

Parashat Naso

פרשת נשא

Shabbat Sivan 2, 5771, June 4, 2011

MATSATI.COM / Rightly Dividing The Word of God

<http://www.matsati.com> | matsati@matsati.com

5

God's Forgiveness is Powerful, Restoring, and Regenerative to Our Soul's.

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 4:21-7:89

הפטרה: Judges 13:2-5

הברית: John 3-4

החדשה

10 *Triennial cycle: Bamidbar / Numbers 4:21-5:10*

Bamidbar / Numbers 5:1-4 says (5:1 Then the Lord spoke to Moses, saying,) צו את בני ישראל וישלחו מן המחנה כל צרוע וכל גב וכל לטמא לנפש (5:2 'Command the sons of Israel that they send away from the camp every leper and everyone having a discharge and everyone who is unclean because of a dead person.)

15

There are many levels of “unclean” as defined in the Scriptures. Here God commands Moshe to instruct the people to send away the person who is found to be unclean. The one with Tsaraat (leper) or with the skin discharge are permanently unclean whereas the one who has touched a dead person can become clean to rejoin the community again. Each of these types of uncleanness requires different lengths of separation from the congregation and more or less vigorous methods of restoration. In verses *5:5-10* we find a difference from the previous mitzvot (commands). The previous situation dealt with someone becoming unclean; here God deals with personal sin between people and the need for reconciliation. This week we will study these ten verses from sefer *Bamidbar 5:1-10* to see how the scriptures reveal the condition of our heart, our faith, and train us to show biblical love toward one another.

20

25

במדבר 5:5-10

5 וידבר יהוה אל-משה לאמר: דבר אל-בני ישראל
6 איש או-אשה כי יעשו מכל חטאת האדם למעל מעל
7 ביהוה ואשמה הנפש ההוא: והתודו את-חטאתם
8 אשר עשו והשיב את-אשמו בראשו והמישתו יסר
9 עליו ונתן לאשר אשם לו: ואם-אין לאיש נאל
10 להשיב האשם אליו האשם המושב ליהוה לפהן
11 מלבד איל הכפרים אשר יכפרו עליו: וכל-תרומה
12 לכל-קדשי בני-ישראל אשר-יקריבו לפהן לו יהיה:
13 ואיש את-קדשיו לו יהיו איש אשר-יתן לפהן לו
14 יהיה:

Bamidbar / Numbers 5:5-10

5:5 Then the Lord spoke to Moses, saying, 5:6 'Speak to the sons of Israel, 'When a man or woman commits any of the sins of mankind, acting unfaithfully against the Lord, and that person is guilty, 5:7 then he shall confess his sins which he has committed, and he shall make restitution in full for his wrong and add to it one-fifth of it, and give it to him whom he has wronged. 5:8 'But if the man has no relative to whom restitution may be made for the wrong, the restitution which is made for the wrong must go to the Lord for the priest, besides the ram of atonement, by which atonement is made for him. 5:9 'Also every contribution pertaining to all the holy gifts of the sons of Israel, which they offer to the priest, shall be his. 5:10 'So every man's holy gifts shall be his; whatever any man gives to the priest, it becomes his.' (NASB)

30 The section of Scripture from the Torah portion show us that a sinner must turn
 from his or her sin and confess his or her sin before God as it says in *Bamidbar /*
Numbers 5:6-7 saying 5:6 *'Speak to the sons of Israel, 'When a man or woman*
 35 *commits any of the sins of mankind, acting unfaithfully against the Lord, and that*
person is guilty, 5:7 then he shall confess his sins which he has committed, and he
shall make restitution in full for his wrong and add to it one-fifth of it, and give it
to him whom he has wronged. (NASB) These verses illustrate for us the need to
 show remorse in the heart, to seek the truth about sin, and to turn from the path of
 unrighteousness taking it upon ourselves to never do such a thing ever again.
 Essentially, these scriptures show us that confession is a necessary part of
 40 Teshuvah (repentance) leading to salvation.

Here we find a mitzvah (command) in the Torah to confess our sins and to
 repent before God. We are not to remain in the sin but we are to strive against

כִּי הִחַרְשֵׁתִי בְּלוֹ עֲצָמִי
 בְּשֹׂאנָתִי כָּל־הַיּוֹם׃
 כִּי יוֹמָם וְלַיְלָה תִכְבֵּד עָלַי יְהוָה
 נְהַפְדֵּךְ לִשְׁדֵי בְחֹרְבֵי קוֹץ סִלָּה׃
 חֲמַאֲתִי אֹדִיעֶךָ וְעֹנִי לֹא־כִפִּיתִי
 אֲמַרְתִּי אֹדֶה עָלַי פֶּשְׁעֵי לַיהוָה
 וְאַתָּה נָשֵׂאתָ עֲוֹן חַטָּאתֵי סִלָּה׃
 עַל־זֹאת יִתְפַּלֵּל כָּל־חַסִּיד וְאֵלֶיךָ לֵעֵת מְצוּא
 נָקָה לִשְׁטֶף מִיּוֹם רַבִּים
 אֵלָיו לֹא יִיטֵו׃

sin. King David said in
Tehilim / Psalms 32:3 *When I*
kept silent about my sin, my
body wasted away Through
my groaning all day long.
32:4 For day and night Your
hand was heavy upon me; My
vitality was drained away as
with the fever heat of
summer. Selah. 32:5 I
acknowledged my sin to You,
And my iniquity I did not
hide; I said, 'I will confess
my transgressions to the

Lord'; And You forgave the guilt of my sin. Selah. 32:6 Therefore, let everyone
who is godly pray to You in a time when You may be found; Surely in a flood of
great waters they will not reach him. (NASB) David says that “when I kept silent,

60 my “bones” (atsmay) “beshaagati” from the root לשאוג meaning “to roar” David
 was saying that deep within his body, sin was causing his bones to roar as the
 NASB translates “groan all day long.” The hand of the Lord was tichbad (תִּכְבַּד)
 heavy upon him day and night (32:4) indicating that the Lord was working in
 David leading him to repent from his sin. David says “I acknowledged my sin to
 65 You, And my iniquity I did not hide; I said, ‘I will confess my transgressions to the
 Lord’; And You forgave the guilt of my sin. Selah.” (32:5) even the smallest sin
 needs to be confessed before the Lord. In the Torah in sefer *Bamidbar / Numbers*
5:7 we find that repentance and confession work together. This is very similar to
 what the Apostle John said in *1 John 1:9* *“If we confess our sins, He is faithful*
 70 *and righteous to forgive us our sins and to cleanse us from all unrighteousness.”*
(NASB) We find a consistent understanding of these verses from the Torah on
 repentance and confession in the Ketuvei Shelachim when John the Baptist called
 Yisrael to immerse as a sign of repentance. John’s baptism was a baptism of
 repentance in the Jordan River *“Confessing their sins”* according to *Mark 1:5*
 75 *(And all the country of Judea was going out to him, and all the people of*
Jerusalem; and they were being baptized by him in the Jordan River, confessing
their sins.) Yeshua (Jesus) also said that *“There will be more joy in heaven over*

80 *one sinner who repents than over ninety-nine righteous persons who need no repentance.” (Luke 15:7)* With these examples (note that there are many more examples in the scriptures) we can say that through all of scripture confession and repentance work together as we seek forgiveness of sins before God.

85 As we observed earlier, reading *Bamidbar / Numbers 5:1-10*, there are two sets of mitzvot, one God commands Moshe to instruct the people to send away the person who is found to be unclean. The one with Tsaraat (leper) or with the skin discharge are considered to be permanently unclean until God heals them. The one who has touched a dead person after waiting a period of time outside of the camp and performing a mikvah may become clean to rejoin the community again. Each of these types of uncleanness requires different lengths of separation from the congregation and more or less vigorous methods of restoration as I mentioned earlier. In the case of the person with the skin disease, the period of time outside of the camp may be permanent, or at least until God heals the person from their disease. As one is healed by God from the disease, the Cohen must follow a very specific procedure according to the Torah in order to restore ritual purity (See *Vayikra / Leviticus 14*). From a practical point of view, why do you think that this practice was beneficial to send those who were unclean outside the camp?

Bamidbar / Numbers 5:1-4

100 *5:1 Then the Lord spoke to Moses, saying, 5:2 ‘Command the sons of Israel that they send away from the camp every leper and everyone having a discharge and everyone who is unclean because of a dead person. 5:3 ‘You shall send away both male and female; you shall send them outside the camp so that they will not defile their camp where I dwell in their midst.’ 5:4 The sons of Israel did so and sent them outside the camp; just as the Lord had spoken to Moses, thus the sons of Israel did. (NASB)*

105 In the case of Tsaraat, any skin disease (i.e. the person that had a discharge from sores on their skin, etc) were sent outside of the camp to prevent the spread of the disease. In addition to this, these mitzvot (commands) were not only used to identify and deal with people who were unclean in the physical sense, but also in the spiritual sense of the application of God’s Word concerning “clean” (tahor) and “unclean” (tamei). These mitzvot are not limited to the physical things but also apply to spiritual things particularly to behavior and doctrine. False doctrine and teaching is “unclean” whereas God’s doctrine, according to the Scriptures, is “clean” where one leads to spiritual health and the other to spiritual death and separation from the people of God and from God Himself. An example of this is found in the Ketuvei Shelachim were the Apostle Paul addresses “behavior and doctrine” to the believers in Corinth. Was the Apostle Paul thinking about *Bamidbar / Numbers 5* when he was speaking to the people in *1 Corinthians* chapter 4 and 5 to deliver such a one to Satan for the destruction of his flesh?

1 Corinthians 4:20-5:11

125 *4:20 For the kingdom of God does not consist in words but in power. 4:21 What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness? 5:1 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among*

130

*the Gentiles, that someone has his father's wife. 5:2 You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst. 5:3 For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. 5:4 In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, **5:5 I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.** 5:6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough 5:7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. 5:8 Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. 5:9 I wrote you in my letter not to associate with immoral people; 5:10 I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. 5:11 But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler not even to eat with such a one. (NASB)*

135

140

145

Here Paul is writing to the Corinthians about sexual immorality where a man has become sexually intimate with his stepmother. The believers in Corinth were not offended by this situation and Paul was writing to address this issue. The expression “paradounai ton toiouton to satana” meaning “to deliver up such to satan” for the ruin of the flesh” appears to be very similar wording to the sending away of the unclean person outside of the camp in the Septuagint (Greek translation of the Tanach) in *Bamidbar / Numbers 5*.

150

155

GNT 1 Corinthians 5:5-6

5 παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς ἵνα
 6 τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἰησοῦ· οὐ καλὸν τὸ
 7 καύχημα ὑμῶν οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυ-
 7 μοῖ· ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην ἵνα ᾦτε νέον φύραμα

Septuagint Numbers 5:1-4

Καὶ ἐλάλησε Κύριος πρὸς Μωυσῆν, λέγων, πρόσταξον ὁ
τοῖς υἱοῖς Ἰσραὴλ, καὶ ἐξαποστείλατῶσαν ἐκ τῆς παρεμβολῆς 2
πάντα λεπρὸν, καὶ πάντα γονοῤῥιῆ, καὶ πάντα ἀκάθαρτον
ἐπὶ ψυχῇ. Ἀπὸ ἀρσενικοῦ ἕως θηλυκοῦ, ἐξαποστείλατε ἔξω 3
τῆς παρεμβολῆς, καὶ οὐ μὴ μιανούσι τὰς παρεμβολὰς αὐτῶν,
ἐν οἷς ἐγὼ καταγίνομαι ἐν αὐτοῖς. Καὶ ἐποίησαν οὕτως οἱ 4
υἱοὶ Ἰσραὴλ, καὶ ἐξαπέστειλαν αὐτοὺς ἔξω τῆς παρεμβολῆς·
καθὰ ἐλάλησε Κύριος Μωυσῆ, οὕτως ἐποίησαν οἱ υἱοὶ
Ἰσραὴλ.

160

165 The “delivering unto satan” and “the sending away outside of the camp” is to send the unclean man or woman back into the world causing them to be outside of fellowship with God and the body of believers. In the Torah, being sent outside of the camp is synonymous with being out of fellowship with God and His people. The purposes of sending the unclean person outside of the camp was so the man or woman could consider the sin that was committed, confess their sin, and repent of their sin. The confession and repentance would then lead to a person taking action to signify the acknowledgement of their sin and the repented state by fulfilling the necessary requirements to be made clean and return (for example the performance of the ritual bath, the mikvah). The man or woman who is turned away from the camp signifies the disfellowship with God and man (*1 Corinthians 5:5*); here the person reaps the consequences of rebellion and whatever physical or emotional consequences those might involve. These things together should lead a person to confession of sin and repentance before God.

170

175 According to the context of *1 Corinthians 5* those who were saved by faith in Yeshua were not following the command we find in the Torah to put such a person outside of their fellowship, therefore Paul had to specifically point out the problem and what they should be doing.

180 According to the *Bamidbar / Numbers 5:6*, God stipulated that **וְאִשְׁמָהּ הַנֶּפֶשׁ הִוא** meaning literally “and his soul is guilty.” Why do you think that it was necessary for God to specifically point this out in these set of verses?

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: הַכֵּר אֶל-בְּנֵי יִשְׂרָאֵל
 אִישׁ אוֹ-אִשָּׁה בִּי יַעֲשׂוּ מִכָּל-חַטָּאת הָאֵלֶּם לְמַעַל מֵעַל
 בִּיהוָה וְאִשְׁמָהּ הַנֶּפֶשׁ הִוא: וְהִתְוֹדוּ אֶת-חַטָּאתֵם

185 Though these sins are committed between people, they are characterized as “acting unfaithfully against the Lord.” The way we treat others, the expression of our faith, is related to our own faithfulness to God. It is not only about incurring damage between men and women. Here we find that our relationship with brothers and sisters is connected to our personal relationship with the Lord. In

190 *Bamidbar / Numbers 5:6*, one cannot properly deal with sin without first proceeding from acknowledgment of their guilt. Without the sincere admission of guilt there is no provision for atonement of sin. How do you think we would treat others if we truly lived in the knowledge that how we treat them is exactly how we are treating God? In fact, Yeshua taught this very concept when speaking of the Judgment seat in *Matthew 25:40* “*The King will answer and say to them, Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.*” (NASB) (see also *Matthew 10:42* and *Mark 9:41* on giving the cup of water) Does treating others well apply just in the case of sin, or does it include accountability and teaching as well? If we contrast

200 the first five verses from *Bamidbar / Numbers 5:1-4* with verses *5-10* we find that uncleanness and spiritual uncleanness deals with “corporate” relationships where sin is potentially dangerous and harmful to the entire body. In addition to this, sin

is also harmful to personal relationships between the individual members of the body whereas all sin is harmful to our relationship with God.

If we understand the truth about God, who He is and what He requires of us, we will take confession of our sins very seriously. Not as a way to grovel or beat ourselves up, but because we have hope that He forgives and we can return to a restored relationship with our Lord. The Lord God who lives, loves, provides, and cares for us. If you have resisted making confession a regular part of your prayer life with God, confess your sins before him now. God's forgiveness is powerful, restoring, and regenerative to the soul. As John said in his epistle *1 John 1:9* "*If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.*" (NASB) Our confession should not be a time of dwelling on our failures but instead be used as an occasion to bring praise to our Lord and Savior for His character and His relationship with us. See how David uses difficult times to lift up and praise the name of God in *Tehilim / Psalms 86*.

Tehilim / Psalms 86:1-17

86:1 Incline Your ear, O Lord, and answer me; For I am afflicted and needy. 86:2 Preserve my soul, for I am a godly man; O You my God, save Your servant who trusts in You. 86:3 Be gracious to me, O Lord, For to You I cry all day long. 86:4 Make glad the soul of Your servant, For to You, O Lord, I lift up my soul. 86:5 For You, Lord, are good, and ready to forgive, And abundant in lovingkindness to all who call upon You. 86:6 Give ear, O Lord, to my prayer; And give heed to the voice of my supplications! 86:7 In the day of my trouble I shall call upon You, For You will answer me. 86:8 There is no one like You among the gods, O Lord, Nor are there any works like Yours. 86:9 All nations whom You have made shall come and worship before You, O Lord, And they shall glorify Your name. 86:10 For You are great and do wondrous deeds; You alone are God. 86:11 Teach me Your way, O Lord; I will walk in Your truth; Unite my heart to fear Your name. 86:12 I will give thanks to You, O Lord my God, with all my heart, And will glorify Your name forever. 86:13 For Your lovingkindness toward me is great, And You have delivered my soul from the depths of Sheol. 86:14 O God, arrogant men have risen up against me, And a band of violent men have sought my life, And they have not set You before them. 86:15 But You, O Lord, are a God merciful and gracious, Slow to anger and abundant in lovingkindness and truth. 86:16 Turn to me, and be gracious to me; Oh grant Your strength to Your servant, And save the son of Your handmaid. 86:17 Show me a sign for good, That those who hate me may see it and be ashamed, Because You, O Lord, have helped me and comforted me. (NASB)

Have you experienced God's power, His faithfulness, and love in your life today? Try to spend a little time today praising Him for all that He has done in your life. The history of what God has done in the scriptures reveals a powerful, faithful, holy, and loving God who created, protected, and communed with His people in the past. He is also communing with us today, for that truly God is worthy of all praise and obedience.

Heavenly Father,

255 Thank You again for Your holy Word. I live up and magnify Your Name. Please
I confess them right here and right now. Those sins that I cannot remember, I
260 confess those too please have mercy on me. Thank You Lord for Your mercy,
your gracious loving-kindness, and truth. Help me to walk in Your ways Lord
and to live my life for You each day. For I give you all of the glory, all of the
honor, and all of the praise. In Yeshua’s Name I pray.

Amen.

265

270

275

280 **What to pray:** *Thank the Lord for the gift of His Word, the gift of His Son, and
the gift of everlasting life. Thank the Lord from lifting the burden of sin and
setting you free.*

285

290

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever