

# EMC SHALOM INTERNACIONAL

## PARASHAH 42 MATOT. BEMIDBAR/NUMBERS 30:1 (30:2)-32:42



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### Aliyot de la Torah (When Matot is read separately).

1. 30:1-16 (2-17 heb.)
2. 31:1-12
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6. 32:1-19
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8. **Maftir**: 32:39-42

**Haftarah**: Jeremías 1:1 – 2:3

**The Apostolic Writings**: Juan 18:1-19:42

### Aliyot de la Torah (When Matot is read with Masei).

1. 30:1 (30:2 heb.) – 31:12
2. 31:13-54
3. 32:1 – 32:19
4. 32:20 – 33:49
5. 33:50 – 34:15
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8. **Maftir**: 36:10-13

**Haftarah (When Matot is read with Masei)**:  
Yirmiyahu/Jeremiah 2:4-2:28; 3:4

**The Apostolic Writings (When Matot is read with Masei)**: Yohanan/John 18:1-21:25

### Matot means “tribes”.<sup>1</sup>

1 Matot מַטּוֹת H4294 is the plural form of “mateh” מַטֵּה. It is actually a rod, a branch (as extending); also a rod, whether for chastising (figuratively correction), ruling (a sceptre), throwing (a lance), or walking (a staff; figuratively a support of life, for

### First Aliyah 30:1-16 (2-17 Hebraic Version)

**30:1-2** “And Moshe spake unto the heads of the tribes concerning the children of Yisrael, saying, ‘This is the thing which YAHWEH hath commanded. If a man vow a vow unto YAHWEH, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth’.” –Although this instruction is given to the heads of the tribes it applies to all men. They were responsible to enforce that the people keep their vows and oaths. This is teaching us two things. First, Yahweh designed His people to be team workers for every one of them plays an important role in the kingdom. Rav Shaul would say: “For the body is not one member, but many (**Korintyim Alef/1 Corinthians 12:14**).” Second, Yahweh has given the leaders authority judge the people under their command.

Integrity must be the essential quality of any man of Torah beginning with being faithful to their commitments. We must be faithful to keep our vows and oaths. It leaves much to be desired when leaders break their commitment. No one would trust their word. We must keep our word once we have made a vow or promise.

***There is no guile in a true Yisraelite.***

example bread). **Figuratively a tribe**. The rod representing the tribe is also the scepter of authority of the tribe; every one of the twelve tribes’ chiefs had one. (Note of translator).

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“Yeshua saw Netanel (Nathanael) coming to him, and saith of him, ‘Behold an Yisraelite indeed, in whom is no guile!’ (Yohanan/John 1:47).”

“And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth (Yeshayahu/Isaiah 53:9).”

“Blessed is the man unto whom YAHWEH imputeth not iniquity, and in whose spirit there is no guile (Tehilim/Psalms 32:2).”

***No vow should be made onto Yahweh swearing by His Name falsely***

“And ye shall not swear by my name falsely, neither shalt thou profane the name of thy Elohim: I am YAHWEH (Vayikra/Leviticus 19:12).”

“When thou shalt vow a vow unto YAHWEH thy Elohim, thou shalt not slack to pay it: for YAHWEH thy Elohim will surely require it of thee; and it would be sin in thee (Devarim/Deuteronomy 23:21).”

“Again, ye have heard that it hath been said by them of old time, ‘Thou shalt not forswear thyself, but shalt perform unto Yahweh thine oaths’ (Matityahu/Matthew 5:33).”

**30:3-5 “If a woman also vow a vow unto YAHWEH, and bind herself by a bond, being in her father's house in her youth; and her father hear her vow, and her bond**

**wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and YAHWEH shall forgive her, because her father disallowed her.”**—For women it was different because they were always under the authority either of their fathers or of their husbands. These verses refer to single young women, that is, that they are not married. Fathers had the authority to allow or to disallow the vows.

**30:6-8 “And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and YAHWEH shall forgive her.”**—This is the precept for married women. We can see that husbands had great responsibility for their wives; particularly their spiritual lives depended on their husbands. Husbands exerted not only a social authority but also a spiritual authority. Rav Shaul said: “Husbands, love your wives, even as Mashiaj also loved the **church**<sup>2</sup>, and gave himself for it; that he might sanctify and cleanse it with the

2 The Kahal “qâhâl” קהָל H6951 is the **assembly**, the **congregation** of children of Yisrael that came out of the house of bondage in Mitzrayim by the power of Yahweh. The Hebrew

word **Kahal** was rendered as “**ekklesia**” in the Septuagint, a version of the Tanaj translated into Greek. (Note of translator).

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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. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself (**Efesyim/Ephesians 5:25-28**).” From this we learn that in the same way that Yeshua sanctified the congregation, husbands must sanctify their wives. For that reason, in Shabbat husbands bless their wives.

**30:14-15** “But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them. But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity. –This verse teaches that the husband has within the day after he heard the vows, that is, until the evening to think about them and to decide whether to void them or not. If he makes silence, agreeing to them, and then he decides

to void them he shall take full responsibility and bear all the consequence that the vows implied.<sup>3</sup> This is an example of the responsibility that husbands have with their families. Every privilege embodies responsibility. Yeshua said: “For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more (**Hilel/Luke 12:48b**).”

### Second Aliyah 31:1-12

**31:3** “And Moshe spake unto the people, saying, ‘Arm some of yourselves unto the war, and let them go against the Midianites, and avenge YAHWEH of Midyan.’ –The people of Yahweh has the responsibility to be an instrument of Yahweh to execute His judgements. They were not seeking after their own vengeance but Yahweh’s. Rav Shaul said: “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written,

3 **Verse 14** says “all her vows, or all her oaths” and since the Scriptures declares that the husband has the authority to void his wife’s vows, it might be assumed that this includes all the vows that she has made. In order to clarify **that this is not so**, **verse 13** declares “**every vow, and every binding oath to afflict the soul**”. This indicates that the husband can only make void the vows that imply to **afflict the soul** (or **deprivation of the soul**). (67) These vows are those that afflict the soul that **deprive** or **restrict taking advantage or using something**. Talmudic Commentary, **Nedarim 79a**, elaborates regarding this issue. The Mishnah presents the examples of the **vow not to bathe** or **not to use ornaments**. **Verse 15** says “from day to day”. This was said so that it may not be interpreted that the husband has the right to void his wife’s vows from the moment he heard them to the same time the next day. That’s why it is

said “from day to day” to teach us that he could only make the vows void **until the evening**. (68) **Nedarim 79b** comments: In verse 13, the Torah said that the if the husband voids his wife’s vows “the day he heard them”, the vows would not stand. The Torah explains of a case in which the husband had confirmed with his silence his wife’s vows the day he “heard of them”. Both phrases seem to imply that he has a full day to void her vows, that is twenty-four hours. In order to indicate that **this is not the case**, the Torah declares that he made silence “from day to day”; this phrase indicates that to void the vows he has **until the beginning of the next day, that is, the evening**. Commentary of Bemidbar 30:14-15 by Rashi. Explanatory notes by Aryeh Coffman. Notes 67-68. (Note of translator).

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‘Vengeance is mine; I will repay, saith Yahweh’ (Romanyim/Romans 12:19).”

**31:6 “And Moshe sent them to the war, a thousand of every tribe, them and Pinjas (Phinehas) the son of Elazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.”** –An unquestionable truth arises here, the fact that all wars have a spiritual background. The children of Yisrael were not waging a war just to eliminate an enemy but it was a spiritual matter also. For that reason, Moshe sent the son of the Kohen Gadol (High Priest), Pinjas, who had made the plague to stop when he killed the trespassers responsible for the plague with their immorality, with holy instruments. According to Rashi, the Holy Instruments were the Ark of Testimony (Aron HaKodesh) and the forehead Plate of gold (**Tzitz**) of the Kohen Gadol which had an engraving: “HOLY ONTO YAHWEH” (לַיהוָה קֹדֶשׁ). Therefore, the Ineffable Name (Shem Hameforash) יהוה was on the kohen’s forehead. The Ark always accompanied the army of Yisrael to war. They were making preparations for a spiritual battle.

The trumpets<sup>4</sup> had a special function: to call the assembly and to start the journeying of the camps. Rav Shaul warned: “For if the trumpet give an uncertain sound, who shall prepare himself to the battle? (**Korintyim Alef/1 Corinthians 14:8**).” We must learn two things here. That we must produce a genuine and clear sound that is understood by those who are listening and that we must be aware of the

signals and we must respond to them accordingly.

“Son of man, speak to the children of thy people, and say unto them, ‘When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: ‘If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. ‘But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand’. So thou, O son of man, I have set thee a watchman unto the house of Yisrael; therefore, thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, ‘O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul’ (**Yejezqel/Ezekiel 33:2-9**).”

4 “**chätsôtserâh**” חֲצֹצְרֹתָ H2689 (pl. חֲצֹצְרוֹת) means a trumpet (from its sundered or quavering note). **Bemidbar 10:2-7** says that the two trumpets of silver were used for calling of

the assembly, and for the journeying of the camps. (Note of translator).



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### Third Aliyah 31:13-24

**31:14-19** “And Moshe was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. And Moshe said unto them, ‘Have ye saved all the women alive? Behold, these caused the children of Yisrael, through the counsel of Bilam, to commit trespass against YAHWEH in the matter of Peor, and there was a plague among the congregation of Yahweh.” –Moshe’s anger is considered a *holy anger*. He was frustrated at the breaking of Yahweh’s commandments. The army had indeed eliminated all the inhabitants but had spared the women which had made the children of Yisrael sin. Obedience must be complete. Either you obey completely or you obey nothing at all. Our creator demands total obedience. “And Samuel said, ‘Hath YAHWEH as great delight in burnt offerings and sacrifices, as in obeying the voice of YAHWEH? Behold, to obey is better than sacrifice, and to hearken than the fat of rams’ (Shmuel Alef/1 Samuel 15:22).”

This event is very recurrent throughout our history. Therefore, we must prevent our congregations from this kind of trespass.

“Woe unto them! for they have gone in the way of Kayin, and ran greedily after the error of Bilam for reward, and perished in the gainsaying of Koraj (Yehudah/Jude 11).”

“But I have a few things against thee, because thou hast there them that hold the doctrine of Bilam, who taught Balak to cast a stumbling block before the children of Yisrael, to eat things sacrificed unto idols, and to commit fornication (Hitgalut/Revelations 2:14).”

The main sins were idolatry and fornication.

**31:18** “But all the women children, that have not known a man by lying with him, keep alive for yourselves.” –Yahweh is just and blames only who deserves it. He is merciful to mankind. After he had commanded that the women who had known men were executed, He allowed the virgins to live thus giving them an opportunity for a new life. This is in perfect harmony with the Scriptures: “Thus saith YAHWEH, ‘Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Shabbat from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to YAHWEH, speak, saying, YAHWEH hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith YAHWEH unto the eunuchs that keep my Shabbats, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to YAHWEH, to serve him, and to love the name of YAHWEH, to be his servants, every one that keepeth the Shabbat from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people (Yeshayahu/Isaiah 56:1-7).”

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**31:19 “And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.”** –One had to be clean and pure to enter the camp. These men were unclean – for killing and being in touch with corpses- so they had to cleanse themselves and their clothes or any object that they had touched.<sup>5</sup> Here we learn two things, only the pure can enter the Kingdom of Yahweh. King David wrote: “Who shall ascend into the hill of YAHWEH? or who shall stand in his **Holy Place**? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from YAHWEH, and righteousness from the Elohim of his salvation.

Uncleanness is contagious, if any one touched an unclean thing, he became unclean too. That is why we must always be purifying our lives. “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Yeshua the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of Yahweh (Ivrim/Hebrews 12:1-2).”

**31:21 “And Elazar the priest said unto the men of war which went to the battle, ‘This is the ordinance of the law which YAHWEH commanded Moshe; ‘Only the gold, and the**

**silver, the brass, the iron, the tin, and the lead, everything that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless, it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.”** –There are two manners of purification. One is through water and the other is through fire. The objects that could abide fire had to be purified by fire; the rest had to be purified by water. In other words, these were two ways to make the objects “**kosher**”, apt for use. This is applicable to every utensil or object bought from the Gentiles. If they had any traces of contamination it was enough to immerse them in a mikveh. But the cooking utensils which may have absorbed the taste of non-kosher food and that may still have residuals, they had to be purified by fire.

These two forms of purification are used by Yahweh to cleanse the earth:

- By water: **Bereshit/Genesis 1:2; 7:10-20.**
- By fire: **Bereshit/Genesis 10:24; Yeshayahu/Isaiah 9:19, 33:10; Hitgalut/Revelations 29:9.**

We are ready to go through that fire. If we are unclean in that final day of history, we shall be consumed; but if we are in holiness, we shall be elevated to eternal life. (**Yeshayahu/Isaiah 33:10-22; Korintyim Alef/1 Corinthians 3:12-23**).

Believers must be cleansed by water in the tevilah and by fire by the Ruaj HaKodesh. Fire

<sup>5</sup> This implied that they had to immerse in a mikveh as well as any object that they had touched including their clothes. But also, they had to be sprinkled with the water mixed with the

ashes of the red heifer on the third day and seventh day as prescribed by the Torah. (Note of translator).



is also a type of trials and temptations. “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Mashiaj's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy (**Kefa Alef/1 Peter 4:12-13**).”

### Fourth Aliyah 31:25-41

**31:26-27 “Take the sum of the prey that was taken, both of man and of beast, thou, and Elazar the priest, and the chief fathers of the congregation: and divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.”** –Yahweh grants us all the same value. We may have different roles and functions but we are part of only one people. Yahweh commanded that the spoil of war was divided equitably among the people. Those who, by any reason, did not participated in the war also received the blessing. This was not just a physical war but a spiritual one. Both soldiers and intercessors are of equal importance. We all share some kind of responsibility in the kingdom.

**31:28-30 “And levy a tribute unto YAHWEH of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: Take it of their half, and give it unto Elazar the priest, for an**

**heave offering of YAHWEH. And of the children of Yisrael's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of YAHWEH.”** –It is relevant here the contributions for the work of Yahweh. These acquisitions were not the fruit of the work of the congregation, however, it is a precept to levy a tribute onto Yahweh. This is teaching us today that no matter where we are, or if it is the produce of the land or not, or if it is a blessing we have received from others, we must contribute to the ministry. Consequently, it is of vital importance that we give it with joy and according to what we have purposed in our hearts. “Upon the first day of the week let every one of you lay by him in store, as Yahweh hath prospered him, that there be no gatherings when I come (**Korintyim Alef/1 Corinthians 16:2**).”

### Fifth Aliyah 31:42-54

**31:49-50 “And they said unto Moshe, ‘Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us. We have therefore brought an oblation for YAHWEH, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before YAHWEH.’** –After giving what was due to the Kohen Gadol, these men wanted to present a freewill offering<sup>6</sup> onto

<sup>6</sup> Nedabah “*nedābāh*” נִדְבָהָה (pl. nedabot, נִדְבֹת) H5071 is a spontaneous offering; also (concretely) a spontaneous or (by

inference, in plural) abundant gift: - freewill offering, voluntary offering. These men may have also wanted to present

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Yahweh because they had had no casualties. They showed the great righteousness of men who lived by the principles of Yahweh. These men acted out of generosity not by obligation. This is good before Yahweh. “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver (**Korintyim Bet/2 Corinthians 9:7**).”

### Sixth Aliyah 32:1-19

**32:4-5 “Even the country which YAHWEH smote before the congregation of Yisrael, is a land for cattle, and thy servants have cattle: wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Yarden.”** –It is always sad to see people who are more interested in the temporary pleasures than in the full blessings of Yahweh. These men preferred to stay in the exile than entering the Promised Land.

There may be many motives they wanted to stay on the other side of the Yarden: the fear of the imminent war, the comfort of the good lands of the territory, the need to settling down and not wander in the wilderness, among many others. The truth is that they thought of the moment they were living, confident in their own abilities more than in what Yahweh had promised.

The Promised Land is a symbol of the Kingdom of Yahweh. Some people decide to enjoy the pleasures of sin for a season than the everlasting blessings of the Kingdom of Yahweh. This is the same spirit that operates in the persons who allow themselves to be defeated by the tribulations that comes with following Yahweh and obeying His Torah preferring not to persevere in the faith given to them. Rav Shaul encouraged us to be faithful in the midst of temptations: “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (**Romanyim/Romans 8:18**).”

**32:14 “And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of YAHWEH toward Yisrael.”** –It was precisely the lack of faith that kindled the anger of Yahweh toward Yisrael. These men were indulging in the same sins of their fathers. The sin of the fathers is inherited by their descendants. “For I YAHWEH thy Elohim am a jealous Elohim, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me (**Shemot/Exodus 20:5b**).”

### Seventh Aliyah 32:20-42

**32:31-32 “And the children of Gad and the children of Reuben answered, saying, ‘As YAHWEH hath said unto thy servants, so will we do. We will pass over armed before YAHWEH into the land of Kenaan, that the possession of our inheritance on this side Yarden may be ours.’** –A son of Yahweh does

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thanksgiving offerings (todah korban, תְּחִנָּה תְּחִנָּה) for returning from the war without casualties. Their offering was

also to atone for shedding blood and taking the lives of other men. (Note of translator).



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not evade his responsibility. These men had a responsibility with their brethren and with Yahweh. On many occasions, we will have to leave our comfort zone to do the work that Yahweh has commanded us. And this is a charge that cannot be transferred for we shall give account for it. We must serve Yahweh and our brethren.

### Conclusions

There is an interesting detail I would like to highlight and comment on **vv. 31:2-3**.

**<sup>2</sup>Avenge the children of Yisrael** of the Midianites: afterward shalt thou be gathered unto thy people. <sup>3</sup>And Moses spoke unto the people, saying, 'Arm some of yourselves unto the war, and let them go against the Midianites, **and avenge YAHWEH of Midyan**.'"

These two declarations are referring to the same. This reveals the intimate relationship of Yahweh with His people. Our vengeance is not ours but Yahweh's. We are just executing His judgement over the pagans. Yahweh judges us by the Torah. The day of vengeance of Yahweh shall come and He shall destroy our enemies.

**Devarim/Deuteronomy 32:35:** "To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste."

***Yahweh was not urging His people to sin.***

**Romanyim/Romans 12:19:** "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, 'Vengeance is mine; I will repay, saith Yahweh'."

**Yaaqov/James 1:20:** "For the wrath of man worketh not the righteousness of Elohim."

Our wrath does not work for good but we execute His wrath against evil. It is time for the people of Yahweh to abhor what Yahweh abhors and to love what Yahweh loves.

**In this parashah, we find the commandments four-hundred sixth to the four-hundred seventh:**

**406.** Precept to make void vows and oaths. **Bemidbar 30:3.**

**407.** Prohibition of not to break one's word when making a vow or an oath. **Bemidbar 30:3.**

### END OF 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

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## PARASHAH 42 MATOT. BEMIDBAR/NUMBERS30:1 (30:2)-32:42

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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 09:00AM to 12:00PM through



Topic: Weekly Parasha Study

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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 today's 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 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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**PARASHAH 42 MATOT. BEMIDBAR/NUMBERS30:1 (30:2)-32:42**

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