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Aliyot de la Torah

1. 33:1-10
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Haftarah: Yirmiyahu/Jeremiah 2:4-2, 28; 4:1-2

The Apostolic Writings: Yohanan/John 20:1-21:25

"Masei" מַסְעִים H4550 is the plural form of "**masa**" מַסָּה. It means a departure (from striking the tents), that is, march (not necessarily a single day's travel); by implication a station (or point of departure): - journey, journeying. It also denotes not just the places where the children of Yisrael sojourned but also their journeys from place to place.

First Aliyah 33:1-10

33:1 "These are the journeys of the children of Yisrael, which went forth out of the land of Mitzrayim with their armies under the hand of Moshe and Aharon." –This chapter is an abridged itinerary of the children of Yisrael since they left Mitzrayim to the Yarden (Yisrael is a living example that Yahweh executes His judgement over an obstinate people). (**Shemot/Exodus 18:11; Yeshayahu/Isaiah 19:1; Hitgalut/Revelations 12:8**). The forty-one

journeys (**masei**) of a journey that took forty years are mentioned here. Moshe himself kept a logbook of the journeys, as a reminder of the special care of Yahweh for His people and as a memorial that He shall always care for His people wherever they may be.

33:2 "And Moses wrote their goings out according to their journeys by the commandment of YAHWEH: and these are their journeys according to their goings out."

–This information serves as a historical record. Also, as a testimony of what they learned during those journeys. This way, faith could be increased by learning through history because they were about to conquer the Promised Land.

Romanyim/Romans 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

When we feel our faith is weak, we must look back to the past. Elohim does not change. He still does the same Works for His people.

Second Aliyah 33:11-49

33:11-49 "And they removed from the Red sea, and encamped in the wilderness of Sin. And they took their journey out of the wilderness of Sin, and encamped in Dofkah (Dophkah). And they departed from Dofkah, and encamped in Alush. And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. And they departed from Rephidim, and

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pitched in the wilderness of Sinai. And they removed from the desert of Sinai, and pitched at Kibrothhattaavah. And they departed from Kibrothhattaavah, and encamped at Hazereth. And they departed from Hazereth, and pitched in Rithmah. And they departed from Rithmah, and pitched at Rimmonparez. And they departed from Rimmonparez, and pitched in Libnah. And they removed from Libnah, and pitched at Rissah. And they journeyed from Rissah, and pitched in Kehelathah. And they went from Kehelathah, and pitched in mount Shapher. And they removed from mount Shapher, and encamped in Haradah. And they removed from Haradah, and pitched in Makheloth. And they removed from Makheloth, and encamped at Tahath. And they departed from Tahath, and pitched at Tarah. And they removed from Tarah, and pitched in Mithcah. And they went from Mithcah, and pitched in Hashmonah. And they departed from Hashmonah, and encamped at Moseroth. And they departed from Moseroth, and pitched in Benejaakan. And they removed from Benejaakan, and encamped at Horhagidgad. And they went from Horhagidgad, and pitched in Jotbathah. And they removed from Jotbathah, and encamped at Ebronah. And they departed from Ebronah, and encamped at Eziongaber. And they removed from Eziongaber, and pitched in the wilderness of Zin, which is Kadesh. And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. And Aaron was

an hundred and twenty and three years old when he died in mount Hor. And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. And they departed from mount Hor, and pitched in Zalmonah. And they departed from Zalmonah, and pitched in Punon. And they departed from Punon, and pitched in Oboth. And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab. And they departed from Iim, and pitched in Dibongad. And they removed from Dibongad, and encamped in Almondiblathaim. And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo. And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho. And they pitched by Jordan, from Bethjesimoth even unto Abelshittim in the plains of Moab.” – According to v.2, Moshe wrote their goings out according to their journeys by the commandment of YAHWEH. **Verses 3-8**, are a record of the journey from Mitzrayim to the crossing of the Yam Suf (Red Sea). **Verses 8-15**, are a report of their journey from after the crossing the Yam Suf to Har Sinai. **Verses 16-36** report their journey from Har Sinai to Kadesh. **Verses 37-49** report their journey from Kadesh to the plains of Moab by the Yarden.

What aspects of the history did they have in mind that we may also remember before the impending battle?

- They were thinking of their redemption, that is, coming out of Mitzrayim –the world.

Titos/Titus 2:14: “Who gave himself for us (Yeshua), that He might redeem us from all

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iniquity, and purify unto Himself a peculiar people, zealous of good works.”

- The oppression of Mitzrayim and the persecution of Pharaoh when leaving Mitzrayim. When we left the world, we experienced a true ***new birth*** then the adversary launched a fiery attack that we all can remember.

Kefa Alef/1 Peter 5:9: “Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.”

- The receiving of the Torah. Our Pentecost or new birth. The day that the Torah was written in our hearts.

Ivrim/Hebrews 10:16: “This is the covenant that I will make with them after those days, saith YAHWEH, I will put my laws into their hearts, and in their minds will I write them.” Cf. **Yirmiyahu/Jeremiah 31:33.**

- We accepted the discipline we received in the wilderness. When we fall, we receive reprimands just because He loves us. His discipline is a reminder that He loves us.

Ivrim/Hebrews 12:5-8: “And ye have forgotten the exhortation which speaketh unto you as unto children, ‘My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without

chastisement, whereof all are partakers, then are ye bastards, and not sons’.”

- We remember that we were sustained by Yahweh in the wilderness. Though we may be in diverse temptations, he shall always sustain us.

Korintyim Alef/1 Corinthians 10:13: “There hath no temptation taken you but such as is common to man: but Yahweh is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

- Every battle we fight is drawing us closer to the fulfillment of Yahweh’s promise to Avraham.

v. 49 “And they pitched by Yarden, from Beit HaYeshiyot even unto Abel HaShitiym the plains of Moav.” This a brief account by Moshe of the journeys of the children of Yisrael in the wilderness. This is an outstanding thanksgiving memorial for the benevolence of Yahweh. The essence of this account is that they were relentlessly marching toward Kenaan, the Promised Land. It is pretty much like being in the world where we do not have a permanent dwelling. “For here have we no continuing city, but we seek one to come (**Ivrim/Hebrews 13:14**).” Also, the changes we undergo in this world may be liken to the wanderings of the people in the wilderness. In their marches toward the ultimate goal they were accompanied by the pillar of clouds and the pillar of fire guiding them. Yahweh made them wander but in the right path. Yahweh chose the best way to attract the people onto Himself while teaching them to

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be obedient and mature. Some events were recalled, as an invitation to retrospect –the redeemed had to look back to past events in order to retrace their path and continue to trust Yahweh.

We must always be thankful to Yahweh for His divine providence for us and our families; for us and our land; for the uncountable occasions in which His care has guided us and has sustained us till this day.¹ There are few moments in our lives in which we do not think of Yahweh without a profound feeling of gratitude for His kindness not taking into account our ingratitude and disobedience. His exceeding kindness leaves no room for excuses for our trespasses. We would not like to go through the same past events unless His Grace enables us to forsake the sins we made and embrace the opportunity to do the good works that we could not do then. Our wandering shall soon come to an end and we shall attain an everlasting status that is beyond memory. The present moment is so precious! Blessed are those who receive the counsel and guidance of Yahweh because in the end they shall receive glory by the faith in and the obedience to Yeshua HaMashiach. This the purpose and joy of the Besarot (Gospel), Now it is the accepted time: “For He saith, ***I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.*** (Korintyim Bet/2 Corinthians 6:2).”

Trespassers, take this opportunity, run to seek for shelter in the hope that now is before you.” This is my word of encouragement. Let us redeem time to exult Yahweh and serve our generation that we may be guided unharmed through all trials and temptations onto His Kingdom.

We shall always remember our redemption not just as a challenging condition. Redemption is the work of Yahweh through Yeshua. **Verse 3** mentions Pesaj (Passover) and the sacrifices of lambs –a type of Yeshua, the Lamb of Yahweh, cf. **Yohanan/John 1:29**. Yeshua shed His blood that we may have life and liberty. This affirmation must strengthen our confidence to be firm in our new status; redemption is for all those who obey the Word as Yeshua taught it. This is the proclamation: Salvation is for those who respond to the Torah in obedience while following His life and behavior. Now, redemption demands a public demonstration of faith only possible by the permanent observation of the commandments. Yisrael went out of Mitzrayim before their eyes of the Mitzrayim. Afterwards, Pharaoh (**the** type of the satanic forces) went after the redeemed hunting them but Yahweh has a Yam Suf (Red Sea) for every pharaoh. Not only must we remember redemption but we must proclaim it also for this increases our confidence. Baruj Yahweh!

Third Aliyah 33:50-34:15

33:52 “Then ye shall drive out all the inhabitants of the land from before you, and

THAT HAS KEPT US ALIVE, HAS SUSTAINED US, AND HAS BROUGHT US TO THIS MOMENT. AMEN. (Note of Translator).

¹ BLESSING “LAZMAN HAZEH”: BARUJ ATA YAHWEH MELEJ HA’OLAM SHEHIYANU VEKIMANU VEGUIYANU LAZMAN HAZEH. BLESSED ARE THOU YAHWEH KING OF THE UNIVERSE

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destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.” –When entering the land, they had to drive out the inhabitants of Kenaan, destroy their idols, and their high places of pagan worship. It was not an option, it was a command and their future depended on that. If the people complied with Yahweh’s orders, they would be victorious over all their enemies and they should possess the land. (v. 53 cf. **Shemot/Exodus 23:23-33**). Although the idea of the utter annihilation or at least the expulsion of the inhabitants of Kenaan is unacceptable to the modern mind, the Tanaj commanded it for two reasons. First, the Kenaanite culture was totally corrupt and was an abomination onto Yahweh as it is written in **Vayikra/Leviticus 18:24-27; Devarim/Deuteronomy 9:4-5; 18:12**. Archaeological findings have confirmed that the sacrifices of babies, the ritualistic prostitution, and homosexuality were common practice in the Kenaanite religion. Yahweh is using Yisrael as an instrument of His judgement against the Kenaanites. Second, Yisrael had to wipe out every vestige of their culture and religion in order not to be seduced by those abominable practices (**Vayikra/Leviticus 20**). Yisrael had to be an Am Kadosh, a Holy People that may serve as a divine instrument of blessing to all nations. “And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Yisrael (**Shemot/Exodus 19:6**).”

33:55 “But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.” – “Yahweh revealed that the mere presence of the Kenaanites was not compatible with the holiness

of the land and the mission of Yisrael in the world. The historical records attest to this. They did not annihilate all the inhabitants of Kenaan and, in the long run, they were swept by their idolatry and dissoluteness. Subsequently, Yisrael was periodically oppressed by them, eventually they were driven to the exile.” (A commentary taken from The Jumash).

34:2 “Command the children of Yisrael, and say unto them, ‘When ye come into the land of Kenaan; (this is the land that shall fall unto you for an inheritance, even the land of Kenaan with the coasts thereof):’” –The borders of Yisrael were defined by divine decree. Yahweh Himself gave them the land as inheritance, no tribe should make any claims on the lands. Yisrael national territory today is much smaller than it was originally intended by Yahweh. In fact, the territory is more in accordance with the lands conquered by King David and the ideal territory described by Yejezqel (**Ezequiel 47-48**). The size of the land illustrates the generosity of Yahweh who always give us more than we could ask for or to think of. “And the grace of Yahweh was exceeding abundant with faith and love which is in Yeshua HaMashiaj (**Timoteos Alef/1 Timothy 1:14**).”

If the inhabitants of Kenaan had reached the peak of their wickedness, how come could they have any rights to inherit the land where only the righteous have the right to live? The destruction of Sedom and Amorah are examples to the entire world that sinners do not have the right to live in the land of Yahweh as it is written in **Matityahu/Matthew 5:5**: “Blessed are the meek: for they shall inherit the earth.”

According to the words of **Filipyim/Philippians 2:8**, humbleness is to do the will of the Father: “And being found in fashion as a man, **he**

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humbled himself, and became obedient unto death, even the death on the tree.”

Therefore, humbleness consists of being obedient to the Instructions of Yahweh manifested in the Torah. So, according to the teachings of Yeshua HaMashiaj, only the meek, those who obey the Torah, have the right to live on Eretz Yisrael and only those who obey the Torah shall have the right to live in Eretz Yisrael during the Kingdom of Mashiaj (Messianic Kingdom). Throughout history, the children of Yisrael have been expelled from Eretz Yisrael for not observing the Torah. Consequently, only those who obey the Torah have the divine right to inhabit Eretz Yisrael. The land is for the righteous not the sinners.

The children of Yisrael were under a divine command when they exterminated those nations. All of them had the same opportunity as Rajav the harlot of Yeriho to turn away from their sins and return onto the Elohim of Yisrael. Instead, they persisted in their stubbornness sinning and resisting Yahweh. So they lost the right to the land of Yahweh. That is, it is the chosen land of Yahweh in a very special way and He calls it His. “And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled **my land**, and made **mine heritage** an abomination (Yirmiyahu/Jeremiah 2:7).”

Devarim/Deuteronomy 11:12: “A land which YAHWEH thy Elohim careth for: the eyes of YAHWEH thy Elohim are always upon it, from the beginning of the year even unto the end of the year.”

Yirmiyahu/Jeremiah 16:18: “And first I will recompense their iniquity and their sin double; because they have defiled my land, they have

filled mine inheritance with the carcasses of their detestable and abominable things.”

Yejezqel/Ezequiel 36:5: “Therefore thus saith Yahweh Adonay; ‘Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Edom, which have appointed my land into their possession with the joy of all their heart, with spiteful minds, to cast it out for a prey.’

Yoel/Joel 2:18: “Then will YAHWEH be jealous for His land, and pity his people.”

Yoel/Joel 3:1-2: “For, behold, in those days, and in that time, when I shall bring again the captivity of Yehudah and Yerushalayim, I will also gather all nations, and will bring them down into the valley of Yehoshafat (Jehoshaphat), and will plead with them there for my people and for my heritage Yisrael, whom they have scattered among the nations, and parted my land.”

34:5 “And the border shall fetch a compass from Atzmon unto the river of Mitzrayim, and the goings out of it shall be at the sea.” – “The river of Mitzrayim” this phrase is not referring to the river but to a creek located in the Sinai Peninsula. His present name is **Wadi el-Arish**. On this occasion, Yisrael did not receive all the territory promised to the Fathers. We shall receive the entirety of the Promised Land when Mashiaj returns; His return shall manifest the total completion of the prophesy.

34:8 “From mount Hor ye shall point out your border unto the entrance of Hamat; and the goings forth of the border shall be to Tzedad.” – The city of Hamat would later become the Syrian city of Antioch. In the **Book Maaseh Shelajim/Acts** there are two cities by



the name of Antioch. One was located in the Roman province of **Syria**, on the coast. It is mentioned in **Maaseh Shelajim/Acts 11:19-27; 13:1**; the other was in Asia Minor in Pisidia. It is mentioned in **Shelajim/Acts 13:14**.

This section is an account of Yahweh's instructions (v. 1:2) and Moshe's discourse urging the people to implement them (vv. 13-15). The borders that are mentioned by Yahweh do not include the lands east of the Yarden (as seen in **Chapter 32**). However, they are mentioned in Moshe's discourse. This is an ideal arrangement of the borders that was never achieved completely. Actually, during the time of the monarchy, the Philistine (Pelishtim, פְּלִשְׁתִּים) occupied the coastal areas.

Fourth Aliyah 34:15-29

34:15-29 “The two tribes and the half tribe have received their inheritance on this side Yarden near Yeriho eastward, toward the sunrising. And YAHWEH spake unto Moshe, saying, ‘These are the names of the men which shall divide the land unto you: Elazar the priest, and Yehoshua the son of Nun. And ye shall take one prince of every tribe, to divide the land by inheritance. And the names of the men are these: Of the tribe of Yehudah, Kalev the son of Yefuneh (Jephunneh). And of the tribe of the children of Shimon, Shmuel the son of Ammihud. Of the tribe of Binyamin, Elidad the son of Kislon (Chislon). And the prince of the tribe of the children of Dan, Bukki the son of Yogly (Jogli). The prince of the children of Yosef, for the tribe of the children of Menasheh, Hanniyel the son of Efod. And the prince of

the tribe of the children of Efrayim, Kemuel the son of Shiftan. And the prince of the tribe of the children of Zebulun, Elitzafan the son of Parnaj. And the prince of the tribe of the children of Yissajar, Paltiyel the son of Azzan. And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. And the prince of the tribe of the children of Naftali, Pedahel the son of Ammihud. These are they whom YAHWEH commanded to divide the inheritance unto the children of Yisrael in the land of Kenaan’.” –In v. 16 says Yahweh spoke to Moshe; the Hebrew word in the original text is “**'amar**” אמר H559 which means to say, answer, appoint, charge, command (commandment), declare, demand, promise, publish, report, require, say, speak (against, of), talk, tell, term, use [speech]. In the Dictionary of Biblical Hebrew by Moises Chavez (Publishing House **Mundo Hispano**), there is an entry that means “**to speak to the heart**” or “**to speak in the heart**”. The term means more than to speak or speech, it means to talk to one's heart.

There is a profound intention for it is more than just a list of names. Yahweh is aiming at our hearts. Names bear the prophetic qualities of the persons. When we see a name in the Scriptures we must think of the qualities that name represents especially when it is a leader of the people.

Elazar: Elohim (is) Helper: “**el'âzâr**” אלעזר H499 from H410 (**אֵל**) and H5826 (**âzar** “**âzar**” עָזָר) to surround, that is, protect or aid: help, succor).

Yehoshua: Yahweh-Saved: “**yehôshûa**” יהוֹשֻׁעַ H3091 from H3068 (**יְהוָה**) and H3467 (**yâsha**” יָשָׁא) to be open, wide or free, that is, (by

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implication) to be safe; defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save, savior, get victory.).

Kalev: “*kâlēb*” קָלֶב H3612 perhaps a form of H3611 (“*keleb*” קָלֶב) from an unused root meaning to yelp –a sharp shrill bark or cry or else to attack; dog), or else from the same root in the sense of forcible; Kalev.

Shmuel: Heard of Elohim: “*shemû'êl*” שְׁמֹעַל H8050 from the passive participle of H8085 (“*shâma*” שָׁמַע) to hear intelligently (often with implication of attention, obedience, hear diligently, discern, (be) obedient, obey, perceive, understand.) and H410 (אֶל “'êl”).

Elidad: Elohim of (His) Love: “*'elîydâd*” אֵלִיָּדָד H449 from the same as H419 (Elohim has loved).

Bukki: Wasteful: “*bûqqîy*” בָּקֵץ H1231 from H1238 (“*bâqaq*” בָּקָק) to pour out, that is, to empty, figuratively to depopulate; by analogy to spread out (as a fruitful vine): make empty, fail, make void.).

Hanniyl: Favor of Elohim: “*channîy'êl*” חָנִיאֵל H2592 from H2603 (“*chânân*” חָנַן) properly to bend or stoop in kindness to an inferior; to favor) and H410 (אֶל “'êl”).

Kemuel: Raised of Elohim: “*qemû'êl*” קְמֹעַל H7055 from H6965 (“*qûm*” קֹם to rise) and H410 (אֶל “'êl”).

Elitzafan: Elohim of treasure: “*'elîytsâphân*” אֵלִיְצָפָן H469 from H410 (אֶל “'êl”) and H6845 (“*tsâphân*” צָפֵן to hide (by covering over); by implication to hoard or reserve).

Paltiyel: Deliverance of Elohim: “*paltîy'êl*” פַּלְתִּיאֵל H6409 from the same as H6404 (“*pelet*” פָּלֵט from H6403; escape) and H410 (אֶל “'êl”).

Ahahud: Brother of Renown or Possessor of Renown: “*'âchîyhûd*” אֲחִיָּהָד H282 from H251 (“*âch*” אֲחָד a brother) and H1935 (“*hôd*” הָדָד grandeur (that is, an imposing form and appearance): beauty, comeliness, excellency, glorious, glory, goodly, honor, majesty.).

Pedahel: Elohim Has Ransomed: “*pedah'êl*” פְּדָהֵל H6300 from H6299 (“*pâdâh*” פָּדַח to sever, that is, ransom; generally, to release, preserve: ransom, (that are to be, let be) redeem, redeemed, rescue.) and H410 (אֶל “'êl”).

34:29 “These are they whom YAHWEH commanded to divide the inheritance unto the children of Yisrael in the land of Kenaan.”

–Do you want to be one those who divide the inheritance? Those who guide others to the Promised Land? You must comply with the same qualities that Yahweh valued the most in those men in order to receive leadership. Remember that the first two things essential to this mission are **the help of Yahweh** and **the salvation of Yahweh**. Under His guidance you are saved, that is, you are born again. There is nothing else to gain in the Kingdom of Yahweh.

Fifth Aliyah 35:1-8

35:7 “So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs.” –After organizing the dividing of the land of Kenaan between the tribes, they turned their attention to the tribe of Levi that had received no inheritance in the land (cf. **Bemidbar/Numbers 18:20, 23-**

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24; 26:62). Each tribe was instructed to allocate forty-eight cities of their own territories so that the Levites could live in them. Also, the adjacent fields around the cities were to be provided that they may meet all of their needs of sustenance.² Even including the crop fields, the area allotted to the Levites was less than 0.01 percent of the land of Kenaan. In a society that depended entirely on agriculture and cattle raising, the land was barely enough for their self-sustenance. They were not meant to make a living off the land or the animals, instead, they received the offerings and tithes of the children of Yisrael, cf. **Bemidbar 18**. The spiritual role of the Levites was more than enough reason for the tribes of Yisrael to allow them to live among them as well as to sustain them that they could devote entirely to the instruction and implementation of the Torah assuring that the people was kadosh onto Yahweh as it was called to be (cf. **Shemot/Exodus 19:5-6; Vayikra/Leviticus 10:10-11; Devarim/Deuteronomy 33:9-10**). Of the forty-eight cities given to the Levites, six are cities for refuge (**Bemidbar/Numbers 35:9-28**). A list of these cities may be found in **Yehoshua 21:1-42**. The larger tribes that received a larger territory had to allot a larger number of cities for the Levites. This guaranteed that the Yisraelites were never too far from the spiritual services of the Levitical ministry leaving no room for excuses. Rav Shaul is referring to this when he wrote: “But what saith it? ***The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach***

(Romanyim/Romans 10:8).” (cf. **Devarim/Deuteronomy 30:11-14**).

Sixth Aliyah 35:9-34e

35:11 “Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.” –If a person killed another person by accident, he had the possibility to flee to one of the six cities of refuge, in Hebrew מקלט עיר (**arei miqlat**). When someone was murdered, the next of kin of the deceased had the right to “avenge the blood”, that is, to be the avenger of blood (**goel hadam**) of the deceased thus executing the retribution of Yahweh on the murderer. (“The revenger of blood himself shall slay the murderer.” **V. 35:19**). The Torah says: “Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of Elohim made He man (**Bereshit/Genesis 9:6**).”

Not only does this law denote justice but also the profound respect and value that Yahweh has for the human life. This is a total rebuttal of the opinions held by many against Yahweh's orders to exterminate entire nations and peoples (**Devarim/Deuteronomy 2:34**). Although murder in all its forms is despicable and contaminates the earth, it is precisely this principle that strengthens the need to execute His judgements to utterly destroy and annihilate the pagans in order to eliminate their practices and abominations. Both in the Tanaj and the Brit Hadashah there are explicit mentions of these

² Rashi comments on v. 4 that the patches of land around the cities where meant for the Levites to sustain themselves of their every vital needs. ***In no way the phrase used here refers to their animals and cattle.*** The Torah prescribes that those patches of land near the limits or walls of the cities be of one thousand cubits (approximately 450 m) of open space and

another one thousand cubits (approximately 450 m) for vineyards and crop fields. Commentary of **Bemidbar 35:4**. Explanatory note 97 by Aryeh Coffman. (Note of Translator).

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nations and cities as well as the character of their practices. “Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee (**Zejariah/Zechariah 9:12**).” This phrase refers to the cities of refuge. Rav Shaul also refers to the deep comfort we obtain when we take refuge in the hope that is set before us in Mashiaj HaMashiaj; this passage also refers to the mercifulness represented by the cities of refuge: “That by two immutable things, in which it was impossible for Yahweh to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us (**Ivrim/Hebrews 6:18**).”

The rich mercies of salvation by means of Yeshua HaMashiaj that those cities anticipated are demanding our attention by showing us that as these ancient cities of refuge which walls were high as a symbol of safety, in the same way Yeshua was elevated on a tree as a sign of salvation, then He was gone higher into heaven, and He is on the right hand of Yahweh as a prince that grants the remission of sins.

The city of refuge was a shelter for whosoever entered his walls. Today, those who have achieved this refuge, let them live by the faith in Yeshua because His Word is the true meat indeed, and His blood is the true redemption.

35:19 “The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.” –Although many would argue the contrary, this is not a new precept for the people of Yahweh. The law (Torah) is eternal. I believe that it was given to Adam orally but as the result of the moral corruption of mankind, it was necessary to write it on stone tablets and eventually it was written in our hearts.

Yahweh established that a man could not kill another man. The first murder in the Scriptures is recorded in **Bereshit/Genesis 4:4-15**. Yahweh’s anger was kindled against Kayin. “And he said, ‘What hast thou done? the voice of thy brother’s blood crieth unto me from the ground’ (**Bereshit/Genesis 4:10**).” The result of such act was the separation of the murderer from Yahweh’s presence. His presence meant being in good terms with Elohim and having His protection.

No one has the right to take another person’s life unless Yahweh commands you to. We are all instruments in Yahweh’s hand to execute His judgments over the wicked and the sinner. Therefore, in passing His judgement, we are allowed to carry out His sentence over the trespassers. Also, Yahweh warns us that we must not take vengeance into our hands by saying “To me belongs vengeance, and recompense (**Devarim/Deuteronomy 32:35**).”

The teachings of the Brit Hadashah align themselves perfectly with this precept. (**Romanyim/Romans 12:19; Ivrim/Hebrews 10:30**).

There is no contradiction between these two concepts: not to murder and vengeance is Yahweh’s. But we are instruments to carry out His judgements. The Torah commands that we must not kill (assassinate) in **Shemot/Exodus 20:13**. But since Yahweh is the giver of life, He can take life because His judgements are always righteous.

Any act attempting against the life of an individual automatically condemns the perpetrator to death because he attempts

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against the very image of Elohim. “Whoso **sheddest man's blood, by man shall his blood be shed**: for in the image of Yahweh made He man (**Bereshit/Genesis 9:6**).” Consequently, the murderer is automatically condemned by Yahweh (“**the murderer shall surely be put to death**” vv. 35:16-18). YAHWEH can carry out the sentence Himself or He may use a man to do it. According to the precept of the “**avenger of blood**” (**goel hadam**) given to Moshe, a next of kin could carry out this heavenly decree. So it was rightful that the assassination of an individual be avenged.

Bereshit/Genesis 4:14: “Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, **that every one that findeth me shall slay me.**”

In the history of our people there has been various instances of this precept of the “**goel hadam**” being applied.

• **Shoftim/Judges 8:18-19:** “Then said he unto Zebah and Zalmunna, ‘What manner of men were they whom **ye slew** at Tabor? And they answered, as thou art, so were they; each one resembled the children of a king’. And he said, ‘They were my brethren, even the sons of my mother: as YAHWEH liveth, **if ye had saved them alive, I would not slay you.**’ In this case, Gideon was avenging the death of his brethren.

3 According to the Tanjumah 12, the word congregation, that is, assembly, has the same meaning as Great Sanhedrin as Rashi commented in Vayikra 4:13. The Great Sanhedrin was the Jewish organization with the highest authority. It dealt

- **Shoftim/Judges 9:24; 53-56:** “That the cruelty done to the threescore and ten sons of Yerubaal (Jerubbaal) might come, and **their blood be laid upon Avimelej** their brother, which **slew them**; and upon the men of Shejem, which aided him in the killing of his brethren. ⁵³⁻⁵⁶And a certain woman cast a piece of a millstone upon Avimelej's head, and all to brake his skull. Then he called hastily unto the young man his armor bearer, and said unto him, ‘Draw thy sword, and slay me, that men say not of me, a woman slew him’. And his young man thrust him through, and he died. And when the men of Yisrael saw that **Avimelej** was dead, they departed every man unto his place. **Thus Elohim rendered the wickedness of Avimelej**, which he did unto his father, in **slaying his seventy brethren.**” Yerubaal was hunting the killers of his brethren as the “**goel hadam**” but it was a woman who finally terminated the life of **Avimelej**. Nevertheless, the Scriptures say that it was Yahweh's way to make him paid for his heinous crimes.

35:25 “**And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.**” –Here the word “**congregation**” is “**êdâh**” הֵדָה H5712 which means assembly, congregation but here it refers to the Court of Justice (Beit Din).³ The Talmud teaches that if

primarily with the legislative and judicial powers, although in certain cases it also possessed executive powers. It stopped functioning after the destruction of Yerushalayim in 70 A.D. Its origin dates back to the Assembly of the Seventy Elders that

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the deceased did not have a **goel hadam**, the Beit Din had the responsibility to provide one. This designated **goel hadam** had the authority to kill the slayer wherever he would find him. Nevertheless, if the ruling of the Beit Din was that it was an accidental murder, the **goel hadam** was forbidden to kill the slayer within the premises of the city of refuge. The individual that had fled to a city of refuge could not live in his own house for as long the Kohen Gadol lived.⁴ Even in the case of accidental manslaughter, the murderer had to be punished with prison time. This is how much Yahweh appreciate human life. This sort of prison, however, was a place of holiness because the Levites lived there devoting most of their time to studying the Torah. But when the Kohen Gadol died, he was free to go back to his own house and lands because the **goel hadam** had lost the authority to kill him. This prison system is very far from the **“criminal enhancement training programs”** in

judged the people in time of Moshe. They were the first of a long succession of judges which were elected to the Sanhedrin by the previous generations of judges. The Sanhedrin had seventy members and a president. This term is also applied to the Beit Din (court) of twenty-four members. Although, it was not the highest legislative and judicial power in Yisrael, it was invested with the possibility to function as the Great Sanhedrin like ruling the death penalty. The Torah “congregation” may be either the Great Sanhedrin or the Minor Sanhedrin. In the original text, the word “congregation” is in plural (“edot” אֶדוֹת, “edah” אֶדוֹה) so it may be referring to several Minor Sanhedrins.

4 According to Sifri 160, the spiritual contrast between the Kohen Gadol and the slayer (one who has accidentally killed a person) is the main reason the slayer had to remain in the city of refuge until the death of the Kohen Gadol as if they could not be in the world simultaneously. According to the Maharal of Prague (Gur Aryeh), they represent antagonistic spiritual principles. The Kohen represents the force of kindness symbolized by the right-hand side while the slayer represents

which many prisons today have turned into. In the cities of refuge, the involuntary murderer not only had time to truly repent from his actions but also he had the opportunity to increase his knowledge of the Torah by the close instruction of the Levites. **“And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?”** (Devarim/Deuteronomy 4:8).

35:33 “So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.” –The sin of homicide is extremely serious. The Jumash says that it contaminates the earth. The earth must not be polluted because Elohim dwells in the land (Eretz Yisrael): “Defile not therefore the land which ye shall inhabit, wherein I dwell: for I YAHWEH dwell among the children of Yisrael (v. 34).” We

the force of cruelty symbolized by the left-hand side. The mission of the Kohen Gadol was to extend the Divine Presence in Yisrael and to extend the days of life of the human beings; the slayer provokes the Divine Presence to withdraw from Yisrael and the days of life of the people are shortened. (Note 128). One of the functions of the Kohen Gadol was to pray for the wellbeing of the people. Consequently, if such a misfortune had happened it was assumed that the Kohen Gadol failed in his function and had to receive a retribution for it. The release of the slayer from the city of refuge depended on the death of the Kohen Gadol, it was assumed that the offender would pray for the Kohen Gadol to die as quickly as possible. The untimely passing of the Kohen Gadol because of the prayers of the slayer is the retribution midah-keneged-midah (measure for measure) that he deserved for not being able to protect the people of Yisrael with his prayers (Lebush haOra\ Najalat Yaaqov). (Note 129). Commentary on Bemidbar 35:25 by Rashi. Explanatory notes by Aryeh Coffman. Notes 128-129. (Note of Translator).

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should be provoking His anger by polluting the place of His dwelling.

Yeshua taught: “But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, **murders**, adulteries, fornications, thefts, false witness, blasphemies (**Matityahu/Matthew 5:18-19**).” When we say such things we are defiled and we are the place of His dwelling. “What? know ye not that your body is the temple of the Ruah HaKodesh which is in you, which ye have of YAHWEH, and ye are not your own? (**Korintiyim Alef/1 Corinthians 6:19**).”

Seventh Aliyah 36:1-13

36:1-4; 6 “And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Yosef, came near, and spake before Moshe, and before the princes, the chief fathers of the children of Yisrael and they said, YAHWEH commanded my lord to give the land for an inheritance by lot to the children of Yisrael and my lord was commanded by YAHWEH to give the inheritance of Tzelofjad our brother unto his daughters. And if they be married to any of the sons of the other tribes of the children of Yisrael, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance. And when the jubilee (Yovel) of the children of Yisrael shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers. This is

the thing which YAHWEH doth command concerning the daughters of Tzelofjad, saying, ‘Let them marry to whom they think best; only to the family of the tribe of their father shall they marry’.” –The inheritance of the land in Yisrael was given to the sons. When a daughter married, she could have a piece of land and a house in the tribe of her husband. Some women (like the daughters of Tzelofjad) who did not have brothers received the inheritance of the land. They have to get married within their tribe so that their inheritance was not taken by their husbands’ tribes according to laws of land inheritance.

“Let them marry to whom they think best”: Yahweh has established that an individual can choose to whom he/she may want to be married to always within the tribe or the nation of Yisrael. The Torah prohibits mixed marriages with the pagan peoples.

Even Avraham Avinu sent for a wife for Yitzhak from his own kindred making his servant swear that, under no circumstances, he was to look for a Kenaanite wife for his son. The people kadosh could not then and cannot now be unequally yoked with the unbelievers. In post exilic times, Ezra and Nehemiah made sure that those who had taken wives outside the congregation of Yisrael be sent away with their children. Taking wives or husbands from the nations was an abomination onto Yahweh because it contaminated the people kadosh and make them go after their customs including worshipping their pagan idols. “And when YAHWEH thy Elohim shall deliver them before thee; **thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them**, nor shew mercy unto them. **Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son,**



nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of Yahweh be kindled against you, and destroy thee suddenly (Devarim/Deuteronomy 7:2-4).

The people of Yahweh must pursue holiness and preserve it. Rav Shaul, writing to the Corinthians, reminds them of the precept that more often than not Yisrael had neglected with dire consequences. He stresses the need not to be unequally yoked with the unbelievers. The Greek word used for “**unbelievers**” is “**apostos**” ἀπιστος G571 means disbelieving, that is, without the faith in Yeshua (**specifically a heathen or pagan**).⁵

Rav Shaul instructs, following the precept in **Devarim 7**, that the believers in Yeshua be married only in the Adon. preferably. (**Korintyim Alef/1 Corinthians 7:39**).

Korintyim Bet/2 Corinthians 6:14-18: “Be ye not unequally yoked together with unbelievers: for **what fellowship hath righteousness with unrighteousness?** and **what communion hath light with darkness?** And **what concord hath Mashiaj with Belial?** or **what part hath he that believeth with an infidel?** And **what agreement hath the temple of YAHWEH with idols?** for ye are the temple of the living Elohim; as Yahweh hath said, ‘I will dwell in them, and

walk in them; and I will be their Elohim, and they shall be my people. Wherefore come out from among them, and be ye separate, saith YAHWEH, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith Yahweh El-Shadday.”

Conclusions

This parashah dealt with the desire of Yahweh that we be inflexible against sin.

Let us strive to root out from us anything that contaminates our bodies, the dwelling of Elohim. Until a thorough cleaning of every area of our lives be done, certain spots, as curses, will prevent us from yielding fruits and wiping out evil. We must learn to discern good from evil, holy from profane. “Therefore thus saith Yahweh, ‘If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them (Yirmiyahu/Jeremiah 15:19).”

In this parashah, we find the commandments four-hundred eighth to the four-hundred thirteenth:

⁵ The New Strong’s Exhaustive Concordance of the Bible renders “unbeliever” as “apostos” ἀπιστος G571: without Christian faith (specifically a heathen). Let it be noted that that there was no such thing as a “**Christian faith**” or **Christian church**, for that matter, at the time Rav Shaul wrote his epistle to the congregations of Corinth. They were Yisraelites that had been assimilated into the nations that had return to the faith of their fathers and heathens (**goyim**, **גּוֹיִם**) that had accepted

the Jewish faith. They believed in Yeshua as the Mashiaj following His teachings, meeting in Jewish synagogues, and were observing the Torah, the Shabbatot and the Moedim. (Note of Translator).

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- 408. Precept to give the Leviyim (Levites) cities to dwell and cities of refuge. **Bemidbar 35:2.**
- 409. Prohibition to apply the death penalty to a guilty person without a trial. **Bemidbar 35:12.**
- 410. Precept for the Court of Justice to send an involuntary murderer to a city of refuge and precept for the murderer to go to the city of refuge. **Bemidbar 35:25.**
- 411. Prohibition for a witness in a capital trial to participate in the trial, except as a witness. **Bemidbar 35:30.**
- 412. Prohibition to take ransom for a murderer. **Bemidbar 35:31.**
Prohibition to take ransom for an involuntary murderer to live outside the city of refuge. **Bemidbar 35:32.**

END OF PARASHA

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr. Ketriel Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of

Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1.** "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7.**)"

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It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind todays subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

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