MATTOT - NUMBERS

– Tribes–

Dan Stolebarger - Holy Ground Explorations
Chapters 30-32

INTRODUCTION

PARASHAT MATTOT

PARASHAT MASEI

30

Then Moses spoke to the heads of the tribes concerning the children of Israel, saying, "This *is* the thing which the Lord has commanded: **2** If a man makes a vow to the Lord, or swears an oath to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth.

The verses in the Torah portion demand of us to watch all that we say because nothing is ever said in a void or without some sort of ramifications.

Words have power. The world was created with words.
Relationships are built up with words.
Our children discover themselves through words…theirs and ours.
Words thrown about carelessly can foster hatred and can lead to the destruction of the temple, both spiritual and physical.

Yet on the other hand words can create songs and words become the vessels of prayer.

To fail to keep your word (break a vow) is to *desecrate* God's Name. The word translated "break" comes from the root *chalal* which means to profane or make unholy. This is the same root used in the phrase *chillul Hashem* which means to desecrate the Name of the LORD.

Yeshua said that our word alone should be enough (Matt. 23:22). James warns that we are never to utter a vow in order to avoid falling under judgment (James 5:12).

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¹⁴ But Moses was angry with the offi cers of the army, *with* the captains over thousands and captains over hundreds, who had come from the battle.

¹⁵ And Moses said to them: "Have you kept all the women alive? ¹⁶ Look, these *women* caused the children of Israel, through the counsel of Balaam, to trespass against the Lord in the incident of Peor, and there was a plague among the congregation of the Lord. ¹⁷ Now therefore, kill every male among the little ones, and kill every woman who has known a man intimately.

Why was Balaam present during the war between Israel and the Midianites? He was there to collect his reward for "cursing Israel" through the sin of Baal Peor.

The Torah justifies genocide only in cases of judgment decreed from heaven or as a "safety measure" against assimilation with the Canaanite nations who were steeped in the occult (Deut. 7:1-6; 16; 20:16-18). The first nation identified for annihilation was Amalek, who attacked the weakest among the Israelites as they fled from Egypt (Exod. 17:14; Deut. 25:19; Num. 24:20; 1 Sam. 15:3). Saul failed to execute **Agag** and allowed the people to keep some of the spoil, and this resulted in Samuel's pronouncement of God's rejection of Saul as king. **HAMAN**

32

Now the children of Reuben and the children of Gad had a very great multitude of livestock; and when they saw the land of Jazer and the land of Gilead, that indeed the region *was* a place for livestock, **2** the children of Gad and the children of Reuben came and spoke to Moses, to Eleazar the priest, and to the leaders of the congregation, saying, **3** "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Shebam, Nebo, and Beon, **4** the country which the Lord defeated before the congregation of Israel, *is* a land for livestock, and your servants have livestock." **5** Therefore they said, "If we have found favor in your sight, let this land be given to your servants as a possession. Do not take us over the Jordan."

6 And Moses said to the children of Gad and to the children of Reuben: "Shall your brethren go to war while you sit here? **7** Now why will you discourage the heart of the children of Israel from going over into the land which the Lord has given them? **8** Thus your fathers did when I sent them away from Kadesh Barnea to see the land. **9** For when they went up to the Valley of Eshcol and saw the land, they discouraged the heart of the children of Israel, so that they did not go into the land which the Lord had given them.

When the Israelites were attacked by the Assyrians the first ones defeated were those on the Eastern side of the Jordan

MASEI - NUMBERS

– Journeys of–

Dan Stolebarger - Holy Ground Explorations
Chapters 33-36

33

These *are* the journeys of the children of Israel, who went out of the land of Egypt by their armies under the hand of Moses and Aaron. **2** Now Moses wrote down the starting points of their journeys at the command of the Lord. And these *are* their journeys according to their starting points:

Starting points are important - in the Hebrew the construct here is that Moses reverses the order of the journey … they always end at the starting points. Lesson - our journeys do not take us to the end but to another starting point!

For the Greeks - time is a straight line that rushes ahead.
For the Hebrews - time is a spiral .

Learn the lessons of the past. Forgetting is the beginning of EXILE and Remembering is the beginning of REDEMPTION

Before COVID - our world was rushing to get to …. We need to take this pause to heart and take the time to REMEMBER that we end each day at the starting point!
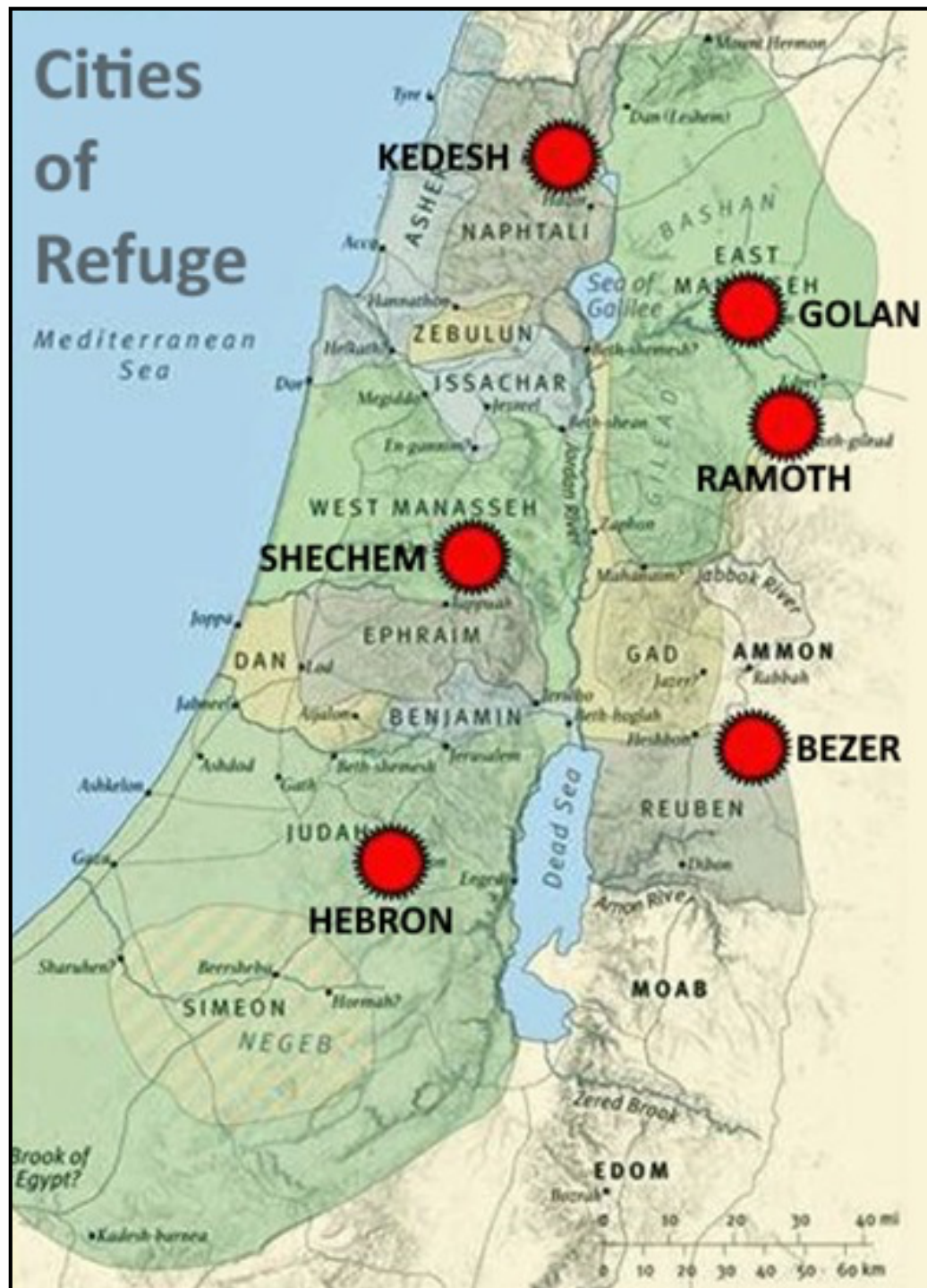
35

9 Then the Lord spoke to Moses, saying, 10 "Speak to the children of Israel, and say to them: 'When you cross the Jordan into the land of Canaan, 11 then you shall appoint cities to be **cities of refuge** for you, that the manslayer who kills any person accidentally may flee there. 12 They shall be cities of refuge for you from the avenger, that the manslayer may not die until he stands before the congregation in judgment. 13 And of the cities which you give, you shall have six cities of refuge. 14 You shall appoint three cities on this side of the Jordan, and three cities you shall appoint in the land of Canaan, *which* will be cities of refuge. 15 These six cities shall be for refuge for the children of Israel, for the stranger, and for the sojourner among them, that anyone who kills a person accidentally may flee there.

We have fled to Jesus our eternal refuge. As our High Priest, He will never die (**Hebrews 7:23-25**); and we have eternal salvation. No avenger can touch us, because He has already died and arisen from the dead. At the cross, our Lord Jesus put all our sins, including the sin of crucifying Him, under the category of "unintentional" when He prayed, "Father, forgive them; for they know not what they do" (Luke 23:34, KJV). He was not just referring to Israel or the Romans; all *our* sins nailed Jesus to the cross. He chose the nails and offered us complete forgiveness.

Today, if you call upon the name of Jesus, you are qualified to run to Him and take Him as your city of refuge. Jesus is your city of refuge, and when you run to Him for refuge, the one seeking revenge (a picture of the devil) no longer has power over you.

Cities of Refuge

Mediterranean Sea

KEDESH
GOLAN
RAMOTH
SHECHEM
BEZER
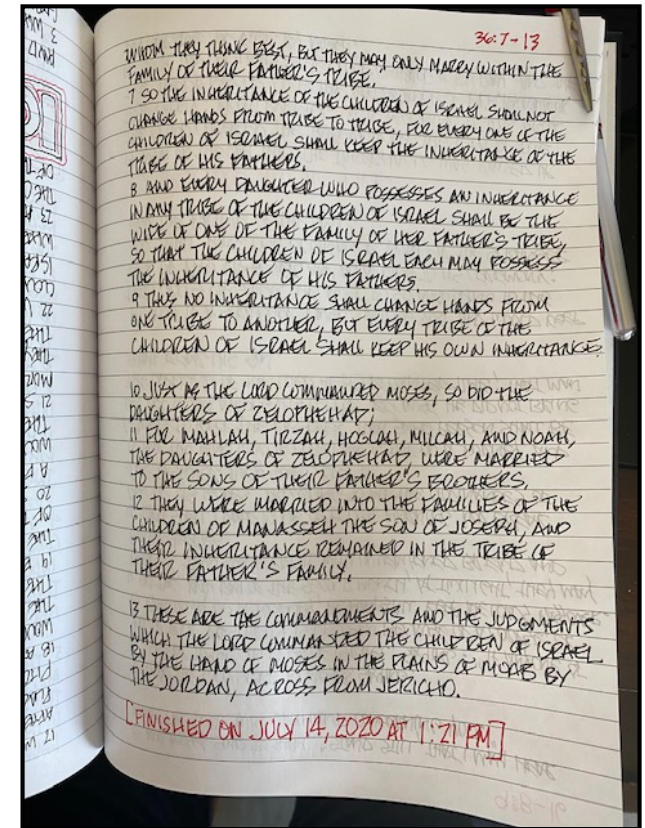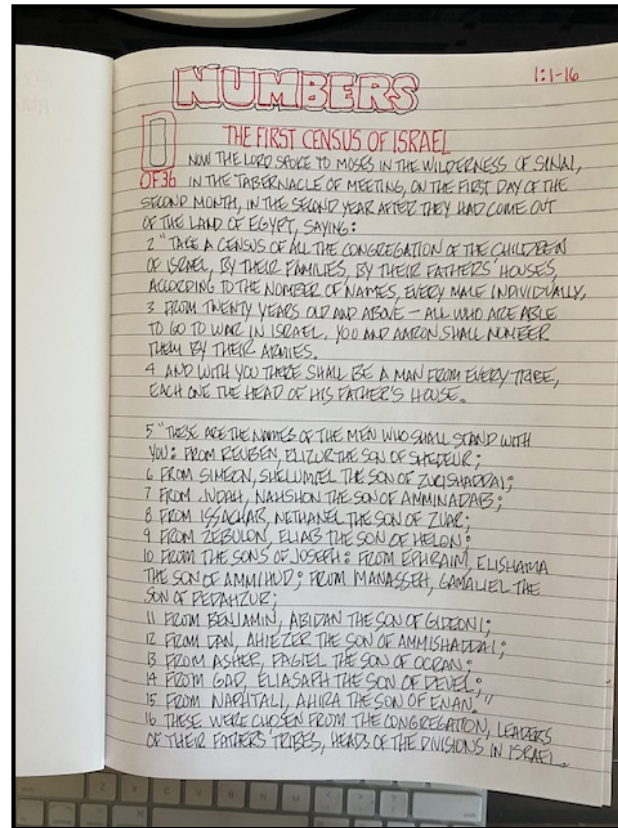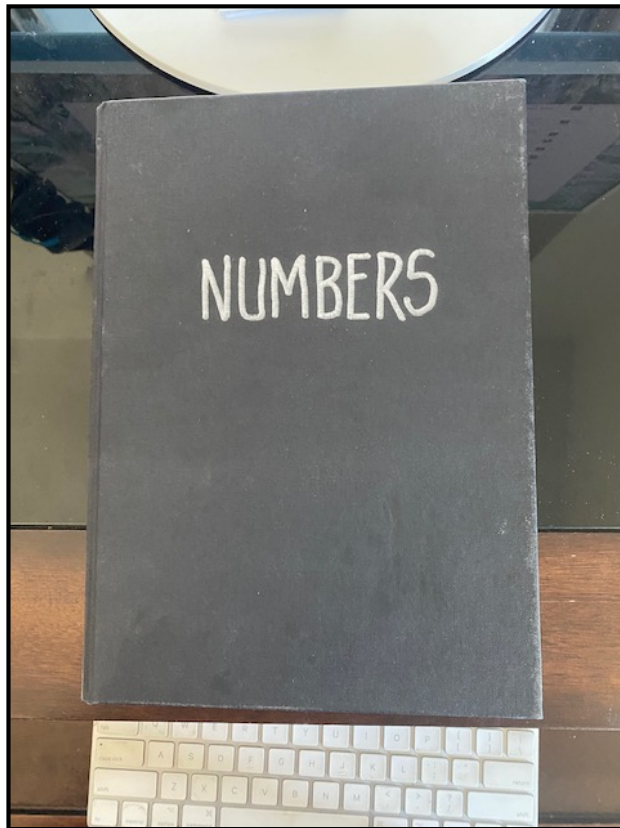HEBRON

GOD IS OUR REFUGE AND STRENGTH
PSALM 46:1

35

33 So you shall not pollute the land where you *are;* for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it. **34** Therefore do not defile the land which you inhabit, in the midst of which I dwell; for I the Lord dwell among the children of Israel.' "

Here we see a snapshot of the only ONE who can redeem and make atonement for the Land - the ONE whose blood was spilled upon it

36

13 These *are* the commandments and the judgments which the Lord commanded the children of Israel by the hand of Moses in the plains of Moab by the Jordan, *across from* Jericho.

TAMMUZ

We are in the midst of the three weeks commemorating the destruction of the Temple and the beginning of exile between "The fasts of the fourth and the fifth months". **Tammuz** is a Jewish fast day commemorating the breach of the walls of Jerusalem before the destruction of the Second Temple. It falls on the 17th day of the 4th Hebrew month of Tammuz and marks the beginning of the three-week mourning period leading up to Tisha B'Av. The day also traditionally commemorates the destruction of the two tablets of the Ten Commandments and other historical calamities that befell the Jewish people on the same date.[2]

We are still in the midst of this mourning because we have not yet learned how to love as freely as we have learned how to hate.