

Parashat Beha'alotcha

פרשת בהעלתך

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The importance of the Passover Lamb

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 8:1-12:15

הפטרה: Zechariah 2:14-4:7

הברית: John 5-6

החדשה

Triennial cycle: Bamidbar / Numbers 8:1-9:14

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In week's reading from Parashat Beha'alotcha (בהעלתך) *Bamidbar / Numbers 8:1-9:14* God commands Moshe on the construction of the Menorah and that the seven lamps are to give their light from the front of the lampstand (8:1-3).

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The Lord then instructs Moshe to take the Leviim from among the Sons of Yisrael and cleanse them. The purification process includes the sprinkling of water, using a razor to remove all of their hair, and to wash their bodies and clothing (8:6-7).

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The Cohanim (Priests) are purified for service in the Mishkhan (Tabernacle) along with an offering that is made by the blood of a bull for a Chatat Korban (לְחַטָּאת, Sin Offering) and a Mincha Korban (מִנְחָה, Grain Offering) mixed with oil (8:8). The Cohanim are presented before God and before the people (8:9) as a wave offering and only then are they qualified to perform their duties of service before the Lord (8:11). During the Korbanot (Sacrifices), the Cohanim are to lay their hands upon the head of the bulls; one is to be made as a Chatat Korban and the other as an Olah Korban (עֹלָה, Whole burnt offering) (8:12). Scripture goes

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on to say that the Lord will take the Levites instead of every first born of Yisrael drawing a parallel with the Passover and the first born dying (8:16). The Leviim are instructed to perform the service of work in the Mishkhan between the ages of twenty five and fifty years of age (8:24-25). The Lord then spoke to Moshe instructing the Children of Yisrael to observe the Pesach (Passover) festival saying that the Pesach festival is so important even a person who has touched a dead person and become unclean must still observe the festival (9:9). It is written in *Vayikra / Leviticus 9:18*

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זו על-פי יהוה יסעו בני ישראל ואל ועל-פי יהוה יחנו כל-ימי אשר ישפך ו יחננו על-המזבן יחנו: 9:18 At the command of the Lord the sons of Israel would set out, and at the command of the Lord they would camp; as long as the cloud settled over the tabernacle, they remained camped. (NASB) according to the

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lips/mouth of the Lord (על-פי יהוה) the people would set out or encamp. During the wilderness journey, the people were led by the Lord (YHVH) to move or to stay indicated by the pillar of cloud by day and fire by night. The command for the blowing of the trumpets is given (10:1-10); the sound of the trumpet was

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given to indicate gathering before the Ohel Moed (אֹהֶל מוֹעֵד, Tent of Meeting), when moving the camp, when going to war and during war, and to indicate the beginning of the Moedim (וּבְמוֹעֲדֵיהֶם, Appointed times). *Vayikra / Leviticus*

פרשת בהעלותך ספר במדבר פרק ט פסוק ט-יב

ט וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: י דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ כִּי-יָדָה טָמֵא |
לְנַפְשׁוֹ אוֹ בְדָרְדָר רָחַק קָה לְכֶם אוֹ לְדָר תִּיכֶם וַעֲשֶׂה פִסְחַ לַיהוָה: יא בַח דָּשׁ הַשְׁנִי בְּאַרְבָּעָה עָשָׂר
יּוֹם בֵּין הָעֲרִבִים יַעֲשֶׂה וְאֵת עַל-מִצּוֹת וּמִרְרִים יֵאָכְלֶהוּ: יב לְאִישׁ-אִירֹו מִמֶּנּוּ עַד-בִּקְרָוּ וַעֲצֹמִם
לְאִישׁ-בְּרֹו-בּוֹ כְּכָל-חֻקֵּי הַפִּסְחַ יַעֲשֶׂה וְאֵת תּוֹ:

According to Parashat Naso (נשא) from *Bamidbar / Numbers 5:1-3*, we found the same Hebrew phrase; in *Bamidbar / Numbers 5:2* the phrase לְטָמֵא לְנַפְשׁוֹ which means “and all uncleanness for the flesh” suggesting that anything the flesh may come into contact with that would make a person unclean is to be sent outside of the camp. But the question is how did the translators reason that this means one becoming unclean by the touching of a dead body in *Bamidbar / Numbers 9:10*?

פרשת נשא ספר במדבר פרק ה פסוק א-ג

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ב צוּ אֶת-בְּנֵי יִשְׂרָאֵל וַיִּשְׁלְחוּ מִן-הַמַּחֲנֶה כָּל-צָרוּעַ וְכָל-זָב
וְכָל לְטָמֵא לְנַפְשׁוֹ: ג מִזְכָּר עַד-נְקֵבָה תִּשְׁלְחוּ אֶל-מַחוּץ לַמַּחֲנֶה תִּשְׁלְחוּם וְלֹא יִטְמְאוּ אֶת-מַחֲנֵיהֶם
אֲשֶׁר אֲנִי שׁוֹכֵן בְּתוֹכָם:

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The Complete Jewish Bible (CJB) translates in a similar manner: *Bamidbar / Numbers 5:2 "Order the people of Isra'el to expel from the camp everyone with tzara'at, everyone with a discharge and whoever is unclean because of touching a corpse. (CJB) translating this phrase as "touching a corpse."* While performing word studies in the Hebrew Scriptures and studying the meaning of words involves more than simply looking up a word in a Hebrew lexicon. Understanding how a word is used within the context of the scriptures is also very important. Therefore, it is necessary to examine how the word is being used elsewhere in the Hebrew bible and in the various Hebrew narratives found within the Scriptures. Below is a list of search results for the word “la’nefesh” לְנַפְשׁוֹ as it occurs in all of the Tanach (Torah, Neviim, and Cetuvim).

Here, we find 11 verses out of the Tanach that contains the word “la’nefesh” לְנַפְשׁוֹ. The search results show this word occurring once in *Bereshit / Genesis 2*, twice in *Vayikra / Leviticus 19:28 and 21:1*, five times in *Bamidbar / Numbers 5, 9, and 35*, twice in *Mishley / Proverbs 13 and 16*, and once in *Eicha / Lamentations 3:24*.

Search Results

ספר בראשית פרק ב

חַיִּים וַיְהִי הָאָדָם לְנַפְשׁוֹ חַי: ח וַיִּטַּע יְהוָה אֶל הַיַּם גֶּן-בְּעֵדֶן מִקְדָּם וַיִּשְׂם יְהוָה אֶת-הָאָדָם
אֲשֶׁר יָצָר: ט וַיַּצְמַח יְהוָה אֶל הַיַּם מִן-הָאֲדָמָה כָּל-עֵץ

Bamidbar / Numbers 9:9-12

9:9 Then the Lord spoke to Moses, saying, 9:10 ‘Speak to the sons of Israel, saying, ‘If any one of you or of your generations becomes unclean because of a dead person, or is on a distant journey, he may, however, observe the Passover to the Lord. 9:11 ‘In the second month on the fourteenth day at twilight, they shall observe it; they shall eat it with unleavened bread and bitter herbs. 9:12 ‘They shall leave none of it until morning, nor break a bone of it; according to all the statute of the Passover they shall observe it. (NASB)

Bamidbar / Numbers 5:1-3

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.’ (NASB)

ספר ויקרא פרק יט

135 פֹּאֵת וְזָקֵךְ: כח וְשֵׁרֵט לְנֶפֶשׁ ל' א תִּתְּנוּ בְּבֶשֶׁת רַכְמֵי וְכֵתֵבֵת קַעֲקַע ל' א תִּתְּנוּ בְּכֶם אֲנִי יְהוָה: כט אֶל-תַּחֲלִל אֶת-בִּתְּךָ לְהַזְנוֹתָהּ וְל' א-תִּזְנֶה הָאָרֶץ וּמְלֹאָהּ

ספר ויקרא פרק כא

140 אֲהַרֹן וְאֶמְרַת אֱלֹהִים לְנֶפֶשׁ ל' א-טִמְאָה בְּעֵמִיו: ב פי אִם-לִישְׂאָרוֹ הִקְרִיב אֵלָיו לְאִמּוֹ וּלְאָבִיו וּלְבָנָיו וּלְבִתּוֹ וּלְאֶחָיו: ג וְלֹאֲחָ תוֹ הַבְּתוּלָה הִקְרוּבָה אֵלָיו

ספר במדבר פרק ה

145 וְכָל-זָבֹחַ ל' טִמְאָה לְנֶפֶשׁ: ג מְזִכֵּר עַד-נִקְבָה תִּשְׂלַחוּ אֶל-מִזְבִּיחַ לְמַחֲנֶה תִּשְׂלַחוּם וְל' א טִמְאָאוּ אֶת-מִזְבְּחֵיהֶם אֲשֶׁר אֲנִי שׂוֹכֵן בְּתוֹכָם: ד וַיַּעַשׂ ו-כֵן

ספר במדבר פרק ט

אֲשֶׁר הָיוּ טִמְאִים לְנֶפֶשׁ אָדָם וְל' א-כָּלֹו לַעֲשׂוֹת ת-הִפְסַח בַּיּוֹם הַהוּא וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וּלְפָנָי אֲהַרֹן בַּיּוֹם הַהוּא: ז וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה

ספר במדבר פרק ט

150 אֵלָיו אֲנַחְנוּ טִמְאִים לְנֶפֶשׁ אָדָם לָמָּה נִגְרַע לְבַלְתִּי הִקְרִיב אֶת-קֶרְבֵּן יְהוָה בְּמִעְדּוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: ח וַיֹּאמֶר אֱלֹהִים מֹשֶׁה עֲמְדוּ וְאֶשְׁמְעָה

ספר במדבר פרק ט

155 אִישׁ פִּי-יְהִי טִמְאָה | לְנֶפֶשׁ אוֹ בְּדַרְךְ רַחֵם קוֹה לְכֶם אוֹ לְדֹרֵי תִיכֶם וַעֲשֵׂה פֶסַח לַיהוָה: יא בַח דֵּשׁ הַשָּׁנָיִם בְּאֶרֶץ בְּעֵדָה עֲשֵׂה רַחֵם בֵּין הָעַרְבִים יַעֲשֵׂה וֹ אֲתוֹ

ספר במדבר פרק לה

160 לֹא וְל' א-תִּקְחוּ כִּי פֶר לְנֶפֶשׁ רֹצֵחַ אֲשֶׁר-הוּא רָשָׁע לְמוֹת פִּי-מוֹת יוֹמֶת: לב וְל' א-תִּקְחוּ כִּי פֶר לְנוֹס אֶל-עִיר מִקְלָטוֹ לְיָשׁוּב לְשֹׁבֵת בְּאָרֶץ עַד-מוֹת הַכֹּהֵן: לג

ספר משלי פרק יג

165 תִּאֲוָה נִהְיָה תַעֲרֵב לְנֶפֶשׁ וְתוֹעֵבַת פְּסִילִים סוּר מֵרָע: כ הַלֵּוֹךְ [הוֹלֵךְ] אֶת-חֲכָמִים וְחֲכָם [יִחְכָּם] וְרָעָה כְּסִילִים יִרְוֶע: כא חֲטָאִים תִּרְדֹּף רָעָה

ספר משלי פרק טז

170 אֲמָרִי-גַ' עִם מְתוּק לְנֶפֶשׁ וּמֵרָפָא לְעַצְמִי: כה יֵשׁ דָּרֶךְ יִשְׂרָאֵל לִפְנֵי-אִישׁ וְאֲחֻרֵיתָהּ דַּרְכֵי-מוֹת: כו נֶפֶשׁ עֹמֵל עֹמֵלָה לֹא פִי-אֶכֶף עָלָיו פִּיהוּ: כז אִישׁ

מגילת איכה פרק ג

כה טוֹב יְהוָה לִקְנוֹן לְנֶפֶשׁ תִּדְרָשְׁנוּ: כו טוֹב וַיִּחַל דְּרוֹמָם לְחִשׁוּעַת יְהוָה: כז טוֹב לְגַבֵּר פִּי-יִשְׂאֵל עַל בְּנֵעוּרָיו: כח יֵשֵׁב בְּדָד וַיִּדְמֵם פִּי נִטֵּל

175 In *Vayikra / Leviticus 19:28* (ספר ויקרא) we find the mitzvah (command) do not make cuts in the body for the dead and do not tattoo your body. וְשֵׂרָט לֹנְפֶשׁ לֹא תַתְּנוּ בְּבֶשֶׂת רַגְלֵיכֶם וְכַתְּבַת קַעֲקַע לֹא תַתְּנוּ לִי אֵת תַּתְּנוּ בְּכֶם אֲנִי יְהוָה:

180 A literal translation of the text says: “and the scratching for the soul, they are not to give their flesh, and cutting tattoo, they are not to give in them, I am the Lord.” According to “Brown-Driver-Briggs Hebrew

185 Lexicon,” נֶפֶשׁ means “soul, living being, life, self, person, design, appetite, emotion, and passion.” The word נֶפֶשׁ therefore carries the meaning of one’s entire being. For example, using the

190 word נֶפֶשׁ literally means “my soul” and is translated as the first person pronoun “me.” . Take for example in פְּרִשְׁתַּת בְּחֻקוֹתַי סֵפֶר וַיִּקְרָא פֶּרֶק כּו פְּסוּק יִבֵּי וְאַכְלֵתֶם יֵשֶׁן גּוֹשֶׁן וַיֵּשֶׁן מִפְּנֵי חֲדָשׁ תּוֹצִיאֵוּ: יֵא וְנִתְּתִי מִזְשַׁכְּנִי בְּתוֹכְכֶם וְלֹא-תִגְעַל נֶפְשִׁי אֶתְכֶם: יב וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהִיִּיתִי לְכֶם לְעֵם: Parashat Bekhukotai (*Vayikra / Leviticus 26*) in Hebrew it says “I will give/put/place my

195 Mishkhan (tabernacle) in their midst and my soul will not reject you” (וְנִתְּתִי מִזְשַׁכְּנִי)

200 The word “tigal” (תִּגַּעַל) is from the root להִגְעִיל meaning “to make someone feel disgust, loathe” so God is saying that He will not make His נֶפֶשׁ soul, life, or spirit loath or feel disgust of the people. The preposition

205 לְ (lamed) means “for” or “to” and so לִנְפֶשׁ has the meaning “for the soul/life.” In our text in *Bamidbar / Numbers 9:10* the use of the phrase “for the soul/life” within the context of the verse provides us with the answer on the English translation. לִנְפֶשׁ is an idiomatic word that refers to death. If one has become unclean by reason of one’s soul/life it is inferred that the person is no longer alive but dead. In *Vayikra /*

210 *Leviticus 19:28*, like in our verse in *Bamidbar / Numbers 9:10* לִנְפֶשׁ is idiomatic referring to the one that becomes unclean “for the soul/life.” Since the soul/life does not make one unclean, the word takes on the meaning “because of one’s life” one would become unclean. Thinking on broader terms, could your life (or the way you live your life) be characterized as something that makes you unclean before God?

215 (*Think on the spiritual implications of this word לִנְפֶשׁ and how you choose to live your life before the Lord.*)

Vayikra / Leviticus 19:28 'You shall not make any cuts in your body **for the dead** nor make any tattoo marks on yourselves: I am the Lord.

Vayikra / Leviticus 21:1 Then the Lord said to Moses, ‘Speak to the priests, the sons of Aaron, and say to them: ‘No one shall defile himself **for a dead person** among his people,

Bamidbar / Numbers 9:6 But there were some men who were unclean because **of the dead person**, so that they could not observe Passover on that day; so they came before Moses and Aaron on that day.

Bamidbar / Numbers 35:31 'Moreover, you shall not take ransom **for the life** of a murderer who is guilty of death, but he shall surely be put to death.

Eicha / Lamentations 3:24 ‘The Lord is my portion,’ says my **soul**, ‘Therefore I have hope in Him.’ 3:25 The Lord is good to those who wait for Him, To the person who seeks Him. (NASB)

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220 that results in ritual uncleanness. The person then would not be allowed to come into
 the presence of God, because of the uncleanness by death that is synonymous with
 sin. Having contracted ritual uncleanness one would not be able to come into the
 presence of God until a specified amount of time has passed and the person has been
 purified. This was an obvious problem for those who desired to offer the Pesach
 225 sacrifice. This question was presented to Moshe and Moshe brought this before the
 Lord (*Bamidbar / Numbers 9:9-10*) the Lord responded by saying *יְדַבֵּר אֵל-בְּנֵי*
יִשְׂרָאֵל לֵאמֹר רְאִישׁ אִישׁ אִישׁ כִּי-יְהִיָּה טִמְאָה | לְנַפְשׁוֹ אוֹ בְדַרְדָּר רָחַק קָדָה לָכֶם אוֹ לְדֹר תִּיְכֶם וְעָשָׂה פֶסַח
 230 *9:10 'Speak to the sons of Israel, saying, 'If any one of you or of your*
generations becomes unclean because of a dead person, or is on a distant
journey, he may, however, observe the Passover to the Lord. Notice how the
 Lord responds with only the becoming unclean by touching a dead person. Was
 the touching of the dead greater than the other kinds of uncleanness? God's
 response was *"though a person who is unclean because of a dead person or on a*
distant journey he is to observe Pesach" illustrates the importance of the Pesach
 235 Festival. Pesach is very important, this is the day that God delivered Yisrael from
 bondage from Mitzrayim (Egypt) and it is in the Pesach festival that Yeshua the
 Messiah laid his life down for ours to make atonement for our sins so that we
 could pass from death unto life. Now, according to the Scriptures (see *Vayikra /*
Leviticus 23:15-16) after Pesach (beginning on the second day of Chag HaMatzot,
 240 the festival of unleavened bread) each day was to be counted for 7 weeks of 7
 days as a spiritual preparation and anticipation for the giving of the Torah on the
 Mountain of Sinai at the beginning of the month of Sivan. The counting of days
 is known as the counting of the Omer and on the fiftieth day, is the Moedim
 (Appointed Time) is known as the festival of Shavuot (Pentecost).

245 Now, according to the Torah, Shavuot is the day the Torah was given to
 the people; this was the day that Moshe brought the Ten Commandments down to
 the children of Yisrael. Shavuot falls on the 50th day after the second night of
 Pesach where the 49 days in between are the counting of the Omer which is the
 Hebrew word for an ancient measure of weight for grain to be offered in the
 250 Mishkhan (Tabernacle). Shavuot was the mark of the beginning of the new
 agricultural season called the Hag HaKatzir (הַקְצִיר) meaning *"The Harvest*
Holiday." Shavuot (שבועות) is also known as the *"Feast of Weeks"* taken from
 the words "Hag Shavuot;" this festival is also known as Hag HaBikurim (בִּיקֻרִים)
 255 meaning *"The Holiday of First Fruits."* The last name comes from the mitzvah
 to bring the first fruits of the field to the Mishkhan on Shavuot. Now, the most
 interesting and significant aspect of Shavuot for us today is that it was on Shavuot
 that Moshe brought the Torah down from the mountain of Sinai and it is on this
 day that the Ruach HaKodesh (Holy Spirit) was given to the disciples. After the
 destruction of the second Temple in 70 CE, the rabbis connected Shavuot to the
 260 *"Revelation of Torah"* at the mountain of Sinai when God gave the Ten
 Commandments to the Children of Yisrael. But, according to the Ketuvei
 Shelachim (Apostolic Writings) something very important happened. According
 to the Ketuvei Shelachim, the Ruach Hakodesh (Holy Spirit) was first given to the
 disciples on Shavuot. This was the moment God fulfilled what He said He would
 265 do in *Jeremiah 31:33*. At the time God gave the Torah to His people at the
 mountain of Sinai, hundreds of years later, this was the moment that God wrote
 His Words upon our Hearts by the giving of His Holy Spirit. God gave the

Children of Yisrael the Torah on Shavuot (Pentecost) and by His Ruach Hakodesh God wrote His Commandments upon our hearts enabling us to live for Him in a more empowering way. By the giving of the Ruach Hakodesh God enabled us to love Him with all our heart, mind, and soul and the ability to obey His commands (*John 14:15* and *15:10*). On Shavuot, the prophetic covenant God made with His people was fulfilled. God said He will make with His people a new covenant in sefer *Jeremiah* chapter 31 verses 31-34.

Jeremiah 31:31 says 'Behold, days are coming,' declares the Lord, 'when I will make a new covenant with the house of Israel and with the house of Judah, (NASB) In *31:32*, the Lord says that this is not the covenant that He cut/made with your Fathers in the day that He delivered them by the hand from eretz Mitzrayim (land of Egypt). This is a new covenant, a different covenant, an eternal covenant a covenant that says will cause God to וְהָיִיתִי לָהֶם לֵאלֹהִים וְהָמָּהּ that "I will be there God and they will be a people to me."

ספר ירמיה פרק לא פסוק ל-לד

ל הִנֵּה יָמִים בָּאִים נְאֻם-יְהוָה וְהָ וְכָרַתִּי אֶת-בְּרִית יֵשׁוּ רְאִל וְאֶת-בְּרִית יְהוּדָה בְּרִית תְּחַדְּשָׁה: לֹא ל' אַ כְּבָרִית אֲשֶׁר כָּרַתִּי אֶת-אֲבוֹתָם בְּיוֹם הַחַוּוֹתַי בְּיָדָם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר-הִמָּה הִפְרוּ אֶת-בְּרִיתִי וְאָנֹכִי כִּי בָעַלְתִּי בָם נְאֻם-יְהוָה: לִבִּי פִּי זֶ אֶת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת-בְּרִית יֵשׁוּ רְאִל אַחֲרָי הַיָּמִים הָהֵם נְאֻם-יְהוָה וְהָ גַתִּי אֶת-תּוֹרָתִי בְּקִרְבָּם וְעַל-לִבָּם אֶכְתַּבְנָה וְהָיִיתִי לָהֶם לֵאלֹהִים וְהִמָּה יְהוּ-לִי לְעָם: לֹג וְל' אֵ יִלְמְדוּ עוֹד אִישׁ אֶת-רַעְיוֹנוֹ וְאִישׁ אֶת-אֲחִיו לְאִמֹּר דַּעֲנוּ אֶת-יְהוָה וְהָ פִּי-כֹוֹלֵם יִדְעוּ אוֹתִי לְמִקְטָנָם וְעַד-גְּדוּלָּם נְאֻם-יְהוָה וְהָ פִּי אֶסְלַח לְעוֹנֵם וְלִחַטָּאתָם ל' אֲזַכֵּר-עוֹד: לֹד כֹּה | אֲמַר יְהוָה נִתְּן שְׁמִשׁ לְאוֹר יוֹמָם חֲקֵת יָרַח וְכוֹכְבִּים לְאוֹר לַיְלָה:

Not only will God dwell among us but He said He would also write His Torah on our hearts. This was only possible by the giving of the Ruach Hakodesh and by God's Spirit dwelling within us. The בְּרִית תְּחַדְּשָׁה (New Covenant) that God made in Yeshua HaMoshiach (Jesus Christ) causes a new more intimate relationship to form between us and God. The Word of God is written upon our hearts. Ezekiel spoke of this prophetically in *Ezekiel 11:19* "Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh" (וְנָתַתִּי לָהֶם לִבִּי אֶחָד וְרוּחַ תְּחַדְּשָׁה אֶתְּנֶם בְּקִרְבָּכֶם וְהִסַּרְתִּי לִבִּי וְנָתַתִּי לָהֶם לֵב בֶּשֶׂר: and *Ezekiel 36:26* "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh." (NASB) (וְנָתַתִּי לָכֶם לֵב חֲדָשׁ וְרוּחַ) This is also what the apostle Paul was thinking when he wrote in *2 Corinthians 5:17* ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις: τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινά: *5:17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.* The word being the character of God was written upon stone tablets on the mountain of Sinai and now God has written His Word on our hearts.

Jeremiah 31:31-34

31:31 'Behold, days are coming,' declares the Lord, 'when I will make a new covenant with the house of Israel and with the house of Judah, 31:32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,' declares the Lord. 31:33 'But this is the covenant which I will make with the house of Israel after those days,' declares the Lord, 'I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. 31:34 'They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them,' declares the Lord, 'for I will forgive their iniquity, and their sin I will remember no more.' (NASB)

לִב פִּי זֶה אֶת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת-בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נְאֻם-יְהוָה וְהַנְּתַתִּי אֶת-תּוֹרַתִּי בְּקִרְבָּם וְעַל-לִבָּם אֶכְתְּבֶנָּה וְהָיִיתִי לָהֶם לְאֵל הַיּוֹם וְהָיָה יְהוָה לִי לְעַם:

Jeremiah 31:33

31:33 'But this is the covenant which I will make with the house of Israel after those days,' declares the Lord, 'I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. (NASB)

315 Pesach and Shavuot are two of the three major festivals that were to be observed as Scripture states חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם *“a statute forever throughout your generations in all your dwellings”* according to *Vayikra / Leviticus 23:14, 21, 41*, and *Devarim / Deuteronomy 16:16-17*; the three major festivals that were required of every man to participate in is (i) Pesach (Passover) the Feast of Unleavened Bread, (ii) Shavuot (Pentecost, Greek word meaning “fiftieth day”), and (iii) the Succot the Feast of Tabernacles. It was on the fiftieth day on Shavuot (Pentecost) a thanksgiving service was observed in the Beit HaMikdash (*Temple in Jerusalem, House of God*) consisting of the first fruits of the wheat harvest, *“two loaves of bread baked with leaven were waved before the Lord, in the act of thanksgiving.”* (See *Vayikra / Leviticus 23:16-20*). These three festivals mark the process of Yisrael’s redemption and they also mark the process of our redemption in Yeshua the Messiah. These three festivals prophetically mark the greater redemption that would come and did come through the Messiah Yeshua.

330 Now we have seen last week, in Parashat Naso, repentance involves transformation. Teshuvah (Repentance) is not about the past it is about our future. We do not repent focusing primarily upon our sin (what we have done) but by acknowledging that we have sinned, we focus on what God will do in us forgiving us our sins. Repentance is about being set free from sin and resting in God’s mercy, grace, and peace. In this week’s Parashah, studying ritual uncleanliness by the touching of a dead body, we learn that Scripture states when a person becomes unclean, as a result of touching the dead, the person has been stained by sins final action ... death ... and become unclean. The action of becoming unclean, being stained by death, disabled a person from drawing near to the Lord because sin separates us from the Lord. We also learned that the time of Pesach is considered so important, that the man or woman being unclean by touching a dead body or on a far journey, such a person must still observe the Pesach Festival. The danger in this time was the possibility of eternal separation from God and His people. Today, if one does not believe in Yeshua, God’s Messiah, one will be *“eternally separated”* from God in Hell the place designed for those who refuse to accept God’s way for salvation. Passover (Pesach) is the first of the three major festivals that we are commanded to observe and remember. Yeshua lived and died as our Pesach Lamb and Raised from the grave bodily to give us life and salvation as our redeemer, savior, and Lord being the First Fruits of the resurrection. In the second major festival, we are to remember the Festival of Shavuot (Pentecost). It is here, during this time, God gave us His Torah on the mountain of Sinai and hundreds of years later God gave His Ruach Hakodesh (Holy Spirit) to dwell in our hearts. The Ruach (Spirit) comes by first accepting and trusting in the Messiah Yeshua who laid his life down during the Pesach Festival. The Spirit then writes His Words upon our hearts; to love the Lord our God with all of our heart, mind, and soul and to love our neighbor as ourselves and gives us the ability to obey Him. Obedience to God is very important. Yeshua was clear, that those who obey God’s commands and teach others to do so will be called “great” in the coming Kingdom and those who disobey and teach others to do so will be called the least.

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ΚΑΤΑ ΜΑΤΘΑΙΟΝ 5:17-19

365 ¹⁷Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας: οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. ¹⁸ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἄν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἄν πάντα γένηται. ¹⁹ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν: ὃς δ' ἄν ποιῆσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

370 Within these verses, Yeshua (Jesus) says he has not come to abolish the Law (Torah) or the Prophets but to fulfill. He goes on to say that the Torah will not pass away and further qualifies the statement by stating the one who teaches others to disobey the mitzvot (commandments) will be called the least in the kingdom of God. This illustrates the importance of all of God's word for our lives today and forever. During Shavuot, in the giving of the Ruach Hakodesh (Holy Spirit), we now have the "internal motivation" to be obedient to do the will of our Father in Heaven. Thinking on these Scriptures and Yeshua's words from the Ketuvei Shelachim (Apostolic Writings) I want to leave you with one scripture verse from prophetic literature from the book of Revelation.

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ΑΠΟΚΑΛΥΨΙΣ 12:17

¹⁷καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολάς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ:

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A literal translation of the text says "*And was provoked to anger the dragon against the woman, and it went forth to make war with the rest of her seed, of the ones giving heed to the commandments of God, and having the testimony of Jesus Christ.*" The context of this verse has the dragon being cast down to earth. The dragon has made attempts to drown the woman and the children of God. Then in *12:17* we read the dragon was angry against the women and went forth to make war with the rest of her seed. It is interesting here that a distinction is made, between the seed of the woman. The dragon makes war with the children of the woman who give heed to the commandments of God and has the testimony of Jesus Christ (Yeshua the Messiah). The seed (children) of the woman is all of mankind. It is interesting to look at the Hebrew translation of the Greek text from Revelation:

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תּוֹזֵן יוֹתָנָן פֶּרֶק יב פְּסוּק יז

יז ועשר הקרנים אשר ראית עשרה מלכים הם אשר לא קבלו מלכות עד הנה רק לשעה אחת ממשילה כמלכים יקבלו עם החיה:

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In Hebrew the verse becomes very clear "*the dragon went forth to make war with the rest of her seed, the ones who kept the MITZVOT of God and had the TESTIMONY of Yeshua HaMoshiach (Jesus Christ).*" Those who Satan

Matthew 5:17-19

5:17 'Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.

5:18 'For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.

5:19 'Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. (NASB)

Revelation 12:17

12:17 So the dragon was enraged with the woman, and went off to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus. (NASB)

specifically is making war with are those who both **“give heed to the commandments of God”** and **“have the testimony of Jesus Christ.”** I repeat, according to Scripture, Satan is making war with those who give heed to the Torah in their lives, and have the testimony of our Lord Jesus Christ.

410 In last week’s study, Parashat Naso, God asked Moshe to number the children of Yisrael. Today, do you count yourself as one of God’s children? Have you experienced God’s power, His faithfulness, and love in your life today? What we learn from this week’s Parashah is that no matter how unclean we are, we need to believe in Yeshua the Messiah so that we are able to come before the Lord. The first step is to place your faith and trust in Yeshua (Jesus) as your personal Savior. Having faith and trusting in Yeshua, the Lord sends His Ruach Hakodesh (Holy Spirit) enabling you to love, serve, and obey Him. It is in this way that God establishes and makes His dwelling place in our lives. If you have not believed and trusted in Yeshua, and asked Him to come into your life, to lead you, and direct you in His ways of righteousness, come and do that right now with me. If you would like to renew your relationship with the Lord, join with me in prayer.

425 Heavenly Father,

425 Thank You for the gift of Your Word and for making an everlasting covenant in Your Son Yeshua. I believe the Scriptures that Yeshua (Jesus) had come 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 into my life and make your dwelling place in me. I ask you to send your Ruach HaKodesh (Holy Spirit) to dwell within me. Please write your Torah on my heart as you promised in the Scriptures in Jeremiah 31. Lead me Lord, guide and direct me, and help me to know your ways as I study Your holy Word. I thank You Lord for Your grace and mercy. Today I make a covenant with You in Your Son Yeshua, I will give the gift of a life lived for You to You. I magnify your Name now and forever Lord. Thank You for the mercy You have shown me all of these years and the new mercies You are 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!

445 Amen

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What to pray:

- 455 • *Ask the Lord to help you understand His word and how it applies in your daily life.*
- 460 • *Ask the Lord to show you according to His Word (the Bible) how the Torah applies to each of us as is indicated in Revelation 12:17.*
- 465 • *Thank the Lord for lifting the burden of sin and revealing His truth in this day and age of unbelief.*

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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