

Parashat Chukat

פרשת חקת

Shabbat Sivan 30, 5771, July 2, 2011

MATSATI.COM / Rightly Dividing The Word of God

<http://www.matsati.com> | matsati@matsati.com

5

Am I Believing by Faith or Striking the Rock in Unbelief?

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 19:1-22:1

הפטרה: Isaiah 66:1-24

הברית: John 11-12

החדשה

Triennial cycle: Bamidbar / Numbers 19:1-20:21

10

This week's reading from the triennial cycle *Bamidbar / Numbers 19:1-20:21*, can be divided into two sections (i) the person coming into contact with a dead body is unclean and disqualified from the religious service for a period of seven days and (ii) the people arrived in the desert of Zin at a place called Kadesh. At the desert of Zin in Kadesh, the Lord instructs Moshe to take the staff from before the testimony and *וְדַבַּרְתֶּם אֶל-הַסֶּלַע לְעֵינֵיהֶם* "speak to the rock in their eyes." Moshe and Aharon took the staff, went before the people and the rock, and rather than speaking to the rock, they spoke harshly to the people and struck the rock two times. God's instruction was clearly stated in *20:8*, Moshe was to take the staff, assemble the people, and speak to the rock. Instead, Moshe assembled the people, speaks to the people, and strikes the rock with his staff. In doing this, Moshe fails to sanctify the Name and the miracle God was going to perform before all of their eyes. Moshe failed to listen and obey. Today, do we fail to listen and obey in a similar manner as Moshe did here in our text?

15

20

25

במדבר 20:7-11

7 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: קַח אֶת-הַמַּטֵּה וְהַקְהֵל
8 אֶת-הָעֵדָה אִתָּה וְאֶהְרֵן אַחִיךָ וְדַבַּרְתֶּם אֶל-הַסֶּלַע
לְעֵינֵיהֶם וְנָתַן מִמֵּיו וְהוֹצֵאתָ לָהֶם מַיִם מִן-הַסֶּלַע
9 וְהִשְׁקִיתָ אֶת-הָעֵדָה וְאֶת-בְּעִירָם: וַיִּקַּח מֹשֶׁה אֶת-
10 הַמַּטֵּה מִלִּפְנֵי יְהוָה כַּאֲשֶׁר צִוָּהוּ: וַיִּקְהֵלוּ מֹשֶׁה וְאֶהְרֵן
אֶת-הַקְהָל אֶל-פְּנֵי הַסֶּלַע וַיֹּאמֶר לָהֶם שְׁמַעוּנָא הַמַּלְאִים
11 הַמִּן-הַסֶּלַע הַזֶּה נֹוצֵיא לָכֶם מַיִם: וַיִּרְם מֹשֶׁה אֶת-יָדוֹ
וַיִּךְ אֶת-הַסֶּלַע בְּמַטְהוֹ פַּעַמַיִם וַיֵּצְאוּ מִיָּם רַבִּים וַתִּשֶׂת
12 הָעֵדָה וּבְעִירָם: וַיֹּאמֶר יְהוָה אֶל-

Bamidbar / Numbers 20:7-11

20:7 and the Lord spoke to Moses, saying, 20:8 'Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink.' 20:9 So Moses took the rod from before the Lord, just as He had commanded him; 20:10 and Moses and Aaron gathered the assembly before the rock. And he said to them, 'Listen now, you rebels; shall we bring forth water for you out of this rock?' 20:11 Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. (NASB)

The Word of God shows us that the qualities of strong tactical and spiritual leadership are things we should strive for but are qualities that do not come naturally. In the book of *Ezra* and *Nehemiah*, we find examples of leaders who

30

were involved in leading a project to completion (the reconstruction of the Temple and the Walls of Jerusalem) that influenced an entire nation to spiritual growth. Here, in this week's parashah, Moshe's actions defies the instruction of God, demonstrates his lack of faith, and brings glory to himself rather than to the Lord. Do you think that Moshe's role as a leader led or influenced the people for spiritual growth and drawing nearer to the Lord? The children of Yisrael have been suffering the consequences of their actions, the lack of faith and trusting in the Lord and His promises. The motivating factor behind their unbelief was the lust of the flesh, and the lust of the eyes. The people's accusations against Moshe, Aharon, and God illustrate their fleshly desires *Bamidbar / Numbers 20:2 There was no water for the congregation, and they assembled themselves against Moses and Aaron. 20:3 The people thus contended with Moses and spoke, saying, 'If only we had perished when our brothers perished before the Lord! 20:4 'Why then have you brought the Lord's assembly into this wilderness, for us and our beasts to die here? 20:5 'Why have you made us come up from Egypt, to bring us in to this wretched place? It is not a place of grain or figs or vines or pomegranates, nor is there water to drink.'* (NASB) Their thoughts were on their bellies and returning to Mitzrayim (Egypt). Having thoughts centered in the flesh and on returning to bondage in sin. These are not from the Father in Heaven. Having the wrong attitude and mindset the people died in their sins.

The Apostle John wrote in his epistle *1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. 2:16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 2:17 The world is passing away, and also its lusts; but the one who does the will of God lives forever.* (NASB) Here John is saying that loving the world, the desire to possess material things is an indication that the love the Father is not in such a person. He goes on to say in *2:16 "pan to en to kosmo"* meaning "everything in the world," "epithumia" the desire of the flesh and of the eyes and the "akazoneia" the false pretention of life (pride of life) is not from the Father. The children of Yisrael exhibited all of these qualities that are not from the Father.

1 John 2:15-17

ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρὸν . μὴ ἀγαπᾶτε τὸν κόσ- 15
μιον μηδὲ τὰ ἐν τῷ κόσμῳ ἕάν τις ἀγαπᾷ τὸν κόσμιον οὐκ ἔστιν
ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ . ὅτι πᾶν τὸ ἐν τῷ κόσμῳ ἡ ἐπιθυ- 16
μία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία
τοῦ βίου οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν .
καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ ὁ δὲ ποιῶν τὸ 17
θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα . παιδία ἐσχάτη ἔσθι 18

When Moshe went before the people angrily saying *וַיֹּאמֶר לָהֶם שְׂמַעוּ-נָא הַמִּן הַיָּם וַיֹּאמֶר לָהֶם הֲמֵן הַסֵּלַע הַזֶּה גּוֹצֵי־אֵל לָכֶם מַיִם* :*'Listen now, you rebels; shall we bring forth water for you out of this rock?'* Was Moshe boastful or pretentious of saying he and Aharon were the ones providing the water? The Lord responded saying *וַיֹּאמֶר לָהֶם הֲמֵן הַסֵּלַע הַזֶּה גּוֹצֵי־אֵל לָכֶם מַיִם* that Aharon and Moshe did not have faith in the Lord to sanctify the Lord in the eyes

of Yisrael. The lust of the eyes and of the flesh categorizes all temptation that has their root in the appetite / needs of the body which are in themselves sinful. The “akazoneia” false pretention of life is the ego, a reference to the selfish instinct, the passion of the soul to do its own will. All of these things show themselves to stand contrary to the will of the Father in Heaven. John goes on to say in *1 John 2:27-29*:

1 John 2:27-29

πλανώντων ὑμᾶς • καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ’ αὐτοῦ ἐν²⁷
 ὑμῖν μένει καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκη ὑμᾶς ἄλλ’ ὡς
 τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων καὶ ἀληθὲς ἐστὶν
 καὶ οὐκ ἔστιν ψεῦδος καὶ καθὼς ἐδίδαξαν ὑμᾶς μενέτε ἐν αὐ-
 τῷ • καὶ νῦν τεκνία μένετε ἐν αὐτῷ ἵνα ὅταν²⁸ φανερωθῆ ἔχωμεν
 παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ’ αὐτοῦ ἐν τῇ παρουσίᾳ αὐ-
 τοῦ • ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν
 δικαιοσύνην ἐξ αὐτοῦ γεγέννηται •

We are to abide in Yeshua so that we have boldness that results from our identification with Yeshua, living in him, abiding in his teachings and in God’s word. According to John, those who abide in him until his coming or until death will be supplied with boldness in his presence. Moshe and Aharon in our text went with boldness in their own pride and not in the boldness of sanctifying the Name of the Lord before the people. Here, Moshe and Aharon did not abide in God’s Word, in His instruction and they sinned. There is a distinction that is made between those who walk in God’s Word and those who do not. Just as the apostle John is making a distinction between those who abide “in the light” and as one who was abiding “in the Word of God” or “in God” or “in Christ” in *Moshiach*. Similarly, there is also no distinction made between persons “walking in the truth” (*3 John 1:3*) and those in whom the “Word of God abideth.” John then says that those who “poel tsedek” meaning “work righteousness” is born of Him.

1 John 2:27

בְּהַגְלוֹתוֹ וְלֹא־נִבּוֹשׁ מִלִּפְנֵי בְּיּוֹם בָּאוּ : אִם־יִדְעֶתֶם כִּי־צַדִּיק
 הוּא הֲלֹא תִדְעֶן כִּי גַם כָּל־פֶּעַל צַדִּיק נוֹלֵד מִמֶּנּוּ :

In these verses from *1 John* and in *Bamidbar / Numbers 20*, the test of commitment to God lies in “following through” when difficulties arise. Take for example marriage. We do not evaluate the strength of a marriage on the wedding day. It is only possible to measure the strength of a marriage after we see how a couple respond to adversity with the passing of time, how they work together to overcome differences and challenges. The apostle Paul used the example of awarding an athlete, one does not award an athlete for starting a race but only after having run the race and earned the right to be rewarded for completing the distance or challenge.

1 John 2:27-29

2:27 As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. 2:28 Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. 2:29 If you know that He is righteous, you know that everyone also who practices righteousness is born of Him. (NASB)

110 On the importance of leadership listening and obeying, one major theme within the book of *Ezra* is the test of the people's commitment when confronted by opposition and challenges. In *Ezra* chapter 1, the leaders desired to return to Jerusalem and the people followed through on that commitment. The list of the people who came up out of the captivity of the exiles from Babylon is shown in
 115 *Ezra* chapter 2.

עזרא 2:1-2

ב ואלה בני המדינה העלים
 משכי הגולה אשר הגלה נבוכדנצור מלך-בבל
 2 לבלל וישבו לירושלם ויהודה איש לעירו: אשר
 באו עם-זרובבל ישוע נחמיה שריה רעליה מרדכי
 בלשן מספר בגני רחום בענה מספר אנשי עם
 ישראל:

120 The list of names provides us with an interesting message that the Lord is communicating to us today through the book of *Ezra*. Reading all of Chapter 2, the text can be divided into categories of peoples following the geographical list. The priests, the children of Levi (Levites), singers, gatekeepers, temple servants, and the servants of Solomon (See verses 2:36, 40, 41, 42, 43, and 55). This list of leaders illustrates the importance of leaders and the significance of the spiritual
 125 role of leadership. Interestingly, throughout the exile God preserved the leaders of His people. The spiritual leadership is highlighted here in chapter 2 verses 59-63.

Ezra 2:1-2

2:1 Now these are the people of the province who came up out of the captivity of the exiles whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and returned to Jerusalem and Judah, each to his city. 2:2 These came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum and Baanah. The number of the men of the people of Israel: (NASB)

עזרא 2:59-63

59 ואלה העלים מתל מלח תל חרשא כרוב אדן
 אמר ולא יכלו להגיד בית-אבותם וירעם אם מישראל
 60 הם: בני-דליה בני-טוביה בני נקודא שש
 61 מאות חמשים ושנים: ומבני הפהנים בני חביה
 בני הקוץ בני ברזלי אשר לקח מבנות ברזלי הגלעדי
 62 אשה ויקרא על-שמן: אלה בקשו כתבם
 63 המתחשים ולא נמצאו וינאלו מן-הכתובה: ויאמר
 התרשתא להם אשר לא-יאכלו מקדש הקדשים עד
 64 עמד פהן לאורים ולתמים: כל-הקהל באחד ארבע

Ezra 2:59-63

2:59 Now these are those who came up from Tel-melah, Tel-harsha, Cherub, Addan and Immer, but they were not able to give evidence of their fathers' households and their descendants, whether they were of Israel: 2:60 the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, 652. 2:61 Of the sons of the priests: the sons of Habaiah, the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite, and he was called by their name. 2:62 These searched among their ancestral registration, but they could not be located; therefore they were considered unclean and excluded from the priesthood. 2:63 The governor said to them that they should not eat from the most holy things until a priest stood up with Urim and Thummim

130 Some of the people searched the written record and could not find evidence of proof they were descended from the Cohanim (Priests). Therefore, those with no family records were told to not participate as religious leaders by the instruction to not eat of the holy things. The importance of spiritual leadership coupled with the

135 repeated stress on the purity of God's people is vitally important for their obedience and relationship with God.

Throughout scripture, we find the consistent theme of the holiness of God, the correct way for worshiping and drawing near to the Lord, and the purity of God's people. How far are we willing to go in our commitment to the Lord giving our lives and not just our spiritual selves but our physical bodies as well in service to the Lord? In [Ezra 2:68](#), the people offered willingly, giving freewill offerings towards the rebuilding of the house of God.

עזרא 2:68-69

68 וּמֵרֵאשִׁי הָאָבוֹת בָּבוֹאִם לְבֵית יְהוָה אֲשֶׁר
 בִּירוּשָׁלַם הִתְנַדְּבוּ לְבֵית הָאֱלֹהִים לְהַעֲמִידוֹ עַל-
 69 מְכוּנָו: כְּכֹהֵם נָתְנוּ לְאוֹצֵר הַמְּלֶאכֶה וְהֵב דְרָכְמוֹנִים
 שִׁשְׁרִבָּאוֹת וְאַלְף וְכֶסֶף מָנִים חֲמִשָּׁת אֲלָפִים וְכִתְנֹת
 70 כְּהֵנִים מֵאָה: וַיִּשְׁכְּבוּ הַכֹּהֲנִים וְהַלְוִיִּם

Ezra 2:68-69
 2:68 Some of the heads of fathers' households, when they arrived at the house of the Lord which is in Jerusalem, offered willingly for the house of God to restore it on its foundation. 2:69 According to their ability they gave to the treasury for the work 61, 000 gold drachmas and 5, 000 silver minas and 100 priestly garments. (NASB)

145 This was another step on their journey towards their commitment to rebuilding God's house. How committed are we today to the building or rebuilding of our relationship with God? When it comes to commitment, our continuing in obedience to the lord reveals the state of our hearts. The state of the hearts of Moshe, Aharon, and the people in *Bamidbar / Numbers 20* was on the flesh and rebellion. Are our hearts centered on the flesh today?

God has given the ability and responsibility for Moshe and Aharon to lead God's people. Leaders are supposed to direct / lead the people in the correct direction, to draw near to the Lord, to have faith in Yeshua, and to live one's life wholly devoted to God. There are many examples of leaders in the Tanach and the Ketuvei Shelachim (Apostolic Writings). In the book of *Ezra*, chapters 7-10, we learn that Ezra fully dedicated his life and abilities to the service of the Lord. In addition to this, he was given the ability for leadership, for leading God's people. Ezra is remembered for his spiritual leadership for returning to Jerusalem. Zerubabbel is remembered for instructing and directing the people in the reconstruction of the Temple. Nehemiah is remembered for the reconstruction of the walls of Jerusalem. By examining these books, we can see the kind of people God was using as leaders. The apostles were used as great leaders in the faith going out and teaching others of the work that Yeshua had completed in His death, burial, and bodily resurrection. Each of these great men of the bible dedicated their lives to the Word of God just like Ezra said in *7:10 For Ezra had set his heart to study the law of the Lord and to practice it, and to teach His statutes and ordinances in Israel.* (NASB)

עזרא 7:10

10 אֱלֹהָיו הַטּוֹבָה עָלָיו: בִּי עֲזָרָה הֵכִין לָכֶם לְדַרְשָׁאת
 תּוֹרַת יְהוָה וּלְעֲשׂוֹת וּלְלַמֵּד בְּיִשְׂרָאֵל חֵק וּמִשְׁפָּט:

170 7:10

Copyright © 2011 MATSATI.COM | All Rights Reserved: <http://www.matsati.com/>

175 The Hebrew literally says that Ezra set his heart “*lidrash*” meaning “to the study”
of the Torah of God and “*laasot*” meaning “to do” and “*lelamed*” meaning “to
180 teach” the statutes and judgments (*mishpat*) in Yisrael. Here in the Tanach, the
idea / concept of studying the Word of God follows through with doing the Word
by the setting of one’s feet on the path (to the way) of the Torah. This shows us
the close connection between knowing God’s Word, studying God’s Word, and
living God’s Word. The “*levavo lidrash*” the setting of the heart to study, learn,
do, and then teach is a very Hebraic concept and must absolutely be a part of our
185 understanding and reasoning today. Moshe and Aharon show us the level of
dedication we must have in our walk before God. Moshe and Aharon were
always in the presence of the Lord and yet they failed to listen and obey. It is just
as easy if not easier for us today to fail to listen and obey. Let’s rededicate
ourselves to the setting of our hearts on the path asking Yeshua in prayer by the
help of the Ruach HaKodesh (Holy Spirit) that we can glorify God and continue
to sanctify His Name in our lives each day by the way we live. Let’s pray.

Heavenly Father,

190 Thank You Lord for Your Holy Word and for the everlasting covenant
that You made in Your Son Yeshua. Please have mercy on me Lord; please
forgive me of my sins. Help me Lord to fully dedicate my life to You each day in
the study of You holy Word by setting my feet to the path, to do, and to teach
195 others Your ways. Renew me Lord, restore to me the joy of Your salvation. I
want You in my life, please come into my life and make Your dwelling place in
me by sending your Ruach HaKodesh (Holy Spirit) to live in me. Please make
me into the man/woman you would have me to be so that you can use me for your
kingdom. Thank you for everything you have done for me. In all things, I give
You the glory, the honor, and the praise forever and ever.

200 In Yeshua’s Name I pray!

Amen

205 **What to pray:**

- *Ask the Lord to increase your faith and joy that is found in Him.*
- *Ask the Lord to help you to set your feet on the path of righteousness, the straight and narrow path.*
- *Thank the Lord for lifting the burden of sin and revealing His truth in this day and age of unbelief.*

215 **Be Blessed in Yeshua, Christ our Messiah!**

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever