

Torah: Numbers 8:1-12:15
Haftarah: Zechariah 2:14-4:7
Sh'lichim: Hebrews 3:1-6

Shabbat Shalom Mishpocha! In today's *parasha*, *Beha'alotecha*, sometimes called *Beha'alotcha*, Israel is in the Sinai Desert and they have been there for almost a year. There are a number of topics which could make a good message. They are the *menorah*, the ordination of the Levites, the Passover and the second Passover, the guidance of the cloud and the pillar of fire, the silver trumpets, the order in which the camp is to set out when signaled, who may prophesy, the giving of the quail and Aaron's and *Miryam's lashon hara* against Moses. There's no way that all of these subjects could be covered without putting everyone to sleep. I have chosen for our message today something which is not directly in the *parasha*, but is suggested indirectly by the text.

In *Parasha Beha'alotecha* we can see a definite parallel between Aaron and Yeshua, both of whom were High Priests. But, that's not the one we are going to make today. There is also a parallel between Moses and Yeshua and will be our focus. In Judaism, Moses is known as *Moshe Rabbeinu*, Moses our Teacher. But, he was much more than a teacher. We can see at various times that Moses acted as a lawgiver, a judge, a prophet, a priest and a king. But at all times, he was a mediator. He stood between ADONAI and the people, passing on to them ADONAI's commands. He had a special relationship with ADONAI, one which seems even closer than Abraham's. ADONAI said this about Moses: 6 "Hear now My words!" He said. "When there is a prophet of Adonai, I reveal Myself in a vision, I speak to him in a dream. 7 Not so with My servant Moses. In all My house, he is faithful. 8 I speak with him face to face, plainly and not in riddles. He even looks at the form of Adonai" (Numbers 12:6-8a TLV)!

Until the time that ADONAI chose Aaron, Moses functioned as a priest. We see this first at Sinai after Moses had written down all the ordinances on the Scroll of the Covenant which ADONAI had spoken to him. Don't confuse these words with the Ten Words which ADONAI Himself spoke and were later written on the two tablets. After he had written the words, Moses constructed an altar at the base of the mountain and ordered the young men to offer sacrifices. The blood of the animals was collected and Moses poured out half of it at the base of the altar and put the other half in a basin. The next thing that he did was in his role as Lawgiver: 7 He took the Scroll of the Covenant and read it in the hearing of the people. Again they said, "All that Adonai has spoken, we will do and obey"

(Exodus 24:7 TLV). After giving the people ADONAI's laws, Moses immediately returned to his function as a *kohen*: *8 Then Moses took the blood, sprinkled it on the people, and said, "Behold the blood of the covenant, which Adonai has cut with you, in agreement with all these words"* (Exodus 24:8 TLV). Because Israel accepted ADONAI's covenant, the blood was there to seal it just as He had used blood to seal His covenant with Abraham. Moses never had the title of priest, but he served as a *kohen* until Aaron and his sons were called and consecrated.

Prior to Israel's arrival at Mount Sinai, Moses' father in law, Jethro, came to visit. While he was there, he saw Moses serving as judge for the people: *13 The next day, Moses sat to judge the people, and they stood around Moses from morning till evening* (Exodus 18:13 TLV). Moses explained his role to his father in law: *16 "When they have an issue, it comes to me, and I judge between a man and his neighbor, so I make them understand God's statutes and His laws"* (Exodus 18:16 TLV). But, Jethro recognized that the way that he was judging was a problem and that Moses would wear himself out if he continued in this way. Fortunately, Moses listened to Jethro's advice and set up other judges under him to hear the ordinary cases while judging the hard cases himself. In this part of his calling, Moses was the first *shofet*, the first Judge of Israel.

As a king, is mostly implied and symbolic. In the role which ADONAI gave him, he unified the twelve tribes of Israel, which until that time were only loosely connected family groups. In that role, he was also an intercessor and pleaded with ADONAI when He wanted to destroy Israel after the golden calf incident. Moses said: *12..... "Turn from Your fierce wrath, and relent from this destruction against Your people. 13 Remember Abraham, Isaac and Israel, Your servants, to whom You swore by Your own self, and said to them, 'I will multiply your seed as the stars of heaven, and all this land that I have spoken of I will give to your offspring, and they will inherit it forever"* (Exodus 32:12b-13 TLV). Not a king in name, but nevertheless, the actions of a noble and righteous king.

The last office which we are to consider is prophet. Thinking back to Numbers 12 which we read a few moment ago, you might think that Moses was not a prophet. ADONAI said: *"When there is a prophet of Adonai, I reveal Myself in a vision, I speak to him in a dream. 7 Not so with My servant Moses. And, He went on to say that He spoke to Moses face to face and not in riddles. The last eight verses of Deuteronomy 34, verses 5-12, were added after Moses death was announced, presumably by Joshua. If these were Joshua's words, this is what he said about Moses: 10 "There has not risen again a prophet in Israel like Moses, whom Adonai knew face to face,"....* (Deuteronomy 34:10 TLV). But, Moses also referred to himself as a prophet: *15 "Adonai your God will raise up for you a prophet like me from your midst—from your brothers. To him you must listen"* (Deuteronomy 18:15 TLV). The prophet whom G-d raised up like Moses is even greater than Moses. He is Yeshua, who is sometimes called the "second Moses," at least partly because of Moses' word about the prophet like me. In

Yeshua we can find all of the offices filled by Moses, mediator, intercessor, lawgiver, judge, prophet, priest and king. But, in Yeshua we will find even more offices, positions which Moses did not fill and could not fill. While Moses was great, he was not and could not be all that Yeshua was. May each of us aspire to the servant of ADONAI which he was. But, Yeshua is greater and we shall see some of their differences along with their similarities.

Considering the offices which Yeshua filled, we find one more which Moses also filled. It is the office of emissary, or apostle, *shaliach* in Hebrew, one who is sent to announce; to take a message to another place. The plural of *shaliach* is *sh'lichim*, the term which we apply to Yeshua's emissaries when describing their writings from the *B'rit Chadasha*. The writer of Hebrews say this: 1 *"Therefore, holy brothers and sisters, partners in a heavenly calling, take notice of Yeshua—the Emissary and Kohen Gadol we affirm"* (Hebrews 3:1 TLV). In this one verse we see two of Yeshua's offices: emissary, *shaliach*, and *kohen*, priest. As emissary, Yeshua was sent to the nation of Israel. As emissary Moses was also sent; as G-d's emissary to Pharaoh and also to his people, the twelve tribes of Israel. As a priest, Yeshua was not just an ordinary priest, but was the High Priest, *Kohen Gadol*. As High Priest, He can be compared with Aaron's priesthood. Aaron's was earthly and temporary, while Yeshua's was heavenly and eternal. Verse 2 of Hebrews 3 tells us that both Moses and Yeshua were faithful to ADONAI who had appointed them. The writer said that Yeshua "was considered worthy of more glory than Moses," and even though Moses was faithful as a servant in G-d's house, Messiah as Son is over G-d's house. 6 *"But Messiah, as Son, is over God's house—and we are His house, if we hold firm to our boldness and what we are proud to hope"* (Hebrews 3:6 TLV). Verse 6 also has a strong message for us: This verse tells us that we, those called the Body of Messiah, are Yeshua's house and also warns us that to remain as His house, we must hold firm to our salvation. Just this one phrase could inspire a whole message. Yeshua is also proclaimed as *Kohen Gadol*, High Priest, in Hebrews chapters 4, 5, 6, 7, 8, 9 and 10. Within Hebrews 5, Psalm 110 is referenced. 4 *Adonai has sworn, and will not change His mind: "You are a Kohen forever according to the order of Melechizedek"* (Psalm 110:4 TLV).

Regarding Lawgiver, *mechoqeq* in Hebrew, we see Yeshua as the author of *Torah*. 1 *"In the beginning was the Word. The Word was with God, and the Word was God. 2 He was with God in the beginning"* (John 1:1-2 TLV). Yeshua is the Word, the living *Torah*. Verse 3 says: 3 *"All things were made through Him, and apart from Him nothing was made that has come into being"* (John 1:3 TLV). As the maker of all things, He authored *Torah* and also upheld that which He had written in Matthew 5:18 by saying that neither the *Torah* or Prophets would not pass away until heaven and earth pass away.

As Judge, *shofet* in Hebrew, we see Him on the great white throne: 11 *“Then I saw a great white throne, and the One seated on it. The earth and heaven fled from His presence, but no place was found for them. 12 And I saw the dead—the great and the small—standing before the throne. The books were opened, and another book was opened—the Book of Life. And the dead were judged according to what was written in the books, according to their deeds”* (Revelation 20:11-12 TLV). This is generally thought to be a judgment of non-believers, those who had not accepted Yeshua as Messiah. That most likely is true since it speaks about the dead and at that time, all of Yeshua’s followers will be alive and have new, resurrection bodies. But, Yeshua is also the judge of believers, although we don’t know exactly of what the judgment will consist. *Sha’ul* made two different statements about this. In Romans he spoke about not judging our brother in things which we might characterize as petty differences. There, he is speaking about individuals judging individuals, not the authoritative congregational judgement of which he approved in 1Corinthians 5:12. But here, after telling individual believers not to judge each other, he says this: 10... *“For we all will stand before the judgment seat of God. 11 For it is written, “As I live, says Adonai, every knee shall bow to Me, and every tongue shall give praise to God.” 12 So then each one of us shall give account of himself to God”* (Romans 10b-12 TLV). In 2Corinthians 5, *Sha’ul* is speaking about what happens after death when believers put on new bodies, their heavenly tent. Then he says this: 10 *“For we must all appear before the judgment seat of Messiah, so that each one may receive what is due for the things he did while in the body—whether good or bad”* (2Corinthians 5:10 TLV). Even though we will have entered into eternal life with new bodies, we will still be judged. Where or when this will take place is unknown. What do know is Yeshua will fulfill the office of Judge and we all have been given warning to be prepared for it.

We have already mentioned that Yeshua is a prophet, *navi* in Hebrew, but we need to expand on it a little more. Yeshua is the prophet like Moses whom Moses himself prophesied: 15 *“Adonai your God will raise up for you a prophet like me from your midst—from your brothers. To him you must listen”* (Deuteronomy 18:15 TLV). In traditional Judaism, “the prophet” is ascribed to Joshua, but there doesn’t seem to be any evidence that he spoke prophetically or was even considered to be a prophet by the other writers of the books of the *Tanakh*. We do know that many 1st century Jews did not believe that Joshua was the prophet because at that time they were still waiting for his appearance. They asked *Yochanan*, John the Immerser if he was: 19 *This is John’s testimony, when the Judean leaders sent kohanim and Levites from Jerusalem to ask him, “Who are you?” 20 He openly admitted and did not deny; he admitted, “I am not the Messiah.” 21 “What then? Are you Elijah?” they asked him. “I am not,” said John. “Are you the Prophet?” “No,” he answered”* (John 1:19-21 TLV). The prophet they were asking about is the prophet like Moses from Deuteronomy 18 whom we know to be Yeshua. There is also another side to prophecy which Yeshua also fulfilled. By publicly speaking ADONAI’s

words to the people He prophesied. Also, in many of His statements He referred to things that were to come to pass in the future. There is no doubt that Yeshua was not only a prophet, but the greatest prophet ever.

Yeshua is our Intercessor, *mapgia* in Hebrew. ADONAI says of Him: 12 *“Therefore I will give Him a portion with the great, and He will divide the spoil with the mighty— because He poured out His soul to death, and was counted with transgressors. For He bore the sin of many, and interceded for the transgressors”* (Isaiah 53:12 TLV). And, *Sha’ul* says of Him: 33 *“Who shall bring a charge against God’s elect? It is God who justifies. 34 Who is the one who condemns? It is Messiah, who died, and moreover was raised, and is now at the right hand of God and who also intercedes for us”* (Romans 8:34-35 TLV). In reality, Yeshua’s sacrifice of Himself was a form of intercession for us. And, even now, He is interceding before the Father for those who do not know Him. But, he is also interceding before the Father for our prayers as believers.

Yeshua is a king, *melekh* in Hebrew. He is not an ordinary king, but the King of Israel in waiting; a king who has not yet had His coronation. There is a time for all things and that time is yet to come. But, from multiple sources, we know that Yeshua is a king. Matthew and Luke both give His genealogy and show Him to be the legal descendant of David, and therefore, eligible for His kingship. The angel Gabriel proclaimed Yeshua to His mother as a king who will sit on David’s throne: 31 *Behold, you will become pregnant and give birth to a son, and you shall call His name Yeshua. 32 He will be great and will be called Ben-Elyon* (Son of the Most High). *Adonai Elohim* (the L-rd G-d) *will give Him the throne of David, His father”* (Luke 1:31-32 TLV). The Magi, the Wise Men, came seeking the King. Some speculate that information came to them through Daniel as a captive in Babylon. 1 *Now after Yeshua was born in Bethlehem of Judea, in the days of King Herod, magi from the east came to Jerusalem, 2 saying, “Where is the One who has been born King of the Jews? For we saw His star in the east and have come to worship Him”* (Matthew 2:1-2 TLV). Maybe they knew *Torah* may also have known about Jacob’s prophecy over his sons: 10 *“The scepter will not pass from Judah, nor the ruler’s staff from between his feet, until he to whom it belongs will come. To him will be the obedience of the peoples”* (Genesis 49:10 TLV). And, they may have known of Balaam’s prophecy: 17 *“I see him, yet not at this moment. I behold him, yet not in this location. For a star will come from Jacob, a scepter will arise from Israel. He will crush the foreheads of Moab and the skulls of all the sons of Seth”* (Numbers 24:17 TLV). But, the most direct evidence which the Magi may have had about Yeshua as a king was prophesied by Micah around 700 years before His birth: 1 *“But you, Bethlehem Ephrathah— least among the clans of Judah— from you will come out to Me One to be ruler in Israel, One whose goings forth are from of old, from days of eternity”* (Micah 5:1-2 TLV). Daniel prophesied that a kingdom was given to “One like a son of man,” the way that Yeshua frequently referred to Himself: 13 *“I was watching in the night visions. Behold, One like a Son of Man, coming*

with the clouds of heaven. He approached the Ancient of Days, and was brought into His presence. 14 Dominion, glory and sovereignty were given to Him that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion that will never pass away, and His kingdom is one that will not be destroyed” (Daniel 7:13-14 TLV). As a king, we don’t know when Yeshua will receive His crown, but we know that He will. Yochanan, John, prophesied it: 14 “Then I looked, and behold, there was a white cloud—and seated on the cloud was one like a son of man. He had a golden crown on His head and a sharp sickle in His hand” (Revelation 14:14 TLV). Many other Scriptures attest to Yeshua as King. And, when He returns to earth in triumph and glory, He will already be King.

Another of Yeshua’s offices which Moses didn’t have is Redeemer, *goel* in Hebrew. Moses did a lot of things with regard to Israel, but he was not their redeemer. Redemption is first spoken about in *Torah* in regard to slaves, indentured servants, who could have their debt paid off, be redeemed. Redemption was a legal matter and it followed specific rules for individual redemption from servitude, being a slave, as well as redemption provided by ADONAI in the *sh’mittah*, the seven year release and the *yovel*, the fiftieth year Jubilee. Redemption is also found in the book of Ruth, where Boaz redeemed Ruth’s deceased husband’s property by paying off the debt owed on it. In the process, and the most important part of the process for Boaz, he also got the widow Ruth as his wife. Boaz was a kinsman redeemer. Ruth could not have been redeemed by just anyone. This was a legal matter which had to follow specified rules. The redeemer had to be the closest relative. In this case, the closest relative opted out and left Boaz as the closest relative and legally the kinsman redeemer. Israel also needed redemption and it took a very special person to redeem a whole nation. Yeshua was the only one who qualified legally to do this, to buy back what was lost. He had to be a relative, the closest relative with standing to redeem. 4 *But when the fullness of time came, God sent out His Son, born of a woman and born under law— 5 to free those under law, so we might receive adoption as sons* (Galatians 4:4-5 TLV). The Greek word used to translate “to free” is *exagorazó* and means to ransom or redeem.

He was also a king in waiting, a descendant of David, whom ADONAI had proclaimed in 2Samuel 7 would never lack a son on the throne of Israel. He was the One identified in many prophecies as Messiah. And, He was the *Mashiach*, the anointed Son of G-d, and as Creator Himself, He was the only person who could legally redeem Israel, His creation. Understanding Yeshua as Messiah began with John, who told the crowds that he was not the Messiah (John 1:20; 3:28), but he also spoke of someone greater coming after him: 25 *They asked him, “If you’re not the Messiah, Elijah, or the Prophet, why then are you immersing?” 26 “I immerse in water,” John answered. “Among you stands One you do not know, 27 coming after me, whose sandals I’m not worthy to untie”* (John 1:25-27 TLV). When John said, “Among you stands One you do not know, coming after me, whose sandals I’m not worthy

to untie,” was he saying that Yeshua is the Kinsman Redeemer? Let’s look at it again in the book of Ruth: *7 Now in the past in Israel, one removed his sandal and gave it to another, in order to finalize the redemption and transfer of a matter. This was a legal transaction in Israel. 8 So the kinsman said to Boaz, “Buy it for yourself,” then took off his shoe* (Ruth 4:7-8 TLV). When Boaz’s relative gave him his shoe, Boaz legally became the redeemer. When John said “*whose sandals I’m not worthy to untie,*” Page 7 was this a reference to Yeshua as Kinsman Redeemer? I think it was.

Have we exhausted the positions which Yeshua filled and fulfilled? I can think of one more. This is another position which Yeshua fulfilled which Moses did not and could not fill. Yeshua is the sacrifice, *korban* in Hebrew. *Korban* is defined as: a sacrifice or offering made to G-d. There were various kinds of *korbanot* described in the *Torah*, but not all were meant to atone for sin. Blood was required: *11 “For the life of the creature is in the blood, and I have given it to you on the altar to make atonement for your lives—for it is the blood that makes atonement because of the life”* (Leviticus 17:11 TLV). But, here we are speaking about one type of sacrifice specifically; the sin sacrifice. As the sin sacrifice, Yeshua fulfilled all of the sin sacrifices which were brought daily to the Tabernacle or Temple and even the yearly *Yom Kippur* sacrifices. He did this by becoming a permanent sacrifice for our sins: *11 “Indeed, every kohen stands day by day serving and offering the same sacrifices again and again, which can never take away sins. 12 But on the other hand, when this One offered for all time a single sacrifice for sins, He sat down at the right hand of God— 13 waiting from then on, until His enemies are made a footstool for His feet”* (Hebrews 10:11 TLV). In this, He was not just a sacrifice, but “the sacrifice.” He was also a sinless sacrifice, an innocent one who paid the price for us, a sacrifice prepared for us by the Father: *21 “He (ADONAI) made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God”* (2Corinthians 5:21 TLV). And, Yeshua obtained permanent redemption for us by His own blood: *12 “He entered into the Holies once for all—not by the blood of goats and calves but by His own blood, having obtained eternal redemption”* (Hebrews 9:12 TLV). There is much more that we could say, but the record is very clear. There was only One who could pay the sin price for every human being forever. Yeshua paid it, but this great gift today remains largely unclaimed.

Here are the positions, or offices if you will, which Yeshua both filled and fulfilled. They are not in any particular order. Since Yeshua is King of the Jews, they are listed first in Hebrew.

Shaliach- Emissary

Kohen- Priest and High Priest

Mechoqeq- Lawgiver

Shofet- Judge

Navi- Prophet

Mapgia- Intercessor

Melekh- King

Goel- Redeemer

Korban- Sacrifice

Yeshua has truly provided the greatest of all possible gifts for us. As the recipients of all that Yeshua is and has for us, His followers, what should be our responsibility to Him? Are we doing what He's asked us to do? Each one of us must answer that question before Him. But, it will be better that we do it now before the day when we have to stand before Him. Is our salvation worth the little that it costs us? Absolutely! Much, much more. But, many times, we don't stop to think how much Yeshua has done for us. And, when we consider the eternal consequences for us without Him, we should be thanking Him constantly. He is worthy of our praise! As Emissary, He was sent to bring us the Good News. As Priest, He was the High Priest, the only one who had standing to enter the heavenly Tabernacle and place blood on the mercy seat of the Ark of the Covenant. As Lawgiver, He authored the *Torah*, our teaching instruction for life and is the Living *Torah*. He is our Judge, and whether we are redeemed or not, we will stand before Him. As Prophet, He presented to us the truth of His coming Kingdom and the consequences of not trusting in Him. As Intercessor He pleads before ADONAI on our behalf. As King, He will return to right all wrongs, put evil away and reign over us for eternity. As Redeemer, He was Kinsman Redeemer for His brother and sister Jews providing for their redemption and equally for the people of the Nations. And as Sacrifice, He gave His own body and blood to obtain permanent redemption for those who choose to trust in Him.

May each of us live worthily before Him. *Shabbat shalom!*

P. S.:

My apologies to those who may have been watching when our livestream stopped after just a couple of minutes.

Here is another office or position which Yeshua filled as suggested by a congregant after the message was given. Bridegroom; *chatan* in Hebrew. I know that each of sees the connection. We, the Body of Messiah are the bride, *kalah*, in Hebrew. I encourage you to write this portion of the message for yourself. Blessings, R. A.