

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#42 Matot (מטות)– Hebrew for “tribes”

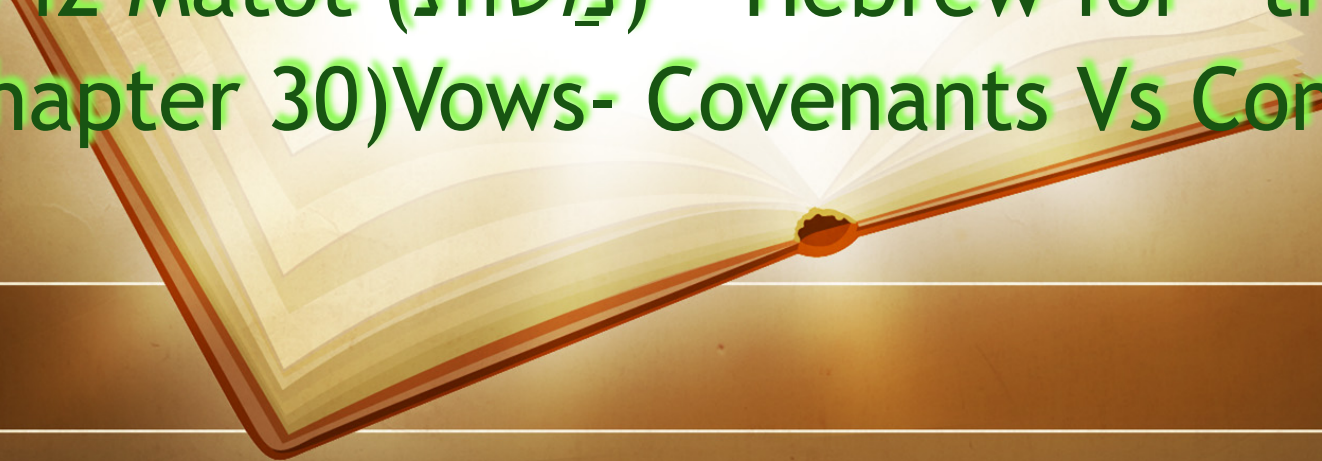


Torah: Numbers 30:2 - 32:42
Haftarah: Jeremiah 2:4-28; 4:1-2

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#42 Matot (מטות) – Hebrew for “tribes”
Chapter 30) Vows- Covenants Vs Contracts

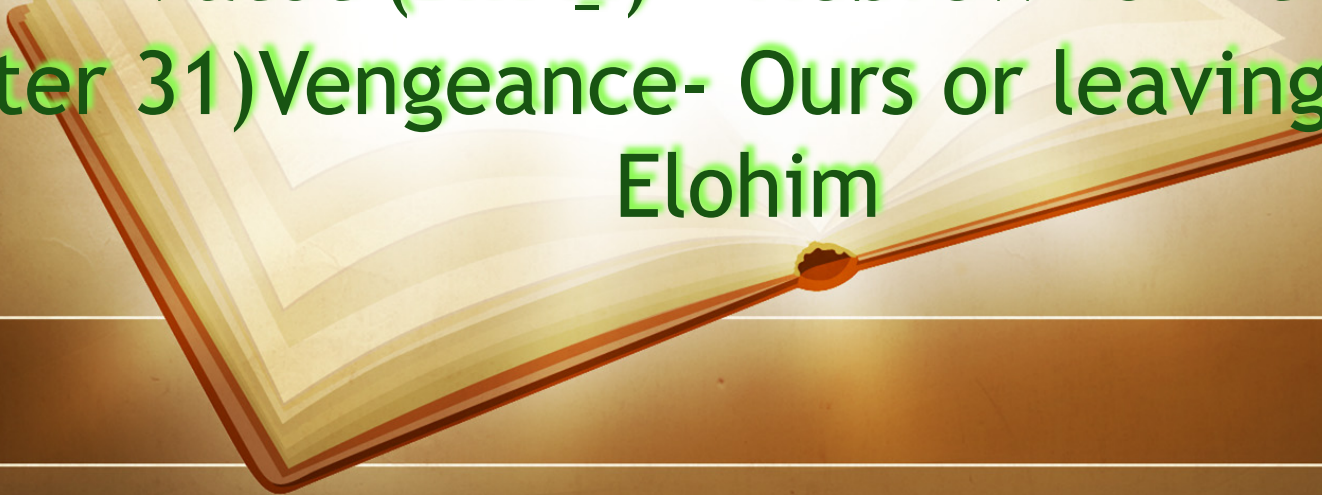


TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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

Chapter 31) Vengeance- Ours or leaving things to
Elohim



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#42 Matot (מטות)– Hebrew for “tribes”

Chapter 32) Vulnerability- Due to Division and
Discouragement



Vengeance on Midian

Num 31:1 And יהוה spoke to Mosheh, saying,

Num 31:2 “Take vengeance for the children of Yisra’ěl on the Midyanites. After that you are to be gathered to your people.”

CHAPTER 31

Verse 2 - Take vengeance on the Midyanites
Mosheh was given a clear instruction before he would be gathered to his people - in other words, before he would die, he was given a clear instruction, and that was to take vengeance for the children of Yisra'el in the Midyanites.

The Hebrew words that are used here for 'take vengeance', are:

נִקְמָתְךָ נִקְמָתְךָ neqom niq'math'.

The primitive root for both these words is נָקַם
naqam (naw-kam')- Strong's H5358 which means,
'take vengeance, avenge, take revenge'.

The first word, is the verb, and the second, is the
noun - **'take vengeance'**, and here the instruction
is clear - **'punish with a vengeance!'**

In other words, give them no space to breath,
cramp their style!

The actions being called for here are extreme actions as these were the people who seduced Yisra'ěl into whoring after Ba'al. This is a call to avenge all that seeks to lead Yisra'ěl astray!

What we can learn from this today is better understood when we see that the meaning of 'Midyanites' is:



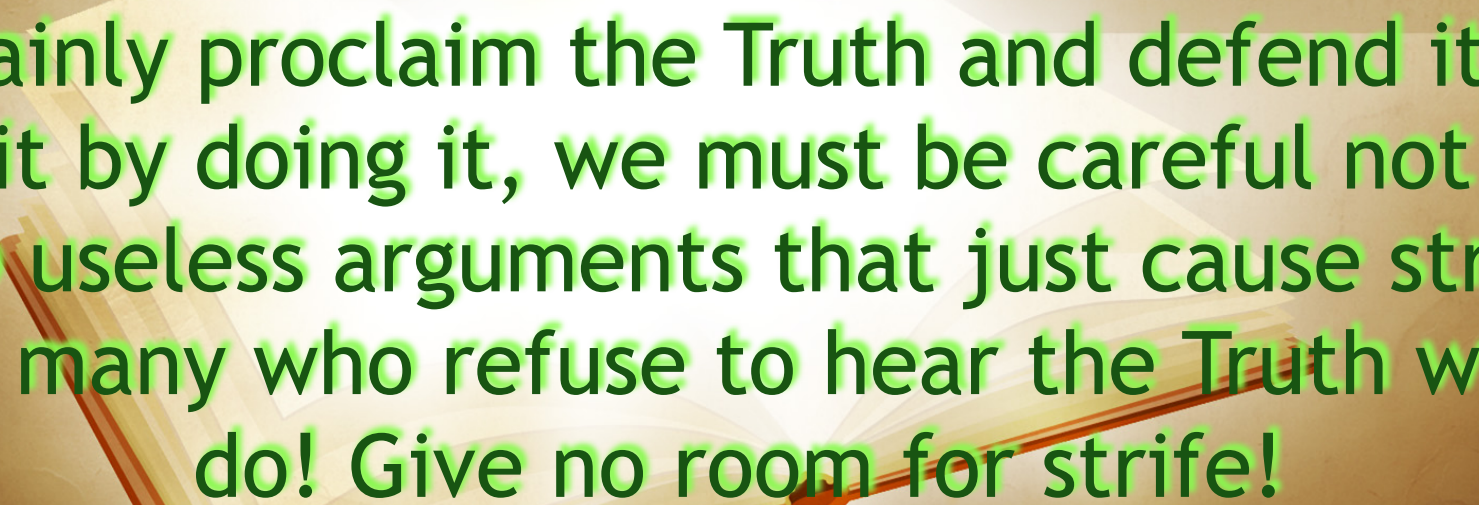
הַמְּדִיָּנִים 'the (ha) Midyanites' from (mid-yaw-nee')-
Strong's H4084 which comes from the same word as
מָדוֹן madon (maw-dohn')- Strong's H4066 which
means, '*strife, contention*'; and so we can
understand that the Midyanites were a people of
'strife'; and when the Torah (Mosheh) instructs that
we must give no space for 'strife' to breath before
we can be gathered to our people, then we see how
clear this is for us today as we 'wash ourselves' and
make ourselves ready as a prepared Bride by putting
off all strife and contentions!

Give no room to strife and put an end to it is the call for us today!

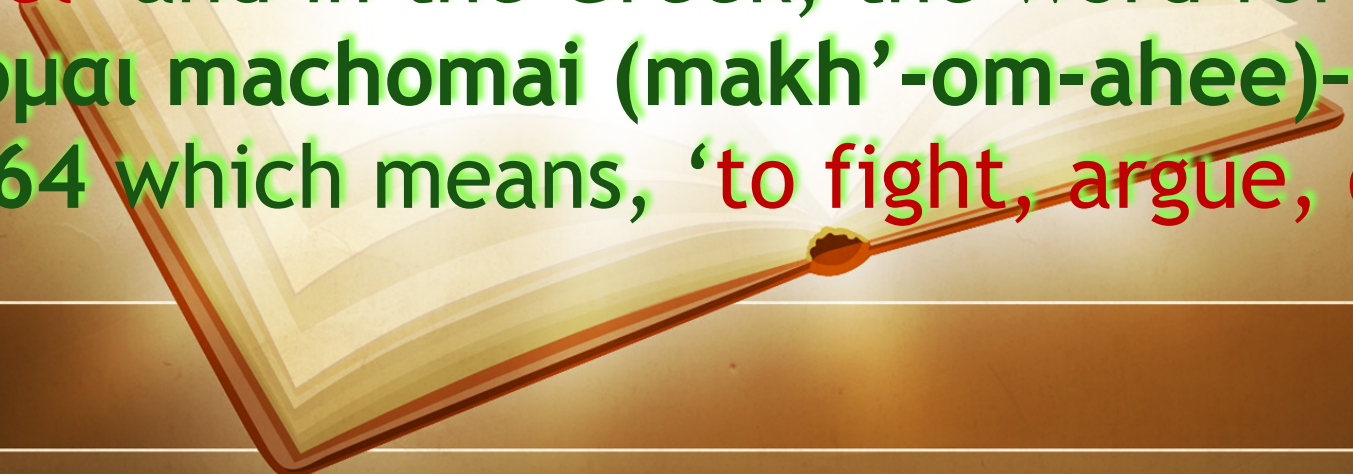
Titos/Titus 3:9 “But keep away from foolish questions, and genealogies, and strife and quarrels about the Torah, for they are unprofitable and useless.”

We would do well to heed this instruction - stay away from strife and quarrels about the Torah!





The enemy is always seeking an opportunity to get us into a heated debate and argument over matters of the Torah; and while we are to certainly proclaim the Truth and defend it and guard it by doing it, we must be careful not to fall into useless arguments that just cause strife, which many who refuse to hear the Truth want to do! Give no room for strife!



In Hebrew, the word for 'strife' or 'strive' is רִיב **rib** (reeb)- Strong's H7378 which means, 'strife, or to strive, contend, complain, argue, dispute, quarrel' and in the Greek, the word for 'strife' is μάχομαι **machomai** (makh'-om-ahee)- Strong's G3164 which means, 'to fight, argue, quarrel'.

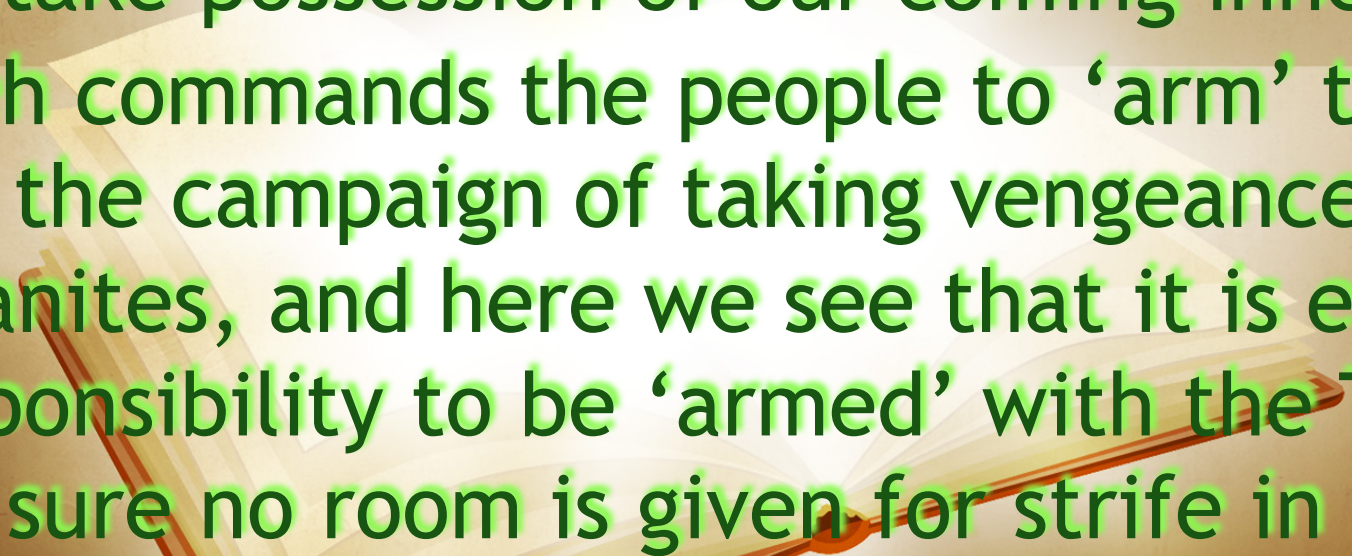
Sha'ul tells Timotiyos where strife comes from - it comes from verbal battles - in speaking of one who teaches falsely he says in:

Timotiyos Aleph/1 Timothy 6:4 “he is puffed up, understanding none at all, but is sick about questionings and verbal battles from which come envy, strife, slander, wicked suspicions”

We must steer clear of ‘verbal battles’ that lead to strife, slander and all forms of wickedness.

And so, what we clearly see from the beginning of this chapter in Bemidbar/Numbers 31 is that while we have just learned to be careful with our words, we must not give any room for strife as a result of verbal battles!!!

Vengeance belongs to **יהוה**, so what we can see here is that our ability to be 'slow to speak, quick to listen and slow to become angry' will allow us the opportunity to 'squash out' strife, giving room for the vengeance of **יהוה** to rightfully run its course!



The work of the Torah is to gather us in a legitimate way and put an end to strife so that we can take possession of our coming inheritance! Mosheh commands the people to 'arm' themselves for the campaign of taking vengeance on the Midyanites, and here we see that it is everyone's responsibility to be 'armed' with the Torah to make sure no room is given for strife in the camp!

Num 31:4 “Send a thousand from each tribe of all the tribes of Yisra’ěl for the campaign.”

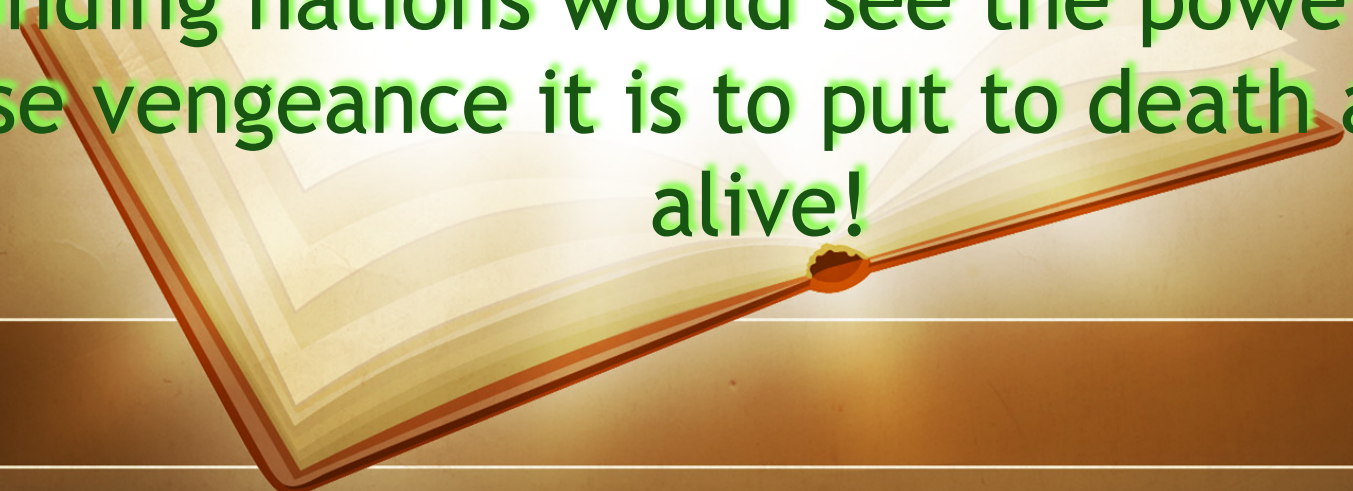
Num 31:5 So there were supplied from the tribes of Yisra’ěl one thousand from each tribe, twelve thousand armed ones for the campaign.

Num 31:6 And Mosheh sent them on the campaign, one thousand from each tribe, them and Pinehas son of El’azar the priest on the campaign, with the set-apart utensils and the trumpets for sounding in his hand.

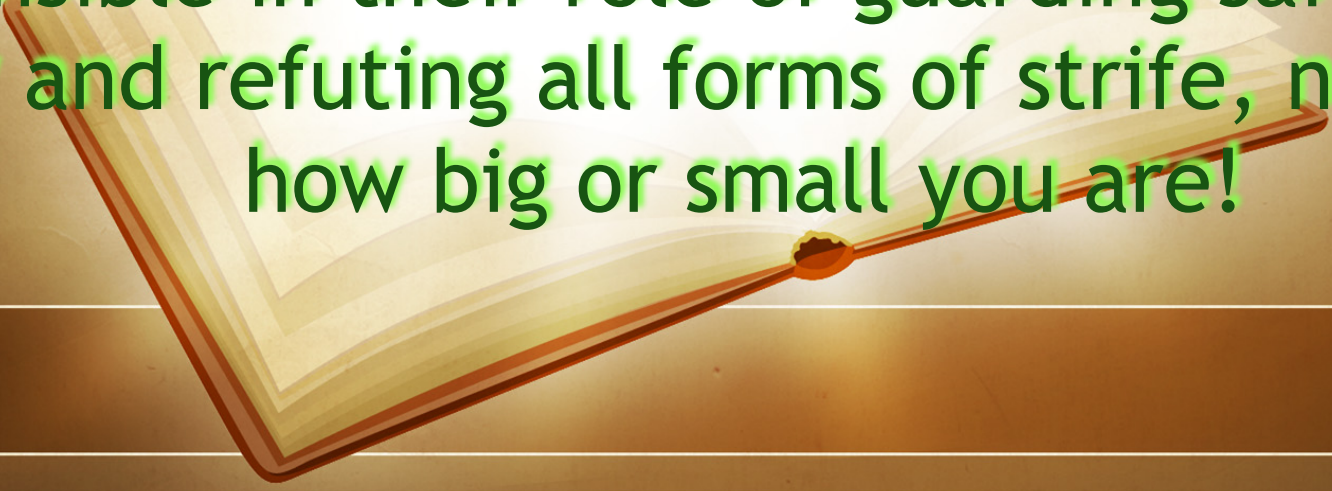
Verses 4-6 He then chooses 12,000 armed ones (1,000 from each tribe) to go and take vengeance!

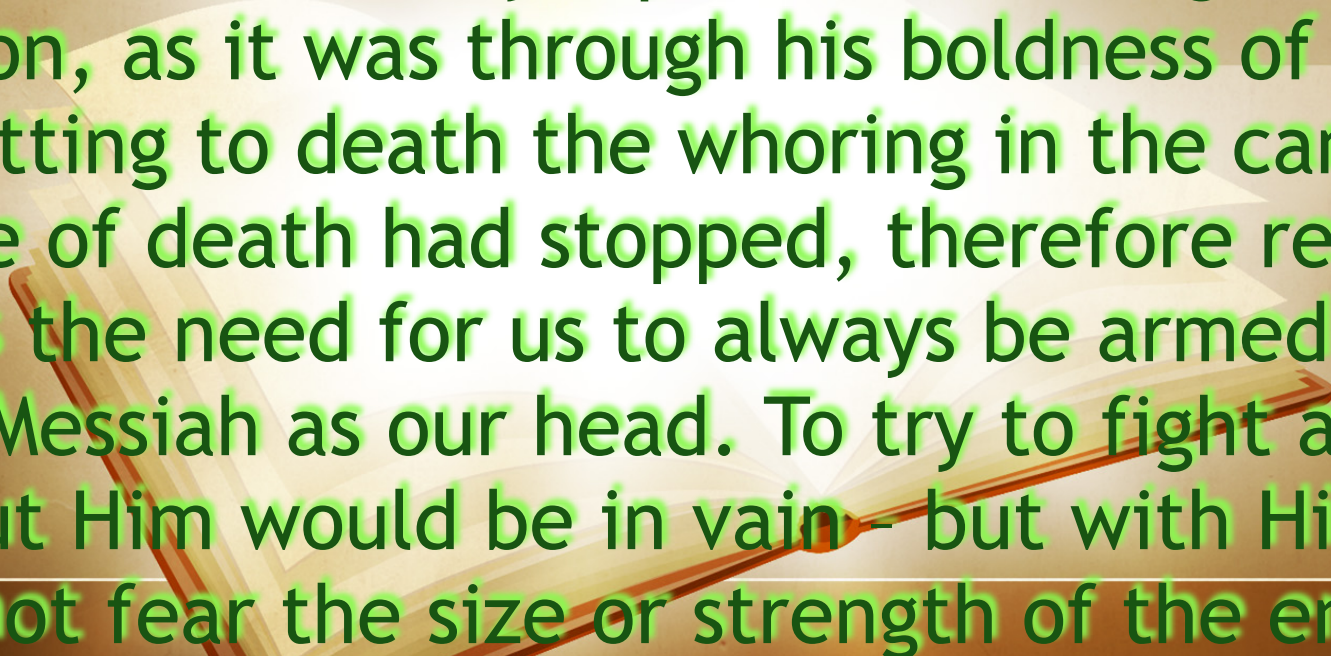
Why only 12,000 and not the whole army?

This was a sure way to make sure all the surrounding nations would see the power of **יהוה**, whose vengeance it is to put to death and keep alive!



So, 12,000 armed men against 5 kings and their armies would be a very powerful display of the mighty and power of **יהוה**. Each tribe had a 1,000, showing that each tribe is equally responsible in their role of guarding safety in the body and refuting all forms of strife, no matter how big or small you are!





Pinehas was sent with the 12,000 and this is a powerful picture of Messiah, who is our Captain and Chief Priest who leads us and fights for us, and Pinehas is certainly a picture of being an agent of salvation, as it was through his boldness of standing up and putting to death the whoring in the camp that the plague of death had stopped, therefore representing for us the need for us to always be armed for battle with Messiah as our head. To try to fight any battles without Him would be in vain - but with Him we need not fear the size or strength of the enemy!

Pinehas had the trumpets for sounding in his hand and this too is a picture of Messiah, who calls us to battle:

Qorintiyim Aleph/1 Corinthians 14:8 “For indeed, if the trumpet makes an indistinct sound, who shall prepare himself for battle?”

We are told in:

Debarim/Deuteronomy 20:4 “for יהוה your Elohim is He who goes with you, to fight for you against your enemies, to save you.”

Neḥemyah/Nehemiah 4:20 “In whatever place you hear the sound of the ram’s horn, join us there. Our Elohim fights for us.”