



has not defiled herself, a grain offering is made of one-tenth of an ephah of barley meal (5:13-15). However, no oil or frankincense is to be put on the grain because it is an offering of jealousy (וְהִבִּיא הָאִישׁ אֶת-אִשְׁתּוֹ אֶל-דֵּבֶה הֵן וְהִבִּיא אֶת-קֶרְבְּנָהּ עֲלֶיהָ) עֵשׂ יִרֵת הָאִיפָה קִמְחָ שֶׁ עֵרִים ל' אֶבְצָה עֲלֶיהָ וְשָׁמֶן וְל' אֶבְטָן עֲלֶיהָ לֵב נָה כִּי-מִנְחַת קִנְאֹת הִיא (מִנְחַת זָכָרוֹן מִזְבֵּחַת עֹזֶן). The Cohen then has the woman stand before the Lord, takes holy water (מֵיִם קֹדֶשׁ) and places dust from the floor of the Mishkhan into the water (5:17), places the grain offering of jealousy in her hands and makes her take an oath before God concerning her unfaithfulness. The Cohen then writes the oath of the curse on a scroll and washes off the ink from the scroll into the water, and causes the woman to drink the water (5:19-26). If the woman has defiled herself in unfaithfulness, the waters will make her barren unable to have children, if she was faithful then she will be able to bear children (5:27-29). The Scriptures continue in *Bamidbar / Numbers 6* detailing the requirements of one who makes the vow of a Nazarite he or she is (i) not to drink wine, vinegar, strong drink or anything from the fruit of the vine, (ii) not to shave the head, and (iii) not to touch any dead thing (6:1-21). Following the Nazarite vow, the Lord tells Moshe to have Aharon bless the people with the Aharonic blessing (6:22-26). Moshe then constructs the Mishkhan and consecrates the Mishkhan (7:1-11). Each tribe is to participate in the dedication of the Mishkhan; they are to present a silver dish weighing one hundred and thirty shekels, a silver bowl of seventy shekels, and a grain offering. One gold pan of ten shekels full of incense, one bull, one ram, one male lamb for an Olah Korban (לֶעֱלֹה, Burnt Offering), one male goat for a Khatat Korban (לְזִטָּאת, Sin Offering) and for the Shelamim Korban (הַשְּׁלָמִים, Peace Offering) two oxen, five rams, five male goats, five male lambs (7:10-17). This dedication repeated twelve times, one per day for each of the tribes of Yisrael totaling twelve days. This week's Parashah ends detailing the total number of animals offered as sacrifices for the dedication of the altar of God.

In *Bamidbar / Numbers 5:1-4* it says: (5:1 *Then the Lord spoke to Moses, saying,*) צִו אֶת-בְּנֵי יִשְׂרָאֵל וַיִּשְׁלְחוּ מִן-הַמַּחֲנֶה כָּל-צָרוּעַ וְכָל-זָב (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.*) 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 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. 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.

**פְּרִשְׁתׁ גִּישָׁא סִפְר בַּמִּדְבָּר פְּרָק הַ פְּסוּק ה־י**

הַ וַיִּדְבֶּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: וְדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ-אִשָּׁה כִּי יַעֲשֶׂה וּמִכָּל-חַטָּאת הָאָדָם לְמַעַל לְמַעַל בִּיהוָה וְאִשְׁמָה הַנִּפְשָׁה הַהוּא: וְהִתְרַדּוּ אֶת-חַטָּאתָם אֲשֶׁר עָשׂוּ

**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)

90 והשיב את-אִשְׁמוֹ בְּרֹאשׁוֹ וְחָמִישְׁתּוֹ יִסֹּף עָלָיו וְנָתַן לְאִשֶּׁר אָשָׁם לוֹ: ח וְאִם-אִין לְאִישׁ גְּאֵל  
 לְהִשִּׁיב הָאָשָׁם אֵלָיו הָאָשָׁם הַמּוֹשֵׁב לִיהוָה לֵכֵף הֵן מִלְּבַד אֵיל הַכַּפָּרִים אֲשֶׁר יִכְפֹּר-בּוֹ עָלָיו: ט וְכָל-  
 תְּרוּמָה לְכָל-קֹדְשֵׁי בְנֵי-יִשְׂרָאֵל אֲשֶׁר-יִקְרִיבוּ לֵכֵף הֵן לוֹ יְהוָה: י וְאִישׁ אֶת-קֹדְשָׁיו לוֹ יִהְיוּ אִישׁ  
 אֲשֶׁר-יָתַן לֵכֵף הֵן לוֹ יְהוָה:

95 The section of Scripture from the Torah portion shows 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*  
*commits any of the sins of mankind, acting unfaithfully against the Lord, and that*  
 100 *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 tell us what is required of us,  
 we need to repent. The Scriptures state specifically a person is to “repent from  
 his sin” וְהִשִּׁיב אֶת-אִשְׁמוֹ where the word וְהִשִּׁיב “Heshiv” means “to turn” indicating  
 that repentance consists of a physical response (action in one’s life) to turn from  
 105 sin and not simply showing remorse in the heart (note the Greek versus Hebraic  
 mindset). 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 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 sin but we are to strive against sin. In

the Psalms, 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*

125 *him. (NASB)* David says that “when I kept silent, my “bones” (עֲצָמַי atsmay)  
 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 You, And my iniquity I did not hide; I said,  
 130 *I will confess my transgressions (פִּשְׁעַי) 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  
 (וְהִשִּׁיב) and confession work together. This is very similar to what the Apostle

John said in *1 John 1:9* Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ ἡμᾶς ἀπὸ

135 πάσης ἀδικίας. 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)* 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”* (ἐξομολογούμενοι τὰς ἀμαρτίας) according to *Mark 1:5* (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 *“λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἑννέα δικαίοις οἵτινες οὐ χρειαν ἔχουσιν μετανοίας.”* *“There will be more joy in heaven over 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 (ἐξομολογούμενοι) and repentance (μετανοίας, תְּשׁוּבָה) work together as we seek forgiveness of sins before the Lord.

As we observed earlier, contained in the reading *Bamidbar / Numbers 5:1-10*, there are two sets of mitzvot, in the first mitzvah 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. 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?

**פרשת נשא ספר במדבר פרק ה פסוק א-ד**

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ב צוּ אֶת-בְּנֵי יִשְׂרָאֵל וַיִּשְׁלְחוּ מִן-הַמַּחֲנֶה כָּל-צָרוּעַ וְכָל-זָכָר וְכֹל לְטִמְאָה לְגַפְשׁ: ג מְזֻכָּר עַד-נִקְבָּה תִשְׁלְחוּ אֶל-מַחוּץ לַמַּחֲנֶה תִשְׁלְחוּם וְלֹא יִטְמְאוּ אֶת-מַחֲנֵיהֶם אֲשֶׁר אֲנִי שׁ כֵּן בְּתוֹכָם: ד וַיַּעַשׂ ו-כֵּן בְּנֵי יִשְׂרָאֵל וַיִּשְׁלְחוּ אוֹתָם אֶל-מַחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל-מֹשֶׁה כֵּן עָשׂוּ בְנֵי יִשְׂרָאֵל:

**Bamidbar / Numbers 5:1-4**

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)

185 In the case of Tsaraat, any skin disease (i.e. the person that had a discharge from sores on their skin, etc) was 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" (טהור, tahor) and "unclean" (טמא, tamei). These mitzvot are not limited to the physical things but also have important spiritual implications particularly in relation to behavior and doctrine. False doctrine and teaching are "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 where 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?

### ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 4:20-5:11

200 οὐ γὰρ ἐν λόγῳ ἢ βασιλείᾳ τοῦ θεοῦ ἀλλ' ἐν δυνάμει. <sup>21</sup>τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραΰτητος; <sup>1</sup>Ὁλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναικῶν τινῶν τοῦ πατρὸς ἔχειν. <sup>2</sup>καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῆ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας; <sup>3</sup>ἐγὼ μὲν γάρ, ἀπὸν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον <sup>4</sup>ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ, <sup>5</sup>παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾶ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῆ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. <sup>6</sup>Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; <sup>7</sup>ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός; <sup>8</sup>ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εὐκρινείας καὶ ἀληθείας. <sup>9</sup>Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναμιγνυσθαι πόρνοις, <sup>10</sup>οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν. <sup>11</sup>νῦν δὲ ἔγραψα ὑμῖν μὴ συναμιγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδορὸς ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν.

220 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 παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾶ meaning "to deliver up

### *1 Corinthians 4:20-5:11*

*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 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)*

225 *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 (LXX, Greek translation of the Tanach) in *Bamidbar / Numbers 5*.

230 **ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 5:5-6**

<sup>5</sup>παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾶ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. <sup>6</sup>Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

235 **LXX Bamidbar / Numbers 5:1-4**

<sup>1</sup>καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων <sup>2</sup>πρόσταξον τοῖς υἱοῖς Ἰσραὴλ καὶ **ἐξαποστείλατῶσαν ἐκ τῆς παρεμβολῆς** πάντα λεπρὸν καὶ πάντα γονορροῦν καὶ πάντα ἀκάθαρτον ἐπὶ ψυχῇ <sup>3</sup>ἀπὸ ἀρσενικοῦ ἕως θηλυκοῦ **ἐξαποστείλατε ἔξω τῆς παρεμβολῆς** καὶ οὐ μὴ μιανούσιν  
240 τὰς παρεμβολὰς αὐτῶν ἐν οἷς ἐγὼ καταγίνομαι ἐν αὐτοῖς <sup>4</sup>καὶ ἐποίησαν οὕτως οἱ υἱοὶ Ἰσραὴλ καὶ **ἐξάπέστειλαν αὐτούς ἔξω τῆς παρεμβολῆς** καθὰ ἐλάλησεν κύριος τῷ Μωυσῆ οὕτως ἐποίησαν οἱ υἱοὶ Ἰσραὴλ

245 <http://www.matsati.com/> The “*delivering unto satan*” (παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾶ) and “*the sending away outside of the camp*” (ἐξαποστείλατῶσαν ἐκ τῆς παρεμβολῆς) 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. Our understanding of these verses from the Ketuvei Shelachim is a bit problematic. The reason being, in the first century, worship of the Lord occurred primarily at the temple in Jerusalem, the place God established His name in the people of Yisrael from among the nations. Today however, sending one outside of fellowship, putting a person outside of the church, such a  
250 person would say within himself: “*well, I will just find another church to attend.*” The sense of community and relying upon the community of believers, at least here in the USA because of the wealth of the nation is lost; it is easier to rely upon ourselves than upon God and the community of believers. In the days of the writing of the Scriptures, if you were put outside of the community, finding food and safety was difficult and this became a matter of life and death. The  
260 consequences of sin and expulsion from the community had higher stakes than then we have today where one can simply walk down the street to the local gas station and grab a bite to eat. Do you think our culture today has significantly affected our understanding of these Scriptures?

265 The purposes of sending the unclean person outside of the camp was so the man or woman would consider the sin that was committed, confess their sin, and repent of their sin. The confession (ἐξομολογούμενοι) and repentance (μετανοίας) would then lead to a person taking action to signify the acknowledgement of their sin and the repented state by fulfilling the necessary

270 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*, <sup>5</sup>παράδοῦναι τὸν τοιοῦτον τῷ Σατανᾶ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῆ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.); 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 (ἐξομολογούμενοι) of sin and repentance (μετανοίας) before God. 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. Note also as the people of God moved closer to Rome, they moved farther away from the way of the Lord God Almighty.

285 According to the *Bamidbar / Numbers 5:6*, God said that **וְאִשָּׁמָה הַנִּפְשָׁה הַהוּא** meaning literally “and his soul is guilty.” Why do you think that it was necessary for God to specifically point this out in these sets of verses?

**פְּרִשְׁתָּ נִשְׂא סֵפֶר בַּמִּדְבָּר פֶּרֶק הַ פְּסוּק ה־ו**  
**ה וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר: וְדַבַּר אֶל-בְּנֵי יִשְׂרָאֵל אִישׁ אִישׁ אֹן-אִשְׁתּוֹ כִּי יַעַשׂ וְ מִכָּל-חַטָּאת הָאֵלֶּם לְמַעַל מַעַל בִּיהוָה וְאִשָּׁמָה הַנִּפְשָׁה הַהוּא:**

**Bamidbar / Numbers 5:6**

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, (NASB)

290 Though these sins are committed between people, they are characterized as “acting unfaithfully against the Lord” (לְמַעַל מַעַל בִּיהוָה). The way we treat others, the expression of our faith, is related to our own faithfulness to God. It is not only about incurring damages between men and women. Here we find that our relationship with our brothers and sisters is connected to our personal relationship with the Lord. In *Bamidbar / Numbers 5:6*, one cannot properly deal with sin without first proceeding from acknowledgment of 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? (See *Bamidbar / Numbers 5:6-8*) In fact, Yeshua taught this very concept when speaking of the Judgment seat in *Matthew 25:40* <sup>40</sup>καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. *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 the first four 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.

315

**פרשת נשא ספר במדבר פרק ה פסוק ה-י**

ה וַיִּדְבֹר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ר. ו דַּבֵּר אֶל-  
 בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ-אִשָּׁה כִּי יַעֲשֶׂה וּמִכָּל-  
 חַטָּאת הָאָדָם לְמַעַל לְמַעַל בִּיהוָה וְאִשְׁמָה הַנִּפְשָׁה  
 הַהוּא: ז וְהִתְנַדְּו אֶת-חַטְּאתֶם אֲשֶׁר עָשׂוּ וְהִשְׁיִיב  
 אֶת-אֲשָׁמוֹ בְּרֹאשׁוֹ וְחִמִּישְׁתּוּ י סָף עֲלֵיו  
 וְנָתַן לְאִשֶּׁר אֲשַׁם לוֹ: ח וְאִם-אִין לְאִישׁ ג אֶל  
 לְהִשְׁיִב הָאֲשָׁם אֵלָיו הָאֲשָׁם הַמּוֹשֵׁב לִיהוָה  
 לִכֹּף הֵן מְלַבֵּד אֵיל הַכִּפְּרִים אֲשֶׁר יִכְפֹּר-בּוֹ עֲלָיו:  
 ט וְכָל-תַּרְוַמָּה לְכָל-קַדְשֵׁי בְנֵי-יִשְׂרָאֵל אֲשֶׁר-  
 יִקְרִיבוּ לִכֹּף הֵן לוֹ יְהוָה: י וְאִישׁ אֶת-קַדְשֵׁיו לוֹ  
 יְהִיו אִישׁ אֲשֶׁר-יִתֵּן לִכֹּף הֵן לוֹ יְהוָה:

**פרשת נשא ספר במדבר פרק ה פסוק א-ד**

א וַיִּדְבֹר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ב צוּ אֶת-  
 בְּנֵי יִשְׂרָאֵל וְיִשְׁלַחוּ מִן-הַמִּזְבֵּחַ כָּל-צָרוּעַ וְכָל-זָב  
 וְכָל ל טָמֵא לְנִפְשׁוֹ: ג מְזָכֵר עַד-נִקְבָּה תִשְׁלַחוּ  
 אֶל-מִזְבֵּיחַ לְמִזְבֵּיחַ תִּשְׁלַחוּם וְלֹא יִטְמְאוּ אֶת-  
 מִזְבֵּיחֵם אֲשֶׁר אֲנִי שֹׂכֵן בְּתוֹכָם: ד וַיַּעַשׂ ו-כֵן  
 בְּנֵי יִשְׂרָאֵל וְיִשְׁלַחוּ אוֹתָם אֶל-מִזְבֵּיחַ לְמִזְבֵּיחַ  
 כַּאֲשֶׁר דַּבֵּר יְהוָה אֶל-מֹשֶׁה כֵּן עָשׂוּ וּבְנֵי  
 יִשְׂרָאֵל:

*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)

If we understand this 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 (הִשְׁיִיב) 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. John said in his epistle *1 John 1:9* <sup>9</sup>ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστὶν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. *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 is 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*.

**ספר תהילים פרק פו פסוק א-יז**

א תִּפְלֶה לְדָוִד הַטֵּה יְהוָה אֹזְנֶךָ עֲנֵנִי כִּי-עֲנִי וְאֲבִיוֹן אָנֹכִי: ב נִשְׁמְרָה נַפְשִׁי כִּי-חָסִיד אָנֹכִי הוֹשַׁע עַבְדְּךָ  
 אַתָּה אֵל הַיְּבוּסִימִת אֱלֹהֵי: ג חֲנֻנִי אֲדָנִי כִּי-אֱלֹהֵי אֲקַרְא כָּל-הַיּוֹם: ד שִׁמְחֵנִי נַפְשִׁי עַבְדְּךָ כִּי אֱלֹהֵי  
 אֲדָנִי נַפְשִׁי אֲשִׂא: ה כִּי-אַתָּה אֲדָנִי טוֹב וְסִלַּח וְרַב-חַסֵּד לְכָל-גֹּיִם: ו הֲאֲזִינָה יְהוָה תִּפְלֶתִי  
 וְהִקְשִׁיבָה בְּקוֹל תַּחֲנוּנֹתַי: ז בְּיוֹם צָרָתִי אֲקַרְאָךָ כִּי תַעֲנֵנִי: ח אִין-כְּמוֹךָ כָּאֵל הַיּוֹם | אֲדָנִי וְאִין  
 כְּמַעֲשֵׂי יָד: ט כָּל-גּוֹיִם | אֲשֶׁר עָשׂוּ יְתִיבוּאוּ וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדָנִי וַיִּכְבְּדוּ לִשְׁמֹךְ: י כִּי-גִדּוֹל אַתָּה  
 וַעֲשֵׂה גִדּוֹל אֲתָה אֵל הַיּוֹם לְבַדְּךָ: יא הוֹרֵגִי יְהוָה דְּרַכְּךָ אַתְּלֶךָ בְּאַמְתָּךְ יָחַד לִבְבִי לִירְאָה  
 שְׁמֹךְ: יב אֲדָנִי אֵל הַיּוֹם לְבַדְּךָ לִבְבִי וְאִכְבְּדָה שְׁמֹךְ לְעוֹלָם: יג כִּי-חַסֵּדְךָ גְּדוֹל עָלַי וְהִצַּלְתָּ  
 נַפְשִׁי מִיָּשׂוֹל תַּחֲתֶיךָ: יד אֵל הַיּוֹם | זָדִים קָמוּ עָלַי וְעַדְת עָרִיצִים בְּקִשּׁוֹ נַפְשִׁי וְלֹא שִׁמּוֹךְ לְגִדְּךָ:  
 טו וְאַתָּה אֲדָנִי אֵל-רַחוּם וְחַנוּן אַרְךָ אַפִּים וְרַב-חַסֵּד וְאַמֶּת: טז פָּנָה אֵלַי וְחַנּוּן תַּנְה-עֵינֶךָ לְעַבְדְּךָ  
 וְהוֹשִׁיעָה לְבֶן-אַמְתָּךְ: יז עָשׂוּ-הָ עֲמִי אוֹת לְטוֹבָה וְיִרְאוּ שִׁנְאִי וַיִּבְשׂוּ כִּי-אַתָּה יְהוָה עֲזַרְתָּנִי  
 וְנִחַמְתָּנִי:

David asks for the Lord to preserve his soul (שְׁמֶרֶה נַפְשִׁי) “keep my soul.” I am Your servant who trusts in You God (אֲנִי הוֹשִׁיעַ עַבְדְּךָ אֱתָהּ אֵלֵּי הַיְּבוּטָה אֵלֶיךָ). David experienced God’s power and faithfulness in his life and was able to give thanks to the Lord (אִדְּךָ | אֵלֵּי הַיְּבִלֵּי-לִבִּי וְאֶכְבְּדָה שְׁמֶךָ לְעוֹלָם). 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 reveal 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, and wants to commune with you too. Truly God is worthy of all praise and obedience.

Heavenly Father,

We thank You for all that You give, for Your care, and for your good providence that leads us in the way that You want us to go. Thank You for Yeshua who gives us Your Ruach HaKodesh (Your Spirit) who abides in us, who reminds us of Your word, and helps us to abide in Your word. Lord, Your word endures forever. We bless You Lord for that, for the eternity of Your word and your awesome Mercy and Grace. Forgive us of our sins Lord and forgive us of those sins that we do not remember we have committed. Thank you Lord for Your mercy; help us to learn these lessons from the Torah not simply as an exercise intellectually knowing what these words mean but we ask by the help of Your Ruach (Spirit) that we can apply Your word to our lives for Your glory. We give you all of the glory, all of the honor, and all of the praise. In Yeshua’s Name we pray.

Amen.

**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.*

**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