



## Parsha Matot/Massei ~ Tribes/Journeys

Bemidbar 30:1-36:13

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This week's *parsha* is a double one. And, this double *parsha* holds a message for us, who are returning to Yahweh and Torah, in these "Last Days". There's a lot in these chapters, so we're going to hit the "high points". But, I hope that you go back and study these chapters thoroughly.

Now, you'll remember in the last three *parashot*, we've begun to see a change in what Torah is relating to us. We turned a corner. Remember now, Miryam and Aharon have died. Moshe has been told that he's going to die very soon also. Last week, in *Parsha Pin'has*, after the second census and how their inherited land is to be divided; we have the recounting of Yahweh's Feast Days, the Mo'edim, and a summation of the offerings for these Feasts, New Moons, Sabbaths, as well as the morning and evening oblations.

Now Moshe, speaks directly with the "Heads of the Tribes" of the Children of Israel. In the Hebrew it reads; "***V'dabar Moshe el rosh'a ha Matot l'benei Yisra'el***". Moshe speaks directly to them, some particular instructions for them to instruct the people. Let's look at it from the beginning, with **Bemidbar / Numbers 30:1-16**; ***And Mosheh spoke to the heads of the tribes concerning the children of Yisra'el, saying, "This is the word which YHVH has commanded: "When a man vows a vow to YHVH, or swears an oath to bind himself by some agreement, he does not break his word, he does according to all that comes out of his mouth. Or if a woman vows a vow to YHVH, and binds herself by some agreement while in her father's house in her youth, and her father hears her vow and the agreement by which she has bound herself, and her father has kept silent towards her, then all her vows shall stand, and every agreement with which she has bound herself stands. But if her father forbids her on the day that he hears, then none of her vows nor her agreements by which she has bound herself stand. And YHVH pardons her, because her father has forbidden her. But if she at all belongs to a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself, and her husband hears it, and he has kept silent towards her on the day that he hears, then her vows shall stand, and her agreements by which she bound herself do stand. But if her husband forbids her on the day that he hears it, then he has nullified her vow which she vowed, and the rash utterance of her lips by which she bound herself, and YHVH pardons her. But any vow of a widow or a divorced woman, by which she has bound herself, stands against her. And if she vowed in her husband's house, or bound herself by an agreement with an oath, and her husband heard it, and has kept silent towards her and did not forbid her, then all her vows shall stand, and every agreement by which she bound herself stands. But if her husband clearly nullified them on the day he heard them, then whatever came from her lips concerning her vows or concerning the agreement binding her, it does not stand – her husband has nullified them, and YHVH pardons her. Every vow and every binding oath to afflict her being, let her husband confirm it,***

**or let her husband nullify it. But if her husband is altogether silent at her from day to day, then he confirms all her vows or all the agreements that bind her – he confirms them, because he kept silent towards her on the day that he heard. But if he nullifies them after he has heard, then he shall bear her crookedness.” These are the laws which YHVH commanded Mosheh, between a man and his wife, and between a father and his daughter in her youth in her father’s house.**

Let me start here by saying that regarding the father’s or husband’s authority to nullify the vow; this is because a vow that a daughter or wife might have obligated herself to affects the whole family. It may have been a vow from a young age that may not be expedient for a married woman, or a daughter who has assumed a more active role in the family. OK. This section really has to do with “**chee’yedat neder**” or “**vowing a vow**”; also, “**shaba shavua**” or “**swear an oath**” or to “**bind yourself by an agreement**”. This has to do with agreements that we make with one another, as well as “**vows**” or “**promises**” we make to Yahweh, either to do something specific or refrain from doing something that would bring us and/or others harm.

Yahshua affirmed this, **Wayyiqra / Leviticus 19:12** and **Debarim 23:21**, when He said, according to the Shem Tov Hebrew **Mattiyahu 5:33-37**; “**Again, you have heard that it was said by those of old, ‘You shall not swear falsely by My Name’, but shall perform your vow to YHVH.’ “But I say to you, do not swear by anything falsely, not by the heaven, because it is Elohim’s throne; nor by the earth, for it is His footstool; nor by Yerushalayim, for it is His city; nor by your head, because you are not able to make one hair white or black. But let your word ‘Yes’ be ‘Yes,’ and your ‘No’ be ‘No’. Anything added to this is evil.”**

I don’t know about all of you; but, I do know that most of the people I talk with about Torah and about how they began to understand who they are in Yisra’el, seem to have one thing in common; a desire to know the “**Truth**”. For most of you, it involved, at some point, making a vow or promise to Yahweh. That’s exactly what happened with me, as I’ve shared with most of you. I was recovering from a rather serious surgery; and I simply promised Yahweh that if He showed me His “**Truth**”, I would walk in it. He certainly has done His part and I’ve tried to “**perform my vow to Yahweh**”, as Yahshua and Torah instructed.

You see, it goes back to Sinai. As Yahweh prepared us for the Covenant, our Ketubah, that He was about to give our forefathers, B’nei Yisra’el “**vowed a vow**”, “**swore an oath**”, as is recorded in **Shemot / Exodus 19:7-8**; **And Mosheh came and called for the elders of the people, and set before them all these words which YHVH commanded him. And all the people answered together and said, “All that YHVH has spoken we shall do.” So Mosheh brought back the words of the people to YHVH.**

Is that what you’ve said? Think very carefully about your answer. Have you made a “**vow**”? Have you bound yourself with an agreement to Yahweh? If your intent is to be His Bride, then He requires it of you. Your marriage agreement, your promise to “**love, honor and obey**” has **not** been “**done away with**” or “**nailed**” to any kind of *stake, tree or cross*. Remember, Yahshua said in **Yohanan / John 14:15**; “**If you love Me, you shall keep my commands**”; “**love, honor and obey**”.

Now, the second half of our *parsha*, this week, is **Massei**. **Massei** is Strong’s word #4550 and is spelled “*mem-semach-ayin*”. If words have meaning in Hebrew, then this word “**massei**” is the dictionary of our lives as Yisra’elites. It literally means “**journeys**” or “**stages**”. In this half of the *parsha*

we have the recap of our forefathers' journey in the wilderness those forty years. During those forty years, there were 42 encampments along the way. Last year, we looked at these. But, as I went through it all again, I realized something. These have even more meaning to us this year than it did last year.

What's really interesting is that the numeric value of "**massei**" is 170. I was stunned when I saw the words from Torah that matched the value of "**massei**". In Torah alone, 170 equals, from *B'reshith* (history of Yisra'el), "**I'Olam**" or "**forever**", "**I'panah**" = "**before me**", "**ni'milayim**" = "**were circumcised**"; in *Shemot* (exodus & giving of Torah), "**m'ahnee**" = "**our affliction**", "**mei'leyanim**" = "**murmurings**", "**pe'sel**" = "**graven image**"; from *Wayyiqra* (the priesthood & ordinances), "**y'kalail**" = "**curses**"; from *Bemidbar* (the testing), "**tsal'may**" = "**idols**", "**lema'ol**" = "**to trespass**"; and from *Debarim* (the Words), "**ma'eyul**" = "**deliver**" or "**rescue**" and "**m'sinaï**" = "**from Sinai**". This word, "**massei**" does indeed sum up what happened in our fathers' journey and should give us serious pause to reflect on our own upcoming journey home.

As I said, **Massei** also means "**stages**", which is rather fitting when you consider that these encampments also represent stages in the growth, as well as trials, testings and miracles. Our own lives are made up of stages. As we read through the names of the 42 encampments and learn a little about them, think about the stages of your journey so far. How many of these have you come through? As much of Torah does, this *parsha* speaks to us in our personal **journey**, the **stages** of our lives, and the **stages** of our coming **journey** as Yisra'el.

Yes, I believe as the prophet said in **Yirmeyahu 16:14-21**; "**Therefore see, the days are coming,**" declares YHVH, "**when it is no longer said, 'YHVH lives who brought up the children of Yisra'el from the land of Mitsrayim,' but, 'YHVH lives who brought up the children of Yisra'el from the land of the north and from all the lands where He had driven them.' For I shall bring them back into their land I gave to their fathers. See, I am sending for many fishermen,**" declares YHVH, "**and they shall fish them. And after that I shall send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks. For My eyes are on all their ways; they have not been hidden from My face, nor has their crookedness been hidden from My eyes. And first I shall repay double for their crookedness and their sin, because they have defiled My land with the dead bodies of their disgusting matters, and have filled My inheritance with their abominations."** O YHVH, my strength and my stronghold and my refuge, in the day of distress the gentiles shall come to You from the ends of the earth and say, "**Our fathers have inherited only falsehood, futility, and there is no value in them."** Would a man make mighty ones for himself, which are not mighty ones? Therefore see, I am causing them to know, this time I cause them to know My hand and My might. And they shall know that My Name is YHVH!"

These verses and those like them in Yeshayahu and the other prophets, need to be read in full context; because Elohim says that through this "**second exodus**" He will show His Hand, His Might and we will know His Name. That is all a part of this awakening of Ephraim. Baruch HaShem Yahweh.

**Parsha Massei** starts out in **Bemidbar 33:1** by saying; **These are the departures of the children of Yisra'el, who went out of the land of Mitsrayim by their divisions under the hand of Mosheh and Aharon.** It's interesting to note that the journey from Mitsrayim to the Promised Land could have been accomplished in as little 17 days. That's right, 17

days. But instead, it took 40 years. There were 13 encampments during the first year and a half, 19 during the next 37 1/2 years and 10 during the 40<sup>th</sup> year. There were basically three stages to their journey from bondage to freedom to the Land of their inheritance. In order to get a clearer picture of what this all meant to them and to us today, I believe we need to look at this journey in the three stages in which it played out.

Now, we're not going to study all of these in depth, due to time. However as we read these, let's keep in mind what King David said of this in **Tehillim 77:20**; ***You did lead Your people like a flock by the hand of Mosheh and Aharon.***

**Let's read Bemidbar 33:1-17**; ***These are the departures of the children of Yisra'el, who went out of the land of Mitsrayim by their divisions under the hand of Mosheh and Aharon. And Mosheh wrote down the starting points of their departures at the command of YHVH, and these are their departures according to their starting points: So they departed from Rameses in the first month, on the fifteenth day of the first month, on the morrow of the Passover the children of Yisra'el went out with boldness before the eyes of all the Mitsrites, and the Mitsrites were burying all their first-born, whom YHVH had smitten among them. Also on their mighty ones YHVH had executed judgments. Then the children of Yisra'el departed from Rameses and camped at Sukkoth. And they departed from Sukkoth and camped at Etham, which is on the edge of the wilderness. And they departed from Etham and turned back to Pi Hahiroth, which is east of Ba'al Tsephon. And they camped near Migdol. And they departed from before Hahiroth and passed over through the midst of the sea into the wilderness, went three days' journey in the Wilderness of Etham, and camped at Marah. And they departed from Marah and came to Elim. And at Elim were twelve springs of water and seventy palm trees, so they camped there. And they departed from Elim and camped by the Sea of Reeds. And they departed from the Sea of Reeds and camped in the Wilderness of Sin. And they departed from the Wilderness of Sin and camped at Dophkah. And they departed from Dophkah and camped at Alush. And they departed from Alush and camped at Rephidim, and there was no water for the people to drink. And they departed from Rephidim and camped in the Wilderness of Sinai. And they departed from the Wilderness of Sinai and camped at Qibroth Hatta'avah. And they departed from Qibroth Hatta'avah and camped at Hatseroth..***

So what is **Stage #1**? When they left Mitsrayim (***bondage/constraint***), they left from **Ra'meses** – Strong's #7486, meaning "***child of the sun***".

They camped at **Sukkoth** – #5523, meaning "***booths***" or "***tabernacles***". I need to interject something here that I recently learned from Rabbi Rob Miller. During a discussion, he referred to this place as the "***Mystical City of Sukkot***". When I asked him about this, he showed me how this ancient Bedouin city, that was home to as many as 200,000, was literally a moving city. As Bedouins have done for millennia, they would move their tents, families and herds as the seasons and grazing changed. This is where B'nei Yisra'el learned to "camp" in tents, or Sukkah. They had been city dwellers in Goshen and the Nile Valley. Yahweh brought them here to learn how to make and use tents.

They left Sukkot and pitched in **Etham** – #0864, meaning "***a multitude***".

They turned unto **PiHahiroth** – #6367, meaning "***a place of green grass***" or "***mouth of the cave***" which is before **Baal Tsephon** – #1189, meaning "***lord of the north***" or "***lord***

**of the hidden**" or "**secret place**", remember that the "**north**" represent "**hidden**" in scripture; and they pitched before **Migdol** – #4024, meaning "**tower**" or "**fortress**".

From there they passed through the midst of the Yam Suf (Sea of Reeds) and went three days' journey into the **Wilderness of Shur** - #7788, meaning "**journey**" and pitched in **Marah** – #4785 meaning "**bitter**", **angry or heavy**. If you'll remember, it was here that the water was bitter. **Shemot 15:23-26**; **And they came to Marah, and they were unable to drink the waters of Marah, for they were bitter. So the name of it was called Marah. And the people grumbled against Mosheh, saying, "What are we to drink?" Then he cried out to YHVH, and YHVH showed him a tree. And when he threw it into the waters, the waters were made sweet. There He made a law and a rightruling for them, and there He tried them. And He said, "If you diligently obey the voice of YHVH your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, for I am YHVH who heals you."** Marah still exists today. There is a village there. The water is still bitter. But, guess what? The bitter water is not harmful. In fact, it has health benefits in that it kills parasites and bad bacteria in the digestive system, while not harming the good bacteria. Could it be that Yahweh wanted to cleanse their bodies internally from the effects of Mitzrayim?

They pitched at **Elim** – #0362, meaning "**trees**", "**righteous men**" or "**pillars**" where there were twelve fountains (the twelve tribes) and 70 palm trees (original nations representing the whole world). Here **Shemot 15:27** says that "**they camped by the water.**" Here, they were being fed and given living water. However, there is a prophetic picture also. We have a picture of true evangelism at the second exodus; the twelve tribes (House of Ya'acov) teaching (feeding & watering) all Ephraim, scattered among the nations of the world.

Then, they encamped by the **Reed Sea/Yam Suf** – #5488 meaning "**sea of reeds**" or "**an end**" (as uttermost part).

They removed from the Yam Suf and encamped in the **Wilderness of Sin** – #5512, meaning "**clay**". Clay is a scriptural euphemism for man or mankind. Also, the Hebrew word for "**wilderness**" (**midbar**) also means "**mouth**". So, the **Wilderness of Clay** can also be the *mouths of men*.

They then encamped in **Dophkah** – #1850, meaning "**to knock**" or "**drive as a flock**".

They then encamped in **Alush** – #0442, meaning "**I will knead (as bread)**" or "**a crowd of men**".

They encamped next at **Rephidim** – #7508, meaning "**rests**", "**stays**" or "**support**". But, we're told, there was no water.

They next pitched in the **Wilderness of Sinai** – #5514, meaning "**Wilderness of Clay**".

They pitched at **Qibroth Hatta'avah** – #6914, meaning "**graves of lust**", "**appetite**" or "**covetousness**". It was here that the people lusted after meat to eat in **Bemidbar 11:32-34**;

**And the people were up all that day, and all that night, and all the next day, and gathered the quail. He who has least gathered ten Homers. And they spread them out for themselves all around the camp. The meat was still between their teeth,**

*before it was chewed, and the wrath of YHVH burned against the people, and YHVH smote the people with an exceeding great plague. Then he called the name of that place Qibroth Hatta'awah, because there they buried the people who had lusted.*

They encamped next at **Hatseroth** – #2698, meaning “**a place surrounded by a fence**”, as in a “**settlement**” or “**village**”. And is also a conjunction of two words, #2690 “**ha'tser**”, meaning “**to sound the trumpet or shofar**” and #226, “**oth**” or “**sign**”. It was here that Moshe sent the ten spies into Kena'an to spy out the Land. This was indeed the place of a significant sign, both then and for the future.

If we look, for a moment, at “**Stage 1**” for patterns or the “*bigger picture*”, we see that this was a time of deliverance. That as they were leaving the land “**sun god**” worship, the “**multitude**” did indeed live in tents. We also see that while Yahweh told them He would deliver them and take them back to the Land of Promise, He kept secret what lie ahead. We see that they grumbled at the bitter water, even though it was for their benefit. We know that they came through the Yam Suf and Pharaoh's army was brought to “**an end**”. We also see that even though they were driven and tested, Yahweh cared for them, fed and watered them and gave them rest. It's so fitting that Elohim would bring them to Sinai. Remember that “**wilderness**” is also “**mouth**” and “**Sinai**” is “**clay**”. It was here, on Mount Sinai, that Yahweh spoke with His Mouth to the vessels of clay and gave them the Ketubah, Torah.

Next, we continue with **Bemidbar 33:18-36**; *And they departed from Hatseroth and camped at Rithmah. And they departed from Rithmah and camped at Rimmon Perets. And they departed from Rimmon Perets and camped at Libnah. And they departed from Libnah and camped at Rissah. And they departed from Rissah and camped at Qehelathah. And they departed from Qehelathah and camped at Mount Shapher. And they departed from Mount Shapher and camped at Haradah. And they departed from Haradah and camped at Maqheloth. And they departed from Maqheloth and camped at Tahath. And they departed from Tahath and camped at Terah. And they departed from Terah and camped at Mithqah. And they departed from Mithqah and camped at Hashmonah. And they departed from Hashmonah and camped at Moseroth. And they departed from Moseroth and camped at B'nai Ya'aqan. And they departed from B'nai Ya'aqan and camped at Hor Haggidgad. And they departed from Hor Haggidgad and camped at Yotbathah. And they departed from Yotbathah and camped at Abronah. And they departed from Abronah and camped at Etzion Geber. And they departed from Etzion Geber and camped in the Wilderness of Tsin, which is Qadesh.*

Let's look at **Stage 2** for a few minutes. They pitched in **Rithmah** – #7575, meaning “**to bind**”.

They camped in **Rimmon Perets** – #7416 and #6556, meaning “**pomegranates**” or “**abundant fruit**” and “**stand in the breach**” or “**dispersion**”, also “**he who breaks**”. Peretz was the name of King David's father and ancestor of Yahshua. In fact, the Hebrew name of the constellation known as Orion is Perets and refers to Moshiach.

They then pitched in **Libnah** – #3841, meaning “**frankincense**” from #3835 **laban**, meaning “**made white or purified**”.

They pitched at **Rissah** – #7446, meaning “**dew**” (*as in moisten*) or “**to temper**”.

They camped next in **Qehelathah** – #6954, meaning “**assembly**” or “**gathering**”.

They pitched in **Mount Shapher** – #8234, meaning “**beauty**” or “**brightness**”.

They encamped next in **Haradah** – #2732, meaning “**a great fear**” also “**fear of Yahweh**”.

They then pitched in **Maqheloth** – #4722, meaning “**congregations**”.

They camped at **Tahath** – #8480, meaning “**beneath**”, “**under the authority of**” and “**in the place of**”.

They pitched next at **Terah** – #8646, meaning “**to delay**” or “**to tarry**”.

They pitched in **Mithqah** – #4987, meaning “**sweetness**” or “**pleasantness**”.

They pitched in **Hashmonah** – #2832 meaning “**fatness**” (euphemism for the *best*) or “**ambassadors**”.

They encamped at **Moseroth** – #4149, “**admonition**” or “**correction**” by one in authority, such as a king or ruler.

They then pitched in **B'nei Ya'aqan** – #1121, meaning “**sons**” or “**children**” and #3292 “**Ya'aqan**” in another pronunciation of Akin the Aramean, whose name means “**twisting**” or “**lying**”. It would be another Akin who would attempt to steal from the booty of Yeriho, which Yahweh forbade.

They encamped at **Hor Haggidgad** – #2356. “**hor**” which is “**cave**” or “**window**”, and #1412 meaning “**thunder**”.

They pitched in **Yotbathah** – #3193, meaning “**pleasantness**” or “**rejoicing**”.

They encamped next at **Abronah** – #5684, meaning “**passage**” and is from Hebron which means “**alliance**” and is also where the word “**Hebrew**” comes from, meaning “**to pass over**”.

They encamped at **Etzion Geber** – #6100, meaning “**strength**” as of a warrior.

They pitched in the **Wilderness of Tsin** – #6790, meaning “**lowly palm tree**” which is **Qadesh** – #6946, meaning “**set apart, consecrated (holy)**”. Palm trees represent righteous men in Scripture. Here it speaks of “**lowly**” or humble righteous men as being set apart. It was here that two normally humble righteous men, Moshe and Aharon, got angry with the people for contending with Yahweh in their thirst and Moshe “**struck**” the “**rock**” twice, while Elohim instructed Moshe to “**speak**” to the rock. As a result, Yahweh called the place *Meribah*, or the “**waters of contention**” and Moshe and Aharon were forbidden to enter the Land.

As we look at **Stage 2**, we see that Verse 19 speaks of **Rimmon Perets**; which, I believe, is speaking of the “**dispersion**” or “**breaking up**” of Yisra'el by the “**Hand**” of Yahweh and that it would produce abundant fruit. There are other verses that speak of the congregations and assemblies that are under the authority of a king, who will admonish and correct them. But, there is “**twisting of truth**” mentioned also; perhaps referring to a Greek Jesus instead of Hebrew Yahshua and all that goes with those twistings of truth. While there is much more, I can't help but see at the end here that in the “**home stretch**” so

to speak there is contention over the **waters** (*living water* or *water of the Word*). There is a lot of contention over this **Water**. Some would have us believe that some of this water is not for us. Some groups say that this water isn't for us; it's their **water**. Still others believe that it isn't all **water**

anymore. Still others will only drink bottled water because some it is so polluted, isn't fit to drink. So, while we're at it, some add flavorings and bubbles; changing it into a kind of "soft drink". It's tasty, but it doesn't meet your need or quench your thirst. Yahshua said in Yohanan / John 4:13-14; ***Yahshua answered and said to her, "Everyone drinking of this water shall thirst again, but whoever drinks of the water I give him shall certainly never thirst. And the water that I give him shall become in him a fountain of water springing up into everlasting life."***

Let's look now at **Stage 3**, as we continue with **Bemidbar 33:37-49**; ***And they departed from Qadesh and camped at Mount Hor, on the boundary of the land of Edom. Then Aharon the priest went up to Mount Hor at the command of YHVH, and died there in the fortieth year after the children of Yisra'el had come out of the land of Mitsrayim, on the first day of the fifth month. Now Aharon was one hundred and twenty-three years old when he died on Mount Hor. And the sovereign of Arad, the Kena'anite, who dwelt in the South in the land of Kena'an, heard of the coming of the children of Yisra'el. So they departed from Mount Hor and camped at Tsalmonah. And they departed from Tsalmonah and camped at Punon. And they departed from Punon and camped at Oboth. And they departed from Oboth and camped at Iye Ha-Abarim, at the border of Mo'ab. And they departed from Iyim and camped at Dibon Gad. And they departed from Dibon Gad and camped at Almon Diblathayemah. And they departed from Almon Diblathayemah and camped in the mountains of Abarim, before Nebo. And they departed from the mountains of Abarim and camped in the desert plains of Mo'ab by the Yarden of Yeriho. And they camped by the Yarden, from Beyth Yeshimoth as far as the Abel Shittim in the desert plains of Mo'ab.***

In **Stage 3**, they then pitched in **Mount Hor** – #2023, meaning "**mountain of the cave**", in the edge of **Edom** – #0123, meaning "**red – children of Essau**" or another word for "**Adam or man**" where Aaron (whose name meant "**enlightener**") died.

After Aaron's death, they pitched in **Tsalmonah** – #6758, meaning "**shadow of death**". Remember **Tehillim / Psalm 23**? David walked through his own wilderness experience. It's also interesting that it was here that Yisra'el grumbled and rebelled in their hearts once again (in the 40<sup>th</sup> year) and Yahweh sent fiery serpents among the people to bite them, and many died. Two weeks ago, in **Parsha Pinchas**, we learned a lot about those "**seraphim**" or "**fiery serpents**" and how Yahshua became sin for us and was "lifted up" that we might live and not die.

Next they camped next in **Punon** – #6325, meaning "**darkness**" or "**obscurity**" (as in outer darkness).

They pitched in **Oboth** – #088, meaning "**waterskins**", "**bottles**" or "**those who have familiar spirits**". This word "*aleph-beit-tav*" refers to those who worship the "fathers" or dead ancestors, practice necromancy, as many eastern religions do.

Then they pitched in **Iye Ha-Abarim** – #5856 and #5674, meaning "**ruins of Abarim**". Abarim is the plural of "**passing over**" or "**emigrating**". It's as if this verse is referring to

crossing the ruins of past “**emigrations**” or “**passings over**”; kind of like repeating what’s been done before in the same location. This is in the border of **Moab** – meaning “**of his father**”; again, referring to the emigrations of our fathers.

They departed from **Iyim** – #5864, meaning “**the ruins**”, and pitched in **Dibon Gad** – #1769, meaning “**wasting**” or “**pinning away**”. The word “**Gad**” was added by translators, as this ruined city was later rebuilt by the Gaddites.

They encamped next in **Almon Diblathayemah** – #5960, meaning “**concealed**” or “**hidden**” and #1690 which means “**fig cakes**”. This is an interesting word play as “**figs**” represent the fruit of Yisra’el and “**cakes**” refer to the individual tribes. Remember the “**showbread**” was made into cakes. Here we see the reference to the “**hidden (or lost) tribes of Yisra’el**”.

They left and pitched in the **Mountains of Abarim** – #5682, meaning “**region beyond or across**”, before **Nebo** – #5015, meaning “**prophet**”.

They then pitched in the plains (#6150 - wilderness) of **Moab** – meaning “**of his father**”, by the **Yarden** – #3383, meaning “**descended or came down**” (which is from yarad meaning “**as revelation**”), near **Yeriho** – #3405, meaning “**city of the moon**” or “**fragrant place**”.

They finally pitched at the **Yarden** – meaning “**descend or came down (as revelation)**” from **Beyth Yeshimoth** – #1020, meaning “**house of the desolation**” even unto **Abel Shittim** – #063, meaning “**meadows of acacias (or scourging)**”. Remember, it was here that the daughters of Midyan tempted the sons of Yisra’el, fornicated with them and caused them to serve other mighty ones.

### Stage 3

is our future, the prophetic events of the days to come. We need to study all of these encampments and the journey of our forefathers, B’nei Yisra’el. We will pass over the way they did. Only, we will be gathered from the four corners of the earth, out of the “**north**” (*the hidden places*) and we will pass over the ruins of the previous “**emigration**”. We will rebuild the “**waste places**” with Elohim’s guidance and help, if we do not rebel as our fathers did.

We are reminded by the prophet in **Yeshayahu 46:9-10**; “**Remember the former events of old, for I am El, and there is no one else – Elohim, and there is no one like Me, declaring the end from the beginning, and from of old that which has not yet been done, saying, ‘My counsel does stand, and all My delight I do,’ ‘Counsel’** here is Strong’s #6098, “**etsah**” and means “**purpose**”. His “**purpose**” does stand and all that delights Him, He does.

**Yehezqel 20:34-38**; “**And I shall bring you out from the peoples and gather you out of the lands where you are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out. And I shall bring you into the wilderness of the peoples, and shall enter into judgment with you face to face there. As I entered into judgment with your fathers in the wilderness of the land of Mitsrayim, so I shall enter into judgment with you,” declares the Master YHVH. “And I shall make you pass under the rod, and shall bring you into the bond of the covenant, and purge the rebels from among you, and those who transgress against Me. From the land where they sojourn I bring them out, but they shall not come into the land of Yisra’el. And you shall know that I am YHVH.”**

**1 Corinthians 10:1-5; *For I do not wish you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, and all were immersed into Mosheh in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed, and the Rock was Messiah. However, with most of them Elohim was not well pleased, for they were laid low in the wilderness.***

Just as our forefathers made aliyah from Mitzrayim to Eretz Yisra'el, so will we. There are many scriptures that speak of our physical return to the land. But, because of all the idolatry and false worship that has occurred among the House of Yisra'el, from the splitting of the Kingdom into two, right through the 2730 years of our punishment, we must undergo a cleansing. Sometimes, the cleansing has a bitter taste, just as the waters at Marah. But, these are the waters that clean the critters out of us. Yes, we need to “**come out of her**” as Revelation warns us. But, we must also have Mitzrayim purged from us. Then, we can experience the “**renewing of our mind**” that Rav Sha'ul speaks of in **Romans 12:2; *And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.***

Remember too how Sha'ul echoed the prophet Yeshayahu in **Romans 9:27-28; *And Yeshayahu cries out on behalf of Yisra'el, “Though the number of the children of Yisra'el be as the sand of the sea, the remnant shall be saved. For He is bringing a matter to an end, and is cutting it short in righteousness, because YHVH shall cut short a matter on the earth.”***

Let's finish **Bemidbar 33** with **verses 50-56; *And YHVH spoke to Mosheh in the desert plains of Mo'ab by the Yarden of Yeriho, saying, “Speak to the children of Yisra'el, and say to them, ‘When you have passed over the Yarden into the land of Kena'an, then you shall drive out all the inhabitants of the land from before you, and shall destroy all their engraved stones, and shall destroy all their moulded images, and lay waste all their high places, and you shall possess the land and dwell in it, for I have given you the land to possess. And you shall divide the land by lot as an inheritance among your clans. To the larger you give a larger inheritance, and to the smaller you give a smaller inheritance. Wherever the lot falls to anyone, that is his. You inherit according to the tribes of your fathers. And if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain shall be pricks in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell. And it shall be that I do to you as I thought to do to them.’ ”***

From here, the children of Yisrael would pass over into the land of **Kena'an**– #3667, meaning “**lowly (to be humble or under authority)**”.

Here we see that B'nei Yisra'el came twice to the Wilderness of Mo'ab (**words of his Father**), by the Yarden (**came down as revelation**), near Yeriho (moon or month – a specific time). The first time they came to Hatseroth (**sounding of the shofar, a sign**). But, because of the “*evil report*” by the ten spies, they would not cross into Kena'an. Folks, if your heart is weak, go home. Because heart disease is contagious. However, in pride, they changed their mind and went in without Yahweh and were beaten back by the Amalekites and Kena'anites.

But, the second time they came, Scripture says they camped also at **Beyth Yeshimoth (House of Desolation** – a perfect description of Ephraim) and in **Abel Shittim (meadow**

of Shittim, or **scourging**) in the Wilderness of Moab (**words of his Father**). It was then and there, after “scourging”, which is punishment meant to bring repentance, by the Word of our Father; that B'nei Yisra'el, and we we, B'nei Ephraim (**house of desolation**) came (and can come again by the Blood of Yahshua) into Kena'an (**humbleness** and **under His authority**).

But, as a further warning, we also see from **Bemidbar 15 & 16** that this is here that Korach and the 250 princes revolted. There will always be rebellion. Ephraim and many of Judah seem to be quite proud of their rebellious nature. Well, that's what caused us to be “**dispersed**” by the Hand of Yahweh in the first place. Folks, we're on the “**path**” (Torah); and we're on a “**mission**” to leave Mitzrayim (*bondage*) and come out of Babylon (*the world's religious system*). Don't let rebellion and pride rob you of your inheritance. This is why it is here that Yahweh reminds us in **Bemidbar 15:37-41** to wear “**tzitzit**”. He's saying, “**Remember Torah and think on these things.**”

As we go through our “wilderness training”, our inner exodus that is preparing us for the real thing into Eretz Yisra'el to possess the Land and shake-off “lo-Ammi” and become the “People of Yahweh Elohim”, we have seven nations to defeat; nations stronger than us. First, we must defeat them within ourselves. Yahweh says that we can't do it alone. It's only through him. **Debarim / Deut. 7:1-5** says; “**When YHVH your Elohim brings you into the land which you go to possess, He shall also clear away many nations before you: the Hittites and the Girgashites and the Amorites and the Kena'anites and the Perizzites and the Hiwwites and the Yebusites, seven nations greater and mightier than you. And when YHVH your Elohim gives them over to you, you shall smite them and put them under the ban, completely. Make no covenant with them, and show them no favour. And do not intermarry with them – you do not give your daughter to his son, and you do not take his daughter for your son, for he turns your sons away from following Me, to serve other mighty ones. Then the displeasure of YHVH shall burn against you and promptly destroy you. But this is what you do to them: Break down their altars, and smash their pillars, and cut down their Asherim, and burn their carved images with fire.**”

Remember, that these all make up Kena'an which means “**under the authority**”. So, let's see what nations we are currently under the authority of, and must dispossess, by the Hand of Yahweh:

- 1) **Hittites** – Strong's #2850, meaning “sons of Heth” or “**terror**” We must first conquer fear. “What can wash away my fear? Nothing but the blood of **Yahshua**.”
- 2) **Girgashites** - #1622, meaning “on clayey soil” or “**unsure foundation**”. In these times of “**truth twisting**”, deception and traditions of men, we need to be responsible for the Truth that Yahweh gives us.
- 3) **Amorites** - #0567, meaning “**boaster**”. The Amorites, or Emory, were the biggest and strongest people in Kena'an. Isn't pride the strongest of strongholds within each of us?
- 4) **Kena'anites** - #3669, meaning “**to be humbled**”, “**brought down**”, “**defeated**” or “**made low**”. Yes, it's tov to be humble. But, in this context, we can equate this today, with depression and hopelessness.
- 5) **Perizzites** - #6522, regarding a village it's meaning is; “**having a breach in the wall**” or “**a breach of promise**”. Dishonesty is rampant. We must repair these breaches as

**Yeshayahu 58:12** says; ***“And those from among you shall build the old waste places. You shall raise up the foundations of many generations. And you would be called the Repairer of the Breach, the Restorer of Streets to Dwell In.”***

6) **Hiwwites** - #2340, meaning ***“dwellers of the high place”*** whose capital was on Mt. Ba'al Hermon (#1179, meaning ***“lord of destruction”***). We know that ***“high places”*** are for the worshipping of false mighty ones from Greco-Roman images to sports and entertainment.

7) **Yebusites** - #2983, ***“sons of Yebus”*** #2982, meaning ***“threshing”***, ***“trample”***, ***“trodden down”***, ***“desecrate and utterly reject”***. This speaks plainly to rebellion and what it brings about in people.

So, let us tear down these strongholds in Yahweh/Yahshua and knock down their altars (how we serve them), smash their pillars (strongholds), cut down their asherim (memorials) and burn their images (erase them from our memory). I know this controversial stuff. Some would say, ***“I can work things out..... I'm on the road.... Kol tov (it's all good)”***. Why get all worked up? Well, let's finish it with **Debarim 7:6-26**; ***“For you are a set-apart people to YHVH your Elohim. YHVH your Elohim has chosen you to be a people for Himself, a treasured possession above all the peoples on the face of the earth. YHVH did not set His love on you nor choose you because you were more numerous than any other people, for you were the least of all peoples, but because of YHVH loving you, and because of Him guarding the oath which He swore to your fathers, YHVH has brought you out with a strong hand, and redeemed you from the house of bondage, from the hand of Pharaoh sovereign of Mitsrayim. And you shall know that YHVH your Elohim, He is Elohim, the trustworthy El guarding covenant and kindness for a thousand generations with those who love Him, and those who guard His commands, but repaying those who hate Him to their face, to destroy them. He does not delay to do so with him who hates Him, He repays him to his face. And you shall guard the command, and the laws, and the right-rulings which I command you today, to do them. And it shall be, because you hear these right-rulings, and shall guard and do them, that YHVH your Elohim shall guard with you the covenant and the kindness which He swore to your fathers, and shall love you and bless you and increase you, and shall bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you. Blessed are you above all peoples – there is not going to be a barren man or a barren woman among you or among your livestock. And YHVH shall turn away from you all sickness and put on you none of the evil diseases of Mitsrayim which you have known, but He shall put them on all those who hate you. And you shall consume all the peoples whom YHVH your Elohim is delivering over to you – your eye shall not pardon them. And do not serve their mighty ones, for that is a snare to you. When you say in your heart, ‘These nations are greater than I, I am unable to drive them out,’ do not be afraid of them. Remember well what YHVH your Elohim did to Pharaoh and to all Mitsrayim, the great trials which your eyes saw, and the signs and the wonders, the strong hand and the outstretched arm, by which YHVH your Elohim brought you out. YHVH your Elohim does so to all the peoples of whom you are afraid. And YHVH your Elohim also sends the hornet among them until those who are left, who hide themselves from you, are destroyed. Do not be afraid of them, for YHVH your Elohim, the great and awesome El, is in your midst. And YHVH your Elohim shall drive out those nations before you, little by little. You are not allowed to***

***destroy them at once, lest the beasts of the field become too numerous for you. But YHVH your Elohim shall deliver them over to you and destroy them with a great destruction until they are consumed. And He shall give their sovereigns into your hand, and you shall destroy their name from under the heavens. No one is going to be able to stand against you until you have destroyed them. The carved images of their mighty ones you are to burn with fire. Do not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it, for it is an abomination to YHVH your Elohim. And do not bring an abomination into your house, lest you be accursed like it. Utterly loathe it and utterly hate it, for it is accursed."***

It's indeed a process folks. We didn't get this way over-night. But, we've already come so far. Let's not lose it now, in the "**home stretch**". Look at you "**tzitzi**", feel them in your hands and "**think on these things**". As Yahweh ends **Debarim 7**, He makes it clear that we are not to hold on to the gold and silver of these cursed things. Let go of the "**shiny**" stuff. I know it's pretty. There appears to be value in some of it. But, it's the world's value. Remember, we are not to be conformed to this world, says Rav Sha'ul, but, transformed (**utterly changed**) by the renewing of our minds through the **Wilderness**, "**Midbar**", the "**Spoken Word**" of Yahweh.