

# Parashat Bamidbar

## פרשת במדבר

Shabbat Sivan 5, 5772, May 26, 2012

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### What do these have in common: Cohen (Priest), Husband, and Messiah?

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 1:1-4:20

הפטרה: Hosea 2:1-22

הברית: John 1-2

החדשה

10 *Triennial cycle: Bamidbar / Numbers 1:1-54*

This week's study is from Parashat Bamidbar (*Bamidbar / Numbers 1:1-4:20*), the Lord God speaks to Moshe in the Tent of Meeting (Ohel Moed, *בַּאֵל הַל מוֹעֵד*) saying *ב' ש' או אֶת-ר' אִישׁ כָּל-עֵדוּת בְּנֵי-יִשְׂרָאֵל לְמִשְׁפַּחַתָּם לְבֵית אָבִי תָם לְבֵית אָבִי תָם בְּמִסְפַּר שְׁמוֹת כָּל-*

15 *1:2 'Take a census of all the congregation of the sons of Israel, by their families, by their fathers' households, according to the number of names, every male, head by head. (NASB)*

The men who are to be numbered are those who are able to go to war, twenty years and older. Moshe then proceeds to take a census of the people from each tribe, the number of men who are able to go to war from each tribe is given in *Bamidbar 1:4-46*. The Levites however were not numbered among them because they are given to the service of the Lord in the Mishkhan (Tabernacle) (*1:47-50*). The scriptures state that the Levites will camp around the Mishkhan so that there will be no wrath on the congregation of the sons of Yisrael (*1:53*). The

20 Torah then lists who will camp on the north, east, south, and west sides of the

25 Mishkhan (*2:1-34*). The generations of Aharon are given in *Bamidbar 3:1-4*. The

Lord then commands that the Levites be brought before Aharon and declares *יג פי לי*

*כָּל-בְּכוֹר בְּיוֹם הַכֹּף תָּי כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם הִקְדַּשְׁתִּי לִי כָל-בְּכוֹר בְּיִשְׂרָאֵל מֵאָדָם עַד-בְּהֵמָה לִי כָל-בְּכוֹר בְּיוֹם הַכֹּף תָּי כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם הִקְדַּשְׁתִּי לִי כָל-בְּכוֹר בְּיִשְׂרָאֵל מֵאָדָם עַד-בְּהֵמָה לִי*

30 *3:13 'For all the firstborn are Mine; on the day that I struck down all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, from man to beast. They shall be Mine; I am the Lord.'*(NASB)

Moshe then numbered them according to the command of the Lord (*3:14*) and so the number of the first born are given in *Bamidbar 3:15-50*. This week's reading ends with the mitzvot on what to do when the Mishkhan moves from one place to another, how the Levites are to prepare the Tabernacle for traveling (*4:4-20*).

35 God commands Moshe to take a census of the people numbering those who

are able to go to war. Sefer *Vayikra / Leviticus 1:49* states that the Levites were excluded from the census Moshe is taking of the sons of Yisrael indicating the importance of the role of the Cohanim (Priests). Verse *1:50* also states that the Levites are to be in charge of the Mishkhan (tabernacle) and all that belonged to it. It

40 is interesting that the scriptures say *וְסָבִיב לְמִשְׁכַּן יִתְּנוּ:* meaning *"and they shall camp*

*around the Tabernacle."* This phrase is repeated in *1:53* saying *וְהָלוֹתָם יִתְּנוּ סָבִיב*

*וְהָלוֹתָם יִתְּנוּ סָבִיב וְלֹא-יִהְיֶה קֶצֶף עַל-עֵדוּת בְּנֵי יִשְׂרָאֵל לְמִשְׁכַּן הָעֵדוּת וְלֹא-יִהְיֶה קֶצֶף עַל-עֵדוּת בְּנֵי יִשְׂרָאֵל לְמִשְׁכַּן הָעֵדוּת* which translates as *'But the Levites*

*are to be in charge of the Mishkhan (tabernacle) and all that belonged to it. It is interesting that the scriptures say*

shall camp around the tabernacle of the testimony, so that there will be no wrath on the congregation of the sons of Israel ...' Here additional information is given

45 saying that the presence of the Cohanim is to preserve the people and prevent God's wrath from coming upon the congregation.

**פרשת במדבר ספר במדבר פרק א פסוק מז-נד**

מז וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: מִטְּ אַךְ אֶת-מִשְׁחַת לְוִי לְ א תִפְקֹד וְאֶת-ר' אִשָּׁם ל' א תִשָּׂא  
50 בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: נ וְאֵתָהּ תִפְקֹד אֶת-הַלְוִיִּם עַל-מִשְׁכַּן הָעֵדוּת וְעַל כָּל-בְּלִיּוֹ וְעַל כָּל-אֲשֶׁר לְוֵה הַמָּה  
יִשְׂרָאֵל אֶת-הַמִּשְׁכָּן וְאֶת-כָּל-בְּלִיּוֹ וְהֵם יִשְׁרְתֻהוּ וְסָבִיב לְמִשְׁכַּן יְחֻנוּ: נא וּבְגָסָ עַ הַמִּשְׁכָּן יוֹרִידוּ  
א תו הַלְוִיִּם וּבְחַנְגַת הַמִּשְׁכָּן יִקְוּמוּ א תו הַלְוִיִּם וְהָרָהֵר הַקָּרֵב יוֹמַת: נב וְחֻנוּ בְנֵי יִשְׂרָאֵל אִישׁ עַל-  
מִחְנֵהוּ וְאִישׁ עַל-דְּגָלוֹ לְצַבָּא תָם: נג וְהַלְוִיִּם יְחֻנוּ סָבִיב לְמִשְׁכַּן הָעֵדוּת וְל' אֵיהִי קֶצֶף עַל-עֵדוּת  
60 בְּנֵי יִשְׂרָאֵל וְשִׁמְרוּ הַלְוִיִּם אֶת-מִשְׁמַרְתּ מִשְׁכַּן הָעֵדוּת: נד וַיַּעַשׂ וּ בְנֵי יִשְׂרָאֵל כִּכ ל אֲשֶׁר  
55 צִוָּה יְהוָה אֶת-מֹשֶׁה כִּכ עָשׂוּ:

What is the purpose of the Cohen and how are we to understand the role of the Cohen according to the Torah? According to these verses, the purpose of the Cohen was to preserve the people and prevent God's wrath from coming upon the children of Yisrael. Based on our understanding of the Torah God had separated the people, specifically the sons of Levi for serving in the Mishkhan (Tabernacle). According to archeology and the history of the pagan religions, the nations also had their respective priests. For example the priests of Pharaoh ministered the Egyptian religion according to *Shemot / Exodus* and stood against Moshe and God when Moshe had gone to Pharaoh asking to let the people go. We learn that the priestly role in Mitzrayim (Egypt) was to serve the false gods of Egypt. Have you ever wondered where the concept of the priest comes from?

The first appearance of a priest occurs in *Bereshit / Genesis 14:18* which states: *וּמֶלֶךְ-צֶדֶק מֶלֶךְ שְׁלֵם הוֹצִיא לָחֶם וַיָּבִין וְהוּא כ' הֵן לְאֵל עֲלִיוֹן* meaning "*And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.*" (NASB) The Hebrew word כהן (Cohen) is derived from the word כהן "kahan" meaning "to serve as an attendant, or a servant, to mediate, or to officiate." According to the Scriptures, this is the earliest mention where a man operated in an intermediary role on behalf of the Lord God Almighty. In *Bereshit / Genesis 14*, the role of the priest is clearly laid out in scripture saying *וְהוּא כ' הֵן* meaning "*and he was a priest of God Most High.*" Clearly, the role of Melchizedek (מֶלֶךְ-צֶדֶק) whose name means "king of righteousness" is one that stands to mediate for Avraham on behalf of the Most High God. The role of priest functions as an intermediary on behalf of someone else and as an intermediary the priest prevents the wrath of God from coming upon the people. Studying the role of intermediary, can you think of an earlier reference in the Torah (before *Bereshit / Genesis 14*) that shows a man operating as an intermediate to the Lord God on behalf of someone else? Who was it according to the Torah that failed to operate as an intermediate before God that resulted in devastating consequences?

In *Bereshit / Genesis 2*, we find a retelling of the creation account and God created for Adam a woman (Chavah/Eve, חַוָּה) that was suitable to help him and to be with him so that he was not alone (ל' א-טוֹב הָיְוֹת הָאָדָם לְבָדוֹ).

**Bamidbar / Numbers 1:49-54**

1:49 'Only the tribe of Levi you shall not number, nor shall you take their census among the sons of Israel.

1:50 'But you shall appoint the Levites over the tabernacle of the testimony, and over all its furnishings and over all that belongs to it. They shall carry the tabernacle and all its furnishings, and they shall take care of it; they shall also camp around the tabernacle.

1:51 'So when the tabernacle is to set out, the Levites shall take it down; and when the tabernacle encamps, the Levites shall set it up. But the layman who comes near shall be put to death. 1:52 'The sons of Israel shall camp, each man by his own camp, and each man by his own standard, according to their armies. 1:53 'But the Levites shall camp around the tabernacle of the testimony, so that there will be no wrath on the congregation of the sons of Israel. So the Levites shall keep charge of the tabernacle of the testimony.' 1:54 Thus the sons of Israel did; according to all which the Lord had commanded Moses, so they did. (NASB)

**Bereshit / Genesis 2:15-18**

2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it.

2:16 The Lord God commanded the man, saying, 'From any tree of the garden you may eat freely;

2:17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.'

2:18 Then the Lord God said, 'It is not good for the man to be alone; I will make him a helper suitable for him.' (NASB)

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פרשת בראשית ספר בראשית פרק ב פסוק טו-יח

טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיַּנְחֵהוּ בִּגְן-עֵדֶן לְעַבְדָּהּ וּלְשִׁמְרָהּ: טז וַיִּצַּו יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגָּן אָכַל לְתֹאכְלִי: יז וּמִעֵץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת: יח וַיֹּאמֶר יְהוָה אֱלֹהִים לְ-אָדָם הֲיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֲזָר כְּנֶגְדּוֹ:

According to the Scriptures, the Lord first commanded Adam that he may eat from any tree in the garden except from the tree of the knowledge of good and evil and then declares *“and the Lord God said, it is not good for man to be alone.”* The Lord forms from the ground the beasts of the field and birds in the air and brought them to man to see what he would call them. After having the animals pass before Adam, Adam named the animals but he did not find a suitable helper. As a result, God caused Adam to sleep (2:21) and took from him one rib with which he used to fashion a mate, incorporating the rib in the woman as God created her.

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פרשת בראשית ספר בראשית פרק ב פסוק יט-כד, פרק ד פסוק א-ב

יט וַיִּצַּר יְהוָה אֱלֹהִים מִן-הָאָדָמָה כָּל-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא אֵל-הָאָדָם לְרִאוֹת מַה-יִקְרָא-לוֹ וְכֹל לְאִשֶּׁר יִקְרָא-לוֹ הָאָדָם נָפֶשׁ חַיָּה הוּא שְׁמוֹ: [שלישי] כ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וְלֹכֹל חַיַּת הַשָּׂדֶה וְלָאָדָם לְ-אֶ-מֶצֵּא עֲזָר כְּנֶגְדּוֹ: כא וַיִּפֹּל יְהוָה אֱלֹהִים | תַּרְדֵּמָה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצִּלְעֵ תוֹ וַיִּסְגֶּר בֶּשֶׂר תַּחֲתָנָהּ: כב וַיִּבֶן יְהוָה אֱלֹהִים | אֶת-הַצִּלְעֵ אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה וַיִּבְאֶהָ אֵל-הָאָדָם: כג וַיֹּאמֶר הָאָדָם זֹאת הַפֶּעַם עֲצָם מִעֲצָמִי וּבֶשֶׂר מִבֶּשֶׂרִי לֹא יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ זֹאת: כד עַל-כֵּן יִעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבֶשֶׂר אֶחָד: כה וַיִּתְּנוּ שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַשְּׁשׁוּ: א וְהִנָּחַשׁ הָיָה עֲרוֹם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה וְהָיָה אֱלֹהִים וַיֹּאמֶר אֱלֹהִים אֵף כִּי-אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן: ב וְתֹאמַר הָאִשָּׁה אֵל-הַנָּחַשׁ מִפְּרִי עֵץ-הַגָּן נֹאכַל:

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Here Adam declares that *“This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.”* It is here that marriage between a man and a woman is established, and the concept of the husband and wife becoming one flesh. These scriptures provide us with the biblical mandate for monogamy in marriage (*Bereshit / Genesis 2:24-25, Matthew 19:4-6*) and exclusion of homosexuality from God’s design. Note that the scriptures do not say that three shall become one flesh, or that four shall become one flesh, or that two men will become one flesh or two women will become one flesh. Scripture says that the two (male and female) shall become one flesh, meaning one woman and one man, thus, polygamy was not established in the scriptures and neither was homosexuality sanctioned by God. Polygamy, the practice of having several spouses simultaneously, was the result of man’s desire and not based upon God’s design. Homosexuality is a direct rejection of God’s design and called an abomination according to the Scriptures (*Vayikra / Leviticus*

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Bereshit / Genesis 2:19-3:1

2:19 Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 2:20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him. 2:21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 2:22 The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 2:23 The man said, ‘This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.’ 2:24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. 2:25 And the man and his wife were both naked and were not ashamed. 3:1 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, ‘Indeed, has God said, ‘You shall not eat from any tree of the garden?’ (NASB)

135 18:22, (כב) וְאֶת-זָכָר לֹא תִשָּׁכַב מִשְׁכָּבֵי אִשָּׁה תוֹעֵבָה הוּא. Now, immediately following these events, the scriptures say וְהַנְּחָשׁ הָיָה עָרוּם מִכָּל לְחַיֵּי הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה וְהָ אֵל הַיָּם נִי אָמַר אֶל-הָאִשָּׁה אַף כִּי-אָמַר אֵל הַיָּם לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן. *Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, 'Indeed, has God said, 'You shall not eat from any tree of the garden?'* In Chapter 3, following closely the creation of Eve (woman) we find the serpent tempting Eve by questioning God's command וַיִּמְעָן וַיִּמְעָן "the tree of knowledge of good and evil you are not to eat from?" questioning the command of the Lord whether they truly are not to eat from the tree of the knowledge of good and evil. During the temptation of Eve, Adam remained silent. If we look at the sequence of events in sefer *Bereshit / Genesis*, God commanded Adam not to eat from the tree of the knowledge of good and evil (2:17) and then later created woman from Adam's rib (2:21-25). Based upon the sequence of events in the biblical narrative, Adam was placed into the role of the Cohen (priest) as an intermediary on behalf of his wife. Adam was given the command not to eat from the tree of the knowledge of good and evil. Adam was supposed to instruct his wife on what the Lord required. In the text we find the serpent is questioning Eve on God's command without any mention of Adam. It is obvious from the text that Adam had told Eve of God's command to not eat from the tree. As the one who mediated God's command Adam was acting as an intermediary on behalf of his wife. Therefore, based upon these scriptures, each man is to be a priest in his family acting as an intermediary on behalf of his wife and children to serve, protect, and to help his family stand strong in the God's Word. Adam fell short of his role as Cohen; he did not help Eve to stand strong in God's Word. Remember the Hebrew word כֹּהֵן (Cohen), derived from "kahan," כֹּהֵן means "to serve as an attendant, or a servant, to mediate, or to officiate before God." Do you see how important it is as a husband or a Dad to have faith in the Lord and in God's Word?

165 Here in our verses for this week, in *Bamidbar / Numbers* chapter 1, we read that God commands the priests to encamp surrounding the Mishkhan (Tabernacle) for the purpose of protecting the people from God's wrath. A parallel may be drawn here to the creation account in the Garden of Eden. Adam was to protect Eve from God's wrath and failed the task. Here, the children of Levi (the Levites) are called out to be Cohanim (Priests) to God. The purpose of the Cohanim is to serve God and Yisrael as an intermediary and to protect the people, the Children of Yisrael, from the wrath of God. In addition to this, the role of the Cohen was to go before the Lord and make an offering on behalf of the person bringing a sacrifice. Do you think God showed Adam how to make atonement by blood after they had sinned? (See *Bereshit / Genesis 3:21*, כֹּהֵן וַיַּעַשׂ) When one brought the offering, one would lay their right hand upon the head of the animal before it was slaughtered, symbolizing the transfer of sin to the animal. The animal was slaughtered and a portion of the sacrifice was eaten by the Cohen for the purpose of bearing the iniquity of the offering and then the blood was taken and placed upon the altar to make atonement for sin. In sefer *Vayikra / Leviticus 10:17*, (יִזְכֹּר לְאֵל-אֲבֹתָם) אֶת-הַחֲטָאתִים בַּמָּקוֹם הַזֶּה כִּי קָדְשׁ הָיָה הַמָּקוֹם הַזֶּה וְאֵל-אֲבֹתָם לֹא יִזְכֹּר וְאֵל-אֲבֹתָם לֹא יִזְכֹּר

180 : (עֲלִיָּהֶם לִפְנֵי יְהוָה: the Torah is very clear on the importance of the role of the priest in making atonement on behalf of the one bringing the offering. (To read more on this see *Parashat Shemini* from 2009 [www.matsati.com](http://www.matsati.com))

185 **פרשת שמיני ספר ויקרא פרק י פסוק טז-כ**  
טז וְאֵת | שׁ עִיר הַחֲטָאֹת דָּרַשׁ | [חֲצִי הַתּוֹרָה בְּתִיבוֹת דָּרַשׁ מִכָּאן וְדָרַשׁ מִכָּאן] דָּרַשׁ מִשָּׁה וְהִנֵּה  
שׁ רָף וַיִּקְצֹץ רָף עַל-אֶלְעָזָר וְעַל-אַיְתָמָר בְּנֵי אַהֲרֹן הַנּוֹתָרִים לְאַמֵּר ר׃ יז מִדּוֹעַ ל' א-אֲכַלְתֶּם אֶת-  
הַחֲטָאֹת בְּמִקּוֹם הַקֹּדֶשׁ דִּשׁ כִּי ק' דִּשׁ קִדְשִׁים הוּא וְאֵת | נָתַן לָכֶם לֶשׁ אֶת אֶת-עֲוֹן הַעֲדָה לְכַפֵּר  
עֲלֵיהֶם לִפְנֵי יְהוָה: יח הֵן ל' א-הוֹבֵא אֶת-דָּמָהּ אֶל-הַקֹּדֶשׁ דִּשׁ פְּנִימָה אֲכֹל ת' אֲכֹלוּ אֶת הַקֹּדֶשׁ  
190 כְּאֲשֶׁר צִוִּיתִי: יט וַיְדַבֵּר אַהֲרֹן אֶל-מֹשֶׁה הֵן הַיּוֹם הַקָּרִיבוּ אֶת-חֲטָאֹתֵם וְאֶת-עֲוֹן הַקֹּדֶשׁ לִפְנֵי יְהוָה  
וַתִּקְרָאנָה אֵת תִּי כְּאֵלֶּה וְאֲכַלְתִּי חֲטָאֹת הַיּוֹם הַיֵּטִב בְּעֵינֵי יְהוָה: כ וַיִּשְׁמַע מֹשֶׁה וַיֵּטֵב בְּעֵינָיו:

In addition to this, it is interesting that the Scriptures say the purpose of consuming the sacrifice is לֶשׁ אֶת אֶת-עֲוֹן הַעֲדָה meaning *“to bear away the sins of the congregation,”* to bear the sins of the people. How does a Cohen logically bear the sin of someone else if it is not understood from *Bereshit / Genesis*, the role of the Cohen as a husband who becomes bone of bone and flesh of flesh with his wife? The eating of the Korban (Sacrifice) is the incorporation of the body of the Korban into one’s own body whereby taking the sin contained within the body into one’s self. The becoming of one flesh facilitates the understanding that redemption is achieved by the husband acting in the role of the Cohen operating as an intermediary before God on our behalf. This follows the mindset behind what the Apostle Paul wrote in *1 Corinthians 7:14* <sup>14</sup>ἡγίασται γὰρ ὁ ἀνήρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ: ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγια ἐστιν. *7:14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. (NASB)* But more importantly is the imagery of Yeshua (Jesus) being our husband and we being His bride.

210 The first person recorded in the bible who because an intermediary before God (a Cohen / Priest) is recorded in sefer *Bereshit / Genesis* is Adam and the last high Priest of God is Yeshua the Messiah. By the first Adam, sin entered into the world, in the second Adam or the last Adam (Yeshua the Messiah) we find redemption from sin, *1 Corinthians 15:46*, <sup>46</sup>ἀλλ' οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν). In the first marriage between Adam and Eve, Adam operated as priest in the marriage relationship. In the last marriage, between the bridegroom (Yeshua) and His bride (You and me) Yeshua took our sins upon the cross (the execution stake) and bore our iniquities away making atonement in His own blood. Yeshua acted as a husband in the most selfless way. Yeshua operates as our intermediary before God and successfully made atonement according to God’s design. Can you see all of the parallelisms here and how Yeshua has fulfilled each one? The word of the Lord (Memra, *מִימְרָא*) became flesh, taking on our flesh and bone. The imagery of becoming one is laid out here in scripture leading to a messianic expectation of the Messiah Yeshua found within the role of Cohen, Priest, and Husband. Throughout all of

**Vayikra / Leviticus 10:16-20**

10:16 But Moses searched carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry with Aaron's surviving sons Eleazar and Ithamar, saying, 10:17 ‘Why did you not eat the sin offering at the holy place? For it is most holy, and He gave it to you to bear away the guilt of the congregation, to make atonement for them before the Lord. 10:18 ‘Behold, since its blood had not been brought inside, into the sanctuary, you should certainly have eaten it in the sanctuary, just as I commanded.’ 10:19 But Aaron spoke to Moses, ‘Behold, this very day they presented their sin offering and their burnt offering before the Lord. When things like these happened to me, if I had eaten a sin offering today, would it have been good in the sight of the Lord?’ 10:20 When Moses heard that, it seemed good in his sight.

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scripture we find these parallelisms, the role of priest paralleled in the family, a Dad/Husband is to take on the role of priest in the household protecting his wife, and his children, etc.

230 The role of the Cohen was instituted in sefer *Bereshit / Genesis* between a husband and wife, and the Levitical priesthood was instituted in sefer *Shemot / Exodus* when the children of Yisrael made their journey from Egypt to the mountain of Sinai. The scriptures state that the Cohanim must be of the sons of Aharon, from the tribe of Levi. The Scriptures point out that the role of the Cohen (Priest) is unique and the people chosen to operate as Cohanim are specially chosen by God. God created Adam to be a priest to his wife Chavah / Eve. These roles were very specific and specially chosen (designed) by God as a messianic expectation of the Messiah. Can you see how homosexuality turns on its head the meaning of Scripture, the expectation of the Messiah, and perverts the God's design and plan according to the Scriptures? All of these things are designed, recorded, and revealed to us to be a tutor or guide to lead us to the Messiah the seed of the woman who was to come and save us from our sins as it says in *Galatians 3:19*.

### ΠΡΟΣ ΓΑΛΑΤΑΣ 3:19

245 <sup>19</sup>Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

#### *Galatians 3:19*

250 *3:19 So then, why the legal part of the Torah? It was added in order to create transgressions, until the coming of the seed about whom the promise had been made. Moreover, it was handed down through angels and a mediator. (CJB)*

According to the Ketuvei Shelachim (Apostolic Writings) the Torah was given to direct us to the one God had promised and to the blessing that we would obtain through that one, the blessing of Avraham's seed (descendants, *Bereshit 12:1-5*) and through whom all of the world would be blessed. Trusting in the Lord is foundational to all that is written in the Torah. Studying and understanding the first five books of Moshe and how they reveal Yeshua the Messiah is very important. When Paul wrote to the Gentile's in *2 Timothy 3:16-17* saying <sup>16</sup>πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς ἐπανάρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, <sup>17</sup>ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος. *3:16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 3:17 so that the man of God may be adequate, equipped for every good work. (NASB)* he was of course referring to the Hebrew Scriptures since the Ketuvei Shelachim was not compiled as of yet. In this week's Study in sefer *Bamidbar / Numbers* we find the idea of salvation by the grace of God in the role of the Cohen that is based on God's design. That concept of salvation by the grace of God in the role of the Cohen and Husband is fulfilled in Yeshua our Lord and Savior. This brings deeper meaning to what the Apostle Paul said about husbands and wives in *Ephesians 5:25-30* <sup>25</sup>Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ

Χριστός ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ  
αὐτῆς, <sup>26</sup>ἵνα αὐτὴν ἀγιάσῃ καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,  
275 <sup>27</sup>ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν  
σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ἦ ἁγία καὶ ἄμωμος.  
<sup>28</sup>οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ  
ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ,  
<sup>29</sup>οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ  
280 θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν, <sup>30</sup>ὅτι μέλη ἐσμὲν  
τοῦ σώματος αὐτοῦ. *5:25 Husbands, love your wives, just as Christ also loved  
the church and gave Himself up for her, 5:26 so that He might sanctify her,  
having cleansed her by the washing of water with the word, 5:27 that He might  
present to Himself the church in all her glory, having no spot or wrinkle or any  
285 such thing; but that she would be holy and blameless. 5:28 So husbands ought  
also to love their own wives as their own bodies. He who loves his own wife loves  
himself; 5:29 for no one ever hated his own flesh, but nourishes and cherishes it,  
just as Christ also does the church, 5:30 because we are members of His body.  
(NASB)* The Scriptures say love your wives just as “Christ loved the Ecclesia”  
290 (Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν) meaning the assembly, the gathering of  
believers, the body of believers referring to you and I. *Ephesians 5:31* goes on to  
repeat *Bereshit / Genesis 2:24*, saying that a man shall leave his parents and  
become one with his wife. Becoming one is something that takes effort and  
295 and persistence. This is how Yeshua became one with his disciples, with much effort  
and persistence. He understood the value of spending time with them, talking,  
eating, and experiencing the good times and bad times with them. In the end  
Yeshua gave his life for the sins of the world. The disciples then gave their lives  
for Yeshua dying for their testimony and life in Yeshua. Have you given your life  
for Yeshua? Have you placed your faith, and trust in Yeshua as your personal  
300 Savior? Has the Lord established his dwelling place in your life today? If you  
have doubts and cannot answer “YES” then pray with me and ask the Lord of  
Heaven and Earth to come into your life. Let’s pray!

305 Heavenly Father,

Thank You for the gift of Your Word and for making an everlasting  
covenant by Your Word in Your Son Yeshua. I believe the Scriptures that  
310 Yeshua (Jesus) had come as the Word of God, took on flesh, and lived a perfect  
life. I believe that Yeshua laid His life down on my behalf. I believe by faith that  
Yeshua established an everlasting covenant in His blood for me. Please forgive  
me of my sins, heal me both spiritually, and physically, and help me to begin the  
work of Your kingdom as a disciple of Yeshua the Messiah. Lord please come  
315 into my life and make your dwelling place in me. I ask you to send your Ruach  
HaKodesh (Holy Spirit) to dwell within me, to lead me and guide me in life and  
as I study Your holy Word. I thank You Lord for all of the gifts You have given,  
I now want to give a gift back to You, the gift of a life lived for you. Thank You  
for the mercy you have shown me all of these years and the new mercies you are

320 showing me today and will show me tomorrow. To Your Name be the glory, the honor, and the praise forever and ever. In Yeshua's Name I pray!

Amen

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**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.*

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**Be Blessed in Yeshua, Christ our Messiah!**

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