

Parashat Chukat

פרשת חקת

Shabbat Tammuz 10, 5772, June 30, 2012

MATSATI.COM / Rightly Dividing The Word of God

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

5

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

In this week's reading from Parashat Chukat (*Bamidbar / Numbers 19:1-22:1*) the Lord speaks to Moshe about the “red heifer” *ב ז' את חקת התורה אשר-צנה* יהוה לאמר דבר | אל-בני ישראל ויקחו אליך פרה אדמה תמימה אשר אין בה מום אשר ל' א-: *19:2 'This is the statute of the law which the Lord has commanded, saying, 'Speak to the sons of Israel that they bring you an unblemished red heifer in which is no defect and on which a yoke has never been placed. (NASB)* The

15

Cohen Eleazar will take the heifer outside of the camp, slaughter the animal, and sprinkle the blood towards the front of the Ohel Moed (*א' קל-מועד*, Tent of Meeting) seven times. The entire heifer is burned to ashes, its hide, flesh, blood, and refuse, everything (*19:5*). Cedar wood, hyssop, and scarlet material are also cast into the midst of the burning heifer. The Cohen then washes himself and his cloths; he is unclean until evening and may then enter the camp. A clean man then is to gather up the ashes of the heifer. The ashes of the heifer with water are used for removal of impurity; it is for the purification from uncleanness (*19:8-9*).

20

The mitzvot on touching the dead is given; if a man touches the dead he will become unclean. If he finds himself in the room with a dead person, he is unclean; if a man touches a dead man who was slain in the field he is unclean. In fact, if a person who has become unclean by a dead body touches anyone, the person he touches becomes unclean too (*19:22*). These Scriptures show how uncleanliness behaves as a transmittable defilement. It is interesting here that the

25

only thing that can overcome becoming unclean by death is death itself, the ashes of the red heifer. Does the purification by ashes of the red heifer provide for us a future messianic expectation of the work of the Messiah? Upon coming in contact with or being in the presence of a dead person it is required to be cleansed using the waters of impurity. If a person was not sprinkled with the waters of impurity he would remain unclean and his uncleanness would remain on him (*19:13*). The scriptures then state that Miriam died and was buried in the wilderness of Zin (*20:1*). The people arrived in the desert place in the wilderness of Zin at a place called Kadesh. There was no water at that place and the people

30

complained before Moshe. Moshe brings this matter before the Lord and the Lord instructs Moshe to take the staff from before the testimony and *דברתם אל-הסלע*

35

“speak to the rock in their eyes.” Moshe and Aharon took the staff, went

40

לעיניקדם

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 harshly to the people, and strikes the rock with his staff. The Scriptures then say that Aharon dies and Moshe transfers the role of Cohen Hagadol (High Priest) over to Eleazar Aharon's son (20:25-29). The Torah portion ends with a description of Yisrael defeating the kings of Arad and Sihon (21:1). After defeating Arad, the people complain because of the long journey and the Lord sends fiery serpents among the people and many people died (21:6). Moshe set up a bronze serpent upon a staff so that everyone who looked upon the serpent would not die if they had been bitten by the serpent. Yisrael then moved from place to place and we read that Sihon refused to allow Yisrael to pass and so Yisrael struck him by the edge of the sword and took possession of the land from Arnmon to the Jabbok as far as the sons of Ammon (21:23-24). We read that Yisrael lived in the land of the Amorites and captured its villages and dispossessed the Amorites who lived there.

According to the Scriptures, in striking the rock Moshe failed to sanctify the Name of the Lord and the miracle God was going to perform before all of the people's 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?

פרשת חקת ספר במדבר פרק כ פסוק ז-יא
 ז וַיִּדְבֹר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ח קח אֶת-הַמַּטֵּה וְהִקְהַל אֶת-הָעֵדָה אִתָּהּ וְאָהַר ׀ אֲחִיךָ וְדַבַּרְתֶּם אֶל-הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִיַּמּוֹ וְהוֹצֵאתָ לָהֶם מַיִם מִן-הַסֵּלַע וְהִשְׁקִיתָ אֶת-הָעֵדָה וְאֶת-בְּעִירָם: ט וַיִּקַּח מֹשֶׁה אֶת-הַמַּטֵּה מִלִּפְנֵי יְהוָה כַּאֲשֶׁר צִוָּהוּ: י וַיִּקְהֲלוּ מֹשֶׁה וְאָהֳרֹן ׀ אֶת-הַקְּהָל אֶל-פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמַעוּ-נָא הִמָּרִים הֲמֵן-הַסֵּלַע הַזֶּה גּוֹצֵי'א לָכֶם מַיִם: יא וַיִּרָם מֹשֶׁה אֶת-יָדוֹ וַיִּךְ אֶת-הַסֵּלַע בַּמַּטֵּהוּ פַּעַמַיִם וַיֵּצְאוּ מַיִם רַבִּים וַתִּשְׁתְּ הָעֵדָה וּבְעִירָם:

The Word of God shows us that the qualities of strong 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 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. In this week's parashah, Moshe's actions defies the instruction of God and demonstrates a lack of faith. Moshe's actions bring glory to himself and Aharon 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 - על- וְאִ-אֵהָה מַיִם לְעֵדָה וַיִּקְהֲלוּ עַל- מֹשֶׁה וְעַל-אָהֳרֹן: ג וַיִּרָב הָעָם עִם-מֹשֶׁה וַיֹּאמְרוּ לֵאמֹר וְלוֹ גֹעַנּוּ בָּגֹעַ אֲחֵינוּ לִפְנֵי יְהוָה: ד וְלָמָּה הִבַּאתֶם אֶת-קֹהֶל יְהוָה אֶל-הַמִּדְבָּר הַזֶּה לָמוֹת יָשָׁם אֲנַחְנוּ וּבְעִירָנוּ: ה וְלָמָּה הִעֲלִיתֶנוּ מִמִּצְרַיִם לְהָבִיא אֵת תַּגְנוּ אֶל-הַמִּקְוֹם הַרְעָה הַזֶּה לֵאמֹר | מְקוֹם זֶרַע וְחֲתָאָה וּגְפָן וְרִמּוֹן וַיִּמַּם אִין לְשִׁתּוֹת: *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*

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)

90 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)

95 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 God their Father who delivered them from bondage. Having the wrong attitude and mindset the people died in their sins in the next 40 years.

100 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" (πᾶν τὸ ἐν τῷ κόσμῳ) meaning "everything in the world," "epithumia" (ἐπιθυμία) the desire of the flesh and of the eyes and the "alazoneia" (ἀλαζονεία) the false pretention of life (pride of life) is not from the Father. The children of Yisrael exhibited all of these qualities that do not come from our Lord in Heaven.

1 John 2:15-17

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)

ΙΩΑΝΝΟΥ Α 2:15-17

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. εἴαν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ: 16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἔστιν. 17 καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

120 When Moshe went before the people angrily saying *וַיֹּאמֶר לָהֶם שְׂמַעוּ-נָא הַמִּן רִים הַמַּיִם הַזֵּה הַיְהוָה גּוֹצֵי אֶת לְבַבְכֶם מֵיָם: הַיְהוָה-הַסֵּלֶעַ הַזֶּה גּוֹצֵי אֶת לְבַבְכֶם מֵיָם: '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 יְיָ אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן יַעַן לֹא-אֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל* that Aharon and Moshe did not have faith in the Lord to sanctify Him 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 "alazoneia" (ἀλαζονεία) 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 our Father in Heaven. John goes on to say in *1 John 2:27-29:*

135 **ΙΩΑΝΝΟΥ Α 2:27–29**

²⁷καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει ἐν ὑμῖν, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκη ὑμᾶς: ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστὶν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. ²⁸Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῆ σχωμεν παρρησίαν καὶ μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ²⁹ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ παῶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

145 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 *Mashiach*. 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 tzedek" meaning *"work righteousness"* is born of Him.

יוחנן א ב:כו

160 כו ואתם המשחה אשר קבלתם מאתו עמדת בכם ולא תצטרכו לאיש אשר ילמדכם כי אם כאשר תלמד אתכם המשחה בכל דבר היא האמת ואיננה כזב וכאשר למדה אתכם כן תעמדו בו:

165 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.

175 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 *Ezra* chapter *2*.

180

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 who who practices righteousness is born of Him. (NASB)

עזרא ב:א-ב

א וְאֵלֶּה | בְּנֵי הַמְּדִינָה הָעַלְיוֹנָה לִימֵי מִשְׁכַּבֵי הַגּוֹלָה אֲשֶׁר הִגְלָה נְבוּכַדְנֶצַּר [נְבוּכַדְנֶצַּר] מֶלֶךְ-בָּבֶל לְכַבֵּל וַיָּשׁוּבוּ לִירוּשָׁלַם וַיהוָה אֱלֹהֵי יִשְׂרָאֵל לָעִיר: ב אֲשֶׁר-בָּאוּ עִם-זְרֻבָּבֶל יִשׁוּעַ נְחֻמְיָה שׁ רִיָּה רַעְלִיָּה מְרַדְּכֵי בְלַשְׁן מִסְפָּר בְּגֵי רְחוּם בַּעֲנָה מִסְפָּר אַנְשֵׁי עִם יֵשׁ רָאֵל:

185

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 list in the Scriptures. 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 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.

190

195

עזרא ב:נט-סג

נט וְאֵלֶּה הָעַלְיוֹנָה לִימֵי מִתְּחִילת מִלְחַם תַּל חַרְשָׁא פְרוּב אֶדָן אִמֵּר וְלֹא יָכֹלוּ לְהַגִּיד בֵּית-אֲבוֹתָם וְזָרְעָם אִם מִיֵּשׁ רָאֵל הֵם: ס בְּנֵי-דָלְיָה בְנֵי-טוֹבְיָה בְנֵי נְקוּדָא שֵׁשׁ מֵאוֹת חֲמִשִּׁים וְשָׁנָיִם: סא וּמִבְּנֵי דַבְּרֵי הַנְּיָיִם בְּנֵי חֲבִיָּה בְנֵי הַקּוּץ בְּנֵי בְרוּזִי אֲשֶׁר לָקַח מִבְּנוֹת בְּרוּזִי הַגְּלַעְדִּי אִשָּׁה וַיִּקְרָא עָלֶיהָ שֵׁם: סב אֵלֶּה בְּקִשְׁוֹ כְּתָבָם הַמְתִּיחֵשׁ יָם וְלֹא אֶנְמָצְאוּ וַיִּגְּ אֱלֹהֵי מֶן-הַכְּהֻנָּה: סג וַיִּאמֶר הַתְּרַשְׁתָּא לְהֵם אֲשֶׁר לֹא-אֶבְּרַח מִקַּדְשֵׁי עַד עַמְדָּה הֵן לְאוּרִים וּלְתַמִּים:

200

Some of the people searched the written record (אֵלֶּה בְּקִשְׁוֹ כְּתָבָם) 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 (לֹא-אֶבְּרַח מִקַּדְשֵׁי). The importance of spiritual leadership coupled with the repeated stress on the purity of God's people is vitally important for their obedience and relationship with God.

205

210

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.

215

עזרא ב:סט-תט

סט וַיִּמְרָאוּשֵׁי הָאֲבוֹת בְּבֹאֵם לְבֵית יְהוָה אֲשֶׁר בִּירוּשָׁלַם הִתְנַדְּבוּ לְבֵית הָאֵל הַיָּם לְהַעֲמִידוֹ עַל-מְכוּנּוֹ: סט כֹּכֶם וְנָתַנוּ לְאוֹצֵר הַמְּלָאכָה זָהָב דְּרַכְמוֹנִים שֵׁשׁ-רַב אֹת וְאֶלְפֵי וְכֶסֶף מְנִים חֲמִשָּׁת אֲלָפִים וְכִתְנֹת כֹּכֶם הַנְּיָיִם מְאֹד:

220

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)

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)

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 Hakkoz, 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. (NASB)

225 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?

230 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*,
235 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.
Zerubbabel is remembered for instructing and directing the people in the
reconstruction of the Temple. Nehemiah is remembered for the reconstruction of
240 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*
245 *set his heart to study the law of the Lord (לְבָבוֹ לְדַרְשׁ אֶת-תּוֹרַת יְהוָה) and to*
practice it (וַיַּעַשׂ תּוֹרָה), and to teach (וַיִּלְמַד) His statutes and ordinances in Israel.
(NASB)

עזרא ז׳:

250 כִּי עֲזָרָא הִכִּין לְבָבוֹ לְדַרְשׁ אֶת-תּוֹרַת יְהוָה וַיַּעַשׂ תּוֹרָה וַיִּלְמַד בְּיָשׁוּׁר רְאִיל ח׳ ק׳ וּמִשְׁפָּט:

The Hebrew literally says that Ezra set his heart *לְדַרְשׁ* “*lidrosh*” “to the study”
of the Torah of God and *וַיַּעַשׂ תּוֹרָה* “*laasot*” “to do” and *וַיִּלְמַד* “*lelamed*” “to
255 teach” the statutes and judgments (*וּמִשְׁפָּט*, *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 *לְבָבוֹ לְדַרְשׁ* “*levavo lidrosh*” the
260 setting of the heart to study, learn, do, and then teach is a very Hebraic concept
and must absolutely be a part of our 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 and easier for us today to fail to listen and obey.
265 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.

270

Heavenly Father,

275 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
others Your ways. Renew me Lord, restore to me the joy of Your salvation. I
280 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.

285 In Yeshua’s Name I pray!

Amen

What to pray:

- 290 • *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.*
- 295 • *Thank the Lord for lifting the burden of sin and revealing His truth in this day and age of unbelief.*

300
305
310
315
Copyright © 2012 MATSATI.COM | All Rights Reserved: <http://www.matsati.com/>

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