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Parashah #39 . Chukat – ordinance



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- Num 19:1-22:1
- Jud 11:1-33
- Joh 3:10-21

Chukat means “*ordinance*.”

Bemidbar (Numbers) 19:1-22:1

Bemidbar (Numbers) Chapter 19

The Red Heifer

¹ Then אֱלֹהִים said to Moshe and Aharon, ² “This is the statute of the law that אֱלֹהִים has commanded: Instruct the Yasharalites to bring you an unblemished red heifer that has no defect and has never been placed under a yoke. ³ Give it to Al’azar the priest, and he will have it brought outside the camp and slaughtered in his presence.

⁴ Al’azar the priest is to take some of its blood on his finger and sprinkle it seven times toward the front of the Tent of Meeting.

⁵ Then the heifer must be burned in his sight. Its hide, its flesh, and its blood are to be burned, along with its dung. ⁶ The priest is to take cedar wood, hyssop, and scarlet wool and throw them onto the burning heifer.

⁷ Then the priest must wash his clothes and bathe his body in water; after that he may enter the camp, but he will be unclean



until evening. ⁸ The one who burned the heifer must also wash his clothes and bathe his body in water, and he too will be unclean until evening.

⁹ Then a man who is clean is to gather up the ashes of the heifer and store them in a clean place outside the camp. They must be kept by the congregation of Yasharal for preparing the water of purification; this is for purification from sin. ¹⁰ The man who has gathered up the ashes of the heifer must also wash his clothes, and he will be unclean until evening. This is a permanent statute for the Yasharalites and for the foreigner residing among them.

Purification of the Unclean

¹¹ Whoever touches any dead body will be unclean for seven days. ¹² He must purify himself with the water on the third day and on the seventh day; then he will be clean. But if he does not purify himself on the third and seventh days, he will not be clean. ¹³ Anyone who touches a human corpse and fails to purify himself defiles the tabernacle of אֶלֹהֵינוּ. That person must be cut off from Yasharal. He remains unclean, because the water of purification has not been sprinkled on him, and his uncleanness is still on him.

¹⁴ This is the law when a person dies in a tent: Everyone who enters the tent and everyone already in the tent will be unclean



for seven days, ¹⁵ and any open container without a lid fastened on it is unclean.

¹⁶ Anyone in the open field who touches someone who has been killed by the sword or has died of natural causes, or anyone who touches a human bone or a grave, will be unclean for seven days.

¹⁷ For the purification of the unclean person, take some of the ashes of the burnt sin offering, put them in a jar, and pour fresh water over them. ¹⁸ Then a man who is clean is to take some hyssop, dip it in the water, and sprinkle the tent, all the furnishings, and the people who were there. He is also to sprinkle the one who touched a bone, a grave, or a person who has died or been slain.

¹⁹ The man who is clean is to sprinkle the unclean person on the third day and on the seventh day. After he purifies the unclean person on the seventh day, the one being cleansed must wash his clothes and bathe in water, and that evening he will be clean. ²⁰ But if a person who is unclean does not purify himself, he will be cut off from the assembly, because he has defiled the set apart place of $\aleph\aleph\aleph$. The water of purification has not been sprinkled on him; he is unclean.

²¹ This is a permanent statute for the people: The one who sprinkles the water of purification must wash his clothes, and whoever touches the water of purification will be unclean until



evening.²² Anything the unclean person touches will become unclean, and anyone who touches it will be unclean until evening.”

Bemidbar (Numbers) Chapter 20

Water from the Rock (Exodus 17:1–7)

¹ In the first month, the whole congregation of Yasharal entered the Wilderness of Tsin and stayed in Qadēsh. There Maryam died and was buried.

² Now there was no water for the congregation, so they gathered against Moshe and Aharon. ³ The people quarreled with Moshe and said, “If only we had perished with our brothers before אֱלֹהִים – YAHUAH! ⁴ Why have you brought אֱלֹהִים’s assembly into this wilderness for us and our livestock to die here? ⁵ Why have you led us up out of Mitsrayim to bring us to this wretched place? It is not a place of grain, figs, vines, or pomegranates—and there is no water to drink!”

⁶ Then Moshe and Aharon went from the presence of the assembly to the entrance to the Tent of Meeting. They fell facedown, and the esteem of אֱלֹהִים appeared to them. ⁷ And אֱלֹהִים said to Moshe, ⁸ “Take the staff and assemble the congregation. You and your brother Aharon are to speak to the rock while they watch, and it will pour out its water. You will



bring out water from the rock and provide drink for the congregation and their livestock.”

⁹ So Moshe took the staff from אֱלֹהִים' presence, just as he had been commanded. ¹⁰ Then Moshe and Aharon gathered the assembly in front of the rock, and Moshe said to them, “Listen now, you rebels, must we bring you water out of this rock?”

¹¹ Then Moshe raised his hand and struck the rock twice with his staff, so that a great amount of water gushed out, and the congregation and their livestock were able to drink.

¹² But אֱלֹהִים said to Moshe and Aharon, “Because you did not trust Me to show My set apartness in the sight of the Yasharalites, you will not bring this assembly into the land that I have given them.”

¹³ These were the waters of Meribah, where the Yasharalites quarreled with אֱלֹהִים, and He showed His set apartness among them.

Edom Refuses Passage

¹⁴ From Qadēsh, Moshe sent messengers to tell the king of Edom, “This is what your brother Yasharal says: You know all the hardship that has befallen us, ¹⁵ how our fathers went down to Mitsrayim, where we lived many years. The Mitsrayites mistreated us and our fathers, ¹⁶ and when we cried out to



אֶלְאֶלֶּם, He heard our voice, sent a messenger, and brought us out of Mitsrayim.

Now look, we are in Kadesh, a city on the edge of your territory.

¹⁷ Please let us pass through your land. We will not go through any field or vineyard, or drink water from any well. We will stay on the King's Highway; we will not turn to the right or to the left until we have passed through your territory.”

¹⁸ But Edom answered, “You may not travel through our land, or we will come out and confront you with the sword.”

¹⁹ “We will stay on the main road,” the Yasharalites replied, “and if we or our herds drink your water, we will pay for it. There will be no problem; only let us pass through on foot.”

²⁰ But Edom insisted, “You may not pass through.” And they came out to confront the Yasharalites with a large army and a strong hand. ²¹ So Edom refused to allow Yasharal to pass through their territory, and Yasharal turned away from them.

The Death of Aharon

²² After they had set out from Qadēsh, the whole congregation of Yasharal came to Mount Hor. ²³ And at Mount Hor, near the border of the land of Edom, אֶלְאֶלֶּם said to Moshe and Aharon, ²⁴ “Aharon will be gathered to his people; he will not enter the land that I have given the Yasharalites, because both of you



rebelled against My command at the waters of Meribah. ²⁵ Take Aharon and his son Al'azar and bring them up Mount Hor.

²⁶ Remove Aharon's priestly garments and put them on his son Al'azar. Aharon will be gathered to his people and will die there."

²⁷ So Moshe did as אֱלֹהִים had commanded, and they climbed Mount Hor in the sight of the whole congregation. ²⁸ After Moshe had removed Aharon's garments and put them on his son Al'azar, Aharon died there on top of the mountain. Then Moshe and Al'azar came down from the mountain. ²⁹ When the whole congregation saw that Aharon had died, the entire house of Yasharal mourned for him thirty days.

Bemidbar (Numbers) Chapter 21

The Defeat of Arad

¹ When the Kena'anite king of Arad, who lived in the Negev, heard that Yasharal was coming along the road to Atharim, he attacked Yasharal and captured some prisoners. ² So Yasharal made a vow to אֱלֹהִים: "If You will deliver this people into our hands, we will devote their cities to destruction."

³ And אֱלֹהִים heard Yasharal's plea and delivered up the Kena'anites. Yasharal devoted them and their cities to destruction; so they named the place Hormah.



The Bronze Serpent

⁴ Then they set out from Mount Hor along the route to the Sea of Reeds, in order to bypass the land of Edom. But the people grew impatient on the journey ⁵ and spoke against Alahym and against Moshe: “Why have you led us up out of Mitsrayim to die in the wilderness? There is no bread or water, and we detest this light food!”

⁶ So אלהים sent venomous snakes among the people, and many of the Yasharalites were bitten and died.

⁷ Then the people came to Moshe and said, “We have sinned by speaking against אלהים and against you. Intercede with אלהים so He will take the snakes away from us.” So Moshe interceded for the people.

⁸ Then אלהים said to Moshe, “Make a fiery serpent and mount it on a pole. When anyone who is bitten looks at it, he will live.”

⁹ So Moshe made a bronze snake and mounted it on a pole. If anyone who was bitten looked at the bronze snake, he would live.

The Journey to Mo’ab

¹⁰ Then the Yasharalites set out and camped at Oboth. ¹¹ They journeyed from Oboth and camped at Iyē Ha-Abarim in the wilderness opposite Mo’ab to the east. ¹² From there they set



out and camped in the Valley of Zered. ¹³ From there they moved on and camped on the other side of the Arnon, in the wilderness that extends into the Amorite territory.

Now the Arnon is the border between the Mo'abites and the Amorites. ¹⁴ Therefore it is stated in the **Book of the Wars of** אָרְאֵל:

“Wahěb in Suphah

and the wadis of the Arnon,

¹⁵ even the slopes of the wadis

that extend to the site of Ar

and lie along the border of Mo'ab.”

¹⁶ From there they went on to Be'ěr, the well where אָרְאֵל said to Moshe, “Gather the people so that I may give them water.”

¹⁷ Then Yasharal sang this song:

“Spring up, O well,

all of you sing to it!

¹⁸ The princes dug the well;

the nobles of the people hollowed it out

with their scepters



and with their staffs.”

From the wilderness the Yasharalites went on to Mattanah,
¹⁹ and from Mattanah to Nahaliel, and from Nahaliel to Bamoth,
²⁰ and from Bamoth to the valley in Mo’ab where the top of
Pisgah overlooks the wasteland.

The Defeat of Sihon (Deuteronomy 2:24–37)

²¹ Then Yasharal sent messengers to Be’ër king of the Amorites,
saying, ²² “Let us pass through your land. We will not turn aside
into any field or vineyard, or drink water from any well. We will
stay on the King’s Highway until we have passed through your
territory.”

²³ But Sihon would not let Yasharal pass through his territory.
Instead, he gathered his whole army and went out to confront
Yasharal in the wilderness. When he came to Yahats, he fought
against Yasharal. ²⁴ And Yasharal put him to the sword and took
possession of his land, from the Arnon to the Yabboq—but only
up to the border of the Ammonites, because it was fortified.

²⁵ Yasharal captured all the cities of the Amorites and occupied
them, including Heshbon and all its villages. ²⁶ Heshbon was the
city of Sihon king of the Amorites, who had fought against the
former king of Mo’ab and taken all his land as far as the Arnon.
²⁷ That is why those who speak in proverbs say:



“Come to Heshbon, let it be rebuilt;
let the city of Heshbon be restored.

²⁸ For a fire went out from Heshbon,
a blaze from the city of Sihon.

It consumed Ar of Mo'ab,
the rulers of Arnon's heights.

²⁹ Woe to you, O Mo'ab!
You are destroyed, O people of Kemosh!

He gave up his sons as refugees,
and his daughters into captivity
to Sihon king of the Amorites.

³⁰ But we have overthrown them;
Heshbon is destroyed as far as Heshbon.

We demolished them as far as Nophah,
which reaches to Mēydeba.”



The Defeat of Og (Deuteronomy 3:1–11)

³¹ So Yasharal lived in the land of the Amorites. ³² After Moshe had sent spies to Ya'zër, Yasharal captured its villages and drove out the Amorites who were there.

³³ Then they turned and went up the road to Bashan, and Oḡ king of Bashan and his whole army came out to meet them in battle at Edre'i.

³⁴ But אֶלְנָא said to Moshe, “Do not fear him, for I have delivered him into your hand, along with all his people and his land. Do to him as you did to Siḥon king of the Amorites, who lived in Heshbon.”

³⁵ So they struck down Oḡ, along with his sons and his whole army, until no remnant was left. And they took possession of his land.

Bemiḏbar (Numbers) Chapter 22

Balak Summons Balaam

¹ Then the Yasharalites traveled on and camped in the plains of Mo'ab near the Yarděn, across from Yeriḥo.



Shophetim (Judges) 11:1-33

Shophetim (Judges) Chapter 11

Yiphtaḥ Delivers Yasharal

¹ Now Yiphtaḥ the Gil'adite was a mighty man of valor; he was the son of a prostitute, and Gil'ad was his father. ² And Gil'ad's wife bore him sons who grew up, drove Yiphtaḥ out, and said to him, "You shall have no inheritance in our father's house, because you are the son of another woman."

³ So Yiphtaḥ fled from his brothers and settled in the land of Tob, where worthless men gathered around him and traveled with him.

⁴ Some time later, when the Ammonites fought against Yasharal ⁵ and made war with them, the elders of Gil'ad went to get Yiphtaḥ from the land of Tob. ⁶ "Come," they said, "be our commander, so that we can fight against the Ammonites."

⁷ Yiphtaḥ replied to the elders of Gil'ad, "Did you not hate me and expel me from my father's house? Why then have you come to me now, when you are in distress?"

⁸ They answered Yiphtaḥ, "This is why we now turn to you, that you may go with us, fight the Ammonites, and become leader over all of us who live in Gil'ad."



⁹ But Yiphtaḥ asked them, “If you take me back to fight the Ammonites and אֵלֹהֵינוּ gives them to me, will I really be your leader?”

¹⁰ And the elders of Gil’ad said to Yiphtaḥ, “אֵלֹהֵינוּ is our witness if we do not do as you say.”

¹¹ So Yiphtaḥ went with the elders of Gil’ad, and the people made him their leader and commander. And Yiphtaḥ repeated all his terms in the presence of אֵלֹהֵינוּ at Mitspah.

¹² Then Yiphtaḥ sent messengers to the king of the Ammonites, saying, “What do you have against me that you have come to fight against my land?”

¹³ The king of the Ammonites answered Yiphtaḥ’s messengers, “When Yasharal came up out of Mitsrayim, they seized my land, from the Arnon to the Yabboq, and to the Yardēn. Now, therefore, restore it peaceably.”

¹⁴ Yiphtaḥ again sent messengers to the king of the Ammonites

¹⁵ to tell him, “This is what Yiphtaḥ says: Yasharal did not take away the land of Mo’ab or of the Ammonites. ¹⁶ But when Yasharal came up out of Mitsrayim, they traveled through the wilderness to the Sea of Reeds and came to Qadēsh. ¹⁷ Then Yasharal sent messengers to the king of Edom, saying, ‘Please let us pass through your land,’ but the king of Edom would not



listen. They also sent messengers to the king of Mo'ab, but he would not consent. So Yasharal stayed in Qadēsh.

¹⁸ Then Yasharal traveled through the wilderness and bypassed the lands of Edom and Mo'ab. They came to the east side of the land of Mo'ab and camped on the other side of the Arnon. But they did not enter the territory of Mo'ab, since the Arnon was its border.

¹⁹ And Yasharal sent messengers to Sihon king of the Amorites, who ruled in Heshbon, and said to him, 'Please let us pass through your land into our own place.' ²⁰ But Sihon would not trust Yasharal to pass through his territory. So he gathered all his people, encamped in Yahats, and fought with Yasharal.

²¹ Then אֱלֹהֵי יָשָׁרָאֵל, the Alahym of Yasharal, delivered Sihon and all his people into the hand of Yasharal, who defeated them. So Yasharal took possession of all the land of the Amorites who inhabited that country, ²² seizing all the land from the Arnon to the Jabbok and from the wilderness to the Yardēn.

²³ Now since אֱלֹהֵי יָשָׁרָאֵל, the Alahym of Yasharal, has driven out the Amorites from before His

people Yasharal, should you now possess it? ²⁴ Do you not possess whatever your god Kemosh grants you? So also, we possess whatever אֱלֹהֵי יָשָׁרָאֵל our Alahym has granted us. ²⁵ Are you now so much better than Balaq son of Tsippor, sovereign of



Mo'ab? Did he ever contend with Yasharal or fight against them?

²⁶ For *three hundred years* Yasharal has lived in Heshbon, Aroer, and their villages, as well as all the cities along the banks of the Arnon. Why did you not take them back during that time?

²⁷ I have not sinned against you, but you have done me wrong by waging war against me. May אלהים , the Judge, decide today between the Yasharalites and the Ammonites.”

²⁸ But the king of the Ammonites paid no heed to the message Yiphtah sent him.

Yiphtah's Tragic Vow

²⁹ Then the Spirit of אלהים came upon Yiphtah, and he passed through Gil'ad and Manasseh, then through Mizpah of Gil'ad. And from there he advanced against the Ammonites.

³⁰ Yiphtah made this vow to אלהים : “If indeed You will deliver the Ammonites into my hand, ³¹ then whatever comes out the door of my house to greet me on my triumphant return from the Ammonites will belong to אלהים , and I will offer it up as a burnt offering.”

³² So Yiphtah crossed over to the Ammonites to fight against them, and אלהים delivered them into his hand. ³³ With a great blow he devastated twenty cities from Aroer to the vicinity of



Minnith, as far as Abel-keramim. So the Ammonites were subdued before the Yasharalites.

Yoḥanan (John) 3:10-21

Yoḥanan (John) Chapter 3

For Alahym So Loved the World

¹⁰ “You are Yasharal’s instructor,” said יָשָׁרָאֵל, “and you do not understand these things? ¹¹ Truly, truly, I tell you, we speak of what we know, and we witness to what we have seen, and yet you people do not accept our witness.

¹² If I have told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? ¹³ No one has ascended into heaven except the One who descended from heaven—the Son of Man. ¹⁴ Just as Moshe lifted up the serpent in the wilderness, so the Son of Man must be lifted up, ¹⁵ that everyone who believes in Him may have eternal life.

¹⁶ For Alahym so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish but have eternal life. ¹⁷ For Alahym did not send His Son into the world to condemn the world, but to save the world through Him. ¹⁸ Whoever believes in Him is not condemned, but whoever



does not believe has already been condemned, because he has not believed in the name of Alahym's one and only Son.

¹⁹ And this is the verdict: The Light has come into the world, but men loved the darkness rather than the Light because their deeds were evil. ²⁰ Everyone who does evil hates the Light, and does not come into the Light for fear that his deeds will be exposed. ²¹ But whoever practices the truth comes into the Light, so that it may be seen clearly that what he has done has been accomplished in Alahym.”

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