

פרשיות פינחס / Parashat Pinchas

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

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5

Inheritance and redemption in Yeshua

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 25:10-30:1

הפטרה: 1 Kings 18:46-19:21

הברית: Romans 11:2-32

החדשה

במדבר 11-27:1

בְּדִנּוֹן: וּתְקַרְבְּנָה בְּנוֹת צִלְפַחֵד כּו
בְּדִחְפָּר בְּדִגְלֵעַד בְּדִמְכִיר בְּדִמְנַשֶּׁה לְמִשְׁפַּחַת מְנַשֶּׁה
בְּדִיוֹסָף וְאֵלֶּה שְׁמוֹת בְּנֹתָיו מִחֵלָה נֶעֱה וְחִגְלָה וּמִלְכָּה
וְתַרְצָה: וַתִּעַמְדֵנָה לִפְנֵי מֹשֶׁה וּלְפָנָיו אֲלֻעֹר הַבְּהֵן
2 וּלְפָנָיו הַנְּשִׂאִים וּכְלִי־הָעֵדָה פָּתַח אֶהְלִמוּעַד לֵאמֹר:
3 אָבִינוּ מֵת בְּמִדְבָּר וְהוּא לֹא־הָיָה בְּתוֹךְ הָעֵדָה הַנּוֹעֲדִים
עֲלֵיהֶנּוּ בְעֵדֶת־קִרְחָה כִּי־בָחֲטָאוּ מֵת וּבָנִים לֹא־הָיוּ לוֹ:
4 לָמָּה יִגְרַע שְׂסֵאֲבֵינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֶן
5 תִּגְדְּלֵנוּ אַחֲוָה בְּתוֹךְ אֶחָיו אָבִינוּ: וַיִּקְרַב מֹשֶׁה אֶת־
מִשְׁפָּטָן לִפְנֵי יְהוָה:
6 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כֵּן בְּנוֹת צִלְפַחֵד דְּבַרְתְּ
7 נָתַן תְּתֵן לָהֶם אַחֲוָה נַחֲלָה בְּתוֹךְ אֶחָיו אֲבֵיהֶם וְהִעֲבַרְתְּ
8 אֶת־נַחֲלַת אֲבֵיהֶן לָהֶן: וְאֶל־בְּנֵי יִשְׂרָאֵל תִּדְבַר לֵאמֹר
אִישׁ כִּי־מוֹת יָבֵן אֵין לוֹ וְהִעֲבַרְתֶּם אֶת־נַחֲלָתוֹ לְבָתּוֹ:
9 וְאִם־אֵין לוֹ בֵּת וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְאֶחָיו: וְאִם־אֵין לוֹ
10 אַחִים וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְאֶחָיו אָבִיו: וְאִם־אֵין אַחִים
לְאָבִיו וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְשֹׂאֲרוֹ הַקָּרֵב אֵלָיו מִמִּשְׁפַּחְתּוֹ
וַיִּרַשׁ אֹתָהּ וְהָיְתָה לְבִנֵי יִשְׂרָאֵל לְחֻקַּת מִשְׁפָּט כַּאֲשֶׁר
צִוָּה יְהוָה אֶת־מֹשֶׁה:
12 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֶה אֶל־הַר הָעֵבְרִים הַזֶּה וּרְאֵה
אֶת־

v. 6 כַּד לְמַעֲרַבָאֵי חֶסֶד, לְמַדְרָאֵי יְפִינָה מִלֵּא. כַּז. v. 4 צִ"ל תְּנִיךְ קַ"ש וְתִיעַ.
v. 5 וְ' רַבְתִּי. v. 7 סִ"א לָהֶן וְכֵן חִ"ש. v. 7 כְּרֹב סְפָרִים כִּי אֲבִיקֶן וְכֵן חִ"ש.
v. 11 בִּינֵי וְהָיְתָה בְּלֹא גֵיּוּא.

Bamidbar / Numbers 27:1-11
27:1 Then the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph, came near; and these are the names of his daughters: Mahlah, Noah and Hoglah and Milcah and Tirzah. 27:2 They stood before Moses and before Eleazar the priest and before the leaders and all the congregation, at the doorway of the tent of meeting, saying, 27:3 'Our father died in the wilderness, yet he was not among the company of those who gathered themselves together against the Lord in the company of Korah; but he died in his own sin, and he had no sons. 27:4 'Why should the name of our father be withdrawn from among his family because he had no son? Give us a possession among our father's brothers.' 27:5 So Moses brought their case before the Lord. 27:6 Then the Lord spoke to Moses, saying, 27:7 'The daughters of Zelophehad are right in their statements. You shall surely give them a hereditary possession among their father's brothers, and you shall transfer the inheritance of their father to them. 27:8 'Further, you shall speak to the sons of Israel, saying, 'If a man dies and has no son, then you shall transfer his inheritance to his daughter. 27:9 'If he has no daughter, then you shall give his inheritance to his brothers. 27:10 'If he has no brothers, then you shall give his inheritance to his father's brothers. 27:11 'If his father has no brothers, then you shall give his inheritance to his nearest relative in his own family, and he shall possess it; and it shall be a statutory ordinance to the sons of Israel, just as the Lord commanded Moses.'

The text this week offers some peculiar and interesting notes in the marginal Masorah, (i) in *Bamidbar / Numbers 27:5*, the word Mishpatan (משפטן, lawyer, legalist, suit, case) has an enlarged nun and (ii) in *Bamidbar / Numbers*

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15 **27:7** it is attested in the Samaritan Pentateuch (ח"ש, חומש שמרוני) the feminine
pronominal suffix is used rather than the masculine shown in our text. The
enlarged nun is meant to draw special attention to the word mishpatan and the
surrounding verses. Early editions of the Torah (Samaritan Pentateuch) indicate
20 that there is an alternate use of the third person feminine pronominal suffix rather
than the masculine form. It is not difficult to recognize the person, gender, and
number of the suffix but it is curiously interesting that there was an alternate form
using the third person feminine. These marginal notes on the pronominal suffix
and the enlarged nun brings our attention in this week's parsha, to the Jewish
custom that one does not mention the name of the woman in the line of descent
25 traced from an ancestor. In fact, even today, a woman leaves her family and takes
on the name of the husband and so this custom is still very prevalent.

Here (*Bamidbar / Numbers 27:7*) Moshe is giving an inheritance to the
daughters of Zelophehad. The daughter's father died, they had no brothers, and
no sons and thus did not have a means for maintaining an inheritance. This
30 enabled Moshe to add a clause on how the inheritance should be given and
distributed amongst ones family so the land would remain with the given tribal
inheritance. With this ruling the women are thus able to receive land and legally
keep the land in the tribe.

In the first century, in the book of Matthew chapter 1, Matthew breaks
35 with Jewish tradition and custom. He mentioned the name of four women, (i)
Tamar, (ii) Rahab, (iii) Ruth, and (iv) Bathsheba. The *Talmud Bavli (Tractate
Yebamoth, Folio 54b)* states that "A mother's family is not to be called a family."
And thus, Matthew takes a stance contrary to the Jewish practice to name four
women. There are a few interesting observations that can be made about these
40 women, (i) all four were non-Jewish and (ii) three of these women were guilty of
sexual sins. Scholars have looked for a common thread in the lives of these for
women to address this question on why Matthew included them in the genealogy
of the Messiah. Various answers have been put forward (i) all the women share
something in common in relation to Yeshua's mission, (ii) the gentile ancestry of
45 the women foreshadow Yeshua's concern for the non-Jewish believers, (iii) the
sexual sins foreshadow G-d's forgiving grace, and (iv) it is proposed that they are
mentioned to soften the scandal that arose over Mary's unwed pregnancy.
Problems with these explanations are related to the hermeneutic used and the
resulting theories of the interpretation and understanding of the text. These
50 interpretative theories fail to provide a solid relation between the names to
Matthew's purpose for including them in the genealogy.

The significance of this week's portion of scriptures and the genealogy in
Matthew is related to the rabbinic objections to Yeshua being the Messiah.
Jewish nationality and tribal identity were normally determined by the father.
55 Yeshua had no human father and thus his nationality and tribal identity would
come entirely from his mother. Yeshua's tribal inheritance is from the tribe of
Judah and is the reason why he is called the son of David.

The concept of inheritance from the scriptures helps us to understand the
spiritual inheritance that Rav Shaul (Paul) speaks of in Ephesians chapter 1.

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Ephesians 1:13-14

1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation having also believed, you were sealed in Him with the Holy Spirit of promise, 1:14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory. (NASB)

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Rav Shaul said that we are offered an inheritance in Yeshua the Messiah. Because the genealogy is very important we should seek to better understand the inheritance we inherited by faith in Yeshua the Messiah. It is written that Yeshua is the first fruits of those who are raised to life in righteousness (see *Romans, 8:23 1 Corinthians 15:20, 15:23, 16:15, and James 1:18, 3:17*). Yeshua delivers us from the consequences of sin, suffering, evil, death, and moves us into a restored relationship with the Father in heaven. The word deliverance is understood in the sense that HaShem delivered Yisrael from the Egyptians (See *Shmot / Exodus 14:13*) and of the deliverance from evil and danger. In the Ketuvei Shelachim (Apostolic Writings) deliverance is used in reference to the great deliverance from the guilt and pollution of sin. Yeshua purchased us back, in his own blood by making a payment of a ransom. The Greek word "apolutrosis," a word occurring 9 times in the Ketuvei Shelachim, puts for the idea of a ransom or price paid (see *Matthew 20:28 and Mark 10:45*). In the Septuagint (LXX), the use of apolutrosis occurs in man's relationship to man (see *Vayikra / Leviticus. 19:20, 25:51; Shmot / Exodus 21:30, Bamidbar / Numbers 35:31, 32, Isaiah 45:13, and Mishley / Proverbs 6:35*), and in the same sense of man's relation to God (see *Bamidbar / Numbers 3:49, 18:15*). Many passages in the Ketuvei Shelachim represent Yeshua's sufferings under the idea of a ransom or price, and the result thereby secured is a purchase by redemption (compare the LXX at *Acts 20:28, 1 Corinthians 6:19, 20, Galatians 3:13; 4:4, 5, Ephesians 1:7, Colossians 1:14, 1 Timothy 2:5-6, Titus 2:14, Hebrews 9:12, 1 Peter 1:18-19, and Revelation 5:9*). The principle running through all these scriptural texts is that of payment made for our redemption. The debt against us is not viewed as simply cancelled, but is fully paid. Yeshua's blood or life is the "ransom" by which the deliverance of his people from the servitude of sin and from its consequences is secured. It is this understanding of scripture in which we are brought into a covenant relationship with HaShem. Easton's dictionary says: "Yeshua saves us neither by the mere exercise of his power, nor by what he says, nor by his example, nor by the moral influence which he exerted, nor by any subjective influence on his people, whether natural or mystical, but as a satisfaction to divine justice, as an expiation for sin, and as a ransom from the curse and authority of the law, thus reconciling us to God by making it consistent with his perfection to exercise mercy toward sinners." Yeshua, his blood, his death, and his ransom have secured our redemption before HaShem. If you would like to receive Yeshua's ransom and HaShem's inheritance having your debt canceled and paid in full today, you can. Place your faith, and trust in the shed blood of Yeshua the Messiah.

110 Heavenly Father,

I thank you for the gift of the scriptures and the ability to learn and understand your plan for redemption. Thank you for the gift of your son and the redemption you have provided according to the requirements of the Torah. Today I repent of my unrighteous ways and I believe Yeshua laid down his life for the forgiveness of my sins and rose to life from the grave three days later. Yeshua, please come into my heart for I desire to strengthen my relationship with the Father in heaven. Help me Lord to live a life that is a blessing to you and to others.

120 In Yeshua's name I Pray. Amen.

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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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