**Parashah Pinchas**

**פרשה פינחס**

Shabbat Tammuz 21, 5770, July 3, 2010

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

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**Contemplating Our Salvation**

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| **השבועות הזה קוראים / This Week’s Reading** |
| **תורה:****הפטרה:****הברית:****החדשה:** | Numbers 25:10-30:11 Kings 18:46-19:21Romans 11:2-32 |

In Parashat Pinchas (*Bamidbar / Numbers 25:10-30:1*) Pinchas, Aharon’s grandson, the first born of Eliezer, observed the sinful act committed by a Yisraelite leader from the tribe of Shimon (Simeon) with a Midianite woman. Pinchas took a spear and slew both of them while they were in the act of sinning.

He thus made atonement (*Bamidbar / Numbers 25:13*) for the children of Yisrael and brought an end to the plague that had come upon the people. The Hebrew word used here is “kippur” meaning “atonement” or “forgiveness” from the root word “**לכפר**” meaning “to cover” or “to atone.” Pinchas’ action along with the penalty paid by the two sinners had made satisfaction for Yisrael’s iniquity of “clinging to Baal Peor” (*Bamidbar / Numbers 25:3*). Here Pinchas intervened for the people making atonement and saving Yisrael from the deadly plague. In the reading from the triennial cycle (*Bamidbar / Numbers 26:16-30:1*) we find the continued theme of the high priest intervening, standing on behalf of the people of Yisrael making atonement through the Korban offering.

**Bamidbar / Numbers 29:12-16**

29:12 'Then on the fifteenth day of the seventh month you shall have a holy convocation; you shall do no laborious work, and you shall observe a feast to the Lord for seven days. 29:13 'You shall present a burnt offering, an offering by fire as a soothing aroma to the Lord: thirteen bulls, two rams, fourteen male lambs one year old, which are without defect; 29:14 and their grain offering, fine flour mixed with oil: three-tenths of an ephah for each of the thirteen bulls, two-tenths for each of the two rams, 29:15 and a tenth for each of the fourteen lambs; 29:16 and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering. (NASB)

**במדבר 29:12-16**



 The first day of the seventh month a holy convocation (Shabbat day) where no servile work is done is the beginning of the Feast of Trumpets. This was an announcement to Yisrael of impending judgment which occurred on the Day of Atonement (Yom Kippur) *Bamidbar / Leviticus 29:7*. Following Yom Kippur is the Feast of Tabernacles (Sukkot) which is an eight day feast of ingathering which begins on the 15th day of the 7th month (Tishrei) in *Bamidbar / Numbers 29:12*. During the feast of Tabernacles, the people moved out of their homes and lived in temporary shelters called a “sukkah” as a reminder of their wonderings in the desert for forty years. In addition to that numerous sacrifices were performed according to the scriptures in *Bamidbar / Numbers 29:12-38*.

**Offerings during the Feast of Tabernacles**

**Day 1:** 13 bulls (*Bamidbar / Numbers 29:12-15*)

 2 rams

 14 male lambs

 Grain and drink offerings

 1 male goat

**Day 2:** 12 bulls (*Bamidbar / Numbers 29:17-19*)

 2 rams

 14 male lambs

 Grain and drink offerings

 1 male goat

**Day 3:** 11 bulls (*Bamidbar / Numbers 29:20-22*)

 2 rams

 14 male lambs

 Grain and drink offerings

 1 male goat

**Day 4:** 10 bulls (*Bamidbar / Numbers 29:23-25*)

 2 rams

 14 male lambs

 Grain and drink offerings

 1 male goat

**Day 5:** 9 bulls (*Bamidbar / Numbers 29:26-28*)

 2 rams

 14 male lambs

 Grain and drink offerings

 1 male goat

**Day 6:** 8 bulls (*Bamidbar / Numbers 29:29-31*)

 2 rams

 14 male lambs

 Grain and drink offerings

 1 male goat

**Day 7:** 7 bulls (*Bamidbar / Numbers 29:32-34*)

 2 rams

 14 male lambs

 Grain and drink offerings

 1 male goat

**Day 8:** 1 bulls (*Bamidbar / Numbers 29:35-38*)

 1 rams

 7 male lambs

 Grain and drink offerings

 1 male goat

 *Bamidbar / Numbers 29:12-40* lists the special Korbanot (Offerings) of Tabernacles, on each of the eight days, the meal offering was given, of flour mixed with oil, three tenths of an ephod of flour with one half hin of oil with each bullock, two tenths ephod was one third hin per ram, and one tenth ephod with 1/4 hin per lamb. (See *Bamidbar / Numbers 15:1-10*). The total of ephods of flour for all sacrifices is 336 (48 x 7). In addition to this, a kid of the goats was offered each day as a sin offering. For seven days the people move out of their homes and live in temporary shelters as a reminder of their wondering in the desert for forty years. The branches from palm, willow, and other trees are waved in celebration to the Lord during the seven day feast (*Vayikra / Leviticus 23:40*). This feast is the celebration of the ingathering at the end of the harvest that is marked by rejoicing and fellowship. The festival also symbolizes the gathering of G-d’s people for the marriage supper of the Lamb to be celebrated upon the return of Yeshua the Messiah.

 According to *Ivrit / Hebrews 10:4*, in the Ketuvei Shelachim (Apostolic Writings), the blood of bulls and goats could not take away sins. There was a need for a more perfect sacrifice, a sacrifice from a representative of mankind, who met the qualifications of a perfect Korban (Sacrifice) in order to atone for sins. The qualifications were that the Sacrifice was perfect, sinless, and innocent, stepping in as substitute for us on our behalf. Yeshua the Messiah met these requirements; He is the Sacrifice having the proper qualities to die in place of the guilty. As a result, atonement is the act that was the direct result of the death of Yeshua upon the cross. The extent of His suffering and pain, in order to accomplish this, can only be explained by the wonderful way in which he saves us.

 In the midst of all the sacrifices offered during these high and holy days, repentance and the forsaking of sin were still required and indicated the fruit of saving faith. A lot of commentators today suggest that the Torah was a works based religious system, however the Scriptures indicate differently. One cannot love sin and G-d at the same time. Those who brought a sacrifice before the altar in Jerusalem did so on faith, the kind of faith that caused the offerer to trust implicitly on the Korban offering that covered the sins that made one guilty before G-d. In the same way, we by faith trust completely on the Messiah and His atonement for our salvation. Additionally, I don’t believe that one can say the kind of faith one had during the temple period and the faith we have today are different kinds of faith. The reason is during the temple period, if one sinned, one needed to bring an Korban offering before the Lord that was of a considerable financial cost. This act of bringing the Korban in the temple service was quite the deterrent which would help to facilitate the faith of the believer and be a strong motivation to forsake their evil ways. Today, according to the Scriptures, we are kept by the power of G-d through faith *1 Peter 1:5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.* On cannot receive salvation without faith and thus, the requirement of faith was the same. Therefore, by induction, the same kind of saving faith was required of the believer during the temple period as it is for us today. Sin and atonement (redemption) are the primary subjects of the Scriptures. From the beginning of creation, in the Garden of Eden, the intrusion of sin was a result of Man’s departure from G-d and His ways. This departure was voluntary and thus ones return (repentance) to serve Him in love is also voluntary through choice. The intervention has not changed from G-d’s original plan; He still wants people to serve Him in love and devotion. Love and devotion of service require us to make choices that confront us every day. Will we continue to sin? Will we repent and believe the Gospel trusting in Yeshua the Messiah? Will we choose to love one another as Yeshua says to do in *John 13:34-35 ‘A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. ‘By this all men will know that you are My disciples, if you have love for one another.’* or choose rebellion towards G-d and our brothers and sisters in Yeshua because of theological disagreements? Does trusting in Yeshua for our salvation nullify our having to love or forgive our fellow believing brothers and sisters in the faith? Don’t think that it is possible to snub G-d’s offer of grace to be delivered from sin if you hold animosity and unforgiveness in your heart (see *Matthew 6:14-15*).

 The objective of G-d is to forgive sin, as we see in this week’s portion of scriptures and the multitude of Korban offerings brought during the feast of Tabernacles. But G-d’s objective is not just to forgive sin but to deal with sin. Sin being dealt with begins in our hearts which then moves out to our lives. G-d provided a way through the atonement of Yeshua, this atonement is something that brings us very near in a very intimate way. As it says in *Ephesians 5:25-27 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."* In this we observe the nature of holiness within the attributes of G-d, but what we see is that the nature of holiness is not only in His attributes but in His purpose for saving and drawing us in near. The Lord genuinely does love you and me. Truly honor, and glory, and praise are to His Name for the love that He has for us. So, I guess the last question to think about is *“do you have that kind of love for the Lord?”*

**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