

PARASHA *SH'LACH* שלח (SEND) *Num 15:1-41 15 56:1-8 Gal 3:24-29*

Num 15:1-3 *YHWH said to Moshe, "Tell the people of Isra'el, 'When you have come into the land where you are going to live, which I am giving to you, and want to make an offering by fire to YHWH — a burnt offering or sacrifice to fulfill a special vow, or to be a voluntary offering, or at your designated times, to make a fragrant aroma for YHWH — then, whether it comes from the herd or from the flock,*

- After the recent debacle of speaking against the land and testing **YHWH** for the tenth time, this generation is to find death in the wilderness as a fugitive, but **YHWH** reaffirms His covenant with them by saying... "Tell the people of Isra'el, 'When you have come into the land where you are going to live, which I am giving to you,'" even if it was with the next generation that this would become true!

- The same thing is commanded in Leviticus...

Lev 22:18-19 "Speak to Aharon and his sons and to the entire people of Isra'el; tell them: 'When anyone, whether a member of the house of Isra'el or a foreigner living in Isra'el, brings his offering, either in connection with a vow or as a voluntary offering, and brings it to **YHWH** as a burnt offering, in order for you to be accepted, you must bring a male without defect from the cattle, the sheep or the goats.

- "Or at your designated times" refers to this command...

Deut 16:10 You are to observe the festival of Shavu`ot [weeks] for **YHWH** your Elohim with a voluntary offering, which you are to give in accordance with the degree to which **YHWH** your Elohim has prospered you.

Num 15:4-13 the person bringing the offering is to present **YHWH** with a grain offering consisting of two quarts of fine flour mixed with one quart of olive oil, and one quart of wine for the drink offering. This is what you are to prepare with the burnt offering or for each lamb sacrificed. " 'For a ram, prepare one gallon of fine flour mixed with one-and-one-third quarts of olive oil; while for the drink offering, you are to present one-and-one-third quarts of wine as a fragrant aroma for **YHWH**. " 'When you prepare a bull as a burnt offering, as a sacrifice to fulfill a special vow or as peace offerings for **YHWH**, there is to be presented with the bull a grain offering of one-and-a-half gallons of fine flour mixed with two quarts of olive oil. For the drink offering, present two quarts of wine for an offering made by fire, a fragrant aroma for **YHWH**. " 'Do it this way for each bull, ram, male lamb or kid. For as many animals as you prepare, do this for each one, regardless of how many animals there are. " 'Every citizen is to do these things in this way when presenting an offering made by fire as a fragrant aroma for **YHWH**.

- Now the person bringing the animals for a special vow or voluntary offering must also bring a grain offering of flour and olive oil, and wine. Bread and wine represent the covenant...

Gen 14:18 Malki-Tzedek king of Shalem brought out bread and wine. He was cohen of El `Elyon [Elohim Most High],

- לחם lechem: Bread represents the Torah/Yeshua (**Deut 8:3** & **John 6**)
- שמן Shemin: Oil represents the Ruach (**Zech 4**), but first the Olive (us) {**Rom 11**} has to be crushed to produce oil (spirit) {**Rev 11**}
- יין Yayin: Wine represents joy **Jer 48:33**, according to the Mishna wine is poured out on the base, not burned.

Psa 104:13-15 You water the mountains from your palace; the earth is satisfied with how you provide - you grow grass for the cattle; and for people you grow the plants they need to bring forth לחם bread from

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the earth, יין *wine* that gladdens the human heart, שמן *oil* to make faces glow, and לחם *bread* to sustain their strength.

Maybe this grain offering is included as a reminder of the vow you gave, or the voluntary offering we are commanded (*Deut 16:10*) to bring?

- "a fragrant aroma for **YHWH**" also holds prophetic significant...

Ezek 20:40-44 For on my holy mountain, the high mountain of Isra'el,' says **YHWH** Elohim, 'the whole house of Isra'el, all of them, will serve me in the land. I will accept them there, and there I will require your contributions, your best gifts and all your consecrated things. I will accept you with your sweet aroma when I bring you out from the peoples and gather you out of the countries where you were scattered; and through you I will manifest my holiness in the sight of the nations.'" 'You will know that I am **YHWH** when I bring you into the land of Isra'el, into the country which I pledged, by raising my hand, to give to your ancestors. There you will remember your behavior and all the things you did by which you defiled yourselves, and you will loathe yourselves for all the evils you committed. You will know that I am **YHWH** when I have dealt with you in a manner that preserves my reputation, and not according to your evil ways and corrupt actions, house of Isra'el' says **YHWH** Elohim."

2Cor 2:14-17 But thanks be to Elohim, Who always leads us in triumph in Messiah, and manifests through us the aroma of the knowledge of Him in every place. For we are a fragrance of Messiah to Elohim among those who are being saved and among those who are perishing; to the one an aroma from death to death, to the other an aroma from life to life. And who is sufficient for these things? For we are not as the many, peddling the word of Elohim; but as from sincerity, but as from Elohim, we speak in Messiah in the sight of Elohim.

Rev 8:2-4 Then I saw the seven angels who stand before Elohim, and they were given seven shofars. Another angel came and stood at the altar with a gold incense-bowl, and he was given a large quantity of incense to add to the prayers of all Elohim's people on the gold altar in front of the throne. The smoke of the incense went up with the prayers of Elohim's people from the hand of the angel before Elohim.

Back to the parsha...

Num 15:14-16 If a foreigner stays with you — or whoever may be with you, through all your generations — and he wants to bring an offering made by fire as a fragrant aroma for **YHWH**, he is to do the same as you. For this community there will be the same law for you as for the foreigner living with you; this is a permanent regulation through all your generations; the foreigner is to be treated the same way before **YHWH** as yourselves. The same תורה **Torah** and standard of judgment will apply to both you and the foreigner living with you.' "

- So there is ONE TORAH for the native born Israelite and for the "Gehr" or those who were called to the Elohim of Abraham, Isaac, and Jacob and not of the bloodline. This is not an "invitation" but rather a command! (see *Rom 11*)

Rom 3:21-23 But now, quite apart from Torah, Elohim's way of making people righteous in his sight has been made clear — although the Torah and the Prophets give their witness to it as well — and it is a righteousness that comes from Elohim, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile, since all have sinned and come short of earning Elohim's praise.

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Rom 10:11-13 For the passage quoted says that everyone who rests his trust on him will not be humiliated. That means that there is no difference between Jew and Gentile — **YHWH** is the same for everyone, rich toward everyone who calls on him, since everyone who calls on the name of **YHWH** will be delivered.

Gal 3:28-29 there is neither Jew nor Gentile, neither slave nor freeman, neither male nor female; for in union with the Messiah Yeshua, you are all one. Also, if you belong to the Messiah, you are seed of Avraham and heirs according to the promise.

Col 3:9-12 Never lie to one another; because you have stripped away the old self, with its ways, and have put on the new self, which is continually being renewed in fuller and fuller knowledge, closer and closer to the image of its Creator. The new self allows no room for discriminating between Gentile and Jew, circumcised and uncircumcised, foreigner, savage, slave, free man; on the contrary, in all, the Messiah is everything. Therefore, as Elohim's chosen people, holy and dearly loved, clothe yourselves with feelings of compassion and with kindness, humility, gentleness and patience.

Back to the parsha...

Num 15:17-21 **YHWH** said to Moshe, "Speak to the people of Isra'el; tell them, 'When you enter the land where I am bringing you and eat bread produced in the land, you are to set aside a portion as a gift for **YHWH**. Set aside from your first dough a cake as a gift; set it aside as you would set aside a portion of the grain from the threshing-floor. From your first dough you will give **YHWH** a portion as a gift through all your generations.

- Im reminded of two things, first Yeshua being first fruits from the dead, he was an unleavened "lump of dough" a shadow of what Yeshua is did and what we will be ~ First fruits

Rom 11:16 Now if the hallah (Bread) offered as firstfruits is holy, so is the whole loaf. And if the root is holy, so are the branches.

1Cor 15:20 But the fact is that the Messiah has been raised from the dead, the firstfruits of those who have died.

1Cor 15:23 But each in his own order: the Messiah is the firstfruits; then those who belong to the Messiah, at the time of his coming;

2Th 2:13 But we have to keep thanking Elohim for you always, brothers whom the Lord loves, because Elohim chose you as firstfruits for deliverance by giving you the holiness that has its origin in the Spirit and the faithfulness that has its origin in the truth.

Jacob (James) 1:18 Having made his decision, he gave birth to us through a Word that can be relied upon, in order that we should be a kind of firstfruits of all that he created.

Rev 14:4 These are the ones who have not defiled themselves with women, for they are virgins; they follow the Lamb wherever he goes; they have been ransomed from among humanity as firstfruits for Elohim and the Lamb;

Also Shavuot is the time of the grain harvest, the giving of the Torah (Bread), and the gift that through Messiahs death we were able to receive, the Ruach HaKodesh.

Back to the parsha...

Num 15:22-31 " 'If by mistake you fail to observe all these mitzvot that **YHWH** has spoken to Moshe, yes, everything that **YHWH** has ordered you to do through Moshe, from the day **YHWH** gave the order and onward through all your generations, then, if it was done by mistake by the community and was

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not known to them, the whole community is to offer one young bull for a burnt offering as a fragrant aroma to YHWH, with its grain and drink offerings, in keeping with the rule, and one male goat as a sin offering. The cohen is to make atonement for the whole community of the people of Isra'el (Lev 4); and they will be forgiven; because it was a mistake; and they have brought their offering, an offering made by fire, to YHWH, and their sin offering before YHWH for their mistake. The whole community of the people of Isra'el will be forgiven, likewise the foreigner staying with them; because for all the people it was a mistake. " 'If an individual sins by mistake, he is to offer a female goat in its first year as a sin offering. The cohen will make atonement before YHWH for the person who makes a mistake by sinning inadvertently; he will make atonement for him, and he will be forgiven — no matter whether he is a citizen of Isra'el or a foreigner living with them. You are to have one law for whoever it is that does something wrong by mistake. " 'But an individual who does something wrong intentionally, whether a citizen or a foreigner, is blaspheming YHWH. That person will be cut off from his people. Because he has had contempt for the word of YHWH and has disobeyed his command, that person will be cut off completely; his offense will remain with him.' "

Now this is where the misunderstanding about the Levitical sacrificial system is. The Torah only has sacrifices for those people who committed sins in unintentionally. If you commit sin intentionally there is NO sacrifice, rather you then come under the penalty of the Torah, which ultimately is death. This is where Yeshua's sacrifice came into play...

Heb 9:6-9 With things so arranged, the cohanim go into the outer tent all the time to discharge their duties; but only the cohen hagadol enters the inner one; and he goes in only once a year (Yom Kippur), and he must always bring blood, which he offers both for himself and for the sins committed in ignorance by the people. By this arrangement, the Ruach HaKodesh showed that so long as the first Tent had standing, the way into the Holiest Place was still closed. This symbolizes the present age and indicates that the conscience of the person performing the service cannot be brought to the "goal" by the gifts and sacrifices he offers.

This means that the goat offered at Yom Kippur was also for unintentional sins...

Lev 23:27-32 "The tenth day of this seventh month is Yom-Kippur; you are to have a holy convocation, you are to deny yourselves, and you are to bring an offering made by fire to YHWH. You are not to do any kind of work on that day, because it is Yom-Kippur, to make atonement (for unintentional sins) for you before YHWH your Elohim. Anyone who does not deny himself on that day is to be cut off from his people; and anyone who does any kind of work on that day, I will destroy from among his people. You are not to do any kind of work; it is a permanent regulation through all your generations, no matter where you live. It will be for you a Shabbat of complete rest, and you are to deny yourselves; you are to rest on your Shabbat from evening the ninth day of the month until the following evening. (See Lev 4)

David echoes this in the Psalms...

Psa 19:9-12 The fear of YHWH is clean, enduring forever. The rulings of YHWH are true, they are righteous altogether, more desirable than gold, than much fine gold, also sweeter than honey or drippings from the honeycomb. Through them your servant is warned; in obeying them there is great reward. Who can discern unintentional sins? Cleanse me from hidden faults.

The Torah, the Temple, the Cohanim, and the sacrificial system are all shadows of the originals in heaven, The Torah never completely "atoned" for sins, rather only temporarily covered them, Yeshua's death is

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atonement for our sins the “goal” Paul is talking about is salvation, we do not achieve salvation through the Torah itself but rather through what it points to Yeshua HaMeshiach. It is also note worthy to point out that Paul wrote this after Yeshua’s death, still performed sacrifices at the Temple (**Acts 21:21-26**) and sacrifices will resume in Ezekiel’s Temple (**Ezek 45 & 46**), this is not a contradiction but rather fits perfectly with the entire word. Yeshua was slain before the foundation of the universe, (**2Tim 1:9, 1Pet 1:20, Rev 13:8**) [so he was slain in heaven before the Torah] His sacrifice does not abolish the Torah (**Matt 5:17**) so what changes in the sacrifices? Just our ability to understand the entire picture!

Back to the parsha...

Num 15:32-36 *While the people of Isra'el were in the desert, they found a man gathering wood (עץ “ates”) on Shabbat (Exo 20:8-11). Those who found him gathering wood brought him to Moshe, Aharon and the whole congregation. They kept him in custody, because it had not yet been decided what to do to him. Then YHWH said to Moshe, "This man must be put to death; the entire community is to stone him to death outside the camp." So the whole community brought him outside the camp and threw stones at him until he died, as YHWH had ordered Moshe.*

- The word for “wood” used here is also the same word for tree, in Hebrew עץ “ates” which leads you to ask the question, was he building a house? They just got condemned from the land, maybe he was setting up camp? Or was he gathering wood for a fire? Another interesting use of the word is in...

Num 13:20 *See whether the land is fertile or unproductive and whether there is WOOD (עץ “ates”) in it or not. Finally, be bold enough to bring back some of the fruit of the land." When they left it was the season for the first grapes to ripen. (see Gen 2:9)*

- Seems like the community recouped... We just went from on the verge of stoning Caleb and Joshua, to actually stoning someone who broke the Sabbath.

The final portion...

Num 15:37-41 *YHWH said to Moshe, "Speak to the people of Isra'el, instructing them to make, through all their generations, tzitziyot on the corners כנף kaw-nawf' of their garments, and to put with the tzitzit on each corner כנף kaw-nawf' a blue תכלת tek-ay'-leth thread. It is to be a tzitzit for you to look at and thereby remember all of YHWH 's mitzvot and obey them, so that you won't go around wherever your own heart and eyes lead you to prostitute yourselves; but it will help you remember and obey all my mitzvot and be holy for your Elohim. I am YHWH your Elohim, who brought you out of the land of Egypt in order to be your Elohim. I am YHWH your Elohim."*

Also again in Deuteronomy...

Deut 22:12 *"You are to make for yourself twisted cords on the four corners of the garment you wrap around yourself.*

- It is debated whether this command is for men and women or men only, lets take a close look, it reads in Hebrew דבר ^{Davar} אל ^{IE} בני ^{Ben} ישראל ^{Israel} This literal reads... “speak to the sons of Israel” Also the word for “Daughter” is “בת” “Bat”. But there is no word for “children” in Hebrew! “Ben” is always used (291 times) as “children” ...

Gen 3:16 *To the woman he said, "I will greatly increase your pain in childbirth. You will bring forth children בני ^{Ben} in pain. Your desire will be toward your husband, but he will rule over you."*

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Deut 4:40 Therefore, you are to keep his laws and mitzvot which I am giving you today, so that it will go well with you and with your children בני^{Ben} after you, and so that you will prolong your days in the land YHWH your Elohim is giving you forever."

- Now on to the meaning of Tzitzit...

In the Tabernacle everything consisted of these colors, GOLD, BLUE, PURPLE, and SCARLET, (See **Exo 26 & 28**) All of which the whore of Babylon uses as a counterfeit, except one BLUE...

Rev 17:4-5 The woman was dressed in PURPLE and SCARLET and glittered with GOLD, precious stones and pearls. In her hand was a gold cup filled with the obscene and filthy things produced by her whoring. On her forehead was written a name with a hidden meaning, BAVEL THE GREAT MOTHER OF WHORES AND OF THE EARTH'S OBSCENITIES

Why not blue? It is a heavenly color representing the Messiah! This is what the whore is falling short of having Blue = Heavenly Throne/Torah/Judgment (**Exo 24:10, Exo 28:31, Num 15:38, Ezek 10:1, Rev 21:19**)

ציצת

tsee-tseeth'

Feminine of ציץ; a floral or wing like projection, that is, a fore lock of hair, a tassel: - fringe, lock.

And its masculine...

ציץ

tseets

From ציץ; properly glistening, that is, a burnished plate; also a flower (as bright colored); a wing (as gleaming in the air): - blossom, flower, plate, wing.

And both of their roots...

צוץ

tsoots

A primitive root; to twinkle, that is, glance; by analogy to blossom (figuratively flourish): - bloom, blossom, flourish, shew self.

Also two related words are tseh'-makh צמח it means branch, see **Zec 3:8 & 6:12** and Netzer נצר

It means sprout see **Isa 11**. Both of these are "messianic prophecies"

The other command is to put them on the corner of your garments, in Hebrew the word for corner is כנף kaw-nawf'.

The symbolism of the hem was that it was seen as an extension of the wearer's reputation and authority. This gives meaning to an incident that happened in the Judean hills with David and King Saul. King Saul was pursuing David with the intention of killing him. Saul entered a cave and removed his outer garment to relieve himself, unaware that David and his men were hiding in the cave. David sneaks up on Saul and "cuts off the hem of his garment." The text then tells us how David feels about his action:

1Sam 24:4-6 (24:5-7) and David's men said to him, "Look! The day has come that YHWH told you about when he said to you, 'I will turn your enemy over to you, and you will do to him whatever seems good to you.' " Then David stole over unobserved and cut off the corner כנף kaw-nawf' of Sha'ul's cloak. But after doing this, David felt remorse over cutting Sha'ul's garment. He said to his men, "YHWH forbid that I should do such a thing to my lord, YHWH's anointed, as raise my hand against him! After all, he is YHWH's anointed."

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And when King Saul realizes what David has done, he responds with:

1Sam 24:19-21 (24:20-21) *A man finds his enemy and lets him go unharmed?! May YHWH reward you well for what you did to me today. Now I'm certain that you will indeed become king, and that the kingship of Isra'el will be established in your hands.*

What's going on here? It's all about the hem of the garment. Remember that Saul's hem was an extension of Saul's power and authority. David felt remorse in cutting off the King's hem because YHWH had not ordered it. But when Saul finds out what happened, he sees it as a sign that YHWH has taken his authority and transferred it to David.

Mal 4:2 (3:20) *But to you who fear my name, the sun of righteousness will rise with healing in its wings כנף kaw-nawf'; and you will break out leaping, like calves released from the stall.*

This is why the woman touched the "Hem or corner of Yeshua's garment...

Mat 9:20-22 *A woman who had had a hemorrhage for twelve years approached him from behind and touched the tzitzit on his robe. For she said to herself, "If I can only touch his robe, I will be healed." Yeshua turned, saw her and said, "Courage, daughter! Your trust has healed you." And she was instantly healed.*

Mat 14:35-36 *When the people of the place recognized him, they sent word throughout the neighborhood and brought him everyone who was ill. They begged him that the sick people might only touch the tzitzit on his robe, and all who touched it were completely healed.*

The Tzitzit reminds us to do His commandments and reminds us that we are under the shadow of the Messiah wings/corner/Tzitzit. And we are each and every follower of Yeshua the Messiah and the Torah, put on these "sprouts" on our own garments!

Psa 36:7 *How precious, Elohim, is your grace! People take refuge in the shadow of your wings כנף kaw-nawf',*

John 14:15-16 *"If you love me, you will keep my commands; and I will ask the Father, and he will give you another comforting Counselor like me, the Spirit of Truth, to be with you forever.*

John 14:21-24 *Whoever has my commands and keeps them is the one who loves me, and the one who loves me will be loved by my Father, and I will love him and reveal myself to him." Y'hudah (not the one from K'riot) said to him, "What has happened, Lord, that you are about to reveal yourself to us and not to the world?" Yeshua answered him, "If someone loves me, he will keep my word; and my Father will love him, and we will come to him and make our home with him. Someone who doesn't love me doesn't keep my words — and the word you are hearing is not my own but that of the Father who sent me (The Torah).*

Tzitzit is an attempt to encourage all Israel to aspire to a degree of holiness comparable to that of the priests:

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Lev 19:2 "Speak to the entire community of Isra'el; tell them, 'You people are to be holy because I, YHWH your Elohim, am holy.

Israelites who are not allowed to wear the priestly garments, are still commanded to strive for a life of holiness and this is demonstrated by the wearing of Tzitzit:

1Pet 1:16 since the Tanakh says, "You are to be holy because I am holy."

The Tzitzit is the uniform of all of Israel!

Shabbat Shalom! Written by Jesse Himango, [Tabernacle of David Ministries](#) 1-19-12