

Parashah Shelach Lekha

פרשה שלח לך

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

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Equality in Worship

השבועות הזה קוראים / This Week's Reading

תורה: Numbers 13:1-15:41

הפטרה: Joshua 2:1-2:24

הברית: Hebrews 3:7-4:1

החדשה

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Today, in many communities of faith, there are people who feel since they do not have Jewish lineage that they are somehow second class citizens. It is believed that those with Jewish names and heritage are the real thing while the Gentiles are only “Wannabes.” This mentality is especially prevalent within some Messianic Congregations. This kind of mindset has led people to search for ways to be on the “inside” rather than what they feel is being on the “outside” looking in. As a result, doctrines such as supersessionism (replacement theology) and the two house movement have been developed and accepted for interpreting the Scriptures. The idea that the church has replaced Yisrael or that gentiles are second class citizens poses a serious problem. The reason these doctrines are accepted results from feelings of no real attachment to Yisrael. These doctrines enable the believer to feel they now have a “legitimate” claim and that they have in fact replaced Yisrael. I would like to look at the Septuagint (LXX) and the Hebrew Text (Tanach, Torah) to examine whether these doctrines hold any credence. In this week's reading (*Bamidbar / Numbers 15:8-41*) we find equality in worship for the native born of Yisrael as well as for the foreigner. The key verse for our study this week is *Bamidbar / Numbers 15:16*.

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ΑΡΙΘΜΟΙ. 15:13-16

18 Πᾶς ὁ αὐτόχθων ποιήσει οὕτως τοιαῦτα προσενέγκαι καρ-
14 πόματα εἰς ὄσμην εὐωδίας Κυρίου. Ἐὰν δὲ προσήλυτος ἐν
ὑμῖν προσγένηται ἐν τῇ γῆ ὑμῶν, ἢ ὃς ἂν γένηται ἐν ὑμῖν
ἐν ταῖς γενεαῖς ὑμῶν, καὶ ποιήσει κάρπωμα ὄσμην εὐωδίας
Κυρίου, ὃν τρόπον ποιεῖτε ὑμεῖς, οὕτω ποιήσει ἡ συναγωγή
Κυρίου.

15 Νόμος εἰς ἔσται ὑμῖν καὶ τοῖς προσηλύτοις τοῖς προσ-
κειμένοις ἐν ὑμῖν, νόμος αἰώνιος εἰς τὰς γενεὰς ὑμῶν ὡς
16 ὑμεῖς, καὶ ὁ προσήλυτος ἔσται ἔναντι Κυρίου. Νόμος εἰς
ἔσται καὶ δικαίωμα ἐν ἔσται ὑμῖν καὶ τῷ προσηλύτῳ τῷ προσ-
κειμένῳ ἐν ὑμῖν.

Bamidbar / Numbers 15:13-16

15:13 Every native born shall offer thus, such as to bring yield offerings for a scent of pleasant aroma to the Lord. 15:14 And if a foreigner among you should unite in your land, or whoever was born to you among your generations, and he shall offer a yield offering scent of pleasant aroma to the lord, in Which manner you do yourselves so shall offer the congregation to the Lord. 15:15 Law One, will be to you and to the foreigners lying near to you, Law an eternal unto your generations. As you, also the foreigner will be before the Lord. 15:16 Law one shall there be, an ordinance one there shall be to you and to the foreigner lying near to you. (Literal Translation)

30 The LXX is the earliest extant Greek translation of the Hebrew Scriptures
 from the original Hebrew language. The translation was made somewhere near
 the 3rd century BCE. I want to start with the Greek text this week because I want
 to look at how the translators chose to render the translation of the Hebrew in the
 Torah. Moshe wrote in the Torah in *Bamidbar / Numbers 15* on the manner in
 35 presenting the offering by fire, if an alien (foreigner) wants to make an offering to
 the Lord that he must do so as Yisrael does. The text states that *15:16 'There is to
 be one law and one ordinance for you and for the alien who sojourns with you.'*
 A literal translation from the LXX reads *Bamidbar / Numbers 15:16 "Law one
 shall there be, an ordinance one there shall be to you and to the foreigner lying
 40 near to you."* As in the Hebrew language, word order is very important. In
 Greek, one does not determine whether a word is the subject or the object by its
 order in the sentence as you do in English. The only way to determine the subject
 of the direct object of a Greek sentence is by the case endings. In Greek, the
 ending "ς" shows us that a word is in the nominative and therefore is the subject.
 45 There are four noun cases (i) nominative, (ii) accusative, (iii) dative, and (iv)
 genitive. In *15:16* the word "Νομος" (Nomos, law) is written in the nominative
 case and the pronoun "υμιν" (umin, you) in the plural 2nd person dative case
 indicating that the subject of the sentence is "law" and the noun to whom
 something is given is "you." According to the LXX "Νομος εις" "One Law" is
 50 given to the pronoun "υμιν" "you."

Word order is utilized especially for the sake of emphasis. Generally
 speaking, when a word is thrown to the front of the clause it is done so for the
 purpose of emphasis. The placement of Νομος (law) at the beginning of the
 sentence, the emphasis is being placed upon the "law" and that there is to be only
 55 one law for everyone concerning the man who wants to draw near to G-d, there is
 only one way.

Comparing the Greek text to the Hebrew text indicates that the translators
 rendered the translation consistently "Torah echat u'mishpat ehad..." which
 means literally "Torah one and judgment one..." The Greek reflects a direct
 60 word for word translation of the Hebrew from *Bamidbar / Numbers 16:16* which
 states "one law and one judgment" the word order indicates that there are no
 separate requirements for the one drawing near to G-d whether Jew or non-Jew.

במדבר 15:13-16

13 תַּעֲשׂוּ לְאַחַד בְּמִסְפָּרָם: כָּל־הָאִזְרָח יַעֲשֶׂה־כְּכֹה־אֵת־
 14 אֱלֹהֵי לְהַקְרִיב אֲשֶׁה רִיחַ־נִיחַח לַיהוָה: וְכִי־יִגְוֹר אִתְּכֶם
 יָר אוֹ אֲשֶׁר־בְּתוֹכְכֶם לְדַרְתֵּיכֶם וַעֲשֶׂה אֲשֶׁה רִיחַ־נִיחַח
 15 לַיהוָה כַּאֲשֶׁר תַּעֲשׂוּ בֵּן יַעֲשֶׂה: הַקֹּהֵל חֻקָּה אַחַת לָכֶם
 וְלִגְר הַגֵּר חֻקַּת עוֹלָם לְדַרְתֵּיכֶם כַּכֶּם כִּגְר יְהוּה לִפְנֵי
 16 יְהוָה: תוֹרָה אַחַת וּמִשְׁפָּט אַחַד יְהוּה לָכֶם וְלִגְר הַגֵּר
 אִתְּכֶם:

εις, μιν, εν
 one, one alone, a
 single one; the same;
 each one, any one.

Bamidbar / Numbers 15:13-16

.15:13 'All who are native shall do these things in this manner, in presenting an offering by fire, as a soothing aroma to the Lord. 15:14 'If an alien sojourns with you, or one who may be among you throughout your generations, and he wishes to make an offering by fire, as a soothing aroma to the Lord, just as you do so he shall do. 15:15 'As for the assembly, there shall be one statute for you and for the alien who sojourns with you, a perpetual statute throughout your generations; as you are, so shall the alien be before the Lord. 15:16 'There is to be one law and one ordinance for you and for the alien who sojourns with you.' (NASB)

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According to the Greek and Hebrew texts when approaching HaShem the manner in which one brings an offering before the Lord is to be done consistently according to the Torah. Thus the identity crisis today over whether one has a Jewish lineage and the concept of one's place and relationship with G-d rests fully upon a failure to teach and understand the glory of G-d's way of salvation that is laid out in the Scriptures. G-d chose Yisrael and gave her specific and glorious promises. It is the bringing in of the nations that is the ultimate goal of redemptions story and not the replacement of Yisrael. In fact, Yisrael was to be an example, a light unto the nations.

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In parsha Lekh Lekhah (*Bereshit / Genesis 12:1-3*), the scriptures state that G-d would bless all the families of the earth.

וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ יב
 וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֶרְאֶה: 2 וְאֶעֱשֶׂה לְךָוּ נְדוּלָּה
 וְאֶבְרַכְךָ וְאֶנְדְּלָה שְׁמִי וְהָיָה בְרַכָּה: 3 וְאַבְרָכָה מְבָרְכֶיךָ
 וּמְקַלְלֶיךָ אֵאָר וְנִבְרַכּוּ בְּךָ כָּל מִשְׁפַּחַת הָאָדָמָה: 4 וְיִלְדָּה

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“Mishpachot ha’adamah” meaning “families of the earth” is distinct from the families of the tribes of Yisrael. Here HaShem is telling Avraham that in his seed the nations will be blessed. Until such a blessing comes to all the families of the earth, G-d has not kept His promise. We know today, in Yeshua the Messiah, such a blessing has come and the fulfillment of this promise is made and G-d has indeed kept His promise.

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The point of this week's study is that according to the Scriptures, the foreigner who desires to draw near to G-d must do so by being a part of the community of believers and drawing near through the sacrificial offerings in the same manner that is described for Yisrael. The doctrines of supersessionism (replacement theology) and the “two house” are clearly not founded in the Scriptures. The foreigner does not somehow replace Yisrael; rather, the foreigner becomes a part of Yisrael in the act of worship by worshiping in the same way and offering the same korbanot (sacrifices). The translators of the LXX chose to render the Hebrew text by the specific word ordering and nouns necessary to drive the point across to the reader on the importance of the requirements for worship before a Holy G-d. Thus, we must see ourselves, whether Jew or non-Jew, as equal members in the household of G-d for we are all adopted into His family. Our adoption is written in the Blood of Yeshua, the unblemished lamb of G-d. It is in Him that we are able to draw near to the Father whether Jewish or non-Jewish. There is no need to find some other way, method, or interpretation of the Scriptures to get us closer or to somehow reason that we have a more legitimate relationship with our Father. We have our identity in His promises which was made complete in His son Yeshua. These laws are written upon our hearts by His Ruach HaKodesh (Holy Spirit) so that we know the differences between good and evil. We are the children of the everlasting G-d of Avraham,

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Bereshit / Genesis 12:1-3
 12:1 Now the Lord said to Abram, ‘Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 12:2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 12:3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.’ (NASB)

Isaac, and Jacob. What a wonderful salvation that we have in G-d's promised Messiah Yeshua.

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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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