



**“Again, the kingdom of heaven is like a merchant in search of fine pearls, <sup>46</sup> and upon finding a single pearl of great value, he went and sold all that he had and bought it.  
Mathew 13:45**

14/07/2018

## **Matot - Tribes**

Numbers 30:1–32:42

Jeremiah 1:1–2:28

Matthew 5:33–37

### **Introduction**

Within this week’s Parsha it looks at vows and oaths, the judgement of the Midianites, the dividing of the spoils and the settlement of the tribes of Gad and Reuben. On first examining the text, it is difficult to see how these topics are related, however, the answer is found within the name of the Parsha, *Matot*. Let me explain how this is so. What we see is that the instructions regarding vows and oaths are there to assist Israel in remaining in the land, and how they can bring one’s thoughts into submission to the word of YHVH, as they assist a person dealing with sin in their lives. It is this we see in the idolatry of *Pe’or*, that as Israel gives into the desires and lusts of the flesh that they defile themselves and stop being holy unto YHVH. Thus, the instructions regarding vows and oaths are given to assist Israel in bringing their desires into submission as they battle the desires of the flesh. We then see that when Israel repents and turns back to YHVH. He then uses Israel as the instrument to deal with their enemies as in the incident when the Midianites and Balaam came against Israel, through enticing them to commit sin by worshipping *Baal Pe’or*, and thus came against YHVH. Therefore, when one comes against Israel, they come against Yah, and vice versa.

The settlement of the tribes of Gad and Reuben is a development of this theme. These tribes sought to settle in the land they had conquered from *Sichon* and *Og*, on the east side of the Jordan River. Yet, YHVH did not intend them to settle here, but He allowed it as it was in agreement with the divine mandate given to Israel to be the light bearers of the divine presence of YHVH to the nations, thus coming into covenant by being grafted in. We see the covenant in effect when Ruth declared her allegiance to Naomi and YHVH – ‘Your people will be my people, your Elohim, YHVH will be my YHVH, wherever you go, I will go’

All three aspects of *Parashat Matot*, are relevant for the impending entry to the Promised land. It is significant as we look to the Messianic redemption of the both houses of Israel.

This, therefore explains the name of the parashah, *Matot*, as the word *Matot* means “tribes”, but there are two words used in the Torah for “tribe”, both of which are synonyms for a “tree branch”. *Mateh*, (the singular of *Matot*) which refers to a hard stick, one which has been cut off, and *Shevet*, which refers to a soft pliable twig, either freshly cut or still connected to the tree.

The tribes of Israel came from the loins of Jacob and thus stem from his root. Therefore, *Shevet* is a reference to the tribes when connected to the root source, whereas *Mateh* refers to them when they are disconnected.

The sages teach that *Shevet* is a reference to a tribe/person's soul when it is connected to the Divine essence of YHVH, in contrast to a soul or tribe that is disconnected due to sin and if kept unchecked results in exile and separation.

It is only as the soul/tribe is connected to YHVH who is the true vine that we can remain supple and are able to bring our actions and thoughts into obedience to Him. In doing so, the Divine presence of YHVH's Holy Spirit flows through us nourishing and sustaining us. This is what Messiah was saying when He stated, I AM the true vine and you are the branches.

### Numbers 30

What is the difference between a vow and an oath? According to the Rabbis, the vow refers to the object, the oath to the person. For instance, a man may place a ban on wine for a given period, perhaps as a means of controlling his drinking habits that seem to be getting out of control. This ban on the object, the wine, is said to constitute a vow. If, on the other hand, he swears that he will not drink wine, this constitutes an oath. In both instances for the man to break his word is a religious rather than an ethical offense. The idea behind it all is that the man has given to God his word, which he must not break. <sup>[1]</sup>

However, Messiah, urges believers not to make flippant oaths or vows, but to simply let your yes be yes and your no be no. We should not swear by the name of God or by the temple, but simply give your word to do something. ***“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to the Lord.’<sup>34</sup> But I say to you, do not swear at all: neither by heaven, for it is God’s throne;<sup>35</sup> nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King.<sup>36</sup> Nor shall you swear by your head, because you cannot make one hair white or black.<sup>37</sup> But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.*** Matthew 5:33-37

We see in this passage that YHVH instructs Israel on how they are to make an oath or a vow. so that they will not sin and to assist the person to take control of desires, by bringing them into submission to the word of YHVH.

Therefore, when a person makes a vow, they are forbidding themselves from doing something the Torah permits. These instructions are a continuation of the lesson of *Pinchas*: that there are times and exigencies that dictate going beyond the prescriptions and proscriptions of the Torah. What are these circumstances? In general, the Torah divides all we can do in this world into three categories: what we must do, what we may do, and what we must not do. The things we must do are essential for the fulfilment of our role as bearers of YHVH's message on earth. The things we may do are not essential but, if used correctly, enhance our spiritual lives and the fulfilment of our purpose. The things we must not do are detrimental to our purposes. Under normal circumstances, these aspects of reality cannot be elevated to Divine consciousness by our efforts. <sup>[2]</sup>

### Numbers 30:3-15

***“When a young woman still living in her father’s household makes a vow to the Lord or obligates herself by a pledge<sup>4</sup> and her father hears about her vow or pledge but says nothing to her, then all***

***her vows and every pledge by which she obligated herself will stand. <sup>5</sup> But if her father forbids her when he hears about it, none of her vows or the pledges by which she obligated herself will stand; the LORD will release her because her father has forbidden her.***

***<sup>6</sup> “If she marries after she makes a vow or after her lips utter a rash promise by which she obligates herself <sup>7</sup> and her husband hears about it but says nothing to her, then her vows or the pledges by which she obligated herself will stand. <sup>8</sup> But if her husband forbids her when he hears about it, he nullifies the vow that obligates her or the rash promise by which she obligates herself, and the Lord will release her.”***

***<sup>9</sup> “Any vow or obligation taken by a widow or divorced woman will be binding on her.”***

***<sup>10</sup> “If a woman living with her husband makes a vow or obligates herself by a pledge under oath <sup>11</sup> and her husband hears about it but says nothing to her and does not forbid her, then all her vows or the pledges by which she obligated herself will stand. <sup>12</sup> But if her husband nullifies them when he hears about them, then none of the vows or pledges that came from her lips will stand. Her husband has nullified them, and the Lord will release her. <sup>13</sup> Her husband may confirm or nullify any vow she makes or any sworn pledge to deny herself. <sup>14</sup> But if her husband says nothing to her about it from day to day, then he confirms all her vows or the pledges binding on her. He confirms them by saying nothing to her when he hears about them. <sup>15</sup> If, however, he nullifies them some time after he hears about them, then he must bear the consequences of her wrongdoing.”***

What we see within this passage regarding oaths and vows, is that there are occasions when a wife or child who makes an oath can have it annulled for them by their husband or father, if he hears what has been vowed. In effect, the father/husband is acting in the authority given to him by YHVH, that they are permitted to lose and bind, permit or annul. We see this throughout scripture, in Adam and Eve (the bride of the voice of the word of YHVH) who made a covenant with death through HaSatan when they transgressed the Torah by eating and touching the fruit. Therefore, the voice of the word of YHVH spoke stating;

*[JERUSALEM. Walking in the garden in the strength of the day.....And the Word of the Lord God called to Adam, and said to him, Behold, the world which I have created is manifest before Me; and how thinkest thou that the place in the midst whereof thou art, is not revealed before Me? Where is the commandment which I taught thee?]*

*And he said, The voice of Thy Word heard I in the garden, and I was afraid, because I am naked; and the commandment which Thou didst teach me, I have transgressed; therefore I hid myself from shame. And He said, Who showed thee that thou art naked? Unless thou hast eaten of the fruit of the tree of which I commanded that thou shouldst not eat. And Adam said, The woman whom Thou gavest to be with me, she gave me of the fruit of the tree, and I did eat. And the Lord God said to the woman, What hast thou done? And the woman said, The serpent beguiled me with his subtilty, and deceived me with his wickedness, and I ate. And the Lord God brought the three unto judgment; and He said to the serpent, Because thou hast done this, cursed art thou of all the cattle, and of all the beasts of the field: upon thy belly thou shalt go, and thy feet shall be cut off, and thy skin thou shalt cast away once in seven years; and the poison of death shall be in thy mouth, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between the seed of thy son, and the seed of her sons; and it shall be when the sons of the woman keep the commandments of the law, they will be prepared to smite thee upon thy head; but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel. Nevertheless for*

*them there shall be a medicine, but for thee there will be no medicine; and they shall make a remedy for the heel in the days of the King Meshiha.*

*[JERUSALEM. And it shall be when the sons of the woman consider the law, and perform (its) instructions, they will be prepared to smite thee on thy head to kill thee; and when the sons of the woman forsake the commandment of the law, and perform not (its) instructions, thou wilt be ready to wound them in their heel, and hurt them. Nevertheless there shall be a medicine for the sons of the woman, but for thee, serpent, there shall be no medicine: but it is to be that for these there shall be a remedy for the heel in the days of the king Meshiha.]*<sup>[3]</sup>

What we see here is that the voice of the word of YHVH passed a judgment due to the covenant/vow/oath Adam and Eve made with HaSatan. The keeping of Torah provides the means to overcome HaSatan. The victory over HaSatan and his cohorts will from this point cause him to eat from the dust of the earth, that being eats from Adam/humanity. Conversely, the descendants of Adam/humanity when they/us give in to sin, provide food for the cohorts of HaSatan. Sin is therefore the food of demons, disobedience the consent.

We further see that Ephraim made a covenant with death (Isaiah 28:15,18). However, Messiah (the voice of the word of YHVH) conquered death through His own death and resurrection and made a way for Ephraim and others to come into covenant with YHVH. Messiah loosed them from the covenant they made with their first husband, thus annulling the oath/vow at the point of hearing it, taking on the curse of breaking the oath. ***But if her husband says nothing to her about it from day to day, then he confirms all her vows or the pledges binding on her. He confirms them by saying nothing to her when he hears about them. <sup>15</sup> If, however, he nullifies them some time after he hears about them, then he must bear the consequences of her wrongdoing.*** Numbers 30:14-15

Thus, Messiah the husband, when breaking the curse became a curse for humanity, by taking upon Himself our iniquity and our punishment.

Why did the voice of the word of YHVH do this? Because He is the husband!

In both cases, the voice of the word of YHVH sent His bride out of the land (the marital abode) because of a covenant they made (an oath/vow through their actions). He sent them out by making a binding decision to bring them back at a future date, as He loosed them from the consequence of their actions.

While Adam/Ephraim are in exile, due to being put out (divorced) because of the vows/oaths they made, they will bear the consequences. ***“Any vow or obligation taken by a widow or divorced woman will be binding on her.*** Numbers 30:9

What we see in these two examples is the redemption process and plan YHVH has always had to save and redeem His creation and restore it back unto Himself so that humanity can once again walk with Him in the garden. Maybe you could examine this further, especially with regards to the statement Messiah made, that the gates of She’ol will not prevail against His ecclesia and that Messiah has given His disciples authority to loose and bind.

### **Numbers 31:1-24 Midianites judged**

We see in the history of Israel, that when Israel turns away from YHVH, He allows her enemies to attack her and at times overcome her as YHVH uses Israel’s enemies to judge her. When Israel, however, repents and turns from her wicked ways, YHVH judge the enemies of Israel. This is what

we see in this account, that the five Kings of Midian and Balaam, who instructed *Balak* how to cause Israel to sin with Baal Pe'or, are now judged because Israel has repented. So, Israel can now bring YHVH's judgement. You see, Israel cannot judge other nations until she has repented and taken the plank out of her own eye. This is another pattern we see in scripture.

We further need to understand that this pattern will be played out in the end times, when the enemies of humanity are let loosed from the pit (*She'ol*) to torment the unrighteous who do not have the mark of YHVH (Revelation 9). We read at the end of Revelation 8 ***As I watched, I heard an eagle that was flying in mid air call out in a loud voice: "Woe! Woe! Woe to the inhabitants of the earth, because of the trumpet blasts about to be sounded by the other three angels!"***

Thus, we see that this period is one that will be so bad for humanity, as this is the evil day which Paul writes concerning in Ephesians 6. However, if we have the priestly armour of YHVH on, we will be able to stand in the evil day and be overcomers. Why? Because those who have the armour on, are walking in the full council of scripture and seeking to keep the instructions of YHVH. In this they are showing YHVH they love Him, as they make Him their habitation and fortress. However, those who are not walking humbly before YHVH and inline with His will, will either submit to Him or will be overcome by the forces of darkness. That does not mean they have lost salvation, as this is not a salvation issue, maybe this is something you could look at further.

In the Day of YHVH, during the time of Jacob's Trouble, the evil part of the day will see the enemies of Israel loosed to come against humanity, as judgement for sin. As YHVH gives them over to the lust and desires of there hearts, the demonic influences they have allowed to flourish and grow will feast upon the sin of Adam. Thus, you reap what you have sown. Therefore, if you have sown sin and hedonism, then this is what you will reap in abundance.

However, when the final trumpet sounds, the dead in Messiah will rise first, then those who are alive will be caught up to be with the Messiah in the air. They will all come with the Messiah, the commander of Heavens Hosts, and put the forces of HaSatan under His feet. Then the people who have not accepted Messiah, because they would not bowed the knee will also be put to death, Luke 9:27. Then later at the end of the Millennium period the unrighteous will be resurrected and judged and thrown into the lake of fire.

## **summary**

What we see in this parashah is a pattern. One which will be played out in the final days of humanity. The people of God will have to give account for the vows they have made with either YHVH or HaSatan. For there are only two kingdoms in operation, there is no middle ground.

The kingdom of HaSatan seeks to corrupt the people of YHVH and prevent God's purposes from being manifest upon the earth and in creation. When the people of God give into temptation, God will use the enemies of Israel to bring correction as He judges them. However, when they repent and turn from there wicked ways, then YHVH will hear from heaven and come and heal the land. Then Israel will be restored unto Yah and the land and make known the purposes of YHVH throughout creation. Thus, I encourage you to study this and other patterns within scripture and learn the lessons from history. Let us call upon the name of YHVH and ensure that our walk with Him is right because the days ahead are going to be difficult and we need to ensure that we are walking according to His word, if we want to be overcomers and enter the land.

On a side note, we must understand that when the children of Israel entered the land, they had to deal with the giants of old. It is these same entities which we will face in the latter days. For unclean spirits are the disembodied spirits of the giants, the offspring of the fallen angels (Nephilim). This is why YHVH has given us spiritual weapons and spiritual armour.

YHVH is working out His plan for creation, and He will not be thwarted in His plans. Therefore, we need to submit to His will. The problem is that although many believers have made an oath/vow with YHVH when they entered into the reNewed Covenant with Him they fail to walk in the precepts of the covenant because of ignorance and error. This is why Yah has given grace, to assist and meet the shortfall for His people who are seeking to walk in accordance with His word. However, we must understand that grace does not cover intentional and premeditated sin. Thus, let us keep a short account as we vow to serve YHVH and seek to keep His instructions as we humble ourselves before Him.

May YHVH bless and keep you

Shabbat Shalom

Nathan

## Reference

1. My Jewish learning [<https://www.myjewishlearning.com/article/vows-and-oaths/> ]
2. Chumash Numbers 20-33 Parashah Matot
3. Targum of Johnathan Genesis 1-6

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.