

The Virtual House Church Presents

Wisdom from the Torah

NUMBERS

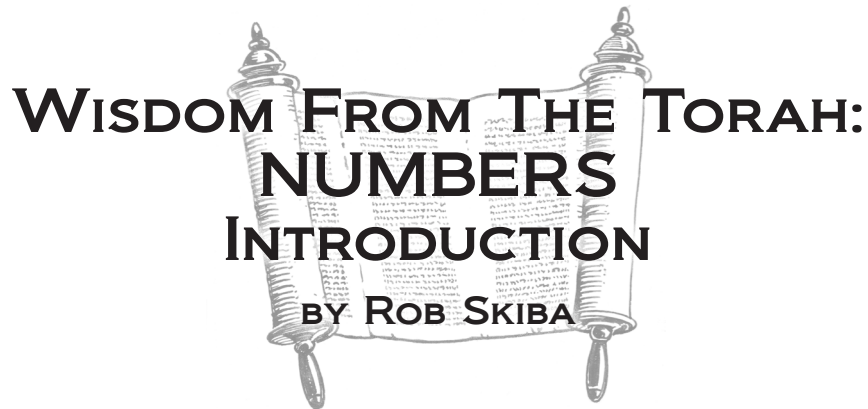
**With Related Portions From The
Prophets and New Testament**



KJV

Book Four

We dedicate this Bible study workbook to all who have a hunger and thirst for the things of God and who desire to know His Son Yeshua (Jesus) through the words of Moses, the prophets and apostles.



WHO IS THE CHURCH?

Like many, I once believed the Church was founded on the day of Pentecost. While that is true, I discovered I had the timing wrong. It was not the Pentecost of Acts 2, but rather of Acts 7.

ACTS 7:

*38 This is he, that was **in the church in the wilderness** with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:*

The book of Numbers is referred to in Hebrew as *Bamidbar*, which means, “in the wilderness.” As you can see, from Stephen’s testimony in Acts 7, it clearly says the “church” was in the wilderness. The words used throughout the Old Testament for congregation/assembly in Hebrew are virtually the same (in terms of definition) as the Greek word later used in the New Testament for church. It’s just an assembly of people, and in context, specifically, those “called out ones” gathered together under YHWH. The word used here in Acts 7 is *exactly* the same as the word used throughout the New Testament for the “Church” of Jesus Christ.

◀ 1577. ekklésia ▶

Strong's Concordance

ekklésia: an assembly, a (religious) congregation

Original Word: ἐκκλησία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: ekklésia

Phonetic Spelling: (ek-klay-see'-ah)

Short Definition: an assembly, congregation, church

Definition: an assembly, congregation, church; the Church, the whole body of Christian believers.

The typical Dispensationalist,^[1] however, believes the Church began in Acts 2. This simply is not so and a careful reading of the Torah easily proves this. Yes, the Church did begin at Pentecost, but it was the *first* Pentecost at Mt. Sinai, not the one in the 1st Century.

1. Someone who believes in Dispensation Theology, which is a doctrine that separates the Church from Israel.

In Romans 11, Paul clearly teaches that when we believe in Yeshua, we are grafted in to the cultivated olive tree — the *original* Church, which is Israel.

ROMANS 11:

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

In Ephesians, we read:

EPHESIANS 2:

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Far off from what? The commonwealth of Israel and the covenants of promise given to them.

EPHESIANS 2:

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and

of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

The same sort of language is used to describe the Bride of Christ (a.k.a. the Church) in Revelation 21. There we see that the New Jerusalem is referred to as the Bride of the Lamb (who is Christ). Thus, again we see the Bride of Christ (the Church) described as Israel:

REVELATION 21:

*2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, **prepared as a bride adorned for her husband.***

The angel then shows the Bride to John:

REVELATION 21:

*9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, **I will shew thee the bride, the Lamb's wife.***

*10 And he carried me away in the spirit to a great and high mountain, and **shewed me that great city, the holy Jerusalem,** descending out of heaven from God,*

As you keep reading, you see that the Lamb's bride, the New Jerusalem is clearly defined as the 12 tribes of Israel.

NOTE: There is no mystical 13th gate called, "the church" in any of the descriptions.

Now, let's go back to the original site of the wedding:

EXODUS 12:

*6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly (Hebrew: "q'hal" = assembly of people - Greek: "plethos" = bunch of people) of the congregation (Hebrew: "adath" Greek: "synagogues," which is the Jewish equivalent of a modern church) **of Israel shall kill it in the evening.***

Compare the above with Scriptures such as...

MATTHEW 18:

*17 And if he shall neglect to hear them, tell it unto the **church**: but if he neglect to hear the **church**, let him be unto thee as an heathen man and a publican.*

The Hebrew version of Matthew, it says: *w'im-lo' yishma' 'aleyhem w'higad'at 'el-HAQAHAL* (the assembly) *w'im-lo' yishma' gam-'el-HAQUHAL* (the assembly) *w'hayah l'ak k'goy uk'mokes*. In the Greek version, it says: *ean de parakousj autn, eipe tj **EKKLESIA*** (called out assembly); *ean de kai ts **EKKLESIA*** (called out assembly) *parakousj, est soi hsper ho ethnikos kai ho telns*.

All through Scripture, beginning with Abram, we see a people being "called out" by God... and it is and always was Israel. Stephen understood this in Acts 7:38, just as Paul understood it in Romans 11, Galatians 3, Ephesians 2 and elsewhere, and John — as if to totally clear up the matter — was told by the angel in Heaven that the New Jerusalem, was the Bride (that is the Church) of the Lamb (who is Christ). In my opinion, the Scriptures *can not be more clear* on who the Church is. Constantine, Darby, Scofield, Larkin et al (and those who subsequently followed after their teachings) are the ones who confused the matter.

The “Church” was married to YHWH on the day of Pentecost, on Mt. Sinai. There, YHWH exchanged vows with Israel saying, *“I will take you to me for a people, and I will be to you a God.”*^[2] But He later divorced Israel because she constantly chased after other husbands (gods) and continuously disobeyed her Husband, doing that which was wrong, detestable and adulterous. More on that shortly.

We must acknowledge that ***all*** of the first “Christians” were of the Jews and of the tribes of Israel (the Pentecost of Acts 2 caused 3,000 from the lost tribes to get saved). So, to say that the Church is something apart from Israel is to deny its very foundation in the early part of the first century. It was only in the ministry of Paul that Gentiles began to come into the fold. When they did, the apostle was quite clear that they were being ***grafted*** into the cultivated olive tree that is Israel, thus being ***adopted*** into the family of God, which had already been established long ago. Who is the family of God?

MARK 3:

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

*35 For **whosoever shall do the will of God**, the same is my brother, and my sister, and mother.*

The “will of God” the Father is clearly laid out for us in the Torah, which is why the rest of the Scriptures always point back to it. Yeshua came to live it and model it for us.

Now, the Jews are only one tribe out of twelve. Unless you have blood ties linking back to one of the 12, I believe you get grafted/adopted into the tribe of Ephraim. Why? Go back and read Genesis 48, then read Ezekiel 37. There are only 2 sticks that make up the unified body/family/house/church/kingdom of YHWH. So which stick are you on?

The nations of them that are saved, which are going in and out of the New Jerusalem (in Rev. 21) are going in through 1 of the 12 gates. Again, there is no mystical 13th gate called “the Church.” The Church was defined throughout the entire Bible as Israel, so you will have to go through a gate of Israel to get in.

God has one people, one Bride, and one plan, which has *never* changed. John Nelson Darby is the one who invented the doctrine of Dispensationalism, creating division where there never was before. What’s ironic though, is that most Dispensationalist will look at what I am saying here and accuse me of believing in Replacement Theology. I’m sorry, but it is the Dispensationalist who actually subscribes to the idea that the Church has effectively ***replaced*** Israel in the plan of God for the past 2,000 years. Then (according to their belief), after our supposed Pre-Trib Rapture out of here, the unchanging God will change back to dealing with Israel again. After studying the Torah for myself, I simply can no longer support such a doctrine.



The cultivated olive tree is Israel and its roots are Hebrew, going back to Abraham. With this in mind, let’s look again at...

ROMANS 11:

19 You will say then, “Branches were broken off so that I might be grafted in.”

20 Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;

21 for if God did not spare the natural branches, He will not spare you, either.

2. Exodus 6:7

22 Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off.

23 And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again.

24 **For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree?**

This is talking about the natural Israelites coming back to the tree when they believe due to jealousy of seeing those who were once Gentiles reaping the benefits of Abraham's blessings.^[3]

ROMANS 11:

25 For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel **until the fullness of the Gentiles has come in;**

26 and **so all Israel will be saved;** just as it is written, “The Deliverer will come from Zion, He will remove ungodliness from Jacob.”

27 “This is My covenant with them, When I take away their sins.”

The “fullness of the Gentiles” goes back to the blessing Jacob spoke over Ephraim in...

GENESIS 48:

17 When Joseph saw that his father laid his right hand on Ephraim's head, it displeased him; and he grasped his father's hand to remove it from Ephraim's head to Manasseh's head.

18 Joseph said to his father, “Not so, my father, for this one is the firstborn. Place your right hand on his head.”

19 But his father refused and said, “I know, my son, I know; he also will become a people and he also will be great. However, his younger brother shall be greater than he, and his descendants shall become a **multitude of nations.**”

20 He blessed them that day, saying, “By you Israel will pronounce blessing, saying, ‘May God make you like Ephraim and Manasseh!’”

Now, check out the Hebrew in the latter part of verse 19:

2233 [e]	wə-zar-'ōw	וְזָרְעוֹ	and his offspring	Noun
1961 [e]	yih-yeh	יִהְיֶה	shall become	Verb
4393 [e]	mə-lō-	מְלֹא-	a multitude	Noun
1471 [e]	hag-gō-w-yim.	הַגּוֹיִם:	of nations	Noun

The “multitude of nations” in Genesis 48:19 are quite *literally* the “fullness of the Gentiles” as *reiterated* in Romans 11. What I find rather ironic is that Darby actually translated this same passage of Scripture as:

3. See Romans 11:11

GENESIS 48:

19 But his father refused and said, I know, my son, I know: he also will become a people, and he also will be great; but truly his younger brother will be greater than he; and **his seed will become the fulness of nations**. [sic](DARBY)^[4]

4393. melo

Strong's Concordance

melo: fullness, that which fills

Original Word: מֵלֵא

Part of Speech: Noun Masculine

Transliteration: melo

Phonetic Spelling: (mel-o')

Short Definition: full

NAS Exhaustive Concordance

Word Origin

from male

Definition

fullness, that which fills

1471. goy

Strong's Concordance

goy: nation, people

Original Word: גּוֹי

Part of Speech: noun masculine; proper name, of a people

Transliteration: goy

Phonetic Spelling: (go'-ee)

Short Definition: nations

NAS Exhaustive Concordance

Word Origin

from the same as gav

Definition

nation, people, Gentiles

Perhaps Darby just understood the meaning of the Hebrew word “melo” (Strong’s #4393), which means “fullness” but completely missed the connection Paul was making to it? I don’t know, but this is how God made a people “who were not a people,” into the people of God, which is Israel, as the apostle says in...

ROMANS 9:

23 *And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,*

24 *even us, whom He also called, not from among Jews only, but also from among Gentiles.*

25 *As He says also in Hosea, “I will call those who were not My people, ‘My people,’ And her who was not beloved, ‘beloved.’”*

26 *“And it shall be that in the place where it was said to them, ‘you are not My people,’ There they shall be called sons of the living God.”*

“God’s people” all through the Bible is a reference to Israel. In Romans 9, Paul quotes Hosea,^[5] describing the fullness of the Gentiles who were not a people, becoming a people, even the sons of the living God. When the fullness of the Gentiles come into covenant — thus being grafted into the tree — then all Israel will be saved.

Now, let’s get back to the issue of YHWH divorcing Israel and how He redeemed her back to Himself:

Yeshua said, “*I am not sent but unto the lost sheep of the house of Israel.*” (Matthew 15:24) Why did He say that to the Jews? Why the lost from the house of Israel? Both are harlots, but Judah is actually part of Israel as one of the 12 tribes. He came for the whole house, because the Groom needed to redeem *all* of the adulterous Bride.

JEREMIAH 3:

1 *They say, If a man put away his wife, and she go from him, and become another man’s, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord.*

4. See also the Young’s Literal Translation of Genesis 48:19

5. Hosea 2:23. See also 1 Peter 2:9,10

YHWH says “*return again to me*” but we see that He divorced Israel:

JEREMIAH 3:

8 *“And I saw, when for all the causes whereby backsliding Israel committed adultery **I had put her away, and given her a bill of divorce**; yet her treacherous sister Judah feared not, but went and played the harlot also.”*

Yeshua says...

MATTHEW 5:

32 *“But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”*

From where did Jeremiah and Yeshua get this notion? From the Torah — the Father’s marriage contract:

DEUTERONOMY 24:

1 *When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.*

2 *And when she is departed out of his house, she may go and be another man’s wife.*

3 *And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;*

4 ***Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD:** and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.*

YHWH married Israel at Mt. Sinai. His Torah was the marriage covenant. Through it, He said:

EXODUS 19:

5 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:*

6 *And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

NOTE: This is the same language later used by the Apostle Peter, concerning those who believe:

1 PETER 2:

9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;*

10 *Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.*

When Israel later began whoring after other gods, YHWH divorced her. But that meant, according to God’s own Law, she could never return to Him and He could never take her back. Yet, throughout the Old Testament, we see the prophets declaring that YHWH *will* redeem and take her back. How could that be? Would YHWH really violate His own Law? Not a chance! He had an amazing plan in mind. A “great mystery” as Paul called it.

Though a man can divorce his wife, she can not remarry, for despite the marriage contract, which is easily broken, the two become ***one flesh***. That is not something that can *not* be so easily separated. If she remarries, she causes

the other man to be an adulterer, and she can never return to her first husband, for she has been defiled by the last husband. This problem remains in effect until the original husband dies.

1 CORINTHIANS 7:

*39 The wife is bound by the law as long as her husband lives; **but if her husband is dead, she is at liberty to be married to whom she will; only in the Lord.***

Now watch this:

ROMANS 7:

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

*3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: **but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.***

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Did you catch it? The adulterous wife — in this case Israel — was freed from the curse of adultery by the death of Christ/who is the Word of YHWH made flesh.^[6] Thus, He was able to redeem His Bride (Israel), completely within the parameters of His own Law. It's the most amazing love story ever! In order to get His Bride back, the Groom had to die.

The HCSB renders the above verse a lot clearer for us:

ROMANS 7:

*4 Therefore, my brothers, you also were put to death in relation to the law through the crucified body of the Messiah, **so that you may belong to another--to Him who was raised from the dead--that we may bear fruit for God.*** (Holman Christian Standard Bible)

Now, this makes Paul's words to the Ephesians make a whole lot more sense:

EPHESIANS 5:

*25 Husbands, love your wives, even **as Christ also loved the church, and gave himself for it;***

In Mark 3:19,20 (early in His ministry), Yeshua identifies Himself as the Bridgroom. In numerous places, He also states that He and His Father are one.^[7] We see elsewhere that He came to redeem us from all iniquity.^[8] Thus, Ephesians 5 explains why Yeshua said what He said in Matthew 15:24. He loved His Church, the Bride, which is Israel, so much that He literally gave His own life to redeem and draw her back to Himself. If the Church did not exist until 50 days *after* the Resurrection and it was something new (as the Dispensationalist believes), how could Christ have loved and given Himself for something that at the time He "*gave Himself*" did not even exist? No. That makes no sense. Christ came and gave Himself for an *existing* Bride/Church that had gone astray.

This is the reason why Gentiles *have to* get grafted/adopted into this family. To be the Bride, is to be Israel, which was redeemed unto YHWH by the death of the Husband. Gentiles were never in covenant to begin with. Gentiles

6. See John 1:1-14

7. For instance, John 10:30 "*I and my Father are one.*"

8. See Titus 2:14

are “out of covenant people.” When you accept Christ, you “cross over” (which is what the word “Hebrew” actually means) from death to life. Once you do that, you are grafted into the cultivated olive tree, which is Israel. More specifically, (I believe) you are adopted in through the family name of Ephraim (who was himself adopted by Jacob from Joseph to be his own). This is how we Gentiles become part of YHWH’s amazing plan of redemption!

Once you understand the above, you realize that Darby was *way* off-base. His Dispensational theology messes up the entire plan of YHWH as clearly laid out in the Scriptures and serves only one purpose: To justify the equally unbiblical notion of a pre-Trib. Rapture. It allows people to look at Matthew 24, wherein verses 29-31 clearly state that Yeshua won’t be in the clouds (where Paul says we will meet him at the “harpazo” of 1 Thess. 4:16,17) until “after the Tribulation of those days,” and say things like “*Well, that’s for the Jew. The Church is already gone by this point.*” Separating the Church from Israel causes all kinds of problems with reconciling the entire Bible — Old Testament and New Testament — and it totally nullifies huge sections of the book of Romans and other books as well.

There are only two types of people in this world: saved (adopted/grafted and re-grafted) and unsaved (those removed from or who were never part of the cultivated olive tree). If you believe in Yeshua as your Lord and Savior, then you dear brother and sister are grafted/adopted into Israel. It’s time we end this Darby-induced identity crisis once and for all. Studying the Torah can help us do this!

I have come to believe that people really need *at least* one complete cycle of Torah study as a basis before reading anything Paul wrote. You *need* that foundation in order to understand his writings. I know I certainly did. I never really understood Paul until now and I would suggest, neither do most modern Christians.^[9] We must understand that he was a scholar of the Torah and the Prophets. He knew those Scriptures inside and out and regularly wrote things directly related to concepts and ideas found within them. Thus, he was the only one who could really pull it all together and explain the great “mystery of the Church”, which wasn’t that it was “*concealed in the Old Testament and revealed in the New Testament*,” but rather that she was once divorced from YHWH and He needed to get her back without violating His own Law. The mystery was in how He would do so. Paul figured it out and I love him for it!

YESHUA’S BITTER CUP

Did you ever notice that Yeshua was betrayed for the price of a woman?

LEVITICUS 27:

1 And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it be a female, then thy estimation shall be thirty shekels.

In Zechariah, we see that YHWH was insulted by this estimation of His value:

ZECHARIAH 11 (NASB):

12 I said to them, “If it is good in your sight, give me my wages; but if not, never mind!” So they weighed out thirty shekels of silver as my wages.

13 Then the Lord said to me, “Throw it to the potter, that magnificent price at which I was valued by them.” So I took the thirty shekels of silver and threw them to the potter in the house of the Lord.

9. See 2 Peter 3:14-18

This, of course, was a prophetic foreshadowing of the price at which Yeshua was valued:

MATTHEW 26 (NASB):

*15 and said, "What are you willing to give me to betray Him to you?" And **they weighed out thirty pieces of silver to him.***

MATTHEW 27 (NASB):

3 Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders,

4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!"

5 And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself.

6 The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood."

7 And they conferred together and with the money bought the Potter's Field as a burial place for strangers.

8 For this reason that field has been called the Field of Blood to this day.

*9 Then that which was spoken through Jeremiah the prophet was fulfilled: "**And they took the thirty pieces of silver, the price of the one whose price had been set by the sons of Israel;***

10 and they gave them for the Potter's Field, as the Lord directed me."

We already established that Yeshua was the Bridegroom, who loved His bride and gave Himself for her, but there is so much more to the story! Not only did He give Himself, but He also took the place of the adulterous bride and drank of the cup that she deserved according to the Law. Numbers Chapter 5 gives us the details:

NUMBERS 5:

11 And the Lord spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

All through the Old Testament, we see that Israel provoked her Husband YHWH to jealousy. Well, in the Torah (YHWH's marriage contract), we see an interesting ritual that would be performed if a jealous husband suspected his wife had been unfaithful to him:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the Lord:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

18 And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, **If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse:**

20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, **The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell:**

22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar:

26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, that, **if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.**

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 **This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled;**

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

This is nothing short of absolutely amazing! Remember what Yeshua prayed in the Garden of Gethsemane?

MATTHEW 26:

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, **let this cup pass from me:** nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, **if this cup may not pass away from me, except I drink it, thy will be done.**

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

For most of my life, I thought “this cup” was simply an idiom for the “cup of suffering” that is the horrific pain of crucifixion (something from which anyone would pray to not have to “drink”). After studying the book of Numbers and comparing it with related portions from the Prophets and New Testament, I have come to believe there is a deeper meaning to this “cup” Yeshua asked to pass from Him.

We all know He was the “sinless Lamb” who took away our sins. But consider again the fact that He said He had come for the “lost sheep of the house of Israel” (Matthew 15:24) who is His adulterous Bride. *She* is the one who deserved the cup of bitter water, that would make her thighs rot and belly swell. That was her just punishment... that *He* took upon Himself! In order to take her sin, He had to take her punishment. This is exactly what He did and crucifixion was precisely the form of execution that would make what was to be the prescribed punishment occur in the most efficient — though terrifying — way, resulting in thighs rotting and belly swelling.

Crucifixion is by far the worst form of execution. Seneca, a Roman philosopher who lived at the time of Jesus, provided a quote, which very well describes both the horror of crucifixion as well as the effects of the Numbers 5 curse:

*Can anyone be found who would prefer **wasting away** in pain dying limb by limb, or letting out his life drop by drop, rather than expiring once for all? Can any man be found willing to be fastened to the accursed tree, long sickly, **already deformed, swelling with ugly wounds on shoulders and chest, and drawing the breath of life amid long drawn-out agony?** He would have many excuses for dying even before mounting the cross.* (Dialogue 3:2.2)

When someone is crucified, the weight of the body is literally hung on nails. The outstretched and nailed wrists, expanded the chest making it very difficult for the victim to breathe. In order to do so, the person must push up on their nail-pinned feet (causing excruciating pain), in order to exhale. As he did this, it caused his elbows to rotate and his pierced wrists to twist. This combined action, of course, would cause terrible pain to originate in his hands and feet and shoot through his arms and legs into the rest of his tortured frame. Thus, every breath would literally become another symphony of pain, eventually leading to *severe* muscle cramping, exhaustion and finally asphyxia, ultimately causing the death of the victim.

Yeshua was on that cross for *six long hours* doing this horrible routine of pressing up and down on the nails for every breath He took during that time! Unless otherwise hastened, a crucified person usually died from exhaustion. Can you imagine how the strength in his thighs would have literally wasted (rotted) away in that time? In addition, we know that He had congestive heart failure, which would have caused His belly to swell.^[10] It should be noted however, that the fact He yelled out just prior to His death proves He did *not* die from suffocation. A ruptured heart or aorta was most likely the cause of Yeshua's sudden death.^[11] So it was that the Groom drank of the cup of bitter waters, sparing His adulterous Bride from the just punishment she deserved, and He literally died from a broken heart.^[12]

ROMANS 8:

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

10. See symptoms of congestive heart failure: <http://www.nlm.nih.gov/medlineplus/ency/article/000158.htm> [Retrieved 5/20/14]

11. For a detailed forensic analysis of how Yeshua died see Chapters VII and VIII of *The Crucifixion and Death of a Man Called Jesus: From the Eyes of a Physician*, by David A. Ball, M.D.

12. For more on this, see 119 Ministries online video, **Nailed to the Cross**: <http://119ministries.com/brit-hadasha-series-part-3-nailed-to-the-cross> [Retrieved 5/20/14]

JOHN 8:

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

*11 She said, No man, Lord. And Jesus said unto her, **Neither do I condemn thee: go, and sin no more.***

His love for us is more than we can even begin to imagine. If that doesn't bring a tear to your eye, and an increased desire to love Him all the more, I don't know what will.

EPHRAIM AND JUDAH — PICK A STICK

As I've come to understand the whole of Scripture from the foundation of the Torah, I have realized that it is, always was and forever will be all about Israel and her marriage relationship with YHWH. When it comes to prophetic significance, I have also come to see a "road map" of sorts laid out for us in the books of Moses just as Paul said.

1 CORINTHIANS 10:

*11 Now all these things happened unto them for examples: and **they are written for our admonition, upon whom the ends of the world are come.***

Israel became divided into the Northern and Southern Kingdoms and YHWH dealt with them accordingly, but His desire has always been to bring them back together again. That's what Ezekiel 37 is all about. There, we see the two illustrated as "sticks" — one representing Joseph/Ephraim and the other Judah.

Since Judah is blood-related and Ephraim was adopted (as a half-blood), it seems logical to me that my spiritual adoption grafts me onto Ephraim's stick. Of course, Judah would be another good option (since Yeshua was from Judah and our faith is in Him). I just think Jacob's prophetic blessing over Ephraim answers some of the questions. To me, as stated on pages xiii and xiv, the "fullness of the Gentiles" seems to go back to Genesis 48:17-20.

It should also be noted that we have an interesting picture of all of this in Joshua and Caleb (who were the only two of the original group to enter the Promised Land). Joshua was blood-born of the tribe of Ephraim. Caleb (whose name means "whole-hearted") was not a natural Israelite, but was adopted into the tribe of Judah. Again, either way, you still only have two sticks pictured here: Ephraim and Judah.

As I've been saying, YHWH's covenant was and is with Israel. Now, the name "Israel" is used for all 12 tribes, but it is also often used just for the Northern Kingdom (aka Ephraim) too. With this in mind, consider:

HEBREWS 8:

*8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when **I will make a new covenant with the house of Israel and with the house of Judah:*** [here we have the "two sticks/houses" once again]

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

*10 For **this is the covenant that I will make with the house of Israel** [the whole house] **after those days,** saith the Lord; **I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:***

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

This brings us to the issue of whether or not there is such a thing as a “Gentile Believer”. That would appear to be an oxymoron — a contradiction of terms. Consider the fact that Israel was the *only* nation in covenant with YHWH all through the Bible. The Gentile nations were out of covenant. The word “Hebrew” means crossed over. Thus, if you have crossed over from death to life, and have gone from being out of covenant to being in covenant with YHWH, it is impossible to remain a “Gentile” (spiritually speaking). You can not be an out of covenant/ in covenant Believer! You are either in covenant or you are out of covenant. You are either still in death or have crossed over into life. You are either grafted into the “cultivated olive tree” of Romans 11 (which is Israel) or you remain a branch of the “wild olive tree” separate from it. You are either still a “stranger to the commonwealth of Israel” or you have been brought into it. Let’s look again at...

EPHESIANS 2:

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

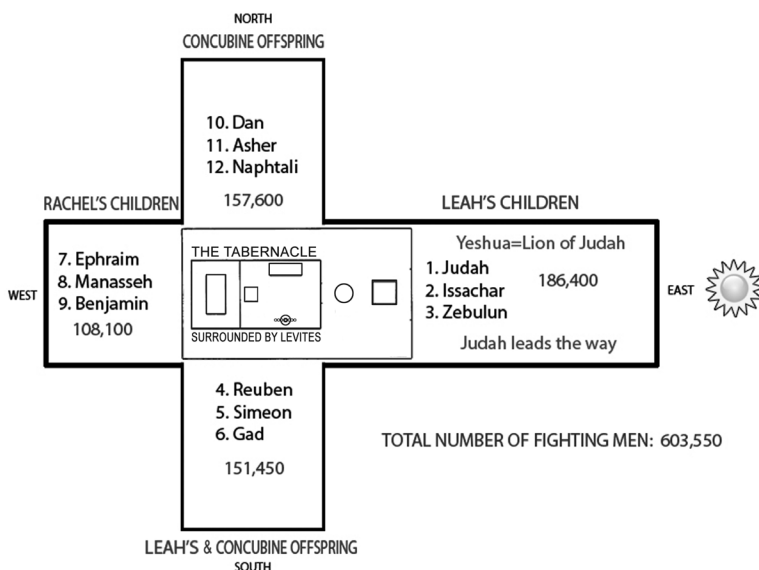
13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

“Made nigh” to what? To the commonwealth of Israel (who is the Church) and the covenants of promise (the hope of our salvation). Therefore, you can *not* be a “Gentile Believer.” So I ask, which stick are you on? You better be on one of them. Because those are the only two going into the Kingdom of the Promised Land. There is no third stick called “the Church.” Now, when I say this, let me clarify: **It is not about blood relation!** It is about *identity* through adoption/grafting. When you adopt a child, he retains his ethnicity, but gets a new identity (name).

In the Exodus workbook, I made the suggestion that Revelation is effectively an “amped-up repeat of Exodus” and I still believe this to be very true. If so, then does Numbers give us a play-by-play rundown of events that may be repeated? Could be. The very fact that Joshua and Caleb represent Ephraim and Judah, who are the same two tribes we later see so much written about (including in prophetic contexts such as Ezekiel 37), suggests much more than mere coincidence. They are the only two who go into the land. They are the only two who believed in and trusted in the promises of YHWH. All else died and were not granted access to the promise. What can we learn from this?

THE CHURCH IN THE WILDERNESS

Something extraordinary is pictured for us in the opening chapters of Numbers, and that is the layout of the Church in the wilderness according to the “numbers” given for each tribe. When you draw out a diagram showing who went where and by how many surrounding the Tabernacle, you end up with the following layout:



When you take the meaning of the names of the 12 tribes in the order they are listed, this is what you end up with:

1. Reuben - See a son
2. Simeon - Harken and listen
3. Judah - He shall be praised
4. Issachar - He will bring a reward
5. Zebulun - Dwelling
6. Ephraim - I shall be doubly fruitful
7. Manasseh - Causing him to forget
8. Benjamin - Son of my right hand
9. Dan - Judge
10. Asher - Happy
11. Gad [fortune] My invader
12. Naphtali - My wrestling

Stringing these names into a paragraph, you get:

See a son. Harken and listen! He shall be praised. {For} He will bring a reward. Dwelling {with me} I shall be doubly fruitful, causing {me} to forget {the troubles of my past}. Son of my right hand, judge happily the invader who wrestles {with you/me}.

I think this is quite amazing, and it just keeps getting more interesting the further you get into the book of Numbers. For instance, when the Israelites prepare to go into the land of Canaan for the first time, we are given the names of the spy's tribe, the spy and the spy's father, in that order. When you take each of these names (given in Numbers 13:4-16) and string them together into a story, this is what you end up with:

- [Num. 13:4] *See a Son! Listen and Remember!*
[Num. 13:5] *Listen to my noble judge.*
[Num. 13:6] *He shall be praised whole-heartedly {Caleb}. He will be prepared.*
[Num. 13:7] *He will bring a reward, and he will redeem. Let Him increase,*
[Num. 13:8] *for He shall be doubly fruitful to save for eternity.*
[Num. 13:9] *Son of my right hand, He will escape and be healed.*
[Num. 13:10] *Dwelling in God - His fortune, my confidant.*
[Num. 13:11] *Let Him add forgetfulness of my invader (while) on my horse.*
[Num. 13:12] *Judge my people of God. My camel is*
[Num. 13:13] *happy and hidden.^[13] Who is as God?*
[Num. 13:14] *My wrestling. My hiding. Where have you vanished?*
[Num. 13:15] *My fortune is to exalt God in my poverty.*
[Num. 13:16] *Drawing out to save; Yah is salvation! {Moses and Joshua}*

Did Caleb know this? Had he reasoned this out within himself as he left to spy the land? I don't know, but I do find that list to be quite interesting and prophetic! Regardless, Caleb had the faith to take the giants out and possess the promises of YHWH. That sounds great, but we must consider what Caleb and Joshua were actually facing before we cast judgement on the rest of the spies (see pic to the right). At the time of the Numbers 13 encounter, Caleb was a young man. Yet, he believed his God was bigger than the giants he faced. The others (aside from Joshua) however, fled in fear and did not trust YHWH. The result was 40 years wandering in the wilderness. Then, when all of that generation had died off, at about 80 years of age, Caleb was given the opportunity to enter the land once again and fight for the promise — and that he did!

13. The camel was associated with wealth, which in this case is hidden.

JOSHUA 15 (NASB):

13 Now he gave to Caleb the son of Jephunneh a portion among the sons of Judah, according to the command of the Lord to Joshua, namely, Kiriath-arba, Arba being the father of Anak (that is, Hebron). 14 Caleb drove out from there the three sons of Anak: Sheshai and Ahiman and Talmai, the children of Anak.

Arba, Anak and the Anakim were the biggest and worst of the giants. Caleb went and slaughtered them. May we have the same kind of faith and confidence in the God we serve! I say this especially in the context of considering the days ahead.

HOW YHWH USED THE BOOK OF NUMBERS TO DRAW ME IN

NUMBERS 13 (NASB):

30 Then Caleb quieted the people before Moses and said, “We should by all means go up and take possession of it, for we will surely overcome it.” 31 But the men who had gone up with him said, “We are not able to go up against the people, for they are too strong for us.” 32 So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, “The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size. 33 There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.”



YHWH used Numbers 13:30-33 to draw me into His word like never before. I have always been fascinated by the subject of the Nephilim. They were the reason for the great Flood of Noah. They are the ones who caused “all flesh” to become corrupted (Genesis 6:1-12). They existed both before and after the Flood and they were huge. Even though the post-Flood giants were significantly shorter than the pre-Flood giants, they were still large enough to make the Israelites feel like “grasshoppers” by comparison. Based on my research, the picture to the left is very likely a true-to-life scale representation of a son of Anak as compared to a person of about six feet tall.

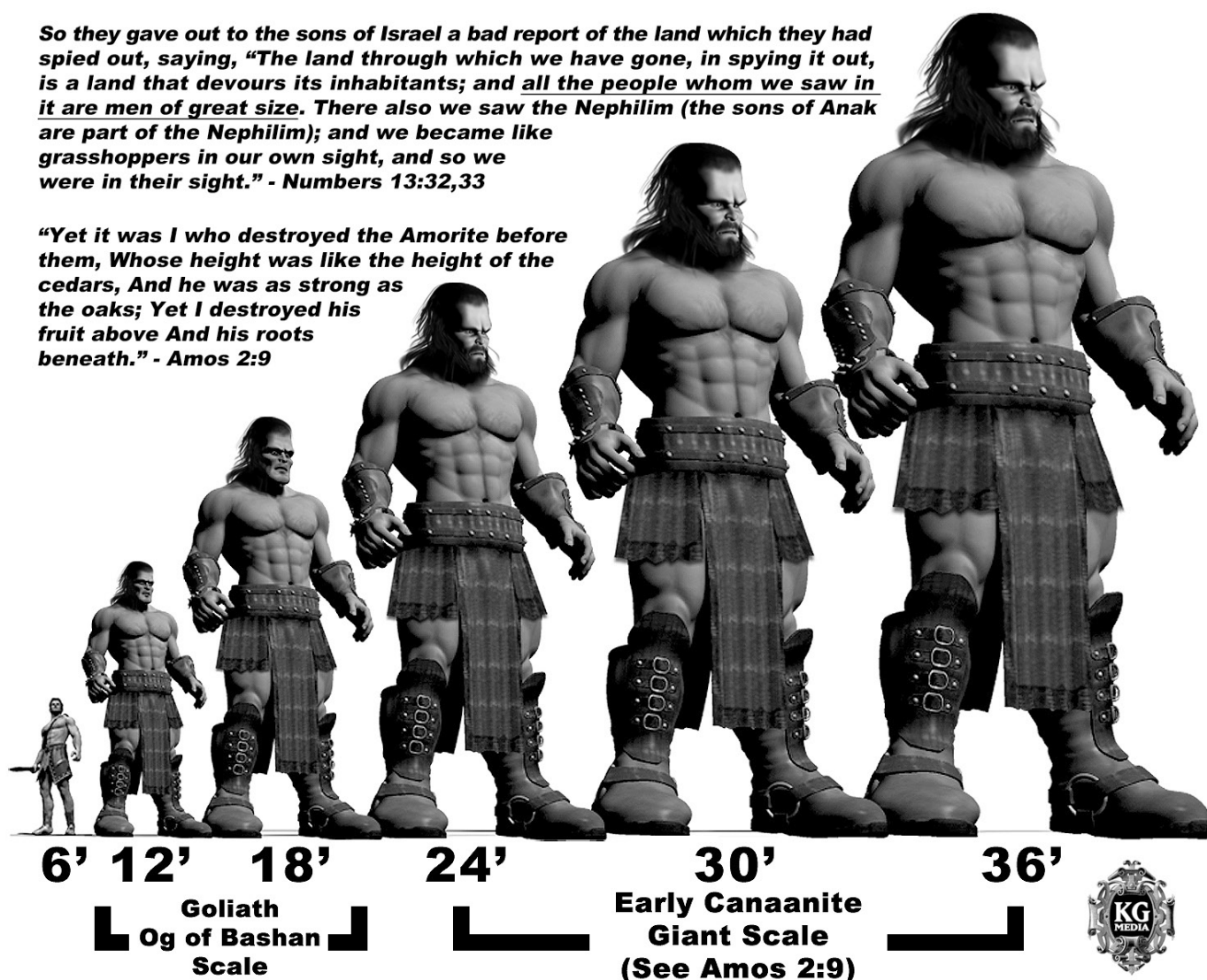
Nearly every culture on the planet has some story, myth or legend concerning giants. Sooner or later, we have to come to the conclusion that they were real. If we are to say we follow and believe the Bible as the Holy Spirit inspired words of YHWH written by men, then we have to acknowledge the fact that it also has numerous tales of the giants. This is especially true in the book of Numbers, though of course there are other references as well.

The early Canaanite giants were of the “cedar/oak tree scale” according to Numbers 13 and Amos 2. By the time you get to Goliath, however, they are significantly smaller, though still gigantic in stature. The picture to the right illustrates the Biblical post-Flood scale of the giants. I wrote a *lot* more about this in my book, *Archon*

Invasion: The Rise, Fall and Return of the Nephilim. It is indeed a fascinating study, which required me to spend a *lot* of time in the Torah.

So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, “The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size. There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.” - Numbers 13:32,33

“Yet it was I who destroyed the Amorite before them, Whose height was like the height of the cedars, And he was as strong as the oaks; Yet I destroyed his fruit above And his roots beneath.” - Amos 2:9



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ISAIAH 55:

*11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but **it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.***

The above reference from Isaiah came to mind as I began to reflect on how I came to the understanding I now have as a believer in Yeshua in the necessity of studying the Torah. For me, YHWH had something to accomplish through His word. The “bait” was the Nephilim. It is what originally drew me in, but as I began to comb through it verse by verse looking for evidence of the Nephilim (and hybrids in general), I found something *far* greater: An understanding of who I am in Messiah, and better yet, who Yeshua was and is and is to come. Just as He opened the eyes of the men on the road to Emmaus by “beginning with Moses,”^[14] so also did He open mine.

As I began to see the importance of going back to the Beginning in order to understand the End,^[15] I started to wonder: If Numbers chronicles more than just the journey of Israel into the Promised Land, and serves as a road map for the days ahead, what will we face? Will we also have Nephilim to contend with? If so, will we follow the example of Caleb and Joshua, or will we be like the rest who failed to believe YHWH?

14. Luke 24:13-32

15. Isaiah 46:10

An individual named, Ardelle^[16] asks similar questions concerning Numbers and the days ahead in the yourlivingwaters.com commentary on Numbers 1-4:

The timing of Bemidbar 1:1 is the first new moon between the waving of the first fruits of barley and Shavuot (Pentecost). This obviously puts us right in the middle of the "counting of the omer". As we all attempt to figure out the significance of the omer, is this one more clue as to the gathering of revelation through the Word/manna/omer during this important time period of counting? Is the teaching on the census and the set up of the tribes as they make their way through the wilderness also important to our trek to the Promised Land? I'm only asking. I wish I knew all the answers, but I think as we count, we may be collecting our omer of the Word for each day!^[17]

Like Ardelle, I wish I knew all the answers too. I do not, but I am confident, that as we continue to dive deeper into the Word of God and gain further insights specifically through the Torah, the answers will come. As you read through the many Scriptures in this workbook and focus your attention on what is being said in the book of Numbers, be thinking about how it may apply to the coming days of Tribulation, which will precede our entering into the promised Millennial Kingdom as the unified tribes of Ephraim and Judah, joined together once again as the two sticks in His hand.

EZEKIEL 37:

15 *The word of the Lord came again unto me, saying,*

16 *Moreover, thou son of man, **take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel his companions:***

17 *And join them one to another into one stick; and **they shall become one in thine hand.***

18 *And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?*

19 *Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.*

20 *And the sticks whereon thou writest shall be in thine hand before their eyes.*

21 *And say unto them, Thus saith the Lord God; Behold, **I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:***

22 ***And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.***

23 *Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.*

24 *And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.*

25 *And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.*

16. Ardelle is the name of a Torah commentator who has a wealth of amazing insight, provided for free at www.yourlivingwaters.com.

17. Source: <http://yourlivingwaters.com/Numbers/Bemidbar-Commentary-2008.pdf>

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 **My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.**

28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

HOW TO USE THIS BOOK

Each volume in this series consists of one book from the Torah, plus readings from the prophets and New Testament that go along with it. Drawing from a number of outside resources, we have assembled the traditional, weekly Torah, Haftarah and Brit Chadasha (KJV) Scripture readings along with some additional readings from my own related studies into each volume. I have intentionally not put any of my commentary into this book however, because I want you to write your own. Get with people you know and read these Scriptures together. Talk about them. Debate. Share insights and grow as you let the Holy Spirit open up the Scriptures to you, leading you to all truth.

I always brought a lined notepad with me to our studies and found it very helpful for writing down the various insights and revelations people would share. Therefore, every Scripture reading page in this workbook has a column for you to take notes. At the end of each week's study, we have also included a few starter questions to get your group going and some additional lined pages for notes you may want to write down based on your discussions.

On our Virtual House Church website you can listen to archived services and see the notes that we took from our 2012-2014 Torah reading cycles. There you will find lots of commentary, pictures, links, video and audio clips for you to explore and add to the insights that you discover in your own study of these Scriptures. Please keep in mind however, that we are still learning ourselves. We don't have it all right and would never claim to have the corner on truth. We are merely sharing our thoughts and insights as we seek to find the truth ourselves. Always remember, when reading/viewing/listening to any commentary, we are to test all things, letting the Holy Spirit be our guide to all truth and not man.



www.virtualhousechurch.com

The Bible study guide you have in your hands can be used to start your own church ministry, home group or personal Bible study. It is designed to show you how the themes, stories, and words of the Torah are woven throughout the writings of the prophets and New Testament. At the end of each week's study, you will find the following three questions, which can help you get the ball rolling:

- **How does this week's Torah Portion relate to the Haftarah and Brit Chadasha Portions?**
- **What did you find most interesting about this week's reading?**
- **What is the general theme of this reading and how does it apply to our lives today?**

These are very basic, general questions designed to get the conversation going. In the first one, you simply identify how all of the Scripture readings are related. Sometimes it will be very obvious. Other times, you may need to dig deeper either into the text itself, or even into history and cultural contexts to see why the ancients paired these readings together. The second question is designed to get you talking about those things that stood out to you from

the readings. And finally, the last question causes you to think about how the reading applies to you, your family, friends and life in general. What is the take-away moral value, theme or lesson we can learn from this week's study? We've kept it simple for a reason: We don't want anyone thinking they can't do this. You will be amazed at how much dialogue and learning can be gained by addressing these three basic questions.

By way of example, here are some of my own early notes from the first week's reading of Genesis:

How does this week's Torah Portion relate to the Haftarah and Brit Chadasha Portions? *It all starts with Genesis! The stage is set, the characters are introduced and the drama begins almost immediately. From there, we can see how the story plays out from the Beginning to the End. Take for instance, the story of Genesis 6. In that story, we learn about an incredible event: The unnatural union of angels (the sons of God) and human women. This produced the giants (Nephilim) that we will later see the Israelites having to defeat. However, there is more to the story. Jesus tells us in Matthew 24:37 that the Last Days will be likened unto the days of Noah. In Revelation 12, we see Michael the archangel fighting against Satan, the Dragon. The Serpent is cast down to Earth and the story is picked up in the prophecy of Isaiah 14:12-21. There we see that Lucifer, the leader of the fallen angels, is not only "cut down to the ground" but also that he apparently has children (Isaiah 14:21), just like the angels of Genesis 6 did. Those angels were bound in everlasting chains of darkness and cast down into hell [Tartarus] (2 Peter 2:4 and Jude 6).*

What did you find most interesting about this week's reading? *In like manner, we see that Lucifer must also be bound in chains and do time (a thousand years) in the pit in order to serve out his prison sentence (Revelation 20:1-2) for the same sin. I've always wondered, if the Devil's ultimate destination is the Lake of Fire, why does he have to be bound in chains and put into prison for a thousand years first? Now, I know! He is serving the prescribed prison sentence that is specifically for angels who mate with human women. God would not be just if He didn't impose the same prison sentence on every angel who commits this sin. Thus, when Satan has children (note Genesis 3:15 and Isaiah 14:21), he must receive the same punishment, in addition to the final judgment for his other crimes/sins, which is the Lake of Fire.*

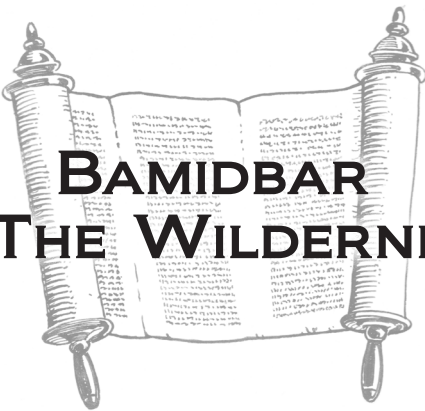
What is the general theme of this reading and how does it apply to our lives today? *Solomon told us that what has been done, will be again (Ecclesiastes 1:9). All through the Scriptures, we see many themes repeated. We see characters that were introduced "in the beginning" appear again "in the end." Jesus said the Last Days (which may be our days) are going to be like the days of Noah. Thus, in order to understand the times we are living in today, we must understand the days of Genesis 6-11. We also see the cost of disobedience to the perfect will of God. Sin has consequences.*

In my answers to the three basic questions, I showed how the Torah portion relates to the reading from the prophets as well as the readings from the New Testament. I shared the things that I found intriguing and I showed how it is relevant for us today.

While certainly not an exhaustive collection of related Scriptures, we hope that this *Wisdom From The Torah* study guide will get you excited about diving into your Bible like never before. As you read about the characters of the Torah, then see repeats of their stories and/or the results of their actions played out centuries and millennia later, we hope it causes you to think and to see how these themes may apply to your own life today and in the future.

Many blessings and shalom.

Rob Skiba
May 25, 2014



BAMIDBAR (IN THE WILDERNESS)

WEEK 34

TORAH PORTION: Numbers 1-4:20

Numbers 1

1 And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

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14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 And Moses and Aaron took these men which are expressed by their names:

18 And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred.

24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred.

28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, even of the tribe of

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Issachar, were fifty and four thousand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32 Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.

34 Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.

36 Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred.

38 Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred.

40 Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred.

44 These are those that were numbered, which Moses and Aaron

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numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 But the Levites after the tribe of their fathers were not numbered among them.

48 For the Lord had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the Lord commanded Moses, so did they.

Numbers 2

1 And the Lord spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah.

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the

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children of Issachar.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

17 Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, were forty thousand and five hundred.

20 And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of

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Benjamin shall be Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

25 The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, were threescore and two thousand and seven hundred.

27 And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, were forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira the son of Enan.

30 And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

32 These are those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts were six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the Lord commanded Moses.

34 And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

Numbers 3

1 These also are the generations of Aaron and Moses in the day that the Lord spake with Moses in mount Sinai.

2 And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

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4 And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 And the Lord spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 And the Lord spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord.

14 And the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these are the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers.

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21 Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

25 And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27 And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.

31 And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.

36 And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof,

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and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, were twenty and two thousand.

40 And the Lord said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 And the Lord spake unto Moses, saying,

45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the

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Lord commanded Moses.

Numbers 4

1 And the Lord spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things:

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering

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the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.

16 And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

17 And the Lord spake unto Moses and unto Aaron saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to see when the holy things are covered, lest they die.

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HAFTARAH PORTION (Prophets): Hosea 1:10 - 2:23

Hosea 1

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Hosea 2

1 Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.

2 Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they be the children of whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

6 Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.

8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.

10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me:

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and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord.

14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.

21 And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

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Luke 16:1-17:10; 1 Corinthians 12:12-31

1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the
stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets were until John: since that time the

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[illegible]

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of

these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

1 Corinthians 12

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

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22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

NOTES

[illegible]

DISCUSSION POINTS

How does this week's Torah Portion relate to the Haftarah and Brit Chadasha Portions?

What did you find most interesting about this week's reading?

What is the general theme of this reading and how does it apply to our lives today?

[illegible]