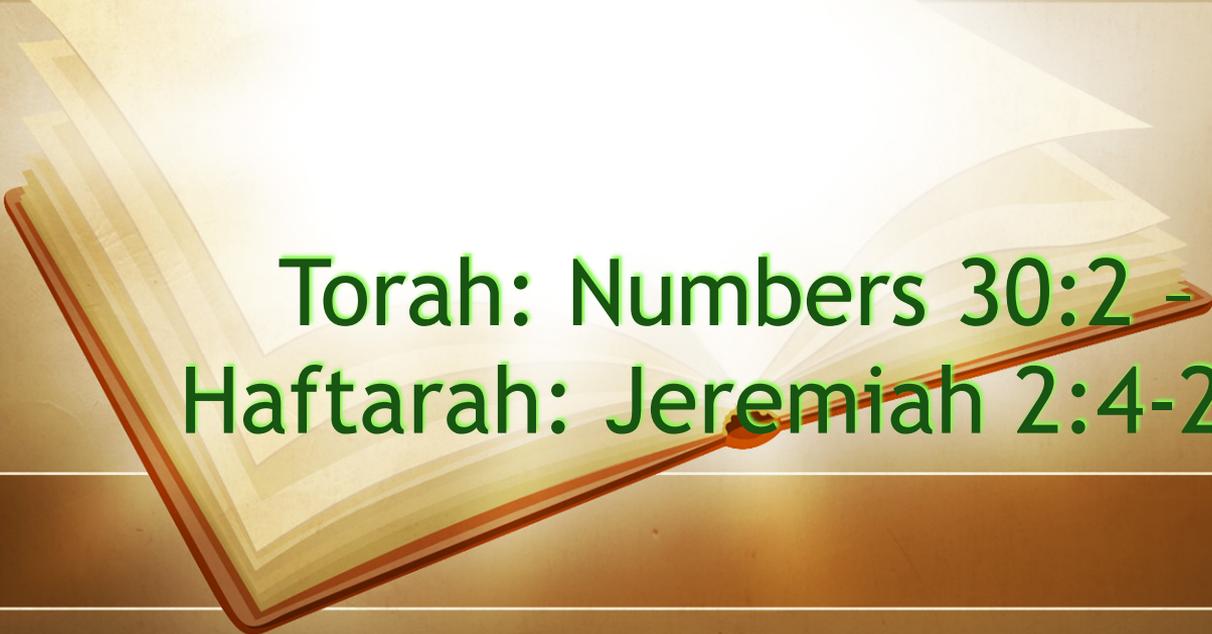


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#42 Matot (מִטּוֹת) – Hebrew for “tribes”
Mas’ei (מַסְעֵי) – Hebrew for “journeys,”



Torah: Numbers 30:2 - 36:13
Haftarah: Jeremiah 2:4-28; 4:1-2

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#42 Matot (מטות) – Hebrew for “tribes”

Mas’ei (מסעי) – Hebrew for “journeys,”

Chapter 30) Vows- Covenants Vs Contracts

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#42 Matot (מטות) – Hebrew for “tribes”

Mas’ei (מסעי) – Hebrew for “journeys,”

Chapter 31) Vengeance- Ours or leaving things to
Elohim

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#42 Matot (מטות) – Hebrew for “tribes”

Mas’ei (מסעי) – Hebrew for “journeys,”

Chapter 32) Vulnerability- Due to Division and
Discouragement

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

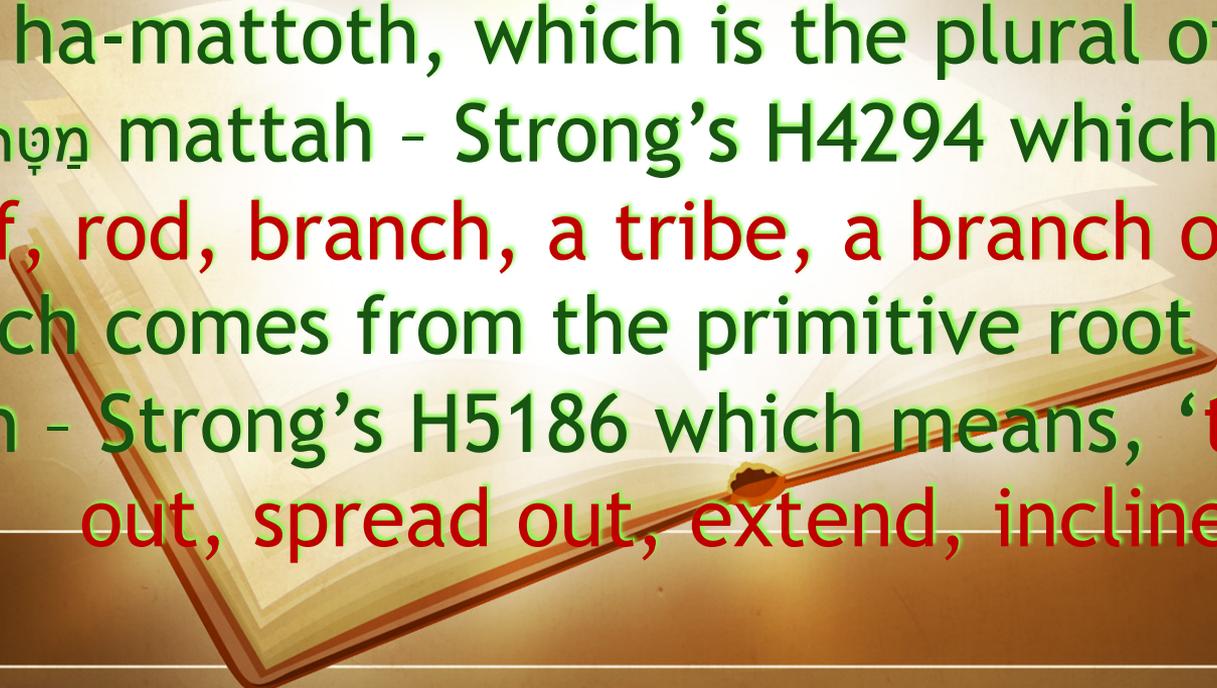
#42 Matot (מטות) – Hebrew for “tribes”

Mas’ei (מסעי) – Hebrew for “journeys,”

Chapter 33) Viewing- Different stages of the
journey

In this Torah portion, we see a clear picture of how we are to relate to one another and 'love' our neighbour, as this portion speaks to all the Tribes and renders a clear guidance, on the very words we speak, both to יהוה and to each other, as well as the clear responsibilities of sharing with each other and being able to stand and fight for one another.





This week's Torah portion is called "Tribes" or "the tribes" which is written in the Hebrew text as **הַמַּטּוֹת** ha-mattoth, which is the plural of the root word **מַטֵּה** mattah - Strong's H4294 which means, 'a staff, rod, branch, a tribe, a branch of a vine' which comes from the primitive root verb **נָטָה** natah - Strong's H5186 which means, 'to stretch out, spread out, extend, incline'.

This word is for all the ‘tribes’ (branches) of Yisra’ĕl - all who have ‘spread out’, and when we see the meaning of these words, we can quickly be reminded of the words of our Master יהושע in:

Yohanan/John 15: 5 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!”

These instructions of יהוה as given through Mosheh are for us, the branches of The Vine (יהושע Messiah), who have been grafted in by the blood of Messiah!

Men and Vows

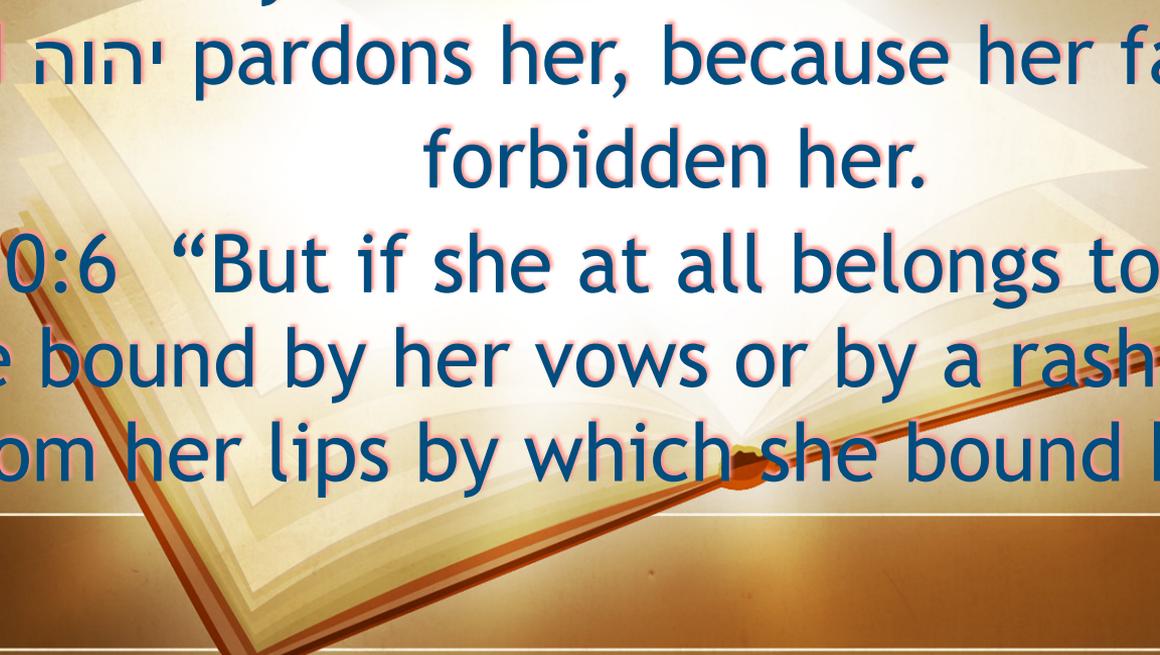
Num 30:1 And Mosheh spoke to the heads of the tribes concerning the children of Yisra'ĕl, saying, “This is the word which יהוה has commanded:

Num 30:2 “When a man vows a vow to יהוה, or swears an oath to bind himself by some agreement, he does not break his word, he does according to all that comes out of his mouth.

Women and Vows

Num 30:3 “Or if a woman vows a vow to יהוה, and binds herself by some agreement while in her father’s house in her youth,

Num 30:4 and her father hears her vow and the agreement by which she has bound herself, and her father has kept silent towards her, then all her vows shall stand, and every agreement with which she has bound herself stands.

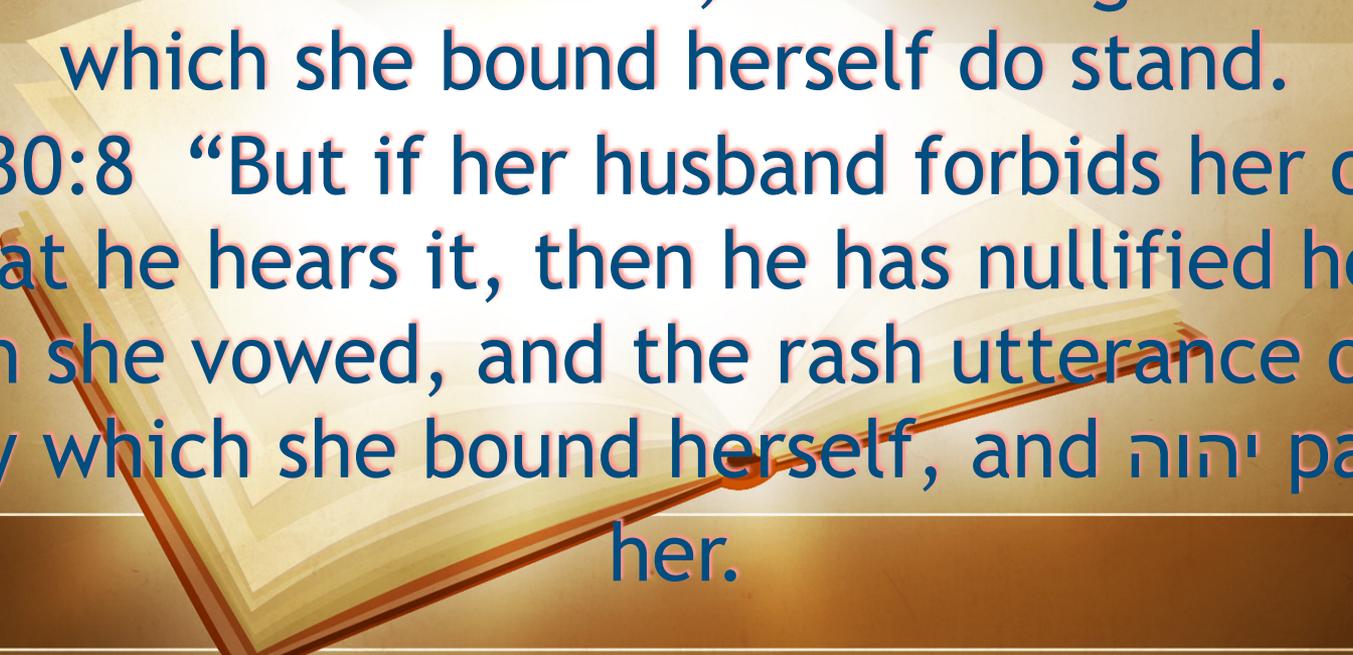


Num 30:5 “But if her father forbids her on the day that he hears, then none of her vows nor her agreements by which she has bound herself stand. And יהוה pardons her, because her father has forbidden her.

Num 30:6 “But if she at all belongs to a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself,

Num 30:7 and her husband hears it, and he has kept silent towards her on the day that he hears, then her vows shall stand, and her agreements by which she bound herself do stand.

Num 30:8 “But if her husband forbids her on the day that he hears it, then he has nullified her vow which she vowed, and the rash utterance of her lips by which she bound herself, and יהוה pardons her.



Num 30:9 “But any vow of a widow or a divorced woman, by which she has bound herself, stands against her.

Num 30:10 “And if she vowed in her husband’s house, or bound herself by an agreement with an oath,

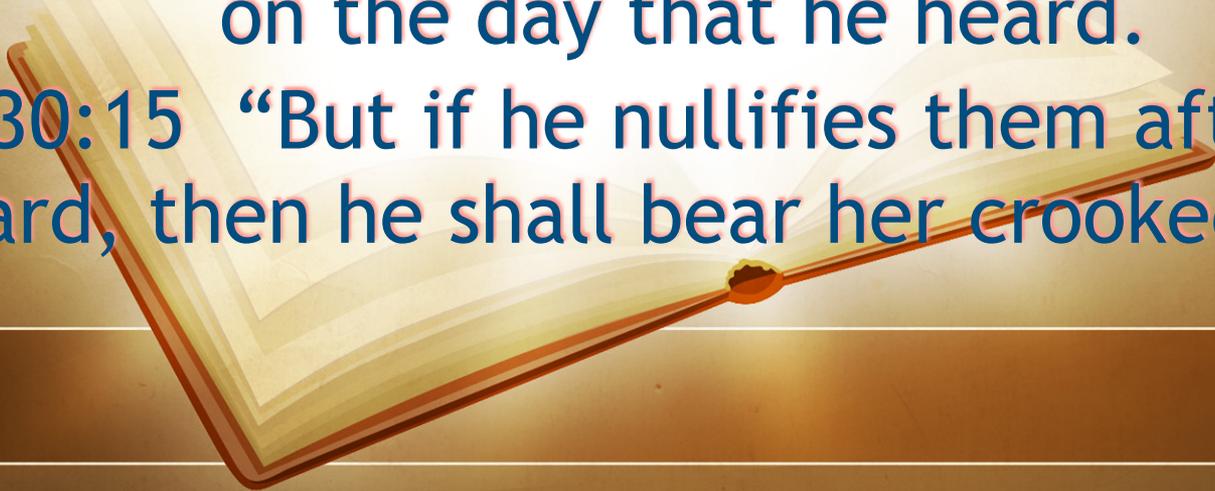
Num 30:11 and her husband heard it, and has kept silent towards her and did not forbid her, then all her vows shall stand, and every agreement by which she bound herself stands.

Num 30:12 “But if her husband clearly nullified them on the day he heard them, then whatever came from her lips concerning her vows or concerning the agreement binding her, it does not stand - her husband has nullified them, and יהוה pardons her.

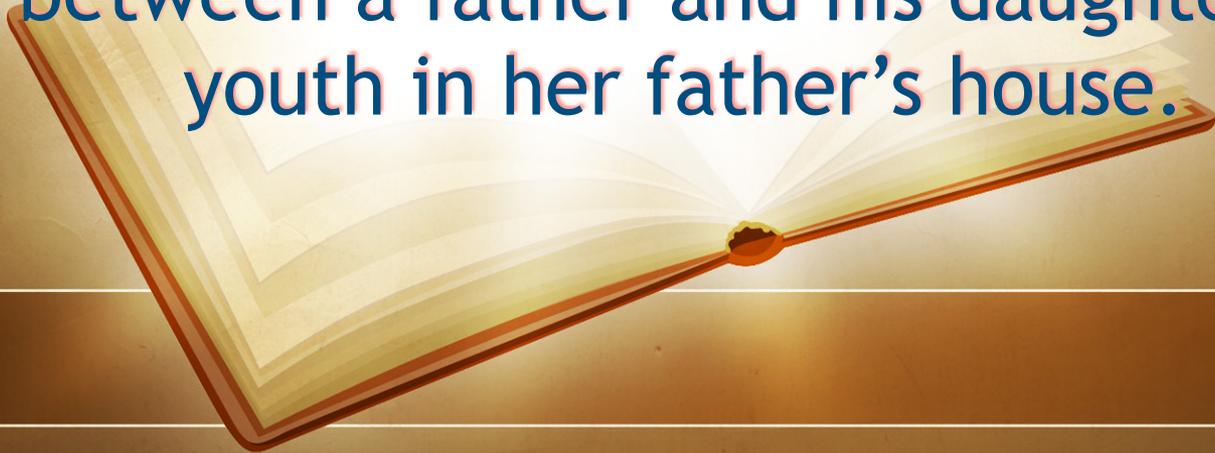
Num 30:13 “Every vow and every binding oath to afflict her being, let her husband confirm it, or let her husband nullify it.

Num 30:14 “But if her husband is altogether silent at her from day to day, then he confirms all her vows or all the agreements that bind her - he confirms them, because he kept silent towards her on the day that he heard.

Num 30:15 “But if he nullifies them after he has heard, then he shall bear her crookedness.”

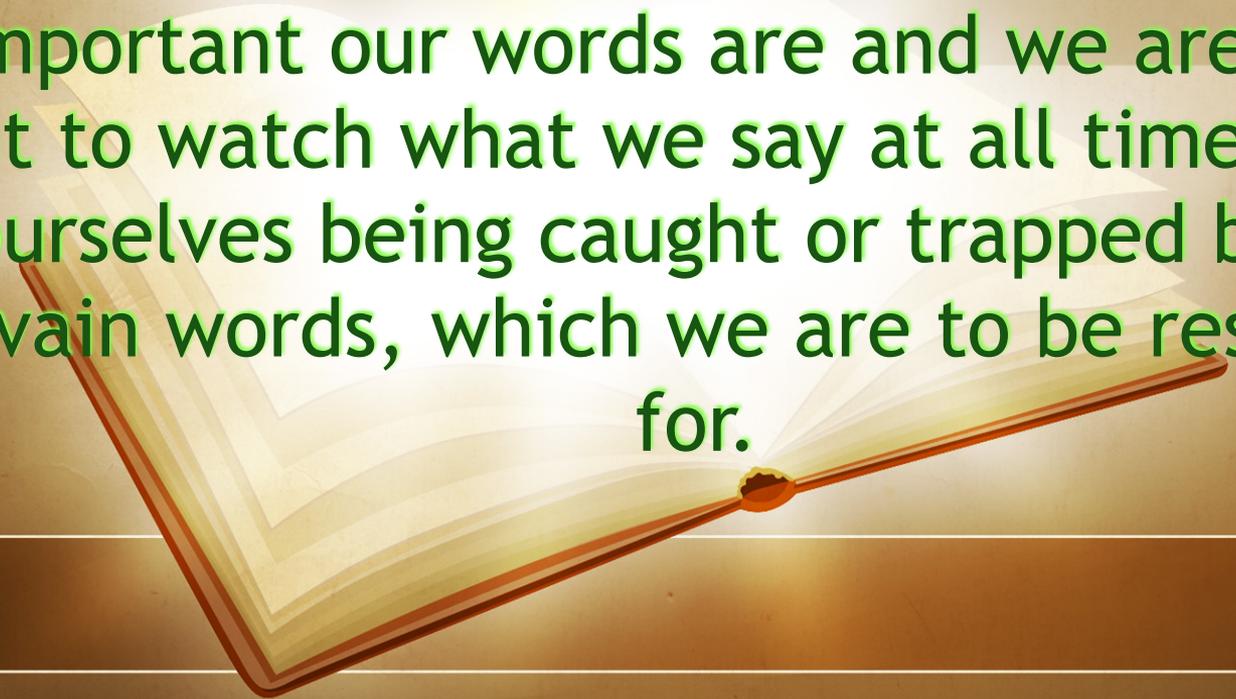


Num 30:16 These are the laws which יהוה
commanded Mosheh, between a man and his wife,
and between a father and his daughter in her
youth in her father's house.



Vows and oaths:

As we look at this chapter, we can certainly learn how important our words are and we are therefore taught to watch what we say at all times, lest we find ourselves being caught or trapped by our idle and vain words, which we are to be responsible for.



Verse 2 - In this verse, we see some very critical words that we must understand, from a Hebraic perspective, in order to fully grasp the importance of the words we speak.

It starts off by telling us that when a man makes a vow or swears and oath - he must not break it! The two Hebrew words for vow and oath are as follows:

1 - Vow - In Hebrew, the word that is translated as 'vow' is נִדָּר neder - Strong's H5088 which means, 'vow' and the phrase, 'to make a vow', in Hebrew, is the word נָדַר nadar - Strong's H5087; and therefore, to "nadar a neder" is to swear to Elohim with an 'oath', and therefore bind oneself with what proceeds from one's mouth.

A neder is something promised to Elohim verbally, and anyone who makes a vow is obliged to fulfil/ do his promise!

In Scripture, a vow is always to Elohim and not to man.

And the understanding behind a 'vow' carries the meaning, 'to bind or imprison, or to dedicate a specific object or creature to יהוה'.

Tehillah/Psalm 61:8 "So I sing praise to Your Name forever, when I pay my vows day by day."

Tehillah/Psalm 116:14 "I pay my vows to יהוה now in the presence of all His people."

Yonah/Jonah 2:9 “But I offer to You with the voice of thanksgiving, I pay what I have vowed. Deliverance is of יהוה.”

Mattithyahu/Matthew 5:33 “Again, you heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to יהוה.’”

This can also cause us to recognise that we must be true to the words of our mouth as we do what we say we will, in offering up the commitment to follow Messiah and walk in Him daily!

2 - Oath - In Hebrew, the word that is translated as 'oath' is שְׁבֻעָה shebuah - Strong's H7621 which means, '*oath, curse, swear, sworn*' and comes from the root שָׁבַע sheba - Strong's H7651 meaning, '*seven*', and from this word we get the denominative verb - שָׁבַע shaba - Strong's H7650 which means, '*to swear, exchange oaths, take an oath, vow*'.

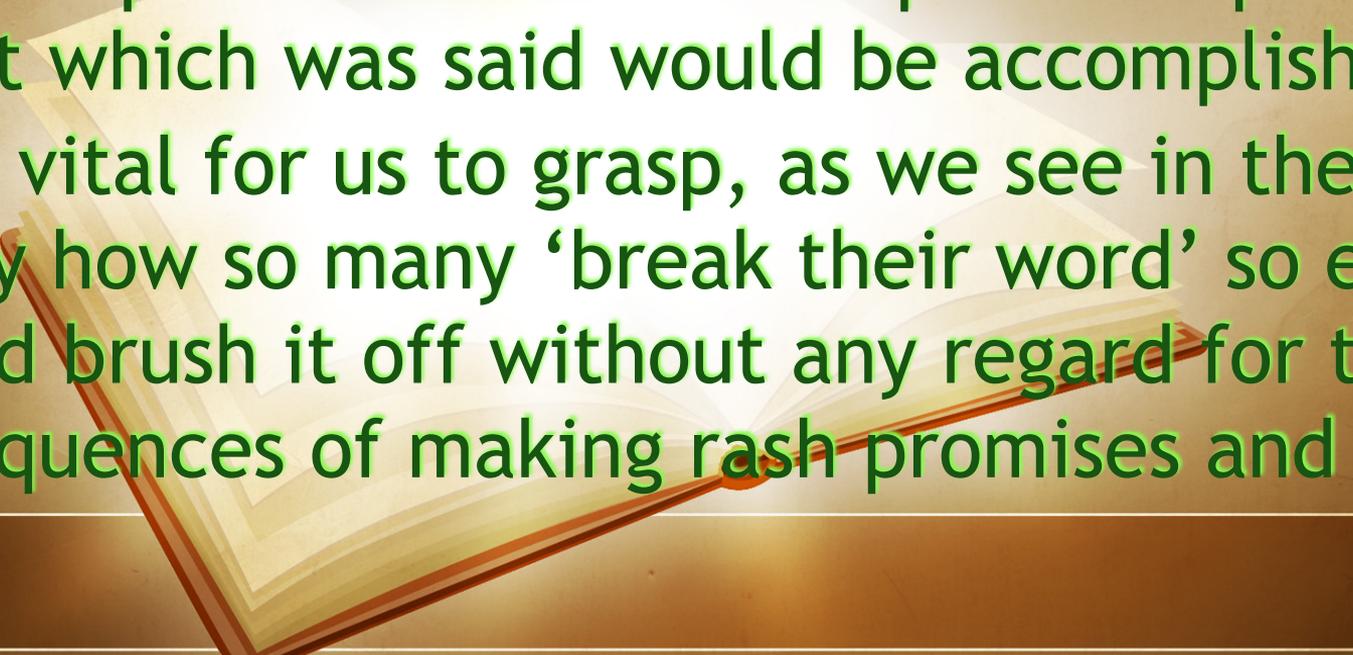
An 'oath' is typically an obligation taken upon yourself rather than that which is imposed upon you.

To “swear”, in Scripture (which is also the root word שָׁבַע shabā), was to give one’s sure and promised unbreakable word in testimony, that the one swearing would faithfully perform some promised deed, or that he would faithfully refrain from some evil act.

Occasionally, we see in Scripture that one ‘swore’ that they freely acknowledged a truth and would continue to acknowledge it in the future by sticking to what they had heard.

In Hebrew, when one promises to complete something, it is considered as 'done' and the word one had promised could be depended upon, and that which was said would be accomplished.

This is vital for us to grasp, as we see in the world today how so many 'break their word' so easily and brush it off without any regard for the consequences of making rash promises and vows.



What we are to recognize is that the one we make a promise to is, in a sense, 'incomplete' until we fulfill the vow - and so too are we, as we have, 'by our words', bound ourselves to another and therefore are required to follow through or else we are rendered as not having completed our work and are 'incomplete'.

When we 'swear by His Name', we are identifying ourselves with His character and His clear standards, as prescribed in the Torah and therefore יהושע warns us that we are not to 'swear FALSELY'!

Wayyiqra/Leviticus 19:12 "And do not swear falsely by My Name and so profane the Name of your Elohim. I am יהוה."

To not swear falsely in יהוה's Name is a very serious instruction as many do this as they pass off their own agendas and ideas as that of יהוה. It also speaks of not fulfilling something that we have declared to complete; and now we have all said we will follow His commands and obey them as we have dedicated our lives to following Messiah and therefore we must be careful not to be found faltering in our commitment, for this would be an example of 'swearing falsely' in His Name when we fail to do that which we have committed to doing and being marked and sealed as a set-apart nation unto Him!

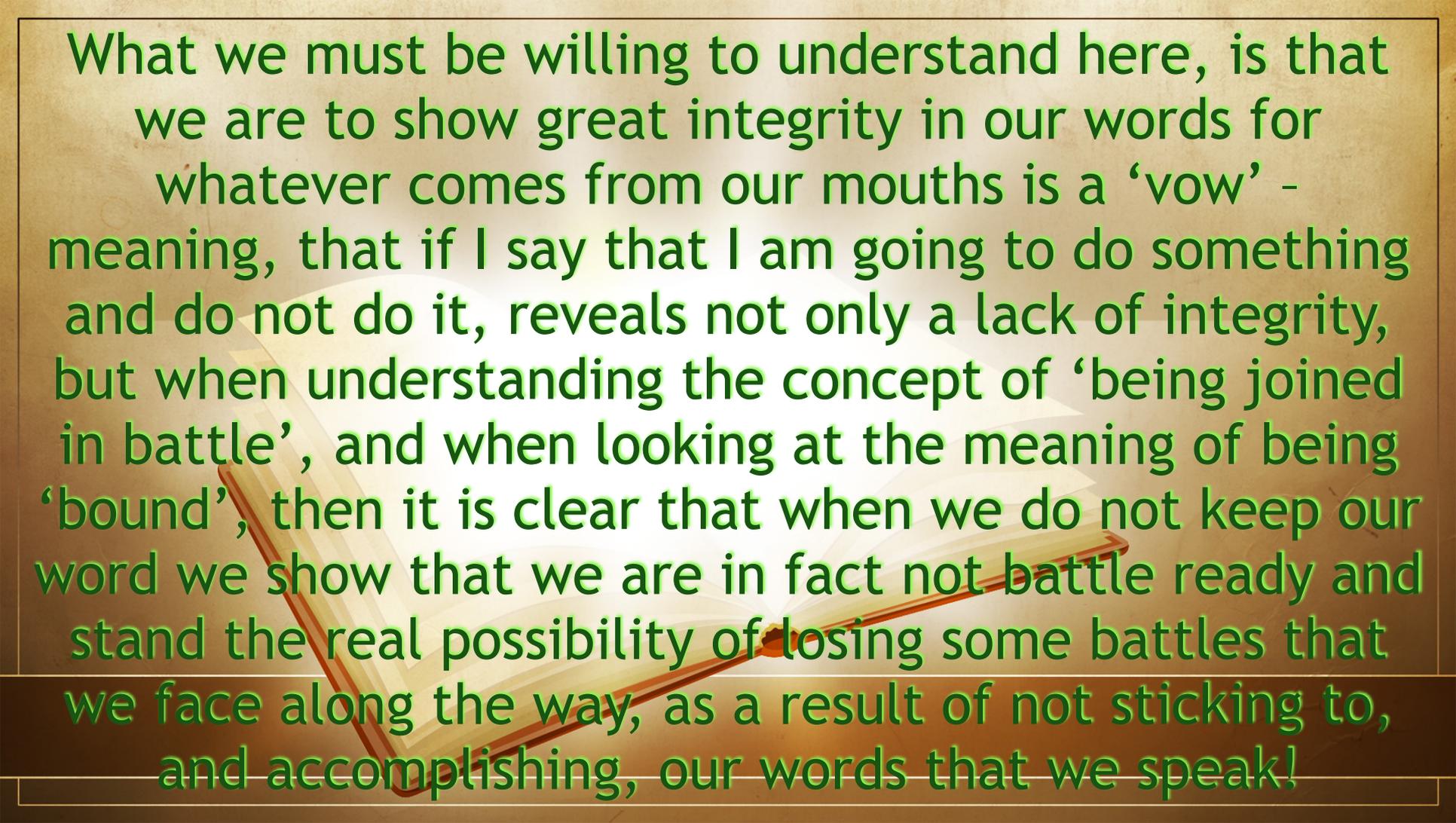
Messiah reiterates this command, by saying we should not swear falsely by anything, but rather let our yes be yes and our no be no as anything beyond this is from the evil one!!!

He was not saying that we cannot swear or make an oath - He was saying that we should not do it falsely!!! Do not give your word and then break it!

If we are to be a light to the nations and 'living letters' of Messiah, then we had better be careful to ensure that we speak the Truth and follow through on our commitments, which ought to always be for His purposes!

The word used for 'bind' in Bemidbar/Numbers 30:2 is אָסַר asar - Strong's H631 meaning, '*to tie, bind, imprison, yoke, hitch*', and in fact it also carries the meaning of being '*joined in battle*', hence the understanding of a vow or oath that we make is a '**binding/imprisoning**' us to another.

The word 'himself' is the Hebrew root word נֶפֶשׁ nephesh - Strong's H5315 meaning, '*soul, living being, life, person, desire, appetite, passion, emotion*'. And here we see that the vow or oath is binding on our soul - binding on our life, and to not carry it out can have serious ramifications for our 'life'.

The background of the slide features a faint, artistic illustration of an open book with a pencil resting on its pages. The book is positioned diagonally, and the pencil lies across it. The overall background has a warm, golden-brown hue with a subtle texture.

What we must be willing to understand here, is that we are to show great integrity in our words for whatever comes from our mouths is a ‘vow’ - meaning, that if I say that I am going to do something and do not do it, reveals not only a lack of integrity, but when understanding the concept of ‘being joined in battle’, and when looking at the meaning of being ‘bound’, then it is clear that when we do not keep our word we show that we are in fact not battle ready and stand the real possibility of losing some battles that we face along the way, as a result of not sticking to, and accomplishing, our words that we speak!

One of the meanings of the word for 'bind' - אָסַר asar - is 'yoke' (as mentioned above), and it further emphasises how our words yoke us to another through the promises we make; therefore, we must learn not to make promises or agreements with those who do not keep the Torah. Having said that, we do understand that while we are in this world and not of the world, we certainly have to make promises to those who are not in Torah - be it our employers or clients or work colleagues.

Yet, what I am stressing here is that we must make sure that we do our utmost to not make promises or agreements with those outside of the Torah if it will in anyway require us to break the Torah!

For example, if one goes for a job interview and they receive new employment, they must make sure upfront that they clearly state that they cannot work on the Shabbat or Feast Days of יהוה, for to enter into an employment contract without making this clear can and will cause great conflict down the road.

That is why we are warned in Scripture to be careful with our words and we must be careful to whom we say “yes” to, for oaths involve more than the mere words we speak - they bind us to that person or persons!

Shemoth/Exodus 23:32 “Do not make a covenant with them nor with their mighty ones.”

Qorintiyim Bet/2 Corinthians 6:15 “And what agreement has Messiah with Beliya’al? Or what part does a believer have with an unbeliever?”

We must remember that we are what we speak
and our words will come toward us, so be careful
to do what you say!

The instruction here is clear - a man must not
'break' his word!

The word used in verse 2 for 'break' simply means
to 'profane'.

What does it mean to profane?

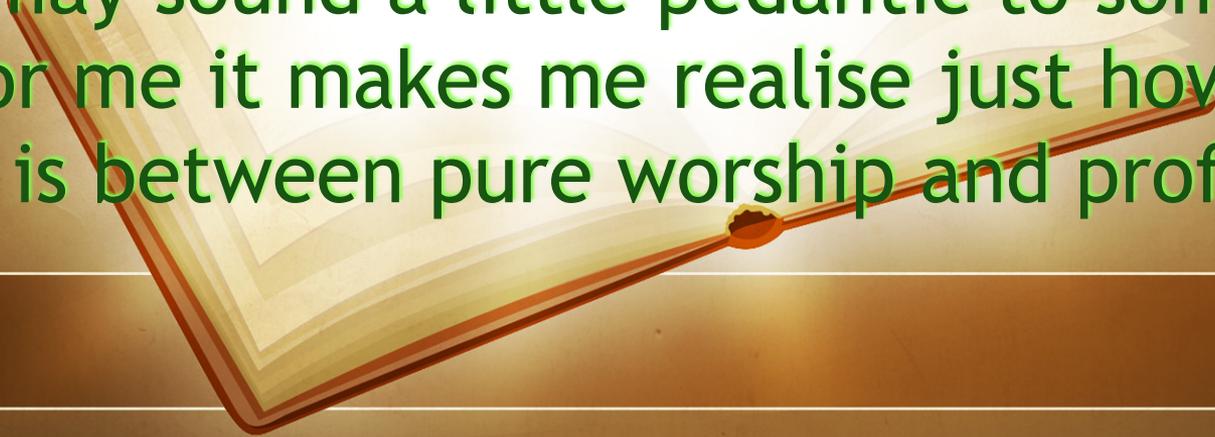
The word profane means to treat something set-apart with abuse, irreverence or contempt.

The Hebrew word for 'profane' is חָלַל ḥalal (chalal - with a ch.. sound as in loch) - Strong's H2490 which means, 'profane, bore to pieces, kill, wound, defile, pollute, violate'.

What is very interesting to me, is that the word for praise in Hebrew is חָלַל ḥalal (with a soft sound as in ha)- Strong's H1984, which means, 'to shine, be boastful, praise, sing praise'

These two words differ with a slight difference is the stroke of the pen by means of a little tiny gap! In Praise the letter ה (hey) is used and in profane the letter n (ḥet) is used.

This may sound a little pedantic to some of you, but for me it makes me realise just how fine line it is between pure worship and profanity!



Remember Nadab and Abihu, the sons of Aharon who offered profane fire unto יהוה - they offered a false worship and got zapped!

Let me tell you why I find this very interesting, in the closeness of these words - we see in the world today that there are many who claim to be born again believers of the Almighty yet in their worship they are offering profane worship and they cannot distinguish between the set-apart and the profane!

The 'church' today, is profaning the Name of יהוה and have not only brought His Name to nought but have profaned it by treating it with abuse, irreverence and contempt!

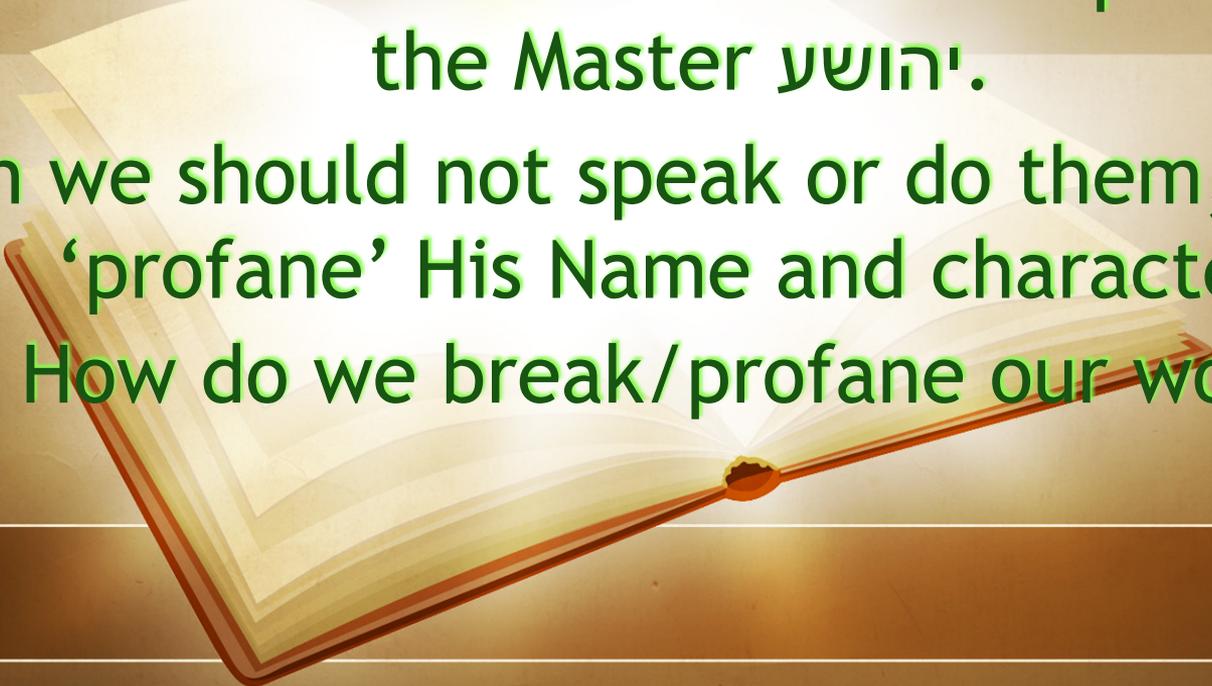
Now, while we understand this clear difference between profane and praise, we must see that when we 'break' our word, we are in fact rendering 'profane' worship unto יהוה, as we are clearly told in:

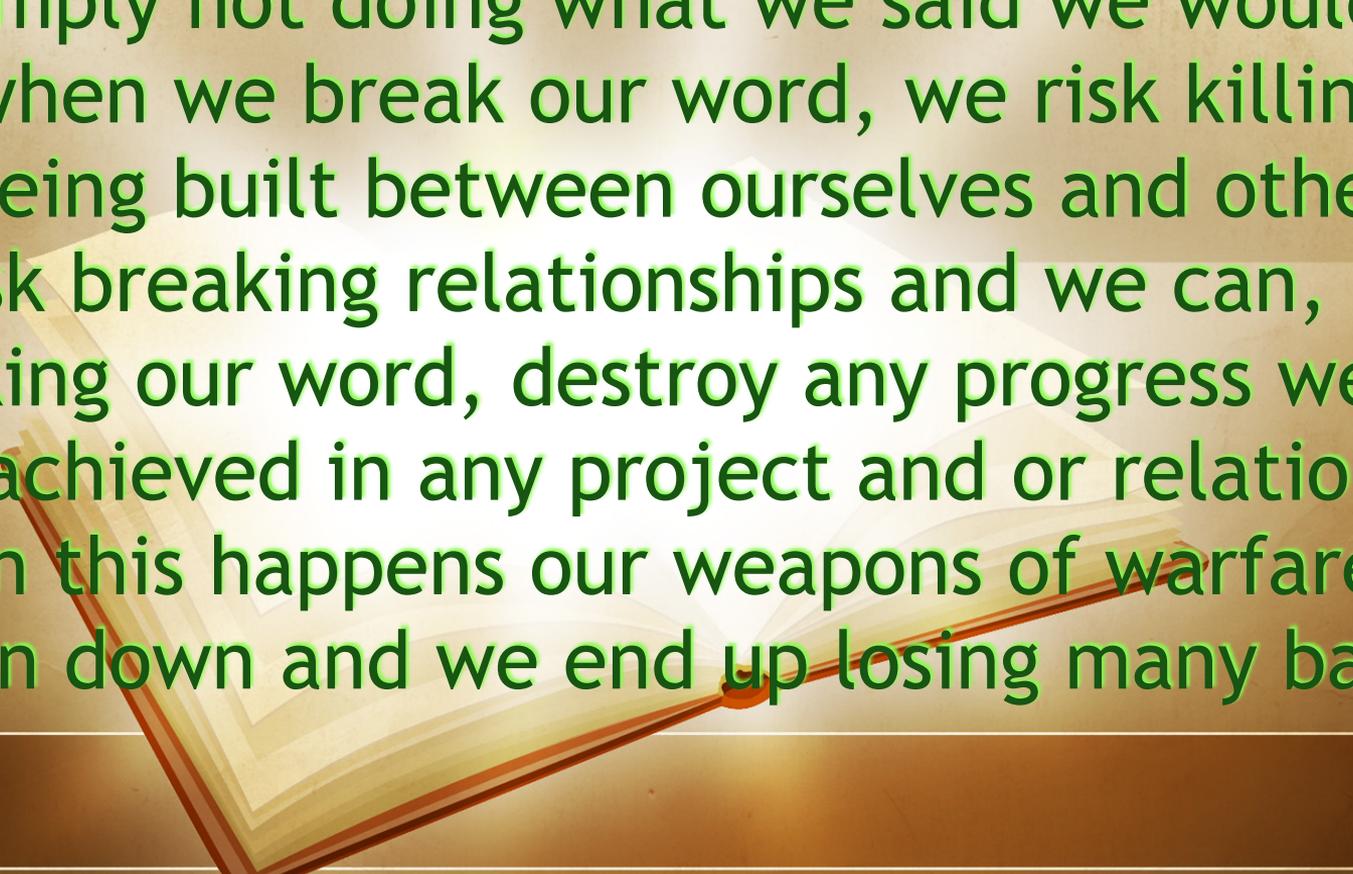
Qolasim/Colossians 3:17 "And whatever you do in word or deed, do all in the Name of the Master יהושע, giving thanks to Elohim the Father through Him."

Our words carry great power and if any word or deed cannot be associated with the pure Name of the Master יהושע.

Then we should not speak or do them, lest we 'profane' His Name and character!

How do we break/profane our word?





By simply not doing what we said we would do; and when we break our word, we risk killing any trust being built between ourselves and others, we risk breaking relationships and we can, by breaking our word, destroy any progress we may have achieved in any project and or relationship. When this happens our weapons of warfare get broken down and we end up losing many battles.