

Parashah Beha'alotkha

פרשה בהעלתך

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

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What is Your Mental Image of G-d?

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 8:1-12:16

הפטרה: Zechariah 2:14-4:7

הברית: 1 Corinthians 10:6-13 Revelation 11:1-19

החדשה

10

In this week's reading from the triennial cycle (*Bamidbar / Numbers 10:35-12:16*) we find various topics (i) prophesying, (ii) anger, (iii) doubt, and (iv) being called of the Lord. The section I want to look at this week is on how Moshe doubted G-d and how people complained over not having meat to eat and saying they were better-off in Mitzrayim (Egypt). The Lord told Moshe that He will provide meat for the people, so much so that it will be coming out of their ears. It is interesting that Moshe had doubts and in verse *11:23* G-d answered him saying *"Now you will see whether my word will come true for you or not."*

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במדבר 11:18-24

18 וַנִּשְׂאוּ אֹתָהּ בַּמָּשָׂא הָעָם וְלֹא־תִשָּׂא אֹתָהּ לְבִדְדָךְ: וְאַל־
הָעָם תֹּאמַר הֲתִקְדָּשׁוּ לְמַחֲרָי וְאֶכְלֹתֶם בָּשָׂר כִּי בְכִיתֶם
בְּאָזְנֵי יְהוָה לֵאמֹר מִי יֵאֲכִלֵנוּ בָּשָׂר כִּי־טוֹב לָנוּ בְּמִצְרַיִם
19 וְנִתַּן יְהוָה לָכֶם בָּשָׂר וְאֶכְלֹתֶם: לֹא יוֹם אֶחָד תֵּאֲכָלוּן
וְלֹא יוֹמִים וְלֹא חֲמִשָּׁה יָמִים וְלֹא עֶשְׂרֵה יָמִים וְלֹא
20 עֶשְׂרִים יוֹם: עַד חֲדָשׁ יָמִים עַד אֲשֶׁר־יֵצֵא מֵאַפְכֶם וְהָיָה
לָכֶם לֶרֶא וְשֵׁן כִּי־מֵאֲסַתֶּם אֶת־יְהוָה אֲשֶׁר בְּקִרְבְּכֶם
21 וַתִּבְּקוּ לִפְנֵי לַאֲמֹר לָמָּה זֶה יַעֲזָנוּ מִמִּצְרַיִם: וַיֹּאמֶר
מֹשֶׁה שְׁשֵׁמֹאות אֵלַי רִגְלֵי הָעָם אֲשֶׁר אֲנֹכִי בְּקִרְבּוֹ
22 וְאַתָּה אֹמֶרֶת בָּשָׂר אֲתֵן לָהֶם וְאֶכְלוּ חֲדָשׁ יָמִים: הֲצֹאן
וּבִקְרֹי יִשְׁחַט לָהֶם וּמֵצֵא לָהֶם אִם אֶת־כָּל־דִּגְי הַיָּם
יֵאֱסָף לָהֶם וּמֵצֵא לָהֶם:



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23 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה יְהוָה תִּקְצֹר עִתָּה תִּרְאֶה ׀
24 הֲיִקְרָךְ דְּבָרֵי אִסֵּי־לֹא: וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל־הָעָם אֵת
דְּבָרֵי יְהוָה וַיֵּאֱסָף שִׁבְעִים אִישׁ מִזִּקְנֵי הָעָם וַיַּעֲמֵד אֹתָם
25 סָבִיבַת הָאֵהָל: וַיִּרְדּוּ יְהוָה וַיִּבְּעֵן וַיְדַבֵּר אֵלָיו וַיֵּאָצֵּל

Bamidbar / Numbers 11:18-24

11:18 'Say to the people, 'Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the ears of the Lord, saying, 'Oh that someone would give us meat to eat! For we were well-off in Egypt.' Therefore the Lord will give you meat and you shall eat. 11:19 'You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, 11:20 but a whole month, until it comes out of your nostrils and becomes loathsome to you; because you have rejected the Lord who is among you and have wept before Him, saying, 'Why did we ever leave Egypt?'" 11:21 But Moses said, 'The people, among whom I am, are 600, 000 on foot; yet You have said, 'I will give them meat, so that they may eat for a whole month.' 11:22 'Should flocks and herds be slaughtered for them, to be sufficient for them? Or should all the fish of the sea be gathered together for them, to be sufficient for them?' 11:23 The Lord said to Moses, 'Is the Lord's power limited? Now you shall see whether My word will come true for you or not.' 11:24 So Moses went out and told the people the words of the Lord. Also, he gathered seventy men of the elders of the people, and stationed them around the tent. (NASB)

1

The Hebrew text says literally “*Is the hand of HaShem’s short?*” This is a Hebrew way of asking whether the Lord’s arm does not reach far enough or whether He is weak and powerless. The reason for this question is because of Moshe’s unbelief. This also is a reflection upon how the people despised the manna the Lord provided for them from above. Have you ever doubted G-d? Have you ever doubted that G-d really loves you? Throughout the Tanach and in the Ketuvei Shelachim (Apostolic Writings) we find the great men of faith doubting like Moshe did. Take for example Gideon in *Shoftim / Judges 6:36-40*. The Scriptures say that G-d promised Gideon that he would help to save Yisrael. Gideon doubted what G-d had said to him so he asked G-d to prove to him that what He said was true by doing something that Gideon knew only G-d could do.

In the Scriptures (inherent in the Hebrew language) G-d shows us something that only He can do. He shows us His love for us by providing a means (a process) to “draw near” to Him. G-d established the process of drawing near in the Torah through the Korban sacrifice. The word korban is a word that is translated in the English bible as sacrifice. This word sacrifice is found 194 times in the Tanach. For most people, when one thinks on the word “sacrifice,” one thinks that this is something that is given up as an offering to G-d. The Hebrew meaning however is far from this. The Hebrew language confers the idea of the underlying meaning behind the expression of korban. The English use of the word sacrifice implies giving up something of great value, a life for the benefit for another. The word korban is used exclusively with reference to man’s relationship with G-d and is understood from the meaning that is at the root of the word (קרב verb, to come near, to approach). The root of korban means closeness, bringing something near, it engenders compassion and never harshness. Thus, the true meaning of korban is not to give up something but to draw near to G-d through sacrifice. Have you ever thought that G-d is harsh because of this requirement of blood for the forgiveness of sins? The original meaning of sacrifice in the English translations probably comes from a combination of Latin words meaning “to make holy,” its common usage bears little if any resemblance to the ideology (or etymology) of a Korban.

The korban (קרבן) offering, oblation is a term that is used for all kinds of offerings that are brought to the Lord. The Korban (sacrifice) is something that was brought near to G-d and consequentially then the offerer (the one bringing the korban) is brought nearer to G-d. The inherent nature of the process of drawing near through the bringing of the offering to the Lord is why the Hebrew word for “near” is used to describe the various sacrifices that were brought before the Lord. In the Gospel of Mark, Mark treats Korban as a technical term. Here the Hebrew word “Korban” is transliterated into Greek and is explained as “a gift to G-d.” The korban is transliterated into Greek because I believe this term has a specific definition within the Torah, which loses the depth of meaning if translated by the Greek word for “sacrifice (i.e. losing the deeper meaning that is understood as nearness or drawing near).” Here Yeshua is using “Korban” the “legal term” that is in reference to the sacrifice which Mark transliterates because of the meaning of the word. The Korban is the process of drawing near unto G-d and outside of the Hebrew language this would not have been understood as easily. See the following Greek text where I have circled the transliterated “Korban.”

καὶ ἄλλα πολλὰ ἐστὶν ἃ παρέλαβον κρατεῖν βαπτισμοὺς ποτηρίων
καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν. ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ 5
Φαρισαῖοι καὶ οἱ γραμματεῖς Διὰ τί οἱ μαθηταὶ σου οὐ περιπατοῦσιν
κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων ἀλλὰ ἀνίπτοις χερσὶν ἐσθίου-
σιν τὸν ἄρτον. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Καλῶς προεφήτευσεν 6
Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν ὡς γέγραπται Οὗτος ὁ λαὸς
τοῖς χεῖλεσίν με τιμᾷ ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ,
μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώ- 7
πων. ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν 8
τῶν ἀνθρώπων βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρό-
μοια τοιαῦτα πολλὰ ποιεῖτε. Καὶ ἔλεγεν αὐτοῖς Καλῶς ἀθετεῖτε τὴν 9
ἐντολὴν τοῦ θεοῦ ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. Μωσῆς γὰρ 10
εἶπεν Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου καὶ Ὁ κακολογῶν
πατέρα ἢ μητέρα θανάτῳ τελευτᾷ. ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ 11
ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί **Κορβᾶν** ὅ ἐστιν Δῶρον ὃ ἐὰν ἐξ ἐ-
μοῦ ὠφεληθῆς. καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ 12
αὐτοῦ ἢ τῇ μητρί αὐτοῦ, ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ πα- 13
ραδόσει ὑμῶν ἣ παρεδώκατε, καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.
Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον ἔλεγεν αὐτοῖς Ἀκούετε μου 14
πάντες καὶ συνίετε. οὐδὲν ἐστὶν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευό- 15
μενον εἰς αὐτὸν ὃ δύναται αὐτὸν κοινῶσαι ἀλλὰ τὰ ἐκπορευόμενά

70

In this section of Scripture from the Ketuvei Shelachim, Yeshua is teaching on oaths and vows which should not be used to give a pretext for avoiding doing what G-d, love, and righteousness required of the Pharisees. Here Yeshua says that *'If a man says to his father or his mother, whatever I have that would help you is Korban (that is to say, given to God),'* which means that the Pharisees were considering anything that a son had done for his father or mother was a korban, a gift to G-d. Essentially, the meaning of the verse is that it became a legal loophole to disregard helping ones mother or father and the act of serving G-d or even simply being a Pharisee would be used as an excuse to exclude oneself from serving, helping, or taking care their parents.

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80

Rav Shaul (Paul) uses the korban to describe our relationship with G-d through Yeshua the Messiah in *Ephesians* chapter 2. The language describes us as being “far off” and then being “brought near” in *Ephesians 2:13* which anticipates verses 14 and 17.

85

Ephesians 2:12-17

2:12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. 2:13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. 2:14 For He Himself is our peace, who made both groups

90

Mark 7:9-13

7:9 He was also saying to them, ‘You are experts at setting aside the commandment of God in order to keep your tradition. 7:10 ‘For Moses said, ‘Honor your father and your mother’; and, ‘He who speaks evil of father or mother, is to be put to death’; 7:11 but you say, ‘If a man says to his father or his mother, whatever I have that would help you is Korban (that is to say, given to God,’ 7:12 you no longer permit him to do anything for his father or his mother; 7:13 thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that.’ (NASB)

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into one and broke down the barrier of the dividing wall, 2:15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, 2:16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity. 2:17 And He came and preached peace to you who were far away, and peace to those who were near; (NASB)

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In the blood of the Messiah, literally in the Greek, “by the blood of the Messiah” we are brought near to G-d.

105

Eph2:13 אַךְ בְּיִשׁוּעַ הַמָּשִׁיחַ אֲתֵם הִרְחַ'קִים מֵאֲזוּ נִקְרַבְתֶּם כַּיּוֹם בְּדַם הַמָּשִׁיחַ: (HNT)

Eph2:13 νυνὶ δε εν χριστω ιησου υμεις οι ποτε οντες μακραν εγγυς εγενηθητε εν τω αιματι του χριστου (GRK)

110

Through the Korban (קרבן) offering/oblation of Yeshua we are brought near to G-d. Examine the biblical context text in *Ephesians 2:14-22*, the details of verses 14-22 have come about because of Yeshua’s blood through his sacrificial death atoning for all both Jew and Gentile. It is through the Korban of Yeshua today we can participate in the process of “drawing near” to G-d.

115

In the reading for this week, the children of Yisrael and Moshe doubted G-d and His ability to provide for their needs. Their mental image of G-d as provider and sustainer of all was not right. We see through the Korban G-d has provided the most wonderful of all things, the ability to draw near and have an intimate relationship with Him. G-d has provided for us evidence of His love, only He could do. It is important for us to understand that the key issue with regard to the Hebraic perspective of sacrifice (Korban) is that which entails actual life involvement, a life and relationship with G-d. In the second chapter of *Ephesians 2:14-15*, the context shows Rav Shaul (Paul) arguing the oneness of Jew and Gentile as united in the Messiah Yeshua. The Gentiles should be blessed in the Avrahamic covenantal promise. What is left a mystery was the exact manner in which the blessing would come upon the nations which was revealed to Shaul and to the Shelachim (apostles). The method of blessing is emphasized by the “sun” (with) prefix of 2:19 with the word “fellow citizens.”

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125

515	ΠΡΟΣ ΕΦΕΣΙΟΥΣ	2:13-3:4
<p>ἐπαγγελίας ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. νυνὶ δὲ ἐν 13 Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγγύς ἐγενήθητε ἐν τῷ 14 αἵματι τοῦ Χριστοῦ. Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν ὁ ποιήσας τὰ 14 ἀμφοτέρωθεν ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας. τὴν ἐχθρὰν ἐν 15 τῇ σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην. καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ 16 σταυροῦ ἀποκτείνας τὴν ἐχθρὰν ἐν αὐτῷ. καὶ ἔλθων εὐηγγελίσατο 17 εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς, ὅτι δι’ αὐτοῦ ἔχομεν τὴν 18 προσβασιμότητα οἱ ἀμφοτέρωθεν ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. ἄρα 19 οὐκ ἐστὶν οὐκέτι ἐστέ ξένοι καὶ πάροικοι ἀλλὰ <u>συμπολῖται</u> τῶν ἁγίων καὶ 20 οἰκεῖοι τοῦ Θεοῦ. ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστό-</p>		

130 And then following in *Ephesians 3:9* the words “fellow heirs,” “fellow members,” and “fellow partakers.” The meaning is that they would be blessed, not in a separate community but by being grafted into the ancient community of G-d.

3:5-17 ΠΡΟΣ ΕΦΕΣΙΟΥΣ 516
5 στοῦ. ὁ ἐν ἑτέροις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων
ὡς γῶν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις
6 ἐν πνεύματι. εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμ-
μέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ διὰ τοῦ εὐαγγελίου.
7 οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ τὴν

135 The two would be become one and thus mutually share in the blessings of G-d. This is something only G-d could do which is accomplished through the Korban process through Yeshua the Messiah. Note that in the opening line of *Ephesians 2:14* which states that Yeshua “broke down” the dividing wall. The process through which the wall was broken down was through the Korban process that Yeshua did in his own blood. It is the real person of Yeshua that brings together both Jew and Gentile. It is because of the Messiah having come “in the flesh” that peace is now preached as good news to those who are near as well as to those who are far away.

145 What is your mental image of G-d? What comes to your mind when the word “God” comes to your lips? The children of Yisrael in the wilderness deep down inside felt that G-d was not good, they complained and wanted meat to eat over the manna they were given from above. Rather than seeking to “draw near” to the Lord and/or to understand the mercy and grace given to them through the korban sacrifice, they complained about their bellies (what they had to eat). We see this week, the Korban (Sacrifice) is something that is primarily between the worshiper and G-d, however without the proper heart motivation; the “doing” of the Korban mitzvot is pointless and futile. We ought to strive to seek G-d first and foremost from a heart that longs to “draw near” to G-d and is satisfied with the joy that comes merely from obeying Him and being in His presence.

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Be Blessed in Yeshua 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

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