

Parashah Bamidbar

פרשה במדבר

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

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G-d is concerned about the details

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 1:1-4:20

הפטרה: Hosea 2:1-2:23

הברית: Romans 9:22-33

החדשה

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In this week's reading there is a procedure for covering the various holy things in the Mishkhan (Tabernacle) prior to transportation to another location when Yisrael would move in the wilderness. According to the Scriptures the covering was done by the priests but the transportation of the objects are done by the Kohathites. The covering was necessary because the Kohathites were strictly forbidden to touch the holy things themselves. It is here that the authority of the priests in contrast to the Kohathite is sharply distinguished. The Scriptures state that the holy things are covered so that they (the Kohathites) do not even see them. For example, since they were assistants to Eleazar the priest, they might easily incur death by touching or beholding the Holy of Holies.

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In addition to this, this week's portion contains the official count of the Levites that were capable for service in the Mishkhan (Tabernacle). There were numbered of the Kohathites 2,750 men, of the Gershonites 2,630 men, and of the Merarites 8,500 men (see *Bamidbar / Numbers 4:37-48*). By this account it appears that from the overall number of the Levites that were numbered (22,300 men), only 8,580 men were fit for service before the Lord. Also Interestingly, the family of Merari, though numerically the smallest family had 3,200 men that were fit for service. The most natural inference from this numbering data is that this information provides for us the number of able-bodied men. The scriptural account gives only the number detailed for duty, and those that were numbered were proportioned to the service to be performed in the Mishkhan. This is consistent with the textual layout in the scripture account that (i) the service of each family is first described and then (ii) the detail of the men to do it is given. It seems also to be the plain meaning of the verse in *Bamidbar / Numbers 4:49* which says in *4:49 According to the commandment of the Lord through Moses, they were numbered, everyone by his serving or carrying; thus these were his numbered men, just as the Lord had commanded Moses*. Basically, the men were numbered according to their service and according to their burden. This also agrees with the proper meaning of the word "pakad" (פקד) which deals with the marshalling and enrolling one for duty.

The importance of the numbering, covering, and instructions is that it reveals G-d's nature and His ways. What G-d did in these matters He will do in

others when similar interests are involved. For example, He will not overlook any of the details of salvation even in the absence of the Beit HaMikdash (Temple).
 45 In addition to this, understand that a variety of details was necessary to express one single truth. The simple idea expressed by such regulations, down to even the minutiae of the scriptures, and the resulting judgment of humans suggests that no human device must mix in the service of G-d or in any thing typical (common) in the way of salvation. These points to the sacred nature of our salvation in G-d's design. The Torah reminds us of this and it is a shame that today, in the absence of the Beit HaMikdash (Temple) the Torah is so often overlooked.

במדבר 4:11-20

11 וְנָתַנּוּ עַל־הַמּוֹט: וְעַל מִזְבַּח הַזֹּהֵב יִפְרְשׂוּ בְגָד תְּכֵלֶת
 12 וְכִסּוּ אֹתוֹ בְּמַכְסֵה עוֹר תַּחֲשׁ וְשָׂמוּ אֶת־בְּדִיּוֹ: וְלָקְחוּ
 אֶת־כָּל־כְּלֵי הַשָּׁרֵת אֲשֶׁר יִשְׂרְתוּבָם בַּקֹּדֶשׁ וְנָתַנּוּ
 אֶל־בְּגַד תְּכֵלֶת וְכִסּוּ אוֹתָם בְּמַכְסֵה עוֹר תַּחֲשׁ וְנָתַנּוּ
 עַל־הַמּוֹט: וְדִשְׁנוּ אֶת־הַמִּזְבֵּחַ וּפְרְשׂוּ עָלָיו בְּגַד אַרְגָּמָן:
 14 וְנָתַנּוּ עָלָיו אֶת־כָּל־כְּלֵי אֲשֶׁר יִשְׂרְתוּ עָלָיו בָּהֶם אֶת־
 הַמַּחֲתֹת אֶת־הַמְּזוֹלָגֹת וְאֶת־הַמְּזוֹרְקֹת כֹּל
 כְּלֵי הַמִּזְבֵּחַ וּפְרְשׂוּ עָלָיו כִּסּוּי עוֹר תַּחֲשׁ וְשָׂמוּ
 15 בְּדִיּוֹ: וְכִלָּה אֶהְרֹן וּבָנָיו לְכַסֹּת אֶת־הַקֹּדֶשׁ וְאֶת־כָּל־
 כְּלֵי הַקֹּדֶשׁ בְּנוֹסַע הַמַּחֲנֶה וְאַחֲרֵי־כֵן יָבֹאוּ בְנֵי־קָהָת
 לִשְׂאת וְלֹא־יִגְעוּ אֶל־הַקֹּדֶשׁ וּמָתוּ אֱלֹהִים מִשָּׂא בְנֵי־
 16 קָהָת בְּאֵהֶל מוֹעֵד: וּפְקַדְתָּ אֶלְעָזָר בֶּן־אֶהְרֹן הַכֹּהֵן
 שֶׁמֶן הַמָּאֹר וְקִטְרֹת הַסַּמִּים וּמִנְחַת הַתָּמִיד וְשֶׁמֶן
 הַמִּשְׁחָה פְּקַדְתָּ כָּל־הַמִּשְׁכָּן וְכֹל־אֲשֶׁר־בּוֹ בְּקֹדֶשׁ
 וּבְכֵלָיו:
 17 ׀ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אֶהְרֹן לֵאמֹר: אַל־תִּכְרִיתוּ
 18 אֶת־שֵׁבֶט מִשְׁפַּחַת הַקְּהָתִי מִתּוֹךְ הַלְוִיִּם: וְזֹאת עֲשׂוּ
 19 לָהֶם וְחַיּוּ וְלֹא יָמָתוּ בְּנִשְׁתָּם אֶת־קֹדֶשׁ הַקֹּדֶשִׁים
 אֶהְרֹן וּבָנָיו יָבֹאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל־עֲבֹדָתוֹ
 20 וְאֶל־מִשְׁאוֹ: וְלֹא־יָבֹאוּ לִרְאוֹת כְּבָלַע אֶת־הַקֹּדֶשׁ
 וּמָתוּ:

Bamidbar / Numbers 4:11-20

4:11 'Over the golden altar they shall spread a blue cloth and cover it with a covering of porpoise skin, and shall insert its poles; 4:12 and they shall take all the utensils of service, with which they serve in the sanctuary, and put them in a blue cloth and cover them with a covering of porpoise skin, and put them on the carrying bars. 4:13 'Then they shall take away the ashes from the altar, and spread a purple cloth over it. 4:14 'They shall also put on it all its utensils by which they serve in connection with it: the firepans, the forks and shovels and the basins, all the utensils of the altar; and they shall spread a cover of porpoise skin over it and insert its poles. 4:15 'When Aaron and his sons have finished covering the holy objects and all the furnishings of the sanctuary, when the camp is to set out, after that the sons of Kohath shall come to carry them, so that they will not touch the holy objects and die. These are the things in the tent of meeting which the sons of Kohath are to carry. 4:16 'The responsibility of Eleazar the son of Aaron the priest is the oil for the light and the fragrant incense and the continual grain offering and the anointing oil the responsibility of all the tabernacle and of all that is in it, with the sanctuary and its furnishings.' 4:17 Then the Lord spoke to Moses and to Aaron, saying, 4:18 'Do not let the tribe of the families of the Kohathites be cut off from among the Levites. 4:19 'But do this to them that they may live and not die when they approach the most holy objects: Aaron and his sons shall go in and assign each of them to his work and to his load; 4:20 but they shall not go in to see the holy objects even for a moment, or they will die.' (NASB)

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The concept of sacrifices is foreign to us, as believers in the Messiah Yeshua we understand that the Levitical priesthood has been superseded by Yeshua's own effectual blood sacrifice made on the Heavenly altar. A thorough

60 study of the book of Hebrews would do well to help us understand the concepts of
the books of *Vayikra / Leviticus* and *Bamidbar / Numbers* and what is ultimately
being pointed to. Take for example one of the major festivals, the Pesach
(Passover) holiday. The Pesach holiday in the time of the Beit HaMikdash was
not about matzah or the retelling of the Exodus story, it was about the eating of
65 the korban pesach, eating the lamb. The significance of the Pesach lamb, the Beit
HaMikdash, and what Yeshua had done on our behalf is simply amazing. In
Yeshua and His blood G-d has facilitated expiation of sins in the absence of the
Temple and ultimately providing a better way for our salvation.

70 There is no room for circumvention of blood atonement for our sins. In
G-d's established order of things, only the blood can make atonement for our lives
as the Scriptures say in *Vayikra / Leviticus 17:11*. Time Hegg writes very
eloquently on the meaning of the word kafar on atonement
(<http://www.torahresource.com/Parashpdfs/kafarstudy.pdf>) where he says "*the*
75 *idea of atonement is portrayed in the Scriptures encompasses both a temporal*
aspect as well as an eternal one." Essentially, the animal sacrifices were not
intended to be only a "temporary fix" they also had an eternal aspect. Today we
understand that according to the book of *Ivrit / Hebrews*, the fullest measure of G-
d's atonement was not found in the earthly copies, but rather in the heavenly
originals in the blood of Yeshua the Messiah. During the Beit HaMikdash
(Temple) period, the animal sacrifices authenticated G-d's system in that if you
80 were a member of the community of believers you had no choice but to
participate in the sacrificial system when approaching G-d. Likewise, today in
order to be a member of the community of believers as a child of G-d, we need to
participate in the blood atonement in which G-d has provided for us in Yeshua the
Messiah.

85 Just as in the past, the sacrifices, performed with a genuine heart of
repentance, afforded to men and women a real life and relationship with G-d
through forgiveness and the purification from sin so to today we have forgiveness
and purification from sin by faith in Yeshua the Messiah. G-d has not overlooked
any of the details of salvation in the absence of the Beit HaMikdash. The
90 instructions on numbering those fit for working, and covering the holy things
reveals to us G-d's nature and His ways, He is involved in the details. Take for
example that the hairs of your head are numbered (see *Matthew 10:30 and Luke*
12:7) and that Yeshua knew exactly where the best catch of fish would be (see
Luke 5:6 and John 21:6). The stars are numbered and named (see *Tehilim /*
95 *Psalms 147:4*), and He also knows when a sparrow falls from the sky (see
Matthew 10:29). G-d provides a way for our salvation, He is perfect and just and
loves us so very much. Another example, approximately two thousand years ago
in Capernaum, the temple tax collectors approached the disciple Peter and ask if
Yeshua pays the temple tax required of each male over 20 years of age.

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Matthew 17:24-27

105 *17:24 When they came to Capernaum, those who collected the two-
drachma tax came to Peter and said, 'Does your teacher not pay the two-
drachma tax ' 17:25 He said, 'Yes.' And when he came into the house,
Jesus spoke to him first, saying, 'What do you think, Simon? From whom*

110 *do the kings of the earth collect customs or poll-tax, from their sons or from strangers?’ 17:26 When Peter said, ‘From strangers,’ Jesus said to him, ‘Then the sons are exempt. 17:27 ‘However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me.’*

115 The fee was two drachmas which is about the equivalent of two days wages. Peter replies, "Yes, he does." When Peter enters the house a little later, Jesus speaks first, knowing about Peter's conversation. He asks whether a king collects taxes from his children or from strangers. Peter answers correctly saying that the king collects from strangers. Then Yeshua says *17:27 ‘However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me.’* Take the first fish you catch, open its mouth, and you will find a shekel coin. Take it and give it to them for my tax and yours. Here Yeshua provided a way to pay the temple tax and a very miraculous way it was.

120 In this week's portion we see how G-d instructs the priests to cover the holy things so that the Kohathites do not die. These commands are meant for protection of the people, because of the holiness of G-d, and also to show us how He is concerned with the details. In these things G-d is revealing to us that He does all that he can to bring us to the point of salvation. He is good, loving, and desires for you to know Him at a very intimate level. However, inevitably the decision to follow G-d's way for salvation today is a decision that you must make.

130 Are you ready to make the decision to believe in and follow Yeshua, G-d's way for salvation? If you are, come pray with me right now.

Heavenly Father,

135 I believe that You sent your son Yeshua to lay down His life on my behalf. I believe that Yeshua's blood was poured out upon the heavenly altar to make atonement for my sins. Please forgive me for my sins against you, I repent and turn from the sin in my life in Yeshua's name. I ask that you would come into my heart and be Lord of my life. Please heal my soul and body and the emotional wounds that I have made as a result of my sins. Thank You Lord for Your healing power and Your perfect love for me. I give you all of the glory, all of the honor, and all of the praise in Yeshua's Name I pray.

Amen.

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Be Blessed in Yeshua 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