

# Parashah Pinchas

## פרשה פינחס

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

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5

## Contemplating Our Salvation

### 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

10

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.

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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.

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## במדבר 29:12-16

12 וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׂבִיעִי  
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מִלְאֲכַת עֲבֹדָה לֹא תַעֲשׂוּ  
13 וַחֲגֹתֶם חֹג לַיהוָה שִׁבְעַת יָמִים: וְהִקְרַבְתֶּם עֲלֶיהָ אִשָּׁה  
רִיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם  
שָׁנִים כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יְהוּוּ:  
14 וּמִנְחֹתָם סֹלֶת בְּלוּלָה בְשֶׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר  
הָאֶחָד לְשֹׁלֶשָׁה עָשָׂר פָּרִים שְׁנֵי עֶשְׂרֹנִים לְאֵיל הָאֶחָד  
15 לְשְׁנֵי הָאֵילִם: וְעֶשְׂרֹן עֶשְׂרֹן לְכֶבֶשׂ הָאֶחָד לְאַרְבָּעָה  
16 עָשָׂר כְּבָשִׂים: וְשְׁעִיר־עִזִּים אֶחָד חֲפָאֵת מִלֶּבֶד עֲלֹת  
17 הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ: וּבַיּוֹם

### 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)

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30 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 15<sup>th</sup> day of the 7<sup>th</sup> month (Tishrei) in *Bamidbar /*  
35 *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*.

### 40 Offerings during the Feast of Tabernacles

- 45 **Day 1:** 13 bulls (*Bamidbar / Numbers 29:12-15*)  
2 rams  
14 male lambs  
Grain and drink offerings  
1 male goat
- 50 **Day 2:** 12 bulls (*Bamidbar / Numbers 29:17-19*)  
2 rams  
14 male lambs  
Grain and drink offerings  
1 male goat
- 55 **Day 3:** 11 bulls (*Bamidbar / Numbers 29:20-22*)  
2 rams  
14 male lambs  
Grain and drink offerings  
1 male goat
- 60 **Day 4:** 10 bulls (*Bamidbar / Numbers 29:23-25*)  
2 rams  
14 male lambs  
Grain and drink offerings  
1 male goat
- 65 **Day 5:** 9 bulls (*Bamidbar / Numbers 29:26-28*)  
2 rams  
14 male lambs  
Grain and drink offerings  
1 male goat
- 70 **Day 6:** 8 bulls (*Bamidbar / Numbers 29:29-31*)  
2 rams  
14 male lambs  
Grain and drink offerings  
1 male goat
- 75 **Day 7:** 7 bulls (*Bamidbar / Numbers 29:32-34*)  
2 rams  
14 male lambs  
Grain and drink offerings  
80 1 male goat

Day 8: 1 bulls (Bamidbar / Numbers 29:35-38)  
1 rams  
85 7 male lambs  
Grain and drink offerings  
1 male goat

90 *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  
95 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*).  
100 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  
105 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  
110 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.

115 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  
120 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  
125 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*

130 *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  
135 (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  
140 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  
145 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  
150 *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  
155 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,  
160 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  
165 guess the last question to think about is "do you have that kind of love for the  
Lord?"

170 **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,  
175 "Yeshua" King Messiah forever and ever