

וַיֹּאמֶר ה' אֶל מֹשֶׁה עֲשֵׂה לְךָ שֶׁרֶף וְשִׁים אֶתְּךָ עַל נֶס וְהָיָה כָּל הַנְּשׂוּף וְרָאָה אֶתְּךָ וְחָי: בַּמִּדְבָּר פַּכ"א פ"ח  
זאת חקת התורה אשר צוה ה' לאמר דבר אל בני ישראל ויקחו אליך פרה אדמה תמימה אשר אין בה מום אשר לא עלה עליה על: במדבר פי"ט פ"ב

*This is the ordinance of the Torah which Hashem has commanded, saying, Speak to the Bnei Yisroel, that they bring you a red heifer without spot, which has no blemish, and upon which never came yoke: {19:2}*

A person who considers himself faultless obviously has not yet accepted the yoke of the Kingdom of Hashem. Had he accepted the yoke of the Kingdom of Hashem at all, he would know that he still has many faults. – Chozeh of Lublin

וַיֹּאמֶר ה' אֶל מֹשֶׁה וְאֶל אַהֲרֹן יַעַן לֹא הֵאֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת הַקֶּהֶל הַזֶּה אֶל הָאָרֶץ אֲשֶׁר נָתַתִּי לָהֶם: בַּמִּדְבָּר פ"כ פ"ב

*And Hashem spoke to Moshe and Aaron, Because you did not believe me to sanctify Me in the eyes of the Bnei Yisroel, therefore you shall not bring this congregation into the land which I have given them. {20:12}*

There are two views concerning the exact sin that Moshe committed at the waters of Merivoh: The Rambam {Maimonides} says that Moshe sinned in becoming angry and insulting the Bnei Yisroel, saying: "Hear now, you rebels" (Posuk 10). The Ramban {Nachmanides}, on the other hand, says that his sin was that he struck the rock instead of speaking to it, as he had been commanded to do. In fact, both views are valid, for the end result was the same. There are two types of righteous individuals. One rebukes others with harsh words until, stricken by remorse, they repent of their sins. The other achieves the same result by positive means; by his kind words, he makes people feel so greatly uplifted that they become ashamed to sin. The difference between the results of these two opposite approaches can be summed up as follows: One who succeeds in using kind words to persuade others to repent will find that nature, too, will do his bidding gladly for the benefit of Klall Yisroel, for all of Creation was made only for the sake of Klall Yisroel. The righteous man whose method is to force people with harsh words to repent will find that he must also use force to have nature do his bidding, for it will not do so of its own accord. Because Moshe became angry and spoke harshly to Klall Yisroel, saying "Hear now, you rebels," the rock refused to do his bidding, and Moses was forced to strike it to make it obey. – Kedushas Levi

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*And Hashem said to Moshe, make a venomous serpent, and set it upon a pole; and it shall come to pass, that everyone who is bitten, when he looks upon it, shall live. {21:8}*

Does a serpent kill or revive? Rather, the lesson is that when Klall Yisroel looked up [to Heaven] and dedicated their hearts to their Father in Heaven, they were healed; if they did not, they pined away. – Talmud Bavli, Rosh Hashonoh 24.

The Gemoroh tells us that Domoh Ben Nesinoh, a Gentile, was a sterling example of Kibud Av Vo'eim. When his concern for his father's sleep caused him to lose a great fortune, he was rewarded with a Poroh Adumoh, which more than helped him recover his loss. The Chidushei HaRim asks, "Why was he rewarded specifically with a Poroh Adumoh?" He answers that when Domoh did his great deed, it caused the Milochim in Shomayim to criticize Bnei Yisrael. They pointed out that a Gentile had greater Kibud Av than we did. Hashem's response was to give Domoh a Poroh Adumoh to show that while a Gentile is prepared to sacrifice a large sum of money for a good deed that is perfectly logical; but Bnei Yisrael are prepared to spend even more money for a Mitzvah whose reason is beyond our human understanding. Mi Ki'amchoh Yisroel! - Iturei Torah

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