

## PARSHA MASEI מסע (JOURNEY) ~ *NUM 34:1-35:8 EZEK 45:1-8 COL 1:13-14*

The first part of Parsha Masei dealt with all the places that Israel stopped and what trial Israel dealt with before entering the land. Every time the cloud (Yeshua) moved, the shofar was sounded and Israel followed...

This is what Yeshua is doing today, when He moves we should follow...

*Rev 14:1-4 Then I looked, and there was the Lamb standing on Mount Tziyon; and with him were 144,000 who had his name and his Father's name written on their foreheads. I heard a sound from heaven like the sound of rushing waters and like the sound of pealing thunder; the sound I heard was also like that of harpists playing on their harps. They were singing a new song before the throne and before the four living beings and the elders, and no one could learn the song except the 144,000 who have been ransomed from the world. 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; on their lips no lie was found — they are without defect.*

Many years after Israel entered the land they defiled it by not observing the Torah, and this is what we will study tonight...

*Jer 2:1-7 The word of YHWH came to me: Go and shout in the ears of Yerushalayim that this is what YHWH says: 'I remember your devotion when you were young; how, as a bride, you loved me; how you followed me through the desert, through a land not sown. " 'Isra'el is set aside for YHWH, the firstfruits of his harvest; all who devour him will incur guilt; evil will befall them," says YHWH. Hear the word of YHWH, house of Ya`akov and all families in the house of Isra'el; here is what YHWH says: "What did your ancestors find wrong with me to make them go so far away from me, to make them go after nothings and become themselves nothings? They didn't ask, 'Where is YHWH, who brought us out of the land of Egypt, who led us through the desert, through a land of wastes and ravines, through a land of drought and death-dark shadows, through a land where no one travels and where no one ever lived?' I brought you into a fertile land to enjoy its fruit and all its good things; but when you entered, you defiled my land and made my heritage loathsome.*

Next time Israel returns for the land, this time for good, never to be uprooted again (**Amos 9** and many others) It will be because we will not be partial in observing the Torah and following His commands, HE WILL NOT BE RESTORING PEOPLE WHO ARE REBELS TO THE TORAH. He will cause us to come back into Covenant with Him and deal with His people (from every tribe nation and tongue) face to face and rid us of the the rebels that are against Him and His Torah...

*Ezek 20:33-38 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** (the rebels) **will not enter the land of Isra'el**; then you will know that I am YHWH.*

Lets start tonight's parsha...

**Num 34:1-12 YHWH** told Moshe to give this order to the people of Isra'el: "When you enter the land of Kena'an, it will become your land **to pass on as an inheritance**, the land of Kena'an as defined by these borders. "Your southern portion will extend from the Tzin Desert close to the border of Edom. The eastern terminus of your southern border is at the end of the Dead Sea. From there your border turns, goes south of the `Akrabbim Ascent and passes on to Tzin. From there it goes south of Kadesh-Barnea, on to Hatzar-Adar, and on to `Atzmon. Then the border turns and goes from `Atzmon to the Vadi of Egypt and along it to the Sea. "Your western border will be the Great Sea. "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. Then the border goes to Zifron and finally to Hatzar-`Einan; this is your northern border. "For the eastern border mark your line from Hatzar-`Einan to Sh'fam. Then the border goes down from Sh'fam to Rivlah, on the east side of `Ayin, then down until it hits the slope east of Lake Kinneret. From there it goes down the Yarden River till it flows into the Dead Sea. These will be the borders of your land."

The land given to Israel is unique in all the world. Possessing the land is linked to the keeping of the Torah. When the inhabitants of the land keep Torah, the land flourishes. But when the inhabitants of the land disobey Torah, the land withers and dies. The reason why obedience is important is because **YHWH** desires to live in the land. This is why so many of the commandments deal with preparation of the land. In our Parsha we see the commandment to purge the land:

**Num 33:50-53 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.

At the same time, they were warned that if they did not fulfill this commandment to drive out the inhabitants, they would suffer trouble

**Num 33:55-56** 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."

Possession of the Land is tied to Torah observance...

**Deut 28:58-64** "If you will not observe and obey all the words of this Torah that are written in this book, so that you will fear this glorious and awesome name, **YHWH** your Elohim; then **YHWH** will strike down you and your descendants with extraordinary plagues and severe sicknesses that go on and on. He will bring back upon you all the diseases the Egyptians had, which you were in dread of; and they will cling to you. Not only that, but **YHWH** will bring upon you all the sicknesses and plagues that are not written in this book of the Torah - until you are destroyed. You will be left few in number, whereas you were once as numerous as the stars in the sky - because you did not pay attention to the voice of **YHWH** your Elohim. "Thus it will come about that just as once **YHWH** took joy in seeking to do you good and increase your numbers, so now **YHWH** will take joy in causing you to perish and be destroyed, and you will be plucked off the land you are entering in order to take possession of it. **YHWH** will scatter you among all peoples from one end of the earth to the other, and there you will serve other "gods", made of wood and stone, which neither you nor your ancestors have known.

The Land of Israel is a shadow of the Kingdom of Heaven/New Jerusalem (**Heb 11**) As workers for the Kingdom we are sowing seeds. What “seeds” are we planting? There is only one good seed that produces good fruit, that seed we plant many times is Torah and the Living Torah, Yeshua! The “Good News of the Kingdom” See **Isa 40:9, 41:27, 52:7, & 61:1**

**Mat 13:3-9** *He told them many things in parables: "A farmer went out to sow his seed. As he sowed, some seed fell alongside the path; and the birds came and ate it up. Other seed fell on rocky patches where there was not much soil. It sprouted quickly because the soil was shallow; but when the sun had risen, the young plants were scorched; and since their roots were not deep, they dried up. Other seed fell among thorns, which grew up and choked the plants. But others fell into rich soil and produced grain, a hundred or sixty or thirty times as much as had been sown. Those who have ears, let them hear!"*

The meaning of the Parable, keep in mind the “message” or “word” is the Torah as this is the only scripture that exists at this time...

**Mat 13:18-23** *"So listen to what the parable of the sower means. Whoever hears the message about the Kingdom, but doesn't understand it, is like the seed sown along the path — the Evil One comes and seizes what was sown in his heart. The seed sown on rocky ground is like a person who hears the message and accepts it with joy at once, but has no root in himself. So he stays on for a while; but as soon as some trouble or persecution arises on account of the message, he immediately falls away. Now the seed sown among thorns stands for someone who hears the message, but it is choked by the worries of the world and the deceitful glamor of wealth, so that it produces nothing. However, what was sown on rich soil is the one who hears the message and understands it; such a person will surely bear fruit, a hundred or sixty or thirty times what was sown."*

Yeshua closes this parable with this...

**Mat 13:24-30** *Yeshua put before them another parable. "The Kingdom of Heaven is like a man who sowed good seed in his field; but while people were sleeping, his enemy came and sowed weeds among the wheat, then went away. When the wheat sprouted and formed heads of grain, the weeds also appeared. The owner's servants came to him and said, 'Sir didn't you sow good seed in your field? Where have the weeds come from?' He answered, 'An enemy has done this.' The servants asked him, 'Then do you want us to go and pull them up?' But he said, 'No, because if you pull up the weeds, you might uproot some of the wheat at the same time. Let them both grow together until the harvest; and at harvest-time I will tell the reapers to collect the weeds first and tie them in bundles to be burned, but to gather the wheat into my barn.'* "

The word for “weeds” or “Tears” in Hebrew means “degenerate wheat”, we will come back to this in a minute...

Who planted this degenerate wheat in the field? It was the serpent of old!

**Gen 3:1-6** *Now the serpent was more crafty than any wild animal which YHWH, Elohim, had made. He said to the woman, "Did Elohim really say, 'You are not to eat from any tree in the garden'?" The woman answered the serpent, "We may eat from the fruit of the trees of the garden, but about the fruit of the tree in the middle of the garden Elohim said, 'You are neither to eat from it nor touch it, or you will die.' " The serpent said to the woman, "It is not true that you will surely die; because Elohim knows that on the day you eat from it, your eyes will be opened, and you will be like Elohim, knowing good and evil." When the woman saw that the tree was good for food, that it had a pleasing appearance and that the tree was desirable for making one wise, she took some of its fruit and ate. She also gave some to her husband, who was with her; and he ate.*

**Rev 20:2** *He seized the dragon, that ancient serpent, who is the Devil and Satan [the Adversary], and chained him up for a thousand years.*

Remember that seeds only reproduce after their kind (**Gen 1:11**) When Chavah/Eve ate the fruit of knowledge of good and evil she along with it took the seed of the tears or weeds (The degenerate wheat) And now it is growing alongside the wheat. In other words, the sin of knowledge of good and evil is growing alongside the Tree of life or "Etz Chaim" in Hebrew.

The Torah is the "Etz Chaim" or "Tree of Life" This is why in **YHWH's** field (Israel) only Torah can be sown...

**Pro 3:18** *She (The Torah/Commandments) is a tree of life to those who grasp her; whoever holds fast to her will be made happy.*

Israel/The Kingdom is the field and **YHWH** and Yeshua has planted us there, Satan is trying to plant tears amongst the wheat, and he has done that. At harvest time you can tell the difference between the wheat and the tears... The wheat bends forward carrying the weight of their fruit (Humble or Meek), and the tears stand upright (arrogantly). Those who hold onto Torah and Yeshua will gain the right to eat from the Tree of Life (**Rev 22:14**), and just like in Yeshua's parable, the tears are collected and burned up (**Rev 14:18 & Rev 21:8**).

This goes back to what Yeshua and King David said, "*The Humble/Meek shall inherit the Land of Israel/The Kingdom*" **Mat 5 & Psa 37**.

The message of Torah/Yeshua has been planted in us and we should produce fruit that bears after it's own kind, from the Tree of Life...

**Pro 11:30** *The fruit of the righteous is a tree of life, and he who is wise wins souls.*

Two harvests, first to the Messianic Kingdom in Israel...

**Amo 9:9-12** *"For when I give the order, I will shake the house of Isra'el, there among all the Goyim, as one shakes with a sieve, letting no grain fall to the ground. All the sinners among my people who say, 'Disaster will never overtake us or confront us,' will die by the sword. "When that day comes, I will raise up the fallen sukkah of David. I will close up its gaps, raise up its ruins and rebuild it as it used to be, so that Isra'el can possess what is left of Edom and of all the nations bearing my name," says **YHWH**, who is doing this.*

And the second harvest, to the Kingdom of Heaven...

**Rev 14:14-20** *Then I looked, and there before me was a white cloud. Sitting on the cloud was someone like a Son of Man with a gold crown on his head and a sharp sickle in his hand. Another angel came out of the Temple and shouted to the one sitting on the cloud, "Start using your sickle to reap, because the time to reap has come — the earth's harvest is ripe!" The one sitting on the cloud swung his sickle over the earth, and the earth was harvested. Another angel came out of the Temple in heaven, and he too had a sharp sickle. Then out from the altar went yet another angel, who was in charge of the fire; and he called in a loud voice to the one with the sharp sickle, "Use your sharp sickle, and gather the clusters of grapes from the earth's vine, because they are ripe!" The angel swung his sickle down onto the earth, gathered the earth's grapes and threw them into the great winepress of Elohim's fury. The winepress was trodden outside the city, and blood flowed from the winepress as high as the horses' bridles for two hundred miles!*

Israel moving into the Land of Israel is the beginning fulfillment of the promises made to Abraham...

**Gen 12:6** *Avram passed through the land to the place called Sh'khem, to the oak of Moreh. The Kena`ani were then in the land. **YHWH** appeared to Avram and said, "To your descendants I will give this land." So he built an altar there to **YHWH**, who had appeared to him.*

**Gen 13:15-17** *All the land you see I will give to you and your descendants forever, and I will make your descendants as numerous as the specks of dust on the earth — so that if a person can count the specks of dust on the earth, then your descendants can be counted. Get up and walk through the length and breadth of the land, because I will give it to you."*

Not just a promise, but a covenant!

**Gen 15:16-18** *Only in the fourth generation will your descendants come back here, because only then will the Emori be ripe for punishment." After the sun had set and there was thick darkness, a smoking fire pot and a flaming torch appeared, which passed between these animal parts. That day **YHWH** made a covenant with Avram: "I have given this land to your descendants — from the Vadi of Egypt to the great river, the Euphrates River —*

**YHWH** gave the Land to Israel as an ETERNAL INHERITANCE, a possession forever!

**Gen 17:8-9** *I will give to you, and to your seed after you, the land where you are traveling, all the land of Canaan, for an everlasting possession. I will be their Elohim." Elohim said to Abraham, "As for you, you will keep my covenant, you and your seed after you throughout their generations.*

**Gen 48:3-4** *Ya`akov said to Yosef, "El Shaddai appeared to me at Luz in the land of Kena`an and blessed me, saying to me, 'I will make you fruitful and numerous. I will make of you a group of peoples; and I will give this land to your descendants to possess forever.'*

**Jer 12:15** *Then, after I have uprooted them, I will take pity on them again and bring them back, each one to his inheritance, each one to his own land.*

**Gal 3:26-29** *For in union with the Messiah, you are all children of Elohim through this trusting faithfulness; because as many of you as were immersed into the Messiah have clothed yourselves with the Messiah, in whom 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.*

**Eph 1:9-18** *he has made known to us his secret plan, which by his own will he designed beforehand in connection with the Messiah and will put into effect when the time is ripe — his plan to place everything in heaven and on earth under the Messiah's headship. Also in union with him we were given an inheritance, we who were picked in advance according to the purpose of the One who effects everything in keeping with the decision of his will, so that we who earlier had put our hope in the Messiah would bring him praise commensurate with his glory. Furthermore, you who heard the message of the truth, the Good News offering you deliverance, and put your trust in the Messiah were sealed by him with the promised Ruach HaKodesh, who guarantees our inheritance until we come into possession of it and thus bring him praise commensurate with his glory. For this reason, ever since I heard about your trust in the Master Yeshua and your love for all Elohim's people, I have not stopped giving thanks for you. In my prayers I keep asking the Elohim of our Master Yeshua the Messiah, the glorious Father, to give you a spirit of wisdom and revelation, so that you will have full knowledge of him. I pray that he will give light to the eyes of your hearts, so that you will understand the hope to which he has called you, what rich glories there are in the inheritance he has promised his people,*



**Col 1:12-14** giving thanks to the Father for having made you fit to share in the inheritance of his people in the light. He has rescued us from the domain of darkness and transferred us into the Kingdom of his dear Son. It is through his Son that we have redemption — that is, our sins have been forgiven.

## Map Time!

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### - Abrahams Promise Land...

**Gen 15:18** That day **YHWH** made a covenant with Avram: "I have given this land to your descendants — from the Vadi of Egypt to the great river, the Euphrates River —

### - Joshua's Israel **Joshua 15 & 16**

### - David & Solomon's Kingdom...

**1Ki 4:21 (5:1)** Shlomo ruled over all the kingdoms from the [Euphrates] River through the land of the P'lishtim to the border of Egypt; they paid tribute and served Shlomo as long as he lived.

### - The Messianic Kingdom described in **Ezek 48**

### - New Jerusalem is 1,500 miles by 1,500 miles square (**Rev 21:10-21**)

Phew! That was a lot, back to the Parsha...

**Num 34:13-29** Moshe gave this order to the people of Isra'el: "This is the land in which you will receive inheritances by lot, which **YHWH** has ordered to give to the nine tribes and the half-tribe. The tribe of the descendants of Re'uven have already received their land for inheritance according to their clans, and so have the descendants of Gad and the half-tribe of M'nasheh. These two-and-a-half tribes have received their inheritance on this side of the Yarden, across from Yericho and eastward, toward the sunrise." **YHWH** said to Moshe, "These are the names of the men who will take possession of the land for you: El'azar the cohen and Y'hoshua the son of Nun. Also appoint one leader from each tribe to take possession of the land.

The names of these men are: from the tribe of Y'udah, Kaleb the son of Y'funeh; from the tribe of the descendants of Shim'on, Sh'mu'el the son of `Ammihud; from the tribe of Binyamin, Elidad the son of Kislun; from the tribe of the descendants of Dan, a leader, Buki the son of Yogli; from the descendants of Yosef: from the tribe of the descendants of M'nasheh, a leader, Hani'el the son of Efod; from the tribe of the descendants of Efrayim, a leader, K'mu'el the son of Shiftan; from the tribe of the descendants of Z'vulun, a leader, Elitzafan the son of Parnakh; from the tribe of the descendants of Yissakhar, a leader, Palti'el the son of `Azan; from the tribe of the descendants of Asher, a leader, Achihud the son of Shlomi; from the tribe of the descendants of Naftali, a leader, P'dah'el the son of `Ammihud." These are the ones whom **YHWH** ordered to divide the inheritance among the people of Isra'el in the land of Kena'an.

The leaders are...

Eleazar the Cohen = "El is my Help"

Joshua the son of Nun = "Yah's Salvation" Nun = "Perpetuity"

### - Tribal Name

Judah = "Yah Praise"

Simeon = "Hearing"

Benjamin = "Son of (the) right hand"

Dan = "Judgment"

Manasseh = "Causing to forget"

Ephraim = "Fruitful"

### - Leader Name

Caleb = "To attack"

Samuel = "Heard of El"

Elidad = "El of love"

Buki = "Pour out"

Hani'el = "Grace of El"

K'mu'el = "El has raised up"

### - Son of

Y'funeh = "he that beholds"

Ammihud = "people of praise"

Kislun = "Hope"

Yogli = "rejoicing"

Efod = "shoulder piece of the cohen gadol"

Shiftan = "To Judge"

Zebulun = "habitation"

Issachar = "He will bring a reward"

Asher = "Happiness"

Naphtali = "Wrestling"

Elitzafan = "El of Treasures"

Palti'el = "Deliverance of El"

Achihud = "Brother of praise"

P'dah'el = "El has Ransomed"

Parnakh = "A Bull Striking"

Azan = "Their Strength"

Shlomi = "My peace"

Ammihud = "People of praise"

The shadows and connections of the names seems endless, compare it to the names of the stones on the breastplate/12 foundation stones of New Jerusalem and/or the names of the twelve apostles!?

Back to the Parsha...

**Num 35:1-8** *In the plains of Mo'av by the Yarden, across from Yericho, YHWH said to Moshe, "Order the people of Isra'el to give to the L'vi'im cities to live in from the heritage they will possess, and you are also to give the L'vi'im some of the open land surrounding the cities. They are to have the cities to live in, while their open land will be for their livestock, for growing crops and for all their animals. The open land around the cities you give to the L'vi'im is to commence at a line drawn around the city wall 1,500 feet outside it and is to extend outward from there. Measure 3,000 feet outward from the city wall to the east, south, west and north, with the city in the center. The space between the 1,500-foot line and the 3,000-foot line will be their open land around the cities. The cities you give to the L'vi'im are to be the six cities of refuge to which you permit the person who kills someone to flee to; plus an additional forty-two cities. Thus you will give the L'vi'im forty-eight cities, with their surrounding open land. As to the cities you will give from those the people of Isra'el possess, from the many you will take many, and from the few you will take few — each tribe will contribute from its cities to the L'vi'im in accordance with the size of its inheritance."*

The during the Messianic Kingdom, Jerusalem has a much larger Levitical portion...

**Ezek 45:1-8** *"When you divide the land by lot for inheritance, you are to set aside an offering for YHWH, a holy portion of the land. Its length is to be 25,000 [cubits, that is, eight miles] and its width 10,000 [three miles]; this entire region is to be holy. Of this there is to be reserved for the holy place an area 875 [feet] square, with eighty-seven-and-a-half feet for open land around it. Alongside this region you are to measure a length of eight [miles] and a width of three [miles]; in it is to be the sanctuary, which will be especially holy. It is a holy portion of the land; it is for the cohanim who serve in the sanctuary, who approach to minister to YHWH; there will be a place for their houses and a place set aside for the sanctuary. A portion eight by three [miles] will be owned by the L'vi'im who serve in the house; it will also have twenty [gatekeepers'] rooms. You are to give the city possession of an area, alongside the offering of the holy portion, one-and-a-half by eight [miles]; it will be for the whole house of Isra'el. "The prince is to have the territory on both sides of the holy offering and the city's holding; it will extend westward to the western border of the land and eastward to its eastern border; and the length [from the far side of one] of its two parts [to the far side of the other] will be the same as the length of one of the [tribal] portions. His possession in Isra'el will be limited to this, and henceforth my princes will not wrong my people but will give the land to the house of Isra'el according to their tribes." (Also see **Ezek 48:8**)*

All of which were a shadow of this, New Jerusalem Descending!

**Rev 21:10-21** *He carried me off in the Spirit to the top of a great, high mountain and showed me the holy city, Yerushalayim, coming down out of heaven from Elohim. It had the Sh'khinah of Elohim, so that its brilliance was like that of a priceless jewel, like a crystal-clear diamond. It had a great, high wall with twelve gates; at the gates were twelve angels; and inscribed on the gates were the names of the twelve tribes of Isra'el. There were three gates to the east, three gates to the north, three gates to the south and three gates to the west. The wall of the city was built on twelve foundation-stones, and on these were the twelve names of the twelve emissaries of the Lamb. The angel speaking with me had a gold measuring-rod with which to measure the city, its gates and its wall. The city is laid out in a square, its*

*length equal to its width. With his rod he measured the city at 1,500 miles, with length, width and height the same. He measured its wall at 216 feet by human standards of measurement, which the angel was using. The wall was made of diamond and the city of pure gold resembling pure glass. The foundations of the city wall were decorated with all kinds of precious stones — the first foundation stone was diamond, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh turquoise and the twelfth amethyst. The twelve gates were twelve pearls, with each gate made of a single pearl. The city's main street was pure gold, transparent as glass.*

***Lev 25:32-34** " 'Concerning the cities of the L'vi'im and the houses in the cities they possess, the L'vi'im are to have a permanent right of redemption. If someone purchases a house from one of the L'vi'im, then the house he sold in the city where he owns property will still revert to him in the yovel; because the houses in the cities of the L'vi'im are their tribe's possession among the people of Isra'el. The fields in the open land around their cities may not be sold, because that is their permanent possession.*

This was the inheritance of the Levites, to be in every city, planting the seed of Torah, teaching the difference between holy and profane. If we go back to the parable of Yeshua about the wheat and tears, the Levites are acting as fertilizer surrounding the wheat, protecting it from the tears! This also goes back to what Yeshua said...

***Mat 10:7-15** As you go, proclaim, 'The Kingdom of Heaven is near,' heal the sick, raise the dead, cleanse those afflicted with tzara`at, expel demons. You have received without paying, so give without asking payment. Don't take money in your belts, no gold, no silver, no copper; and for the trip don't take a pack, an extra shirt, shoes or a walking stick — a worker should be given what he needs (Your inheritance is among your work). "When you come to a town or village, look for someone trustworthy and stay with him until you leave. When you enter someone's household, say, 'Shalom aleikhem!' If the home deserves it, let your shalom rest on it; if not, let your shalom return to you. But if the people of a house or town will not welcome you or listen to you, leave it and shake its dust from your feet! Yes, I tell you, it will be more tolerable on the Day of Judgment (Tears being burned) for the people of S'dom and `Amora than for that town!*

So a disciples mission and inheritance is the same thing, we are to protect the wheat from the tears by teaching the difference between holy and profane, we are to plant the seed of Torah and Yeshua, which is the seed of the Kingdom. This was Paul's mission as well...

***2Co 11:2-4** For I am jealous for you with God's kind of jealousy; since I promised to present you as a pure virgin in marriage to your one husband, the Messiah; and I fear that somehow your minds may be seduced away from simple and pure devotion to the Messiah, **just as Havah was deceived by the serpent and his craftiness.** For if someone comes and tells you about some other Yeshua than the one we told you about, or if you receive a spirit different from the one you received or accept some so-called "good news" different from the Good News you already accepted, you bear with him well enough!*

In closing...

***1Co 9:10-18** all the more does he say this for our sakes. Yes, it was written for us, meaning that he who plows and he who threshes should work expecting to get a share of the crop. If we have sown spiritual seed among you, is it too much if we reap a material harvest from you? If others are sharing in this right to be supported by you, don't we have a greater claim to it? But we don't make use of this right. Rather, we put up with all kinds of things so as not to impede in any way the Good News about the Messiah. Don't you*



*know that those who work in the Temple get their food from the Temple, and those who serve at the altar get a share of the sacrifices offered there? In the same way, the Master directed that those who proclaim the Good News should get their living from the Good News. But I have not made use of any of these rights. Nor am I writing now to secure them for myself, for I would rather die than be deprived of my ground for boasting! For I can't boast merely because I proclaim the Good News — this I do from inner compulsion: woe is me if I don't proclaim the Good News! For if I do this willingly, I have a reward; but if I do it unwillingly, I still do it, simply because I've been entrusted with a job. So then, what is my reward? Just this: that in proclaiming the Good News I can make it available free of charge, without making use of the rights to which it entitles me.*

Shabbat Shalom! Written by Jesse ישי Himango, Tabernacle of David סוכה דוד Ministries 7-19-12