

Parasha 42: Matot (Tribes)

Bamidbar/Numbers 30:2-32:42

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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We now open this week's Torah parasha to find Am Yisrael again poised to *'make their entrance'* into the land of Canaan. The *'First Generation'* having died and having been *'completely removed by reason of their unbelief'*. All except for Yehoshua/Joshua and Kalev/Caleb and those under 20 years old. This is just as YHWH had said it would be. YHWH is about to give this *'Second Generation of Yisrael some further preliminary instructions'* that will be necessary for them to *'shomer/guard upon entering The Land'*. There is some *'unfinished business'* with the Midianites that must be taken care of also.

First, before we move on with our study, I would like to take a look at the title of our parasha, *'Matot'*. While the title is said to be *'Tribes'*, there is also another *'Hebrew word for tribe'*, which we have seen called *'shevet'*. Both Hebrew words may also have other meanings. At the same time, if you look into your Strong's Concordance or Brown-Driver-Briggs Hebrew Lexicon, it *'may appear'* that the definitions *'maybe interchangeable'*. However, they are not. A *'rod or staff that is a shevet'* is a *'branch that may still be connected to a tree'* or it may have been *'just freshly removed'*. In that sense, it is still *'pliable and bears the semblance of life'*. A *'matot'* on the other hand, is a *'rod or staff that has been removed from a tree'*. Due to the time that has elapsed since its removal, it has *'lost its pliability'*. It has *'grown hard and sturdy'*. It is able to be used to *'give support'*. YHWH does not choose His words lightly when it comes to the Torah. In our next parasha, Massei, we will see the *'process, an overview of the journey'* by which YHWH has brought Yisrael. It has not been easy, but it has *'definitely been necessary'*. Through the *'process'*, Am Yisrael has gained *'strength and the sturdiness'* they will need when it comes to putting their trusting faithfulness in YHWH. This is what it will take to *'enter and possess The Land of their nachalah/inheritance'*. Hence, we have the use of *'matot rather than shevet'* as the title of our present parasha.

The Seriousness Of Our Words And Making Vows

It is interesting that the first section of our parasha opens with *'YHWH's instruction concerning a neder/vow and a shevuah/oath'*. Do you have an inkling as to why this is? Let your mind move back over what Yisrael has been through as we have studied this sefer/book. What *'initiated the judgment that befell the First Generation'* when they came out of Mitzrayim/Egypt? Why were they not allowed to go into The Land?

*"And Hashem [YHWH] spoke unto Moshe and unto Aharon, saying,
How long shall I bear with this Edah Hara'ah [Evil Congregation], which murmur against Me? I have heard the murmurings of the Bnei Yisroel [Children of Yisrael], which they murmur against Me. Say unto them, As truly as I live, saith Hashem [YHWH], AS YE HAVE SPOKEN IN MY EARS, SO WILL I DO UNTO YOU:" (Bamidbar/Numbers 14:26-28 OJB- *emphasis/definitions mine*)*

IT WAS THEIR OWN WORDS! Words are powerful. The Scripture is *'full of admonitions to shomer/guard'* what comes out of our mouth,

“Mavet [Death] and chayyim [life] are in the power of the lashon [tongue], and they that love it shall eat the p’ri (fruit) thereof.” (Mishle/Proverbs 18:21 OJB- definitions mine)

**“What ish [man] is he that desireth chayyim [life], and loveth many days, that he may see tov [good]?
Keep thy tongue from rah [evil], and thy lips from speaking mirmah (guile).
Depart from rah [evil], and do tov [good]; seek shalom [peace/completeness], and pursue it.”
(Tehillim/Psalms 34:12(13)-14(15) OJB- definitions mine)**

**“But I say to you, that for every careless lashon horah (evil speech) that men speak, they will be called to account on the Yom HaDin (the Day of Judgment).
For by your dvarim [words] you will be pronounced tzodek (righteous), and by your dvarim [words] you will be charged with guilt.” (Mattityahu/Matthew 12:36-37 OJB- definitions mine)**

Am Yisrael ‘suffered a great loss by the actions and words’ with which the ‘First Generation’ sinned against YHWH. Now, the ‘Second Generation’ is poised, ‘waiting to make their entrance into The Land’. YHWH begins His ‘instructions through Moshe in reinforcing the imperative command’: **SHOMER/GUARD THE WORDS COMING OUT OF YOUR MOUTH!** Words are ‘spirit and they have power’. **(Yochanon/John 6:63)** ‘Life and death’ are released in our lives by the ‘words we speak’. **(Mishle/Proverbs 18:21)** Therefore, YHWH warns Yisrael to take care in ‘making nederim/vows or in taking shevuot/oaths’. These things ‘bind us’ to our doing ‘what we have promised’. We are to be like unto our Creator, indeed a ‘reflection of Him’ to the world around us. As I’ve said before, our words are ‘spirit’. All you have to do is ‘listen long enough to how a person talks’ and you will be able to ‘discern what kind of spirit’ they are of. **YHWH CREATED ALL THINGS WITH HIS WORD.** We create the ‘atmosphere’ in the world in which we live ‘by the words we speak’. Like Yisrael of old, we too will either walk in agreement’ with YHWH’s ‘revealed will’ in His Word or we will ‘find ourselves suffering as we ‘walk in disagreement with Him’. **MANY TIMES, OUR WORDS BECOME OUR OWN JUDGMENT!**

I would like to take just a moment to look at the words of our Master on this very subject. For clarification sake, a **VOW** is made ‘to YHWH’. An **OATH** is ‘made between men’. Some have taken a wrong idea about what Master Yeshua spoke as though we are **NEVER** to ‘make any vows or take any oaths’. If that be the case, then no one would be ‘allowed to marry or serve as a juror in a court of law’. A cursory first glance at the words contained in Mattityahu/Matthew where Master Yeshua supposedly ‘forbids making vows and oaths may **SEEM** to lend itself to such a conclusion’. However, our Rebbe Yeshua, as the ‘Living Torah’, **WOULD NOT** put Himself ‘at odds with the written Torah’. The Torah **DOES ALLOW** both ‘nederim/vows and shevuot/oaths’. These have **NEVER** been rescinded. Those who are ignorant of the **CONTINUED VALIDITY OF THE TORAH** and its ‘perfect relationship’ with the words contained in the ‘Messianic Writings/Kethuvim HaNotzrim/Writings of the Nazarenes’ use our Master’s words to ‘supposedly’ show such discrepancies. **NOTHING COULD BE FURTHER FROM THE TRUTH**, as we will see! Rebbe Yeshua and the other writers of the Messianic Writings **(Matthew-Revelation)**, **NEVER** wrote or spoke in ‘disagreement with the Torah’.

Many times, when we run into ‘seeming contradictions’ in Scripture between the TaNaKh **(Hebrew Scriptures)** and those of the Messianic Writings **(Matthew-Revelation)**, we may have to go ‘searching a little deeper and further’. The ‘scribes of the Church of Christendom’ had two main faults:

- 1.) They were ‘unfamiliar with the nuances and understandings which govern the Hebrew language’.
- 2.) They were also ‘prejudiced against the Torah’ **(they derogatorily call Law)** and this ‘comes through’ in their efforts, at times, in ‘translating the Greek manuscripts’ in certain areas.

This **DOES NOT CHANGE** the ‘*validity of the Greek manuscripts*’, but does ‘*bring into question*’ some of their motives and why they chose to translate these manuscripts as they did? Therefore, the ‘*rule of thumb is... Let Scripture interpret Scripture*’. When you find a ‘*seeming error*’ or something within the ‘*translation of the Messianic Writings*’ that causes it to **SEEMINGLY** be at odds, especially ‘*with the Torah Proper*’ ****[first five books of the TaNaKh/Hebrew Scriptures]**, then we **MUST RECOGNIZE** this as ‘*possible scribal error*’. **TORAH IS THE ROOT** from which **ALL OTHER SCRIPTURE RUNS**. Further investigation **ALWAYS** brings ‘*seeming error or discrepancies*’ **INTO AGREEMENT WITH THE WHOLE OF SCRIPTURE**.

“Again, you have heard that it was said to the ancients, You shall not break your nederim (vows), but you shall repay your vows to Hashem [YHWH].

But I say to you, Do not swear shevuot (oaths) at all, neither by Shomayim [Heaven], for it is the kes malchut [throne of the kingdom] of Hashem [YHWH], nor by ha’aretz [the earth], for it is the hadom (footstool) of his feet, nor by Yerushalayim [Jerusalem], for it is the kiryat melech rav (city of the great king, [TEHILLIM [Psalms] 48:3[2]]).

Neither are you to swear by your rosh [head], for you are not able to make one hair turn white or black.

But let your word be ken, ken (yes, yes) or lo, lo (no, no), but anything beyond this is lashon horah [the evil tongue].” (Mattityahu/Matthew 5:33-37 OJB- definitions mine)

The ‘*Orthodox Jewish Bible*’ which I use, does a fairly good job at translating this passage. However, it too doesn’t really ‘*capture*’ what Rebbe Yeshua is going after. Do you see in the above verse 34 where it has Rebbe Yeshua saying, ‘*Do not swear at all*’? The very next word is ‘*neither*’. It is coupled with punctuation **WHICH IS NOT IN THE ORIGINAL TEXT**. This gives Rebbe Yeshua’s words, an **UNINTENDED** meaning! Rebbe Yeshua does say, ‘*Do not swear at all*’, but He **WAS NOT** saying **NEVER TO SWEAR!** He was saying **NEVER** to swear by **ADDING TO YOUR OWN OATH** words that ‘*supposedly*’ give that oath a ‘*more intense meaning*’. In other words, ‘*Do not swear at all by Heaven or by the earth or by Jerusalem or even by your own head*’! Not understanding this, ‘*misconstrues the meaning*’ and puts our Master’s words ‘*at odds with what the Torah clearly instructs us to do*’.

Rebbe Yeshua is bringing many ‘*familiar concepts*’ held in Torah before His hearers in this present discourse. His purpose is to ‘*take these concepts past the mere letter*’ to the **ACTUAL SPIRIT OF THE TORAH**. In this way, He ‘*reveals the depth*’ which YHWH ‘*intendeds*’ for them to have. He is using a very ‘*familiar teaching method*’ of that time to do this. It was used by the rabbis of His day. It is called ‘*comparison*’. He quotes a ‘*familiar passage or concept*’ from the Torah. He then ‘*draws out its deeper purpose and meaning*’. At the same time, He ‘*refutes many erroneous concepts*’ that have been ‘*added to what the written Torah itself is instructing*’.

This is what is happening in our passage at hand. Rebbe Yeshua tells His hearers that they are ‘*familiar with the Torah concept of vows and oaths*’. ****[Remember a ‘vow’ is from a man to YHWH. An ‘oath’ is from man to man]** He then goes further. He ‘*compares*’ that with the ‘*present practice*’ of **ADDING** to those ‘*vows and oaths*’ **ADDITIONAL WORDS**. Why? In order to **SEEMINGLY** ‘*make the vow or oath*’ **SEEM** more trustworthy. It is an ‘*attempt to give*’ the one to whom the ‘*vow or oath*’ is being made an ‘*added assurance*’ that what is being said is ‘*more likely to be performed*’. So, to the ‘*vow or the oath*’ the words... ‘*by heaven... by the earth... by Jerusalem... by my own head*’ are additions that are, in fact, unnecessary! Rebbe Yeshua says, **DOING SUCH IS WRONG!** It points to the ‘*motive involved*’. In fact, in the ‘*Aramaic translations of the Gospels*’ you actually read Rebbe Yeshua saying, **YOU SHALL NOT LIE IN YOUR OATHS!** In other words, if you’re **TELLING THE TRUTH** that you **WILL DO** the ‘*vow or oath*’ you are making, **THEN THERE’S NO REASON TO ADD ANYTHING ELSE TO IT!** Hence, His ‘*final comment about the concept of agreement*’ using the words **YES** and **NO**. So, in other

words, just like **YES** and **NO** give a ‘clear enough meaning’ on their own, the need for any ‘additional words to express their sincerity’ is unnecessary. In the same manner, a ‘vow or an oath’ **SHOULD NOT** require that either.

Here below, I will give the ‘Peshitta Aramaic Interlinear Transliteration’ of Rebbe Yeshua’s words. You will notice, the ‘true intent’ of His deeper instructions was **NOT TO SAY A PERSON SHOULD NOT** make a ‘vow or take an oath’, but to simply **DO WHAT HE PROMISED!** The truth is, the **ADDING** to the vow or oath was simply an **ATTEMPT TO COVER** the ‘evil intent’ **NOT TO PERFORM IT TO BEGIN WITH!** Bottom line, it was an **ATTEMPT AT DECEPTION!**

*“Again you have heard it has been said to those before that you should not lie but complete your oath to the Lord. [YHWH]
But to you I say you should not swear by heaven because that is the throne of God. [The Mighty One]
And not by the earth because it is the footstool beneath His feet and not by Urishlim [Jerusalem]
because it is the city of the great king.
And not by your head you should swear because you are not able to make one part in it of the hair
black or white.
But your word SHOULD BE YES YES NO AND NO ANYTHING WHICH IS MORE FROM
THESE IS EVIL.” (Aramaic English Peshitta Interlinear Younan Translation Matai/Matthew
5:33-37 emphasis/definitions mine)*

Yisrael Goes To War With Midian

YHWH instructs Moshe to have Yisrael gather an army to ‘avenge the nation’ of their defeat by Midian given by the ‘counsel of Bala’am’. So, a ‘thousand men from each tribe’ were gathered to go and ‘make milchamah/war’ on the Midianites.

*“And Hashem [YHWH] spoke unto Moshe, saying,
Avenge the Bnei Yisroel [Sons of Yisrael] of the Midyanim; afterward shalt thou be gathered unto
thy people.
And Moshe spoke unto HaAm [The People], saying, Arm some of your anashim [men] unto war, let
them go against Midyan, and avenge Hashem [YHWH] of Midyan.
Of every matteh [tribe] a thousand, throughout kol mattot Yisroel [all the tribes of Yisrael], shall ye
send to war.
So there were supplied out of the thousands of Yisroel, an elef (a thousand) of every matteh [tribe],
sheneym asar elef [12,000] armed for war.
And Moshe sent them to war, a thousand of every tribe, them and Pinchas Ben [son of] Eleazar
HaKohen [The Priest], to the war, with the kelei hakodesh [holy vessels], and the tzotzerot hateru’ah
[trumpets of the blowing] in his yad [hand].
And they warred against Midyan, just, as Hashem [YHWH] commanded Moshe; and they slaughtered
kol zachar [all the men].” (Bamidbar/Numbers 31:1-7 OJB- definitions mine)*

So, ‘twelve thousand’ from Yisrael went out to make war on the Midianites. They were very successful and killed all of the men of Midian. They were also able to take back great spoils from the battle. Just a word here on this battle.

We learned some things in our study concerning Yisrael’s introduction to the ‘Ba’alim/federation of false mighty ones’ and especially to ‘Ba’al Peor’ in particular. Sexual immorality is a great sin in the eyes of YHWH when it comes to His people. Yisrael is the ‘betrothed of YHWH’ and as such she is forbidden to any other mighty one. The violation of the Ketubah/Marriage Covenant/Torah which Yisrael entered into

at Mt. Sinai with YHWH, made this union with 'Ba'al Peor' a transgression of 'spiritual adultery'. The Torah goes to great lengths to both 'instill and protect the sanctity of the marriage union'. The defilement of this holy union is a 'great and grievous sin' in the eyes of YHWH. This is why Bala'am's counsel was so wicked. What he 'could not do' with his own 'dark powers', **COULD BE ACCOMPLISHED** by 'enticing Yisrael themselves' into immorality. This level of attack by the enemy is still a powerful means of bringing defeat to YHWH's people today.

YHWH needed to have Yisrael 'rise up and rectify' (**restore by lifting up**) their soul's that had been 'cast down' by this 'great sin'. In so doing, they would be able to 'cleansed themselves' from its defilement. As a result, they could have YHWH restore what had been lost due to their sin. In the process, it would also mean the 'recovery of the glory' of YHWH's great Name. Beloved, those of us who have fallen prey to the 'dark depravities' of sexual sins need to enter into a 'deep sense of teshuvah/repentance', and 'return to the holiness' of YHWH through His HaRuach HaKodesh/The Spirit of His Holiness. This is the path the 'Ancient ways of Torah' has called us to. (**Yirmeyahu/Jeremiah 6:16**) It's His Name that 'has suffered' because of our sinfulness. It is 'spiritual adultery'! We need to 'rise up, rectify, and be jealous for His Name'. We need to 'declare war' on the 'evil influences of the shedim/demon spirits' that bring their wickedness against our minds and heart. So much has been lost 'because of our indulgence' in this great evil. The Name of YHWH has suffered great 'chillul/desecration' because of these 'dark depravities'. Only when we 'rise up and declare war' on the powers of darkness, 'destroy their influence and strongholds' in our flesh and mind, can we 'recover what has been lost'. In the process, we will also 'recover the glory' to YHWH's great Name, as we 'inflict great defeat on the powers of darkness'.

The number 'aleph/thousand' in Hebrew means, 'strength, master or mastery'. The 'thousand from each of the tribes of Yisrael' were a 'testimony' to those who had 'cleansed and rectified their strength and mastery'. They went forth to 'declare war on Midian and recover the glory' to YHWH's Name. To also 'recover the things' that had been taken from them. **IT ENDED IN A GREAT VICTORY!** All the men of Midian were killed. The 'five kings of Midian and Moab were killed'. Bala'am the navi sheker/false prophet was also put to death. The Name of YHWH was 'avenged', and the great loss inflicted upon Yisrael due to their immorality was overcome. However, there was a 'subtle mistake' that was made as Yisrael 'reveled in the exuberance of their victory'.

Obedience Is Better Than A Sacrifice

*“And Moshe, and Eleazar HaKohen [The Priest], and all the nasiim [leaders] of the Edah [Assembly of Witnesses], went forth to meet them outside the machaneh [camp].
And Moshe was in wrath with the pekudei hechayil (officers of the army), with the sarim [princes/rulers] over thousands, and sarim [princes/rulers] over hundreds, which were returning from the milchamah [war] of the army.
And Moshe said unto them, have ye saved all the nekevah [females] alive?
Hinei [Behold], these caused the Bnei Yisroel [Sons of Yisrael], through the davar [word of] Balaam, to turn unfaithful against Hashem [YHWH] in the matter of Peor, and there was a magefah (plague) among the Adat Hashem [Congregation of YHWH].” (Bamidbar/Numbers 31:13-16 OJB-definitions mine)*

After the 'thousands of Yisrael's chosen warriors' returned from war with the Midianites, then Moshe, Eleazar and the rest of the leaders went out to meet them. It is then we read that Moshe became very angry with them. Why?

BELOVED OBEDIENCE ISN'T OBEDIENCE UNTIL WE OBEY! Yisrael has had a problem many times with 'following through' in their obedience since coming out of Mitzrayim/Egypt. We don't decide

'how much is enough' when it comes to being obedient. We must simply *'do as we are instructed'*... **FULLY**. When Moshe sees the returning army, he also *'sees those whom they brought back as captives'*. They had certainly killed all of the men. However, the captives *'included the women, young girls, and boys'*. It is hard to mentally wrap your mind around the fact that YHWH's command could include the latter. However, we do not really understand the *'pure evil potential of sin'*. How completely its ability to *'corrupt the human psyche'* really is. The *'magnitude of the evil'* with which Midian was involved not only with *'sexual sin'*, but with the *'dark powers of the demonic realm'* was incomprehensible. So much so, that there apparently was a place where the *'hearts of this people'* had become reprobate! There was **NO ABILITY FOR CONVICTION** to break through and bring *'teshuvah/repentance'* to the heart. **EVEN TO THE HEARTS OF THE CHILDREN!** That may be hard to fathom, but that is the place Rav Sha'ul warns in his letter to the Roman assembly, that *'repeated indulgence in sinful behavior'* may bring us to a place where our conscience *'may be seared'*. (**Romans 1:28**) A place where *'true sorrow for sinful behavior is impossible'* to be attained! In that instance, **DARKNESS AND EVIL HAVE NO GOVERNOR. THE LIMITS OF HUMAN CORRUPTION BECOME UNFATHOMABLE.**

In YHWH's mind, He understood the *'absolute necessity'* of keeping Yisrael free from such evil. Hasatan, (**may his memory be blotted out forever**) wanted nothing more than to stop Yisrael from *'entering their inheritance'*. Moshe knew this too and his anger was justified. The Midianite women *'had been the catalyst'* of such a great degree of sinfulness among Yisrael. To bring any Midianite back into the camp was to *'invite an even greater disaster'*. So, YHWH commanded all of the women, except those who had never been with a man to be put to death. This included the boys that had been spared. Anything less, was simply *'too great a risk to take'* for Yisrael's future spiritual/moral welfare in YHWH's eyes. It left a *'portal for the enemy'* to work it's evil. **AN ENTIRE GENERATION HAD BEEN LOST ALREADY!** This *'Second Generation'* could not afford another failure of such magnitude. That *'portal and its potential for evil'* must be closed.

Let your mind go forward from here to the *'days of Sh'muel/Samuel the navi/prophet'*. Yisrael was being confronted by the Amalekites. YHWH had given the word that **NOTHING** was to be spared! Yisrael was to **UTTERLY DESTROY EVERYTHING...** their possessions and the Amalekites themselves. Yet, when the navi/prophet Sh'muel/Samuel comes to m'lekh/king Sha'ul following the battle, he **HEARS THE SOUND OF THE BLEATING OF SHEEP!** In turn, he asks m'lekh/king Sha'ul if he has obeyed YHWH? Sha'ul assures Sh'muel/Samuel that he has. However, not only were the *'sheep of the Amalekites there'*, so also was *'Agag their m'lekh/king'*! Sh'muel/Samuel turned to Sha'ul and asked these telling words,

"And Shmuel [Samuel] said, Hath Hashem [YHWH] as great chefetz (delight) in olot and zevakhim [ascension offerings and sacrifices], as in obeying the voice of Hashem [YHWH]? Hinei [Behold], to obey is better than zevach (sacrifice), and to pay heed than the chelev eilim (fat of rams)." (Sh'muel Alef/1 Samuel 15:22 OJB- definitions mine)

Beloved, if you read this entire chapter from Sh'muel Alef/1 Samuel you will see, that m'lekh/king Sha'ul **FULLY BELIEVED** that he had *'indeed obeyed YHWH'*. He thought, *'bringing back' THE BEST* of what the Amalekites had, including their m'lekh/king, was an *'acceptable choice'*. After all, the sheep could be used for korbanot to YHWH and having Agag, the m'lekh/king on display in captivity, would surely be a glorious testimony to YHWH's greatness. **YET IT WASN'T! YHWH** had plainly given His orders. **DESTROY ALL THAT BELONGED TO THE AMALEKITES MEANT... EVERYTHING!** There was **NO ROOM** for anyone or anything including the m'lekh/king to be spared. **NOTHING GLORIFIES YHWH MORE THAN TO OBEY HIS WORD!** Sh'muel/Samuel had m'lekh/king Agag brought out. He took the sword and **FINISHED WHAT SHA'UL SHOULD HAVE!** In the end, Sha'ul's

failure became a *'defining moment'* in his reign as king. **BECAUSE HE HAD REJECTED THE WORD OF YHWH, HE WAS REJECTED FROM CONTINUING AS M'LEKH/KING OF YISRAEL!**

"For meri (rebellion) is as the chattat (sin) of kesem (witchcraft, soothsaying, divination), and stubbornness is as heathenish iniquity and idolatry. Because thou hast REJECTED the Devar Hashem [Word of YHWH], He hath also REJECTED thee from being M'lech [King]." (Sh'muel Alef/1 Samuel 15:23 OJB- emphasis/definitions mine)

What turned out so bad for m'lekh/king Sha'ul, was to turn out even worse for Jewish Yisrael a few hundred years later. It seems that some of the Amalekite men weren't all put to death as YHWH had commanded. During the time of Esther, Jewish Yisrael was placed into captivity in Persia. There came a man by the name of Haman. He was an *'Agagite'*, which meant he was a *'descendant of m'lekh/king Agag'*. Haman, as an Amalekite, was a *'great antagonist'* of the people of Yisrael. He devised a plan, whereby the entire Jewish population in Persia and the lands that they had conquered, would be eliminated. If it had not been for the *'sovereign hand'* of YHWH and the *'obedience'* of a seemingly insignificant Jewish woman; encouraged by her uncle to act on behalf of her people: **ALL OF JEWISH YISRAEL WOULD HAVE SUFFERED GENOCIDE!** This would have effectively closed the door in YHWH's *'prophetic corridor of time'* through which the *'promised Mashiach'* would come! If m'lekh/king Sha'ul had *'fully obeyed'* the Word of YHWH this situation **WOULD HAVE NEVER HAPPENED!**

The Torah teaches us about *'consequences'*. Our *'actions produce reactions'*. When we obey, there are *'consequences'* for good. When we choose to disobey, there are *'consequences'* that are bad. Rav Sha'ul when writing his letter to the Galatian assemblies puts it like this,

"Do not be led astray [some translations say 'deceived']. Hashem [YHWH] is not mocked. For whatever a man sows, this also he will reap.

For the one sowing to the basar [flesh] of himself, of the basar [flesh] will reap churban (destruction); but the one sowing to the Ruach HaKodesh [Spirit of Holiness], of the Ruach HaKodesh [Spirit of Holiness] will reap Chayyei Olam [Everlasting Life]." (Galatians 6:7-8 OJB- definitions mine)

Sometimes, the *'consequences of our failure to obey'* do not become evident right away. In some cases, it may be our *'future generations'* that end up dealing with the *'repercussions of our disobedience'*. It is *'deception'* indeed to believe we can act as we will and nothing come of it. Let us remember, grace is not an **EXCUSE FROM DOING** what YHWH has instructed. It is His **POWER** at work **IN US TO DO IT!** **OBEDIENCE IS ALWAYS BETTER THAN A SACRIFICE... ALWAYS. AMEIN!**

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Barukh...
Strength and Blessings*

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[Parasha 42: Matot](#)