

EMC SHALOM INTERNACIONAL

PARASHAH 34 BAMIDBAR | (NUMBERS) 1:1-4:20

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Aliyot of the Torah:

1. 1:1-19
2. 1:20-54
3. 2:1-34
4. 3:1-13
5. 3:14-39
6. 3:40-51
7. 4:1-20
8. Maftir: 4:17-20

Haftará: Hosea 1:10 – 2:20 (2:1-22 Hebrew Version)

The Apostolic Writings: Matthew 27:1 – 28:20

BAMIDBAR: means “In the Desert”

First Aliyá: 1:1-19

Comments:

1:1-3. The LORD spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying, 2. *Take a census of all the congregation of the children of Yisra'el, by their families, by their fathers' houses, according to the number of the names, every male, one by one; 3. from twenty years old and upward, all who are able to go out to war in Yisra'el. You and Aharon shall number them by their divisions.

More than being a nation Israel is an army, the army of the living Elohim **Shemuel Alef (1st Samuel) 17:26**

In the level of Remez (Second level of interpretation), we understand once we become Israel, we are part of the army of the Living Elohim. With struggles, just like Rab Shaul used to say in **Efesiym (Ephesians) 6:12** “For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world's rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places.”

1:4 With you there shall be a man of every tribe; everyone head of his fathers' house. - YHWH has appointed pastors and leaders in his kingdom with specific objectives that allows them to guide the people with this its areas of expertise. We have to understand that Elohim has appointed each one of them and expect us to abide by them for two main reasons:

- 1) Rebelling against them is rebelling against YHWH.** Just as it states in **Romiyim (Romans) 13:1-2** Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God.
2. Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment.
- 2) Because they are accounted for our souls.** We can refer to this in Ivrim (Hebrews) **13:17** Obey your leaders and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with

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groaning, for that would be unprofitable for you.

Its necessary for Leaders to first become leaders in their household in order for them to be able to lead the people. **1st timothy 3:4-5** “ one who rules his own house well, having children in subjection with all reverence;5. but if a man doesn't know how to rule his own house, how will he take care of the assembly of God?”

Lest look at the strong G4291 προΐστημι: 2 aorist infinitive προστῆναι; perfect participle προεστώς; present middle προιστάμαι; from Homer, Iliad 4, 156 down; **a protector or guardian; to give aid:** Ro. 12:8; 1 Ts. 5:12; 1 Ti. 3:4–5; 1 Ti. 3:12; 1 Ti. 5:17; Tit. 3:8; Tit. 3:14.

A man must have authority over his own house, but this authority comes with caring helping, leading and guiding his own household.

He should have obedient kids. **5292: ὑποταγῇ** ὑποταγῇ, ὑποταγῆς, ἡ,

1. the act of subjecting (Dionysius Halicarnassus). **2. obedience, subjection:** 2 Corinthians 9:13 (on which see ὁμολογία, b.); Galatians 2:5; 1 Timothy 2:11; 1 Timothy 3:4.

With Honesty: **G4587**

σεμνότης, σεμνητος, ἡ (σεμνός), that characteristic of a person or a thing which entitles to reverence or respect, dignity, gravity, majesty, sanctity: ἡ τοῦ ἱεροῦ σεμνότης, 2 Macc. 3:12; in an ethical sense, gravity (so R. V. uniformly (cf. Trench, p. 347)), honor, probity, purity: 1 Timothy 2:2; 1 Timothy 3:4; Titus 2:7. (Euripides, Plato, Demosthenes, others.)

Kids need to abide and be honest in submission. It means that a Father achieves to have obedient and honest kids, that they offer pure obedience without hypocrisy.

If we happen to achieve that in our homes then we are ready to govern Elohim's house

Second Aliyá, 1:20-54

1:51. When the tabernacle is to move, the Levites shall take it down; and when the tabernacle is to be set up, the Levites shall set it up. The stranger who comes near shall be put to death. YHWH has established specific responsibilities for specific people.

Anyone that tries to do some work that Elohim has not entrusted him with, guarantees his failures and YHWH's displeasure. The function of the Levites was everything related to the Mishkan (Tabernacle) and later with the Beit HaMikdash (Temple). Anyone who was not a Levite was considered strange, in relation to these functions and therefore died if he was trying to do something that was not assigned to him.

This teaches us two things:

First, YHWH gives us talents and gifts for service to HIM and the congregation.

Second, that He will hold us accountable if we don't do what He has commanded us to do and assigned us to do.

To do something that He has not assigned us is as serious as not doing what He has assigned us.

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1:52 The children of Yisra'el shall pitch their tents, every man by his own camp, and every man by his own standard, according to their divisions.

Each army was formed by the tribe to which its membered belonged to. This teaches us that regardless of the fact that we are different and from different families, we belong to the same nation. We are a family. The flag speaks to us of identity. It is what makes us unique. We are on in relation to the people of Israel, but we are different in terms of personality. And this is the most significant and elevated part of this verse, in the unity in the midst of the diversity. The flags included the colors of each tribe. Rashi comments that each tribal banner was the same color as the stone in the Kohen Gadol's breastplace. Many today, don't know how to live with the diversity that YHWH has created. And long to do things that are not in their personal design, as they don't live out their own lives. It is necessary to find rest in our identity. In what makes us unique as people and children of Elohim.

Third Aliyá, 2:1-34

2:22. "The children of Yisra'el shall encamp every man by his own standard, with the banners of their fathers' houses: at a distance from the tent of meeting shall they encamp around it." The Tabernacle, located in the center, indicated that the nation revolved around the Mishkan. Everything must revolve around the fulfillment of Torah.

tribes Banners according to the Midrash	
1. Reuven	Red: with duadaim. mandrakes
2. Shimon	Green with a picture of Shechem city
3. Levi	White, Black and Red
4. Judah	Sky blue with a Lion
5. Issachar	Dark blue with a sun and a moon.
6. Zevulon	White with a Boat
7. Dan	Sapphire with a snake
8. Naphtali	Pale red with a deer
9. Gad	Gray. with a drawing of a battalion of soldiers.
10. Asher	burning olive oil color. with an olive
11. Joseph	two jet black banners bearing Efrain's a bull and Menashe's a Reem
12. Benjamin	it was a combination of all the colors with the image of a wolf

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Fourth Aliyá 3:1-13

3:9 You shall give the Levites to Aharon and to his sons. They are wholly given to him on the behalf of the children of Yisra'el. - The Kohen Gadol (High Priest) was the leader of the tribe of Levi; but at the same time, he was a servant of the people. Therefore, the Kohen Gadol as well as the tribe of Levi, were servants of YHWH and of the people simultaneously. They served YHWH in favor of the people.

3:12-13 “Behold, I have taken the Levites from among the children of Yisra'el instead of all the firstborn who open the womb among the children of Yisra'el; and the Levites shall be mine:13. for all the firstborn are mine. On the day that I struck down all the firstborn in the land of Egypt I made holy to me all the firstborn in Yisra'el, both man and animal. They shall be mine. I am the LORD.” - The firstborn belonged to YHWH. In other words, these are consecrated to Him. The Levites tipily the firstborn of all Israel. Which are associated with supremacy. Power, greater economic portion, etc. And this is true, however, the biggest responsibility of the firstborn is to serve others. Yeshua says in **Matityah (Matthew) 20:25-28** *But Yeshua summoned them, and said, *You know that the rulers of the nations lord it over them, and their great ones exercise authority over them.* **26. It shall not be so among you, but whoever desires to become great among you shall be your servant.** **27. Whoever desires to be first among you shall be your bondservant,** **28. even**

as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many.

Fifth Aliyá 3:14-39

3:38 “Those who encamp before the tabernacle eastward, in front of the Tent of Meeting toward the sunrise, shall be Moshe, and Aharon and his sons, keeping the charge of the sanctuary for the charge of the children of Yisra'el. The stranger who comes near shall be put to death.” - Only Moshe, Aharon and their respective families, were the ones who dwelt before the Mishkan (Tabernacle), since they were the ones in charged with serving in it and also to take care no stranger was allowed in, since if he did, he would die.

Sixth Aliyá 3:40-51

3:51 “and Moshe gave the redemption money to Aharon and to his sons, according to the word of the LORD, as the LORD commanded Moshe.” - The Levites were considered the firstborn instead of the firstborn of the people. But the latter outnumbered the Levites by 273, cf. 3:47. So these were to be redeemed. Therefore, YHWH establishes a payment of 5 Shekels for each one. And this money was to be given to the Kohen Gadol (High Priest). Which shows us that redemption has a price. In our case the price was Yeshua's blood as it is written in **Efesiym (Ephesians) 1:6.** *“to the praise of the glory of his grace, by which he freely bestowed favor on us in the Beloved,”*

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Seventh Aliyá 4:1-20

4:4. This is the service of the sons of Kehat in the Tent of Meeting, the most holy things.

- As we have seen previously, everyone in the Kingdom has a function, in which is irrevocable and unalterable. In this verse, we see a prime example of this. And that is that the Kehatites were responsible for carrying the sacred objects. A function that no one else was allowed to do.

4:15 “When Aharon and his sons have finished covering the sanctuary, and all the furniture of the sanctuary, as the camp moves forward; after that, the sons of Kehat shall come to carry it: but they shall not touch the sanctuary, lest they die. These things are the burden of the sons of Kehat in the Tent of Meeting.” - We see that the responsible ones to carry the sacred instruments were not allowed to touch them or see them. Only Aharon and his children.

Which teaches us two things: First the importance of team work. They depended on one another, and needed of one another. In the Kingdom there is none that works alone; since we are a body as explained by Rab.

Shaul in ***Qorintiyim Alef (1st Corinthians)***

12:12-20 For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Messiah. **13.** For in one Spirit we were all immersed into one body, whether Jews or Greeks, whether bond or free; and were all given to drink into one Spirit. **14.** For the body is not one member, but many. **15.** If the foot would say, *Because I'm not the hand, I'm not part of the body, it is not therefore not part of the body. **16.** If the ear would say, “Because I'm not the eye, I'm not part of the body, it's not therefore not part of

the body. **17.** If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be?

18. But now God has set the members, each one of them, in the body, just as he desired.

19. If they were all one member, where would the body be? **20.** But now they are many members, but one body.

4:19 but thus do to them, that they may live, and not die, when they approach to the most holy things: Aharon and his sons shall go in, and appoint them everyone to his service and to his burden; - One of the functions of a leader is to delegate responsibilities. The selfish attitude of one person doing everything is neither good nor healthy. It is not good because it contradicts YHWH's designs. It is not healthy because the leader will become weary and will stress very easily, which it will affect the other areas of your life. We can be avoiding what happens today in many congregations. Which is how many leaders long only certain gifts or positions in the Kingdom, like the “most important” ones.

However, we can see that God's designed was to assigned each one a job and he was supervised as the individual can yearn for another job, such as carrying the Ark of the Covenant.

“How much we have?” is not a question that we should make ourselves. “What do I do with what I have?” is what we should be asking ourselves.

Elohim has placed valuable things in your hands. Let's use them and for the love of YHWH, work where you have been positioned and assigned.

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Conclusions:

We can summarize this parsha with the word limits. Elohim has established dividing lines, to give us a sense of responsibility with the congregation and Elohim's people in general. The limits set us apart from the rest and makes us see our role in the functioning of the body of the Messiah.

My limits make me more effective and dedicating myself to only what I was designed to do. We must understand and accept our gifts and abilities. Some more than others, but we must know and accept our limits so that we don't fail.

Limits keep us humble, and makes us see that we need others to do the work of Elohim.

Let's follow His design, and we will be effective and successful throughout our lives.

End of the Parasha

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr. Ketriel Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the

same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**).

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00 a.m. to 12:00 m. at www.gotomeeting.com Access ID for the EMC SHALOM INTERNACIONAL is 668-634-365).

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind todays subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but

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the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

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It is allowing us to go to greater excellence
SHALOM LEKULAM.



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