

Peulat Shabbat-- Parshat Chukat

### SALAD BOWL GAME

1. Write names of famous/historical/well known people on slips of paper in a large bowl
2. Split into two teams
3. Teams choose one player to make the rest of the team guess the word on the slip of paper
4. Go through as many slips of paper as possible in 60 seconds (do not put the papers back in the bowl)
5. Number of slips of paper guessed correctly = number of points for that team (NO SKIPPING SLIPS OF PAPER)
6. After 60 seconds, switch to the other team and alternate teams until the papers run out
7. FIRST ROUND: teams can act or say anything except for the actual person's name
8. SECOND ROUND: teams can only act, no talking (like charades)
9. THIRD ROUND: teams can only say ONE word (no acting)

### READ TEXT

Bold text = the good stuff (the rest is really just context)

### PRIMARY DISCUSSION QUESTIONS:

What are the consequences of speaking without thinking?

What are the consequences of acting without thinking?

Is one worse than the other (in this case or in general)?

What is the consequence of labeling?

What could be the benefit of labeling?

### Haftarah questions:

Was Yiftah justified in waging war after trying to negotiate?

The people of Gilead told Yiftah that he would become chief of their nation if he led them through war.

Did Yiftah step into his role as leader of the new nation even before he won the war?

Is this a good instance of labeling?

### Torah questions:

Why did Moshe hit the rock instead of speaking to it?

Did the people become more rebellious because Moshe called them rebels?

### Tying it back to salad bowl:

What was the easiest round? The hardest round?

Were some famous people easier to guess in the speaking round? The acting round?

When did the "one word" (last round of salad bowl) work? Did everyone always choose the right word?

### Camp!!!

When do positive labels work at camp?

What are the effect of negative labels?

Why is it important to think before we speak or act in camp?

PARSHAT CHUKAT

7. The Lord spoke to Moses, saying:

8. "Take the staff and assemble the congregation, you and your brother Aaron, and speak to the rock in their presence so that it will give forth its water. You shall bring forth water for them from the rock and give the congregation and their livestock to drink."

9. Moses took the staff from before the Lord as He had commanded him.

10. Moses and Aaron assembled the congregation in front of the rock, and he said to them, "Now listen, you rebels, can we draw water for you from this rock?"

11. Moses raised his hand and struck the rock with his staff twice, when an abundance of water gushed forth, and the congregation and their livestock drank.

12. The Lord said to Moses and Aaron, "Since you did not have faith in Me to sanctify Me in the eyes of the children of Israel, therefore you shall not bring this assembly to the Land which I have given them.

...  
4. They journeyed from Mount Hor by way of the Red Sea to circle the land of Edom, and the people became disheartened because of the way.

5. The people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in this desert, for there is no bread and no water, and we are disgusted with this rotten bread."

6. The Lord sent against the people the venomous snakes, and they bit the people, and many people of Israel died.

HAFTARAH: JUDGES 11:1-33

1. Now Jephthah the Gileadite was a mighty man of valor, and he was the son of a woman harlot, and Gilead begot Jephthah.

2. And Gilead's wife bore him sons; and his wife's sons grew up and drove Jephthah out, and they said to him, "You shall not inherit in our father's house for you are the son of another woman."

3. And Jephthah fled from his brothers and he dwelt in the land of Tob; and idle men were gathered to Jephthah, and they went out with him.

4. And it was after many days, and the children of Ammon made war with Israel.

5. And it was, when the children of Ammon fought with Israel; and the elders of Gilead went to take Jephthah from the land of Tob.

6. And they said to Jephthah, "Come and become our chief, and we will fight with the children of Ammon."

7. And Jephthah said to the elders of Gilead, "Did you not hate me, and drive me from my father's house? So why have you come to me now when you are in distress?"

8. And the elders of Gilead said to Jephthah, "Therefore we returned to you now, and you shall go with us, and you will fight with the children of Ammon, and you shall become our head, over all the

ז. וַיְדַבֵּר יְיָ הַרְיֵה אֶל מֹשֶׁה לֵאמֹר  
ח. קח את המטה והקהל את העדה אתה ואהרן  
אחייך ודברתם אל הסלע לעיניהם ונתן מימיו  
והוצאת להם מים מן הסלע והשקית את העדה ואת  
בְּעִיְרָם:

ט. ויקח מֹשֶׁה את המטה מלפני יְיָ הַרְיֵה בְּאֶשֶׁר  
צִוָּהוּ:

י. ויקהלו מֹשֶׁה ואהרן את הקהל אל פְּנֵי הַסְּלֵעַ  
וַיֹּאמְרוּ לָהֶם שְׁמְעוּ נָא הַמַּיִם הַיֵּם הַסְּלֵעַ הַזֶּה  
בוֹצֵיא לָכֶם מַיִם:

יא. ויכרו מֹשֶׁה את יָדוֹ וַיַּךְ את הסלע בְּמַטְּהוֹ  
פָּצְעִים וַיֵּצְאוּ מֵיִם רַבִּים וַתִּשְׁתַּף הַעֲדָה וּבְעִירָם:

יב. וַיֹּאמֶר יְיָ הַרְיֵה אֶל מֹשֶׁה וְאֶל אַהֲרֹן יַעֲזוּב  
הָאָמֶן וְהַיִּשְׁרָאֵל לְכֹן לֹא  
תִּבְיֵאוּ אֶת הַקְּהָל הַזֶּה אֶל הָאֶרֶץ אֲשֶׁר נָתַתִּי לָהֶם:

ד. ויסעו מה־רֵהֶר דְּרֹךְ יַם סוּף לְקַבֵּב אֶת אֶרֶץ  
אֲדוֹם וַתִּקְצַר נַפְשׁ הָעָם בַּדֶּרֶךְ:

ה. וַיְדַבֵּר הָעָם בְּאֵלֵי הַיָּם וּבַמֵּה לָמָּה הֵעֲלִיתֵנוּ  
מִמִּצְרַיִם לָמוֹת בַּמִּדְבָּר כִּי אֵין לָהֶם וְאֵין מַיִם  
וַיִּגְפְּשְׁנוּ קֶצֶה בְּלֶחֶם הַקָּל קָל:

ו. וַיִּשְׁלַח יְיָ הַרְיֵה בָעָם אֶת הַנְּחָשִׁים הַשֹּׂרְפִים  
וַיִּבְשְׁכוּ אֶת הָעָם וַיָּמָת עִם רַב:

inhabitants of Gilead."

9. And Jephthah said to the elders of Gilead, "If you bring me back to fight with the children of Ammon, and the Lord delivers them before me, I will become your head."

10. And the elders of Gilead said to Jephthah, "The Lord shall hear between us, if not according to your word so will we do."

11. And Jephthah went with the elders of Gilead, and the people appointed him a head and chief over them; and Jephthah spoke all his words before the Lord in Mizpah.

12. And Jephthah sent messengers to the king of the children of Ammon, saying, "What is (between) me and you, that you have come to me to fight in my land?"

13. And the king of the children of Ammon said to the messengers of Jephthah, "Because Israel took away my land, when they came out of Egypt, from Arnon and up to the Jabbok, and up to the Jordan; and now restore them peacefully."

14. And Jephthah continued, and sent messengers to the king of the children of Ammon.

...

28. And the king of the children of Ammon did not listen to the words of Jephthah which he had sent him.

29. And a spirit of the Lord was upon Jephthah, and he passed over Gilead and Menasseh, and he passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over (to) the children of Ammon.

30. And Jephthah vowed a vow to the Lord, and said, "If You will indeed deliver the children of Ammon into my hand,

31. And it will be, whatever comes forth, that shall come forth from the doors of my house towards me, when I return in peace from the children of Ammon, shall be to the Lord, and I will offer him up for a burnt-offering."

32. And Jephthah passed over to the children of Ammon to fight against them; and the Lord delivered them into his hand.

33. And he struck them from Aroer until you come to Minnith, twenty cities, and up to Abel Cheramim, a very great slaughter. And the children of Ammon were subdued before the children of Israel.

...

34. And Jephthah came to Mizpah, to his house, and behold, his daughter was coming out towards him with timbrels and with dances, and she was an only child, he had from her neither a son nor a daughter.

35. And it was, when he saw her, that he rent his clothes, and said, "Alas, my daughter! You have made me fall and you have become one of those that trouble me; and I have opened my mouth to the Lord and I cannot go back."

36. And she said to him, "My father, you have opened your mouth to the Lord, do to me according to that which has issued from your mouth, since the Lord has done for you vengeance from your enemies, from the children of Ammon."

#### **Mishna 15:**

"Shamai said: make your Torah a set priority ; say little, and do much; and receive every person with a pleasant face."

#### **Rabbi Evan Moffic:**

Human beings are created in the image of God because, like God, we create through words. While God creates the natural world through words, we create our social world through them, using language to name our surroundings and fellow human beings, to establish relationships, and to articulate the basic concepts that give our lives order. The *Targum*, the ancient translation of the Hebrew Bible, hints at this interpretation when it translates the words from Genesis 2:7, *vay'hi ha-adam l'nefesh chayah*, "man became a living being," as "man became a speaking being" (*Targum Yonatan 2:7*).