

PARSHA MASEI מסע (JOURNEY) ~ *Num 33:1-56, Is 1:16-2:6, Eph 6:10-18*

Tonight's parsha is about the places of Masei or Journey, places **YHWH** had us stop and camp...

Num 9:17-23 Whenever the cloud was taken up from above the tent, the people of Isra'el continued their travels; and they camped wherever the cloud stopped. At the order of **YHWH**, the people of Isra'el traveled; at the order of **YHWH**, they camped; and as long as the cloud stayed over the tabernacle, they stayed in camp. Even when the cloud remained on the tabernacle for a long time, the people of Isra'el did what **YHWH** had charged them to do and did not travel. Sometimes the cloud was a few days over the tabernacle; according to **YHWH's** order, they remained in camp; and according to **YHWH's** order, they traveled. Sometimes the cloud was there only from evening until morning; so that when the cloud was taken up in the morning, they traveled. Or even if it continued up both day and night, when the cloud was up, they traveled. Whether it was two days, a month or a year that the cloud remained over the tabernacle, staying on it, the people of Isra'el remained in camp and did not travel; but as soon as it was taken up, they traveled. At **YHWH's** order, they camped; and at **YHWH's** order, they traveled — they did what **YHWH** had charged them to do through Moshe.

Paul said in Corinthians that what happened to Israel in the Exodus was a prefigurative historical event...

1Cor 10:11 These things happened to them as prefigurative historical events, and they were written down as a warning to us who are living in the acharit-hayamim.

Perhaps the Exodus is a shadow of the tribulation? Where we will have to follow Yeshua or go back to "Egypt"?

One of the main themes was **YHWH** redeeming Israel from a life of bondage to the beast (Egypt at this time) By giving them the land of promise and the Torah!

Mic 6:3-4 "My people, what have I done to you? How have I wearied you? Answer me! I brought you up from the land of Egypt. I redeemed you from a life of slavery. I sent Moshe, Aharon and Miryam to lead you.

The final "large picture view" of the Exodus is this, **YHWH** redeeming us from a life of slavery to sin (in our earthly bodies) to the true promised land of "New Jerusalem" aka "Heaven". It's also important not to "spiritualize" away the exodus, because we will see a greater Exodus in our day, when **YHWH** will take those who believe from all the nations of the earth, and plant them in the Land of Israel (please read *Ezek 20:33-44* & *Jer 16* and many others) But what I'm saying is this... Every place that **YHWH** had Israel stop at, is significant to our walk, struggles, and where we are at with Him!

In fact if you look closely, the cloud leading them was the Messiah, He went ahead of them and defeated Israel's enemies, and when the cloud moved, trumpets were sounded, one for each encampment of Israel, signaling them that it's time to move on...

Num 10:2-6 "Make two trumpets; make them of hammered silver. Use them for summoning the community and for sounding the call to break camp and move on. When they are sounded, the entire community is to assemble before you at the entrance to the tent of meeting. If only one is sounded, then just the leaders, the heads of the clans of Isra'el, are to assemble before you. "When you sound an alarm, the camps to the east will commence traveling. When you sound a second alarm, the camps to the south will set out; they will sound alarms to announce when to travel.

This is exactly what the final fulfillment will be like, when Messiah returns on Yom Teruah, and the great shofar is sounded, signaling us to follow Him to the true Promised Land! Today Yeshua is calling us to move onward and upward out of spiritual, physical, and theological bondage! He is calling us back to Torah and to Israel!

Mat 10:1 *Yeshua called his twelve talmidim and gave them authority to drive out unclean spirits and to heal every kind of disease and weakness.*

Mark 10:49 *Yeshua stopped and said, "Call him over!" They called to the blind man, "Courage! Get up! He's calling for you!"*

Luke 9:1 *Calling together the Twelve, Yeshua gave them power and authority to expel all the demons and to cure diseases;*

Php 3:14 *I keep pursuing the goal in order to win the prize offered by Elohim's upward calling in the Messiah Yeshua.*

1Th 1:3 *calling to mind before Elohim our Father what our Master Yeshua the Messiah has brought about in you — how your trust produces action, your love hard work, and your hope perseverance.*

Mat 20:30-34 *Two blind men sitting by the side of the road heard that he was passing by and shouted, "Son of David! Have pity on us!" The crowd scolded them and told them to be quiet, but they shouted all the louder, "Master! Son of David! Have pity on us!" Yeshua stopped, called them and said, "What do you want me to do for you?" They said to him, "Master, open our eyes." Filled with tenderness, Yeshua touched their eyes; and instantly they received their sight and followed him.*

And even today Yeshua is calling us and answering us in tenderness!

So with this in mind we will examine the places **YHWH** had us camp, and draw parallels to where we are in our Journey or Masei with **YHWH**, and also keep in mind that there will be another physical exodus that will parallel the first one! The Parsha...

Num 33:1-4 *These are the stages in the journey (Masei) of the people of Isra'el as they left the land of Egypt divided into groups under the leadership of Moshe and Aharon. Moshe recorded each of the stages of their journey by order of **YHWH**; here are the starting-points of each stage: They began their journey from Ram'ses in the first month. On the fifteenth day of the first month, the morning after the Pesach, the people of Isra'el left proudly in view of all the Egyptians; while the Egyptians were burying those among them whom **YHWH** had killed, all their firstborn; **YHWH** had also executed judgment on their "gods".*

Remember that they took a roundabout way, as their hearts were not ready to do what **YHWH** was calling them to do...

Exo 13:17 *After Pharaoh had let the people go, Elohim did not guide them to the highway that goes through the land of the P'lishtim, because it was close by — Elohim thought that the people, upon seeing war, might change their minds and return to Egypt. Rather, Elohim led the people by a roundabout route, through the desert by the Sea of Suf. The people of Isra'el went up from the land of Egypt fully armed. (But not ready for battle)*

They left the area Joseph had secured for them...

Gen 47:11 *Yosef found a place for his father and brothers and gave them property in the land of Egypt, in the best region of the country, in the land of Ra`amses, as Pharaoh had ordered.*

YHWH not only came against all the so called “gods” of Egypt, but He will come against the “gods” of all the nations of the earth...

Zep 2:11 **YHWH** will be fearsome against them, for he will make all the earth's “gods waste” away. Then all the coasts and islands of the nations will worship him, each from its place.

Hos 2:16-18 (2:18-20) "On that day," says **YHWH** "you will call me Ishi [My Husband]; you will no longer call me Ba`ali [My Master]. For I will remove the names of the ba`alim from her mouth; they will never again be mentioned by name. When that day comes, I will make a covenant for them with the wild animals, the birds in the air and the creeping things of the earth. I will break bow and sword, sweep battle from the land, and make them lie down securely.

Zec 13:1-2 When that day comes, a spring will be opened up for the house of David and the people living in Yerushalayim to cleanse them from sin and impurity. "When that day comes," says **YHWH**-Tzva'ot, "I will cut off the very names of the idols from the land, so that no one even remembers them any more. I will also expel the [false] prophets and the spirit of uncleanness from the land;

YHWH comes against the “gods” of men...

Rev 18:2-5 He cried out in a strong voice, "She has fallen! She has fallen! Bavel the Great! She has become a home for demons, a prison for every unclean spirit, a prison for every unclean, hated bird. "For all the nations have drunk of the wine of Elohim's fury caused by her whoring — yes, the kings of the earth went whoring with her, and from her unrestrained love of luxury the world's businessmen have grown rich." Then I heard another voice out of heaven say: "My people, come out of her! so that you will not share in her sins, so that you will not be infected by her plagues, for her sins are a sticky mass piled up to heaven, and Elohim has remembered her crimes.

Back to the Parsha...

Num 33:5-49 The people of Isra'el moved on from Ram'ses and camped at Sukkot. They moved on from Sukkot and camped at Etam, by the edge of the desert. They moved on from Etam and turned back to Pi-Hachiroth, in front of Ba`al-Tz'fon, and camped before Migdol. They moved on from P'nei-Hachiroth, passed through the sea to the desert, continued three days' journey into the Etam Desert and camped at Marah. They moved on from Marah and came to Eilim; in Eilim were twelve springs and seventy palm trees, so they camped there. They moved on from Eilim and camped by the Sea of Suf. They moved on from the Sea of Suf and camped in the Seen Desert. They moved on from the Seen Desert and camped at Dofkah. They moved on from Dofkah and camped at Alush. They moved on from Alush and camped at Refidim, where there was no water for the people to drink. They moved on from Refidim and camped in the Sinai Desert. They moved on from the Sinai Desert and camped at Kivrot-HaTa'avah. They moved on from Kivrot-HaTa'avah and camped in Hazerot. They moved on from Hazerot and camped at Ritmah. They moved on from Ritmah and camped at Rimmon-Peretz. They moved on from Rimmon-Peretz and camped at Livnah. They moved on from Livnah and camped at Rissah. They moved on from Rissah and camped at K'helah. They moved on from K'helah and camped at Mount Shefer. They moved on from Mount Shefer and camped at Haradah. They moved on from Haradah and camped at Mak'helot. They moved on from Mak'helot and camped at Tachath. They moved on from Tachath and camped at Terach. They moved on from Terach and camped at Mitkah. They moved on from Mitkah and camped at HaShmonah. They moved on from HaShmonah and camped at Moserot. They moved on from Moserot and camped at B'nei-Ya`akan. They moved on from B'nei-Ya`akan and camped at Hor-HaGidgad. They moved on from Hor-HaGidgad and camped at Yotvatah. They moved on from Yotvatah and camped at Avronah. They moved on from Avronah and camped at `Etyon-Gever. They moved on from `Etyon-Gever and camped in the Tzin Desert, that is, Kadesh. They moved on from Kadesh and camped at Mount Hor, at the border of the land of Edom. At **YHWH**'s order Aharon the cohen went up on Mount Hor, and he died there on the first day of the fifth month of the fortieth year after the people of Isra'el had left the land of Egypt. Aharon was 123 years old when he died on Mount Hor. The Kena`ani king of `Arad, who lived in the Negev in the land of Kena`an, had heard that

the people of Isra'el were coming; so they moved on from Mount Hor and camped at Tzalmonah. They moved on from Tzalmonah and camped at Punon. They moved on from Punon and camped at Ovot. They moved on from Ovot and camped at 'Iyei-Ha`Avarim, by the border of Mo'av. They moved on from `Iyim and camped at Divon-Gad. They moved on from Divon-Gad and camped at `Almon-Divlatayim. They moved on from `Almon-Divlatayim and camped in the `Avarim Range, in front of N'vo. They moved on from the `Avarim Range and camped in the plains of Mo'av by the Yarden, across from Yericho. Their camp by the Yarden extended from Beit-HaYeshimot all the way to Avel-HaSheetim in the plains of Mo'av.

Rameses means “child of the sun”, and it was from here that they departed from Egypt. This seems to be mirror the beginning of our journey, leaving the false “Sun worshiping” days of christmass, easter and “Sunday” for “Sukkot” or “Tabernacle” or dwelling with Him.

- From **Rameses** (child of the sun) to **Sukkoth** (dwelling)
- From **Sukkoth** (Dwelling) to **Etham**, which means “their strength; their sign”
- From **Etham** (Strength/sign) they went backwards to **Pi-hahiroth**, which means “mouth of the cave/hole” which was in front of Baal-zephon, which means Idol of the North, and camped before Migdol, which means tower.
- From to **Hahiroth** (Cave/Hole)/Baal-Zephon (Idol of the north)/Migdol (Tower) and went through the parted sea, and through the desert of Etham (Strength) for three days and camped at **Marah** (bitterness)

So **YHWH** pulled them out of the “hole by the Idols” and brought them into the Immersion/Mikvah/Baptism of Moses/Torah...

***Psa 40:2** He brought me up from the roaring pit, up from the muddy ooze, and set my feet on a rock, making my footing firm.*

***Psa 103:4** He redeems your life from the pit, he surrounds you with grace and compassion,*

***1Cor 10:1-5** For, brothers, I don't want you to miss the significance of what happened to our fathers. All of them were guided by the pillar of cloud, and they all passed through the sea, and in connection with the cloud and with the sea they all immersed themselves into Moshe, also they all ate the same food from the Spirit, and they all drank the same drink from the Spirit — for they drank from a Spirit-sent Rock which followed them, and that Rock was the Messiah. Yet with the majority of them Elohim was not pleased, so their bodies were strewn across the desert. Now these things took place as prefigurative historical events, warning us not to set our hearts on evil things as they did.*

Yeshua was born of a woman named Miryam (Bitterness) a 3 days Journey (Massei) could represent Yeshua’s “3-day journey” to defeat death...

***Exo 15:23** They arrived at Marah but couldn't drink the water there, because it was bitter. This is why they called it Marah [bitterness].*

What made this water good to drink, a piece of wood! Which is represented by Yeshua’s tree/execution stake, this is what made the water sweet to drink...

***Exo 15:25** Moshe cried to **YHWH**; and **YHWH** showed him a certain piece of wood, which, when he threw it into the water, made the water taste good. There **YHWH** made laws and rules of life for them, and there he tested them.*

Joh 7:37 Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to me and drinking! Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!"

So out of Bitterness comes the sweet water of salvation!

- From **Marah** (Bitterness) to **Elim** which means, "the rams; the strong" and in Elim there were 12 springs and 70 Palm trees... 12 represents the **12 tribes/12 Talmid** and 70 represents **All Israel**, (**Exo 1:5, Deut 10:22**) the **70 elders**, (**Exo 24:1**) and the **70 languages or nations**... This place seems to represent the Kingdom with people from every tribe, people, and tongue, all of Israel drinking the water that flows from the throne, enough for all 12 tribes (**Rev 22**)...

Rev 7:4 I heard how many were sealed — 144,000 from every tribe of the people of Isra'el:

v9 After this, I looked; and there before me was a huge crowd, too large for anyone to count, from every nation, tribe, people and language. They were standing in front of the throne and in front of the Lamb, dressed in white robes and holding palm branches in their hands;

Exo 15:26-27 He said, "If you will listen intently to the voice of **YHWH** your Elohim, do what he considers right, pay attention to his mitzvot and observe his laws, I will not afflict you with any of the diseases I brought on the Egyptians; because I am **YHWH** your healer." They came to Elim, where there were twelve springs and seventy palm trees, and camped there by the water.

"If you will listen intently" We just accepted the Passover Lamb, then an Immersion into Moses and about to receive the Torah, this could be why so many died and judgment was poured out on us, because we took these things (Passover/Mikvah/Torah {The Covenants}) unworthily...

1Cor 11:23-32 For what I received from the Master is just what I passed on to you — that the Master Yeshua, on the night he was betrayed, took bread; and after he had made the b'rakhah he broke it and said, "This is my body, which is for you. Do this as a memorial to me"; likewise also the cup after the meal, saying, "This cup is the New Covenant effected by my blood; do this, as often as you drink it, as a memorial to me." For as often as you eat this bread and drink the cup, you proclaim the death of the Master, until he comes. Therefore, whoever eats the Master's bread or drinks the Master's cup in an unworthy manner will be guilty of desecrating the body and blood of the Master! So let a person examine himself first, and then he may eat of the bread and drink from the cup; for a person who eats and drinks without recognizing the body eats and drinks judgment upon himself. This is why many among you are weak and sick, and some have died! If we would examine ourselves, we would not come under judgment. But when we are judged by the Master, we are being disciplined, so that we will not be condemned along with the world.

- From **Elim** (the rams; the strong) to the **Sea of Suf** (Sea of weeds)
- From the **Sea of Suf** (Sea of weeds) to the **Seen desert**, which comes from an uncertain derivation
- From the **Seen Desert** to **Dofkah**, which means "To knock"

Mat 7:7-11 "Keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and the door will be opened to you. or everyone who keeps asking receives; he who keeps seeking finds; and to him who keeps knocking, the door will be opened. Is there anyone here who, if his son asks him for a loaf of bread, will give him a stone? or if he asks for a fish, will give him a snake? So if you, even though you are bad, know how to give your children gifts that are good, how much more will your Father in heaven keep giving good things to those who keep asking him!"

Rev 3:20-22 *Here, I'm standing at the door, knocking. If someone hears my voice and opens the door, I will come in to him and eat with him, and he will eat with me. I will let him who wins the victory sit with me on my throne, just as I myself also won the victory and sat down with my Father on his throne. Those who have ears, let them hear what the Spirit is saying to the Messianic communities." ' ' "*

- **Dofkah** (To knock) to **Alush**, which means "to Mingle" or Mingle together. See **1Cor 10:21**
- **Alush** (Mingle together) to **Refidim**, which means "beds; places of rest" there was no water at Refidim
- **Refidim** (Beds/rest) to the **Sinai Desert**, which means "a bush; enmity". See **Exo 3:2-5**

This is where we received the Torah, because of the Torah we all fall under the "enmity" of sin and death, thus the need for the Messiah...

Eph 2:15 *by destroying in his own body the enmity occasioned by the Torah, with its commands set forth in the form of ordinances. He did this in order to create in union with himself from the two groups a single new humanity and thus make shalom,*

Eph 2:16 *and in order to reconcile to Elohim both in a single body by being executed on a stake as a criminal and thus in himself killing that enmity.*

- **Sinai Desert** (A bush/Emnity) to **Kivrot-HaTa'avah**, which means "Graves of lust"

Referring to the greedy luster's of meat, who tested **YHWH** and died with the meat in their mouth...

Num 11:34 *Therefore that place was named Kivrot-HaTa'avah [graves of greed], because there they buried the people who were so greedy.*

Deut 9:22 *"Again at Tav'erah, Massah and Kivrot-HaTa'avah you made YHWH angry;*

Psa 78:17-31 *Yet they sinned still more against him, rebelling in the wilderness against the Most High; in their hearts they tested Elohim by demanding food that would satisfy their cravings. Yes, they spoke against Elohim by asking, "Can Elohim spread a table in the desert? True, he struck the rock, and water gushed out, until the vadis overflowed; but what about bread? Can he give that? Can he provide meat for his people?" Therefore, when YHWH heard, he was angry; fire blazed up against Ya'akov; his anger mounted against Isra'el; because they had no faith in Elohim, no trust in his power to save. So he commanded the skies above and opened the doors of heaven. He rained down man on them as food; he gave them grain from heaven - mortals ate the bread of angels; he provided for them to the full. He stirred up the east wind in heaven, brought on the south wind by his power, and rained down meat on them like dust, birds flying thick as the sand on the seashore. He let them fall in the middle of their camp, all around their tents. So they ate till they were satisfied; he gave them what they craved. They were still fulfilling their craving, the food was still in their mouths, when the anger of Elohim rose up against them and slaughtered their strongest men, laying low the young men of Isra'el.*

- **Kivrot-HaTa'avah** (Graves of lust) to **Hatzerot**, which means "villages; palaces"

This is where Miryam was inflicted with leprosy for speaking against Moses and his wife, and was put outside the camp for a week (**Num 12**)

- **Hatzerot** (villages; palaces) to **Ritma**, which means "juniper; noise"
- **Ritma** (Juniper; noise) to **Rimmon-Peretz**, which means "Pomegranate of the Breach"
- **Rimmon-Peretz** (Pomegranate of the Breach) to **Livnah**, which means "White"
- **Livnah** (White) to **Rissah**, which means "watering; distillation; dew"
- **Rissah** (watering) to **K'helah**, the root word "K'hal" means "Assembly" (Ecclasia in Greek)
- **K'helah** (Assembly) to **Mount Shefer**, which means "Mountain of Beauty"
- **Mount Shefer** (Mountain of Beauty) to **Haradah**, which means "Well of Great Fear"

- **Haradah** (Well of Great Fear) to **Mak'helot**, which means "Assemblies; Congregations"
- **Mak'helot** (Assemblies; Congregations) to **Tachat**, which means "Fear; Going Down"
- **Tachat** (Fear; going down) to **Terach**, which means "to Breath"
- **Terach** (to breath) to **Mitkah**, which means "Sweetness"
- **Mitkah** (Sweetness) to **HaShmonah**, which is the feminine form of "Fertile"
- **HaShmonah** (Fertile) to **Moserot**, which means "Erudition; Discipline"
- **Moserot** (Discipline) to **B'nei-Ya`akan**, which means "Sons of Sorrow"
- **B'nei-Ya`akan** (Sons of Sorrow) to **Hor-HaGidgad**, which means "Hill of Felicity"
- **Hor-HaGidgad** (Hill of Felicity) to **Yotvatah**, which means "Pleasantness" a region with running streams (**Deut 10:7**)
- **Yotvatah** (Pleasantness) to **Avronah**, which means "Transitional"
- **Avronah** (Transitional) to **Etzyon-Gever**, which means "the wood of the man"
- **Etzyon-Gever** (the wood of the man) to **Tzin** (Cold) **Desert**, that is, **Kadesh (Kadesh Barnea)** which means "holiness of an inconstant son" and "Desert of the fugitive" numerous bad things happen to them here...

Num 20:5 *"Why have you made us come up from Egypt, to bring us in to this wretched place? It (Kadesh) is not a place of grain or figs or vines or pomegranates, nor is there water to drink."*

1. The Rebellion of Korach (**Num 16**)
 2. 250 Elders of Israel that sided with Korach died and the incense pans were hammered into an alter to remind them that only Levites could offer incense (**Num 16:17-35**)
 3. Miriam Dies (**Num 20**)
 4. Moses strikes the rock out of anger for water and is forbidden to enter the land. (**Num 20**)
- **Tzin** (Cold) **Desert**, that is, **Kadesh** (Kadesh Barnea) to **Mount Hor** (At the border of Edom) Mount Hor means "who conceives, or shows; a hill"

Num 33:38-39 *At YHWH's order Aharon the cohen went up on Mount Hor, and he died there on the first day of the fifth month of the fortieth year after the people of Isra'el had left the land of Egypt. Aharon was 123 years old when he died on Mount Hor.*

Num 34:7-8 *"Your northern border will be as follows: from the Great Sea mark a line to Mount Hor, and from Mount Hor mark a line to the entrance of Hamat. The border goes out to Tz'dad.*

- **Mount Hor** (A Hill) to **Tzalmonah**, which means "the shade; the sound of the number; his image"
- **Tzalmonah** (His Image) to **Punon**, which means "precious stone"
- **Punon** (precious stone) to **Ovot**, which means "Fathers"
- **Ovot** (Fathers) to **Iyei-Ha`Avarim**, which means "Ruins of the Passers"
- **Iyim** (Ruins) to **Divon-Gad**, which means "Pining or Wasting Fortune"
- **Divon-Gad** (Pining or Wasting Fortune) to **Almon-Divlatayim**, which means "Hidden in a cluster of fig trees"
- **Almon-Divlatayim** (Hidden fig tree) to **Avarim Range** "Passages" in front of **N'vo** (Nebo) "Speaks or Prophecies" (Brit Chadesha was given **Deut 29 & 30**)
- **Avarim Range** (Passages) to **Mo'av** "of his father" by the **Yarden** (Jordan) "River of Judgment" Across from Yericho "his moon; his month; his sweet smell"
- They Camped by the Jordan from **Beit-HaYeshimot** "House of the Desert" all the way to **Avel-HaSheetim** "meadows of acacias" in the plains of Mo'av.
- Finally the 43rd stop... **Kena`an**, which means "that who humbles and subdues"

Mat 5:5 *"How blessed are the meek (humble)! for they will inherit the Land (of Israel)!"*

Psa 37:11 *And the humble do possess the land, And they have delighted themselves In the abundance of peace.*

See v11, 22, 29 & 34

These places, testing's, meanings of the sites will all reoccur to us again...

Ezek 20:33-44 *As I live,' says YHWH Elohim, 'I swear that surely with a mighty hand, with a stretched-out arm and with poured-out fury I myself will be king over you. I will bring you out from the peoples and gather you out of the countries where you were scattered, with a mighty hand, with a stretched-out arm and with poured-out fury; then I will bring you into the desert of the peoples and judge you face to face. Just as I judged your ancestors in the desert of the land of Egypt, so will I judge you,' says YHWH Elohim. 'I will make you pass under the crook and bring you into the obligations of the covenant. I will rid you of the rebels who are in revolt against me — I will bring them out from the land where they are living, but they will not enter the land of Isra'el; then you will know that I am YHWH.' "As for you, house of Isra'el, here is what YHWH Elohim says: 'Go on serving your idols, every one of you! But afterwards, [I swear that] you will listen to me, and you will no longer profane my holy name with your gifts and with your idols. 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."*

Back to the Parsha...

Num 33:50-56 *YHWH spoke to Moshe in the plains of Mo'av by the Yarden, across from Yericho. He said to tell the people of Isra'el, "When you cross the Yarden into the land of Kena'an, you are to expel all the people living in the land from in front of you. Destroy all their stone figures, destroy all their metal statues and demolish all their high places. Drive out the inhabitants of the land, and live in it, for I have given the land to you to possess. **You will inherit the land** by lot according to your families. You are to give more land to the larger families and less to the smaller ones. Wherever the lot falls to any particular person, that will be his property. You will inherit according to the tribes of your ancestors. But if you don't drive out the inhabitants of the land from in front of you, then those you allow to remain will become like thorns in your eyes and stings in your sides — they will harass you in the land where you are living. And in this event, I will do to you what I intended to do to them."*

Israel failed to do this... And they are a thorn in our side to this day...

Jdg 1:21-35 *The people of Binyamin did not drive out the Y'vusi who inhabited Yerushalayim; rather, the Y'vusi continued living with the people of Binyamin in Yerushalayim, as they do to this day. The house of Yosef likewise attacked Beit-El; and YHWH was with them. The house of Yosef sent spies to Beit-El (the city was formerly called Luz). The spies saw a man coming out of the city and said to him: "Please show us the way to enter the city, and we will treat you kindly." So he showed them the way into the city, and they overpowered the city with the sword, but they let the man and all his family go free. He went into the land of the Hittim, built a city and called it Luz, which is its name to this day. M'nasheh did not drive out the inhabitants of Beit-Sh'an and its villages, Ta'anakh and its villages, Dor and its villages, Yivle'am and its villages or Megiddo and its villages; so that the Kena'ani managed to keep on living in that land. In time, when Isra'el had grown strong, they did put the Kena'ani to forced labor but failed to drive them out completely. Efrayim did not drive out the*

Kena`ani living in Gezer; so the Kena`ani continued living in Gezer along with them. Z'vulun did not drive out the inhabitants of Kitron or Nahalol; so the Kena`ani continued to live among them but became subject to forced labor. Asher did not drive out the inhabitants of `Akko, Tzidon, Achlav, Akhziv, Helbah, Afik or Rechov; so the Asheri lived among the Kena`ani who were living in the land, because they didn't drive them out. Naftali did not drive out the inhabitants of Beit-Shemesh or Beit-`Anat but lived among the Kena`ani living in the land; however, the inhabitants of Beit-Shemesh and Beit-`Anat became forced labor for them. The Emori forced the people of Dan into the hills; for they would not let them come down to the valley. The Emori had resolved to live in the Heres Hills, in Ayalon and in Sha`alvim; but when the power of the house of Yosef grew greater, they became subject to forced labor.

Modern day christian “dispensationalists” will use this verse to say that **YHWH’s** promise of the Land to Israel has been fulfilled and now the church is “spiritual” Israel...

Jos 11:23 *Y'hoshua took the whole land, in keeping with all that **YHWH** had said to Moshe and to Isra'el according to their divisions into tribes. Then the land rested from war.*

The problem with this is that **YHWH** gave it to them as an **INHERITANCE FOREVER!** (As the parsha said **Num 33:54**) “You will inherit the land by lot according to your families”

Exo 32:13 *"Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, 'I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit it forever.'" "*

That means it is ours forever! To inherit and pass on to our children!

Psa 83 *[A song. A psalm of Asaf:] Elohim, don't remain silent! Don't stay quiet, Elohim, or still; because here are your enemies, causing an uproar; those who hate you are raising their heads, craftily conspiring against your people, consulting together against those you treasure. They say, "Come, let's wipe them out as a nation; let the name of Isra'el be remembered no more!" With one mind they plot their schemes; the covenant they have made is against you - the tents of Edom and the Yishma`elim, Mo'av and the Hagrim, G'val, `Amon and `Amalek, P'leshet with those living in Tzor; (Selah) Ashur too is allied with them, to reinforce the descendants of Lot. Do to them as you did to Midyan, to Sisra and Yavin at Vadi Kishon - they were destroyed at `Ein-Dor and became manure for the ground. Make their leaders like `Orev and Ze'ev, all their princes like Zevach and Tzalmuna, who said, "Let's take possession of Elohim's meadows for ourselves." My Elohim, make them like whirling dust, like chaff driven by the wind. Like fire burning up the forest, like a flame that sets the mountains ablaze, drive them away with your storm, terrify them with your tempest. Fill their faces with shame, so that they will seek your name, **YHWH**. Let them be ashamed and fearful forever; yes, let them perish in disgrace. Let them know that you alone, whose name is **YHWH**, are the Most High over all the earth.*

Shabbat Shalom, Written by Jesse ישי Himango, Tabernacle of David סוכה דוד Ministries 7-6-12