

שְׁלַח

Sh'lach

(send)

B'midbar [Numbers] 13:1-15:41

Offerings

B'midbar [Numbers] 15:1-10

1 And YHWH spoke to Moshe, saying,

2 "Speak to the children of Yisrael, and say to them, 'When you are come into the land of your habitations, which I give to you,

3 and will make an offering by fire to YHWH, a burnt-offering, or a sacrifice, to accomplish a vow, or as a freewill-offering, or in your set feasts, to make a sweet savor to YHWH, of the herd, or of the flock;

4 then shall he that offered his oblation offer to YHWH a meal-offering of a tenth part of an ephah of fine flour mingled with the fourth part of a hin of oil;

5 and wine for the drink-offering, the fourth part of a hin, shall you prepare with the burnt-offering, or for the sacrifice, for each lamb.

6 Or for a ram, you shall prepare for a meal-offering two tenth parts of an ephah of fine flour mingled with the third part of a hin of oil;

7 and for the drink-offering you shall offer the third part of a hin of wine, of a sweet savor to YHWH.

8 And when you prepare a bull for a burnt-offering, or for a sacrifice, to accomplish a vow, or for peace-offerings to YHWH;

9 then shall he offer with the bull a meal-offering of three tenth parts of an ephah of fine flour mingled with half a hin of oil;

10 and you shall offer for the drink-offering half a hin of wine, for an offering made by fire, of a sweet savor to YHWH.'"

YHWH is commanding His people that, when they bring their offerings to YHWH, they are not just to bring the animal for the offering. They are also to bring a meal offering (flour) and also wine and oil (more of a balanced diet that way).

In the above portion of Scripture are these items which YHWH commands us to give with our offerings:

1. the animal for the offering,
2. flour for a meal offering,
3. oil, and
4. wine.

We have discussed several times how different sacrifices are representative of, and are a foreshadowing of, Yeshua our Mashiach, so we will not discuss that here. However, we need to discuss these other three items so that we can see how they relate to us today and what they symbolize.

First, let us consider the bread.

Yochanan [John] 6:31-35

31 "Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread out of heaven to eat.'"

32 Yeshua therefore said to them, "Amein, amein, I say to you, it was not Moshe that gave you the bread out of heaven; but My Father gave you the true bread out of heaven."

33 For the bread of Elohim is that which comes down out of heaven, and gives life to the world."

34 They said therefore to Him, "Master, evermore give us this bread."

35 Yeshua said to them, "I am the bread of life; he that comes to Me shall not hunger, and he that believes on Me shall never thirst."

Yeshua tells us that He is the bread that has come down out of heaven. The command that YHWH gave to His people to include a meal offering with their sacrifices, was to be a continual reminder to us that we are to be eating of the true Bread, and not just the physical bread that we put into our mouths (and stomachs) to stave off temporary hunger pangs.

Basically, what this meal offering was to be, was a reminder that YHWH wants us to focus on the spiritual, rather than just focusing on the physical. Because, if we are only focused on the physical or we are overly focused on the physical, then He cannot bless us with eternal life the way that He truly desires to do.

Now let us consider the oil.

Yochanan Aleph [1st John] 2:24

As for you, let that abide in you which you heard from the beginning. If that which you heard from the beginning abides in you, you also shall abide in the Son, and in the Father.

We see here how the Ruach (Spirit) is symbolized by anointing, particularly anointing with oil.

YHWH commands that when we bring our offerings, we are to bring the meal (flour) offering mixed with oil. The oil is to permeate the flour so that when we partake of the bread, we are internalizing the oil as well. This should be the norm in the life of the believer. However, that does not seem to be the case today. Let us consider another passage dealing with oil.

Matithyah [Matthew] 25:1-3

1 "Then shall the kingdom of heaven be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom.

2 And five of them were foolish, and five were wise.

3 For the foolish, when they took their lamps, took no oil with them."

Half of those that appeared to have been filled with His Spirit were not filled enough!

Many today have accepted the false doctrine that Yeshua can come back at any moment. But Yeshua taught us in Luqa/Luke 19:11ff, that the kingdom of Elohim was not going to appear immediately. What happens when a person believes that Yeshua is going to return at any moment, is that they most likely do not have enough oil in their lamps. Do they realize the importance of these words of Yeshua?

Matithyah [Matthew] 25:1-3

5 "Now while the bridegroom tarried, they all slumbered and slept."

Yeshua teaches us that the bridegroom tarried in his return. So too will Yeshua tarry in His return for us. What we need for Him to do, is to come to us individually, and fill us with His Spirit as we seek Him. So, when the pressures of life and trials and tribulations come in our lives, will we have enough oil (Spirit) in us to take us into eternity? Half of those in Yeshua's parable did not!

Many today only have enough Spirit for a brief show.

Now let us consider the wine.

Matithyah [Matthew] 9:17

“Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish; but they put new wine into fresh wine-skins, and both are preserved.”

These words of Yeshua again are teaching us about being filled with His Spirit. So what we see in this Torah portion, is that when we bring our offerings to YHWH, they are really occasions for us to seek His infilling Presence.

One Torah for All

B'midbar [Numbers] 15:11-16

11 *“Thus shall it be done for each bull, or for each ram, or for each of the he-lambs, or of the kids.*

12 *According to the number that you shall prepare, so shall you do to everyone according to their number.*

13 *All that are native born shall do these things after this manner, in offering an offering made by fire, of a sweet savor to YHWH.*

14 *And if a stranger sojourns with you, or whosoever may be among you throughout your generations, and will offer an offering made by fire, of a sweet savor to YHWH; as you do, so he shall do.*

15 *For the assembly, there shall be one statute for you, and for the stranger that sojourns (with you), a statute for ever throughout your generations; as you are, so shall the sojourner be before YHWH.*

16 *One law and one ordinance shall be for you, and for the stranger that sojourns with you.”*

YHWH is telling Yisrael that there can only be one set of instructions – His! Furthermore, everyone is to obey His set of instructions, with no exceptions. YHWH in His wisdom has already made provision for those who are not born into Yisrael, but desire to become a part of Yisrael and earn their eternal reward. Please consider this passage.

Yochanan [John] 3:16

“For Elohim so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.”

Notice the “whosoever” in the above passage. But it is much more than just an easy believism that He expects from us. If we are to truly make the wise choice to be a part of Yisrael, then we need to come all the way and obey Him in all things, great and small.

Now consider these things in light of these prophetic words.

B'reshit [Genesis] 9:27

“Let Elohim enlarge Yephet, and let him dwell in the tents of Shem; and let Cana’an be his servant.”

Please note that this blessing which Noach gave concerning His sons takes, in all of humanity. First there is Shem, who is the father of all Semitic people. This is the line that gave us Avraham, Yitzchak and Ya’aqov, and the line through which Mashiach came into the world.

Then there is Yephet, who Noach says shall dwell in the tents of Shem. And in order for those that have come to the faith through Christianity to receive their fullest blessing, they need to discard all false practices and dwell fully in the one true faith, the faith of the apostles, which Yeshua gave to us.

Then there are those who are servants of Shem. What YHWH has made provision for, is that regardless of which son of Noach we have descended from, we all have an opportunity to keep and obey Torah, whether a native-born (Shemite), a sojourner (Yephetite), or a servant (Hamite). Torah applies to everyone equally, no matter who their father is! The question is, will you hear and obey His Voice and keep His Torah?

Now please do not misunderstand what we are saying here, because we are not advocating slavery in the sense of one man owning another man. We all do need to be slaves (bondservants) of YHWH. But beyond that, slavery is just not the best for His people to be involved in. It is better for each one of us to be a full citizen of Yisrael and even more, to be totally submitted to His will for our lives; rather than doing what is right in our own eyes.

Heave Offering

B'midbar [Numbers] 15:17-21

17 And YHWH spoke to Moshe, saying,

18 “Speak to the children of Yisrael, and say to them, ‘When you come into the land where I am bringing you,

19 then it shall be, that, when you eat of the bread of the land, you shall offer up a heave-offering to YHWH.

20 Of the first of your dough you shall offer up a cake for a heave-offering; as the heave-offering of the threshing-floor, so shall you heave it.

21 Of the first of your dough you shall give to YHWH a heave-offering throughout your generations.”

YHWH expects and commands us to give Him our first and best.

I remember one time many, many years ago, when I was still part of the false first day system of worship. One first day before services started, I was standing in the doorway between the fellowship hall and the kitchen. This person that I knew quite well, walked into the kitchen carrying a sack, and said as she passed by, that she had just gotten new kitchen towels and was donating her old towels to the church.

I was aghast!

As I started to open my mouth to say something, YHWH's Spirit checked me and said that I was to keep my mouth shut. So I did just that; I said nothing.

However, how many times have we been guilty of this very thing, getting something new and wonderful for ourselves, and giving YHWH our leftover used stuff? How pleased can YHWH be with that, particularly considering the fact that He clearly commands us to give Him our best?

Sin Offering for the Congregation

B'midbar [Numbers] 15:22-26

22 “And when you shall err, and not observe all these commandments, which YHWH has spoken to Moshe,

23 even all that YHWH has commanded you by Moshe, from the day that YHWH gave commandment, and onward throughout your generations;

24 then it shall be, if it be done unwittingly, without the knowledge of the congregation, that all the congregation shall offer one young bull for a burnt-offering, for a sweet savor to YHWH, with the meal-offering thereof, and the drink-offering thereof, according to the ordinance, and one he-goat for a sin-offering.

25 And the priest shall make atonement for all the congregation of the children of Yisrael, and they shall be forgiven; for it was an error, and they have brought their

oblation, an offering made by fire to YHWH, and their sin-offering before YHWH, for their error;

26 and all the congregation of the children of Yisrael shall be forgiven, and the stranger that sojourns among them; for in respect of all the people it was done unwittingly.”

Go back and read verse 22 again. Did you catch it? YHWH says “when” you sin, not “if.” He knows that we are prone to seeking after our own ways and doing what we want, rather than hearing and obeying His Voice.

Also, in that same verse, please notice that YHWH says, when we sin and do not observe all of these commandments. Notice He did not say that we are to obey just part of, or most of, the commandments, but rather it is sin not to obey all of His commandments. If we obey all of His commandments except one, we have sinned against Him and have become guilty before Him!

Ya’aqov [James] 2:10

For whosoever shall keep the whole law, and yet stumble in one point, he is guilty of all.

When this happens, then the congregation as a whole is affected. We are all guilty as a body and He commands us to bring the appropriate sacrifice for this sin. But why are we all guilty?

Ephesians 4:4

There is one body, and one Spirit, even as also you were called in one hope of your calling;

The Set-apart Spirit teaches us through Shaul that there is only one body! Imagine that: Christianity has been teaching and practicing all this time, that there are two bodies. There is, and only ever has been, one body. And if one part of the body is manifesting sin, then it affects the whole body.

Qorintyah Aleph [1st Corinthians] 12:26-27

26 And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.

27 Now you are the body of Mashiach, and individually members thereof.

If this says anything to us at all, it should say that we really do need each other. And what we really need of each other, is to help each other to live clean, pure lives before YHWH, hearing and obeying His Voice. This should teach us the very real need for us to live in communities. And even in a larger context, to live together as a Torah obeying

nation. To bring this about, it is going to take more people hearing and obeying His Voice.

Unwitting Sin

B'midbar [Numbers] 15:27-29

27 "And if one person sins unwittingly, then he shall offer a she-goat a year old for a sin-offering.

28 And the priest shall make atonement for the being that errs, when he sins unwittingly, before YHWH, to make atonement for him; and he shall be forgiven.

29 You shall have one law for him that doeth aught unwittingly, for him that is native-born among the children of Yisrael, and for the stranger that sojourns among them."

If we mess up, YHWH will forgive us, as long as we ask Him to forgive us! But the forgiveness of these sins, is with the understanding that we are turning away from doing what is right in our own eyes, and we are trying to do what is right in His eyes.

Again, notice that His Torah applies to everyone who has chosen to be a part of Yisrael.

High-handed Sin

B'midbar [Numbers] 15:30-31

30 "But the being that does wrong with a high hand, whether he be native-born or a sojourner, the same blasphemeth YHWH; and that being shall be cut off from among his people.

31 Because he has despised the word of YHWH, and has broken His commandment, that being shall utterly be cut off; his iniquity shall be upon him."

These verses are in stark contrast to the one who sins in ignorance. However, for the one who knows what is right from what is wrong, but willfully chooses to do what is wrong anyway, YHWH makes no provision for forgiveness or for a sacrifice for that transgression and sin. The person who sins in this manner is under a penalty of death, being cut off.

Let us look at another passage about this subject.

Ivrim [Hebres] 10:26-29

**26 For if we sin willfully after that we have received the knowledge of the truth, there remains no more a sacrifice for sins,
27 but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.
28 A man that has set aside the law of Moshe dies without compassion on the word of two or three witnesses;
29 of how much sorer punishment, do you think, shall he be judged worthy, who has trodden underfoot the Son of Elohim, and has counted the blood of the covenant wherewith he was sanctified as a common thing, and has done despite to the Spirit of grace?**

The point of all this is simply this: If a person foolishly chooses to break Torah and not to obey His Voice, then not only will that person die a physical death, but he will also come under judgment of the Almighty!

It would seem to me, that the wise thing would be to learn how to hear His Voice, so that one can obey Him in all matters. Why would one willfully choose to harden his heart against the leadings and promptings of the Spirit? It doesn't really make any sense, does it?

Penalty for Breaking Torah

B'midbar [Numbers] 15:32-36

32 And while the children of Yisrael were in the wilderness, they found a man gathering sticks upon the Shabbat day.

33 And they that found him gathering sticks brought him to Moshe and Aharon, and to all the congregation.

34 And they put him in custody, because it had not been declared what should be done to him.

35 And YHWH said to Moshe, "The man shall surely be put to death; all the congregation shall stone him with stones without the camp."

36 And all the congregation brought him without the camp, and stoned him to death with stones; as YHWH commanded Moshe.

Then, YHWH had Moshe put this example in the Torah to drive home the point, so that we would know and understand the seriousness of His commandments. This man was caught gathering wood for a fire in order to work on Shabbat. He knew that YHWH had commanded His people not to work on Shabbat.

Perhaps he thought that YHWH's grace and compassion would be enough to cover his sin and Elohim would forgive him. After all, YHWH did say that He was a gracious and

compassionate Elohim towards those that seek Him. But in all earnestness, I ask you: how is doing one's own thing seeking YHWH our Elohim? How is doing one's own thing hearing and obeying His Voice?

Perhaps he thought that YHWH would understand and he would be able to make some quick excuses if he was caught. This is what many people do today when they are caught in sin; they are sorry for getting caught, but not sorry for their wrongdoing.

Perhaps he thought that YHWH would just require some extra sacrifice if he was caught, that way he could just buy his way out of the judgment.

Perhaps this man was not really wanting to hear and obey His Voice. If he really wanted to obey YHWH he would not have been gathering sticks on Shabbat for a fire, now would he? The reality is this, that this man lost his life because he did not choose to obey all of His commandments.

This really brings home the following passage.

Philippians 2:12

So then, my beloved, even as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;

Many today seem to take the stand and have the attitude, that His grace will wash away all their sins (which is a conditional truth), even to the point that they can do whatever they please even though they know better. This is simply not scripturally sound! Taking this posture is like playing Russian roulette with a fully loaded gun, making it a NO win situation.

Romans 6:1-2

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 Elohim forbid! We who died to sin, how shall we any longer live therein?

And again:

Romans 6:15

What then? Shall we sin, because we are not under law, but under grace? Elohim forbid!

It is true that when we come to Him seeking salvation, He grants it to us, forgiving us of all our past. But what are we doing with our lives from that point on? Are we striving to learn how to hear His Voice so we can obey Him? Or are we just playing at religion?

A Remembrance is Given

B'midbar [Numbers] 15:37-41

37 And YHWH spoke to Moshe, saying,

38 "Speak to the children of Yisrael, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue;

39 and it shall be to you for a fringe, that you may look upon it, and remember all the commandments of YHWH, and do them; and that you follow not after your own heart and your own eyes, after which you used to play the harlot;

40 that you may remember and do all My commandments, and be set-apart to your Elohim.

41 I am YHWH your Elohim, who brought you out of the land of Egypt, to be your Elohim; I am YHWH your Elohim."

It seems that, because of this man's sin and his being stoned to death by the congregation, YHWH used the occasion to give them the commandment of the tzitzit (tassels or fringes). It seems that YHWH wanted to give us something tangible that His Spirit could direct our attention to, so that when temptations come, He would be able to remind us that we are to be keeping all of His commandments all the time.

Please note verse 39 and the role that the eyes play in leading us astray.

"and that you follow not after your own heart and your own eyes, after which you used to play the harlot;"

It is our senses, particularly the eyes, that crowd our spirits and minds with input from the physical realm. The constant input of this information needs to be filtered by His Torah and His Spirit. If it is not, then we will have a tendency to go astray rather quickly, because that is the current human condition of being born in sin.

Yochanan Aleph [1st John] 2:16

For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not of the Father, but is of the world.

This has been the problem of mankind ever since the Garden of Eden. Man sees something that is appealing to His flesh, and then he seeks unlawful ways to get it. This gets him into more trouble than one can imagine.

We need to be careful what we ask for, for we may get something that is not so good for us. Satan just loves to answer selfish materialistic prayers. What YHWH desires from us, is for us to pray in the Spirit and allow Him to speak through us, so that what we are asking for is not of ourselves, but rather is from Him and for the building up of His Kingdom.

Ya'aqov [James] 4:3-4

3 You ask, and receive not, because you ask amiss, that you may spend it in your pleasures.

4 You adulteresses, do you not know that friendship with the world is enmity with Elohim? Whosoever therefore would be a friend of the world makes himself an enemy of Elohim.

Each one of us needs to make sure, that what we are praying for, and seeking favor from YHWH on, is, first His will, and secondly, not from our own selfish desires!

Shelach – Send

Yochanan [John] 17:18

“As You did send Me into the world, even so I have sent them into the world.”

YHWH sent Yeshua into the world to redeem those who are His people.

Likewise, YHWH asks us to become partners with Him in the task of redeeming His people. He has sent us out into the world. However, to truly become a partner with YHWH in this task, there are several things that we need to understand.

Ma'aseh [Acts] 1:4-5

4 and, being assembled together with them, He charged them, “Do not depart from Jerusalem, but wait for the promise of the Father, which, you heard from Me; 5 for John indeed immersed with water; but you shall be immersed in the Set-apart Spirit not many days from now.”

Before one can be a proper witness for Yeshua, he must wait upon the infilling of the Set-apart Spirit. And before this can happen, one must be completely surrendered to Him and His will. Basically, one must be broken.

When one totally surrenders himself to YHWH, then He will send His Spirit to dwell in him. It is at this point that we can truly begin to keep Torah by hearing and obeying His Voice.

As we looked at above, YHWH desires for us to give Him our best. And what is our best? Would that not be our own selves? And if we are not totally giving Him our all (self), then we are not broken and not surrendered to Him, which means that we are lacking in oil. If we want to make sure that we have an adequate supply of oil, then we must give up our own life and live only for Him.

Are you surrendering to Him on a daily basis? Are you seeking to build His Kingdom only? Or, Elohim forbid, are you building your own kingdom through a career, family, houses, a name, or some other means? He does not need your career or house or whatever. He wants you!

ABBA YHWH, we desire to be Your people, and we wait before You, seeking You so that we can, and will be, broken and surrendered; and then please fill us with Your Spirit. We truly need this to happen so that we can be Your people and then be effective workers for You, building Your Kingdom, rather than our own; in the Name of Yeshua our Mashiach we ask. Amein.

Shabbat Shalom

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