**Asher Ahihud son of Shelomi**

**Naphtali Pedahel son of Ammihud**

## Massey (Stages) Torah Portion 43 Numbers 33:1-36:13

### The Levites are given cities

**Numbers 35:1-5** And יהוה spoke to Moses in the plains of Moab by Jordan *near* Jericho, saying, 2 Command the children of Israel, that they give to the Levites of the inheritance of their possession cities to dwell in; and you shall give *also* to the Levites suburbs for the cities round about them. 3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. 4 And the suburbs of the cities, which you shall give to the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about. 5 And you shall measure from 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; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

### The Levites are given six cities of refuge

**Numbers 35:6-8** And among the cities which you shall give to the Levites *there shall be* six cities for refuge, which you shall appoint for the manslayer, that he may flee there: and to them you shall add forty and two cities. 7 So all the cities which you shall give to the Levites *shall be* forty and eight cities: those *shall you give* with their suburbs. 8 And the cities which you shall give *shall be* of the possession of the children of Israel: from *them that have* many you shall give many; but from *them that have* few you shall give few: everyone shall give of his cities to the Levites according to his inheritance which he inherited.

**Comment:** יהוה commanded Moses to give the Levites cities scattered throughout the land of Israel for them to dwell in. Included in this was areas to grow vegetables, grain as well as vineyards. Forty two cities were given to them as well as the six cities of refuge where those who had killed someone by accident could flee to. These forty eight cities where the Levites lived were places that the Torah was taught to the people of the surrounding area or anyone who wanted to know. That is the reason that the Levites were spread throughout the land. The Priests like the Levites had to serve in the Temple two weeks each year plus the three pilgrimage festivals so they traveled at different times of the year and taught the people that traveled with them from other towns. This made understanding of the Torah available to all who had a desire.

See Map of Israel for locations of the Cities of Refuge

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### Cities of Refuge are for those who killed another by accident

**Numbers 35:9-21** And יהוה spoke to Moses, saying, 10 Speak to the children of Israel, and say to them, When you come over Jordan to the land of Canaan; 11 Then you shall appoint cities to be cities of refuge for you; that the slayer may flee there, which killed any person unaware. 12 And they shall be to you cities for refuge from the avenger; that the manslayer will not die, until he stands before the congregation in judgment. 13 And of these cities which you shall give six cities shall you have for refuge. 14 You shall give three cities on this side Jordan, and three cities shall you give in the land of Canaan, *which* shall be cities of refuge. 15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that everyone that kills any person unawares may flee there. 16 And if he strike him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death. 17 And if he strike him with throwing a stone, where he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. 18 Or *if* he strike him with an hand weapon of wood, that he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. 19 The avenger of blood himself shall slay the murderer: when he meets him, he shall slay him. 20 But if he thrust him because of hatred, or hurl at him by laying of wait, that he die; 21 Or in enmity strike him with his hand, that he die: he that struck *him* shall surely be put to death; *for* he *is* a murderer: the avenger of blood shall slay the murderer, when he meets him.

**Stone Edition Chumash** (page 929) **Cities of Refuge** Whenever someone takes a life, there are four general possibilities: (1) If the act was accidental to a degree that the perpetrator was blameless, he is absolved of responsibility (2) If the act was unintentional, but with a clearly defined degree of carelessness, the perpetrator is exiled to a city of refuge. (3) If the circumstances of an intentional killing were such that the court cannot carry out the death penalty, or if there was a high degree of negligence - what the Sages call "unintentional but close to intentional" - the sin is too grave to be absolved by exile (4) If the killing was intentional and the killer was properly warned and his act was witnessed, he is liable to execution by the court.

### The details of the relationship of the victim and killer are considered

**Numbers 35:22-25** But if he thrust him suddenly without enmity, or had cast on him any thing without laying in wait, 23 Or with any stone, which a man may die, not seeing *him*, and cast *it* on him, that he die, and *was* not his enemy, neither sought his harm: 24 Then the congregation shall judge between the slayer and the avenger of blood according to these judgments: 25 And the congregation shall deliver the slayer out of the hand of the avenger of blood, and the congregation shall restore him to the city of his refuge, where he had fled: and he shall live in it until the death of the high priest, which was anointed with the holy oil.

**Comment:** The court's decision took into account the relationship between the person who was killed and the person who had killed him. If the two people were known to be enemies of each other, then this would be evidence that would make the person who had caused the death of the other more likely to be guilty. This should have been a reason for everyone to work together as

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partners in the community just in case something like this would happen. The assembly shall rescue the killer from the hand of the avenger of the blood and the assembly shall return him to the city of refuge where he had fled: He shall dwell in it until the death of the High Priest, whom one had anointed with the sacred oil. The person who had caused the death of another was given safe passage to return to the city of refuge that he had fled to after the incident. The city of refuge would have a place of study (synagogue) where he could learn of יהוה's word. He would need to find a job to support himself during his time there. There were no guards or prisons there and he could leave if he wanted to take a chance. But if the avenger of blood found him outside the city, he could kill him and would not be guilty of murder. Today our prison systems are overloaded and many criminals are being sent back into the streets because there is not enough money to build new prisons or to pay guards to operate it. יהוה had a way to rehabilitate offenders using His word at zero cost 3,500 years ago. Too bad we can't learn from this. All the people in the cities of refuge were released when the High Priest died. This foreshadows the salvation of mankind who accept the finished work of Messiah our High Priest. His death made it possible for those who were not a people to become the children of Elohim and be part of the Covenant nation of Israel.

### The slayer must stay inside the borders of the city of refuge

**Numbers 35:26-34** But if the slayer shall at any time come outside the border of the city of his refuge, where he fled; 27 And the avenger of blood find him outside the borders of the city of his refuge, and the avenger of blood kill the slayer; he shall not be guilty of blood: 28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return to the land of his possession. 29 So these *things* shall be for a statute of judgment to you throughout your generations in all your dwellings. 30 Whoever kills any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die. 31 Moreover you shall take no **satisfaction** for the life of a murderer, which *is* guilty of death: but he shall be surely put to death. 32 And you shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. 33 So you shall not pollute the land where you *are*: for blood it defiles the land: and the land cannot be cleansed of the blood that is shed in it, but by the blood of him that shed it. 34 Defile not therefore the land which you shall inhabit, where I dwell: for I יהוה dwell among the children of Israel.

**Satisfaction** = figuratively a *redemption* price: - bribe, camp hire, pitch, ransom, satisfaction, sum of money, village. (# 3724 כפר) (ko'-fer)

**Comment:** Two creditable witnesses are required to convict a person for murder. There are cases that other evidence is sufficient to convict a person without a single witness. The requirement of two witnesses is in a case where the only evidence is the testimony of witnesses. Ransom can not be paid to set a killer free and you can not accept money to set a person free who has been sentenced to stay in a city of refuge. A murder in a land will prevent it from producing food and the blood will cry out to the Creator. The land of Israel is to be a blessed land that will produce in abundance. That can only be true if it is held to the standard that יהוה

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requires. Murder causes the land to be cursed as it was when Cain killed Abel. This curse followed Cain wherever he went. He became a wanderer, since the land where he was wouldn't produce food, he constantly moved to find food that had grown before he moved there.

### **Related Scripture: Blood cries out from the earth**

**Genesis 4:8-12** And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and killed him. 9 And יהוה said to Cain, Where *is* Abel your brother? And he said, I know not: *Am* I my brother's keeper? 10 And He said, What have you done? **the voice of your brother's blood cries to Me from the ground.** 11 And now *are* you cursed from the earth, which has opened her mouth to receive your brother's blood from your hand; 12 **When you till the ground, it shall not from now yield to you her strength;** a fugitive and a vagabond shall you be in the earth.

### **The inheritance of the daughters of Zelophehad must stay in their tribe**

**Numbers 36:1-4** And the chief fathers of the families of the children 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 princes, the chief fathers of the children of Israel: 2 And they said, יהוה commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by יהוה to give the inheritance of Zelophehad our brother to his daughters. 3 And if they are married to any of the sons of *other* tribes of the children of Israel, then their inheritance shall be taken from the inheritance of our fathers, and shall be given to the inheritance of the tribe where they are received: so shall it be taken from the lot of our inheritance. 4 And when the jubilee of the children of Israel shall be, then their inheritance shall be put to the inheritance of the tribe where they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

**Comment:** The daughters of Zelophehad who had received land because their father had died before the land was given out, were instructed that they must marry within their own tribe. If they married husbands from another tribe then the land that was to be given to their tribe would be added to the land of their husbands tribe. יהוה said that land was not to go from tribe to tribe as daughters who inherited land when their father died without having a son. The daughters were required to marry within their own tribe.

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### **Hebrew word for Camped & Grace**

The Hebrew root word for **camped** is the word for **grace**. It is Noah's name spelled backward. The word, **camped** was used at each location over their forty years showing that **יהוה** was showing them favor in all those locations. The word, **camped** is used forty two times in this Torah portion after all the generation had died who refused to enter the land. This may be a hint that the new generation will receive a greater level of grace and favor before they enter the land. It is also interesting that one of the daughters whose father had died mentioned in Torah Portion #41 **Pinchas** was named Noah, although it was spelled different.

**Camped** = to incline, to pitch a tent, encamp, dwell (s# 2583 **יחנו**) (khaw-naw') from (s# 2603 **חנן**) (khaw-nan') to bend or stoop in kindness to an inferior, to show favor, **gracious**, show mercy on

**Grace** = graciousness, kindness, favor (s# 2580 **חן**) (khane)

**Genesis 6:8** But Noah (s# 5146 **נח**) found **grace** (s# 2580 **חן**) in the eyes of **יהוה**.

**Psalms 34:7** The angel of **יהוה** **encamps** (s# 2583 **חנה**) around them that fear Him, and delivers them.

We would like to think that we the Bride of Messiah, unlike the daughters, married outside the tribe and lost our land, that **יהוה** will show **grace** to us. Noah in Genesis means **rest** and spelled backward means **grace**. The daughter, Noah means **movement** and spelled backward is the root word for **response**, **consent** and **agreement**. May we be responsive, consent and in agreement with **יהוה** as He shows us grace. **Reference:** Brenda Gardner

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### Daughters who inherit land must marry within their tribe

**Numbers 35:5-13** And Moses commanded the children of Israel according to the word of **יהוה**, saying, The tribe of the sons of Joseph has said well. 6 This *is* the thing which **יהוה** commands concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. 7 So the inheritance of the children of Israel will not move from tribe to tribe: for everyone of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. 8 And every daughter, that possesses an inheritance in any tribe of the children of Israel, shall be wife to one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. 9 Neither shall the inheritance remove from *one* tribe to another tribe; but everyone of the tribes of the children of Israel shall keep himself to his own inheritance. 10 Even as **יהוה** commanded Moses, so did the daughters of Zelophehad: 11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married to their father's brothers' sons: 12 *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. 13 These *are* the commandments and the judgments, which **יהוה** commanded by the hand of Moses to the children of Israel in the plains of Moab by Jordan *near* Jericho.

The **Daughters of Zelophehad** are listed in four different places in Scripture and their names are given each time. We would think that since the Torah is known to not waste words, that it would just say the **five daughters of Zelophehad**, but it does not. We also see that the third place that they are mentioned (**Numbers 36:10**) the names are in a different order. We know this is for a reason. The next time they are listed in the book of Joshua, they are back in the original order. The two names that swap places are **Noah** and **Tirzah**.

**Mahlah** = sickness (s# 4244 **מחלה**) (makh-law')

**Noah** = movement (s# 5270 **נעה**) (no-aw') (g#125)

**Hoglah** = partridge (s# 2295 **חגלה**) (khog-law')

**Milcah** = queen (s# 4435 **מלכה**) (mil-kaw')

**Tirzah** = delightsomeness (s# 8656 **תרצה**) (teer-tsaw') (g# 695)

Numbers 26:33	Mahlah	Noah	Hoglah	Milcah	Tirzah
Numbers 27:1	Mahlah	Noah	Hoglah	Milcah	Tirzah
Numbers 36:11	Mahlah	<u>Tirzah</u>	Hoglah	Milcah	<u>Noah</u>
Joshua 17:3	Mahlah	Noah	Hoglah	Milcah	Tirzah

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### **Related Scripture: The five daughters**

**Numbers 26:33** And Zelophehad the son of Hopher had no sons, but daughters: and the names of the daughters of Zelophehad *were* **Mahlah**, and **Noah**, **Hoglah**, **Milcah**, and **Tirzah**.

### **Related Scripture: The five daughters**

**Numbers 27:1** Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; **Mahlah**, **Noah**, and **Hoglah**, and **Milcah**, and **Tirzah**.

### **Related Scripture: The five daughters**

**Numbers 36:11** For **Mahlah**, **Tirzah**, and **Hoglah**, and **Milcah**, and **Noah**, the daughters of Zelophehad, were married to their father's brothers' sons:

### **Related Scripture: The five daughters**

**Joshua 17:3-6** But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, **Mahlah**, and **Noah**, **Hoglah**, **Milcah**, and **Tirzah**.

**The question is** why is the order of their names changed in this one place? This is a mystery that we need to be mindful of so that we can try to understand. If we don't know the question, then we won't understand when Elohim gives us the answer.

<b>Haftarah Reading</b>	<b>Jeremiah 2:4-28</b>
<b>Renewed Covenant</b>	<b>James 4:1-12</b>