

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#43 Mas'ei (מַסְעֵי)
– Hebrew for “journeys,”
“departures”

Torah: Numbers 33:1-36:13
Haftarah: Jeremiah 2:4-28; 4:1-2

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#43 Mas'ei (מַסְעֵי) – Hebrew for “journeys,”
Chapter 33) Viewing Past seeing how Elohim
led (looking back with Gratitude) Vs Seeing
self (Looking back in pride or guilt)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#43 Mas'ei (מַסְעֵי) – Hebrew for “journeys,”
Chapter 34) Vision Future Looking at Elohim(our
future inheritance) Vs Seeking self-
gratification(personal wants and desire)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#43 Mas'ei (מַסְעֵי) – Hebrew for “journeys,”
Chapter 35) Vindication Accidents(refuge for
mistake) Vs Intentional life taking(no refuge for
intentional life taking)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#43 Mas'ei (מַסְעֵי) – Hebrew for “journeys,”
Chapter 36) Valuing Protecting inheritance (like
daughters of tribe) Vs Not caring for heritage (like
Esau)

In verse 2 we are clearly told that Mosheh wrote down the 'starting points' of their departures, according to the commands of יהוה.

The Hebrew word that is translated as 'starting points' is מוֹצָא **motsa (mo-tsaw)**- Strong's H4161 which means, 'a place or act of going forth, source, spring, exit, proceed, starting place', which comes from the root verb יָצָא **yatsa (yaw-tsaw)**- Strong's H3318 which means, 'to go or come out, brought, came, go forth, depart, go forward, proceed'.

This verb יָצַא yatsa (yaw-tsaw')- Strong's H3318 is used to describe how it is יהוה who 'brought us out':

Shemoth/Exodus 20:2 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery.”

The Hebrew root word used for 'brought' is יָצַא yatsa (yaw-tsaw')- Strong's H3318 which means, 'to go or come out' and here it is written in the 'Hiphil' form, which usually expresses a 'causative action' of a simple verb and so can be rendered as, 'to cause to go out or come out, to deliver, to lead out'.

This is possibly יהוה's most frequent description of His relationship to Yisra'ěl, His Bride!!!

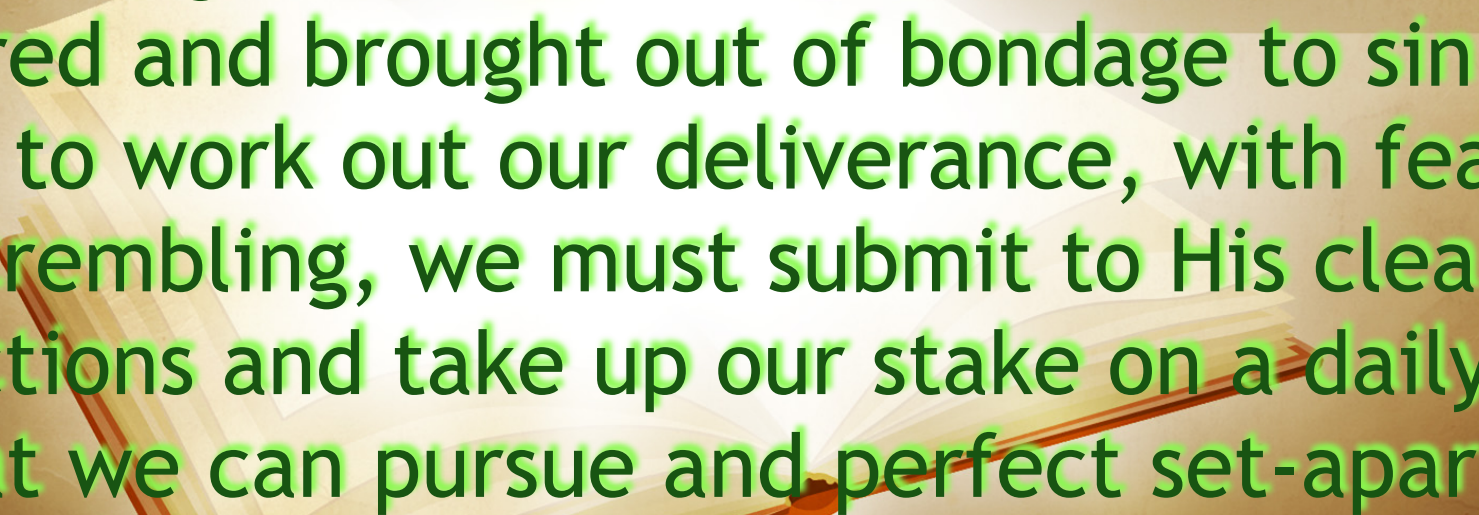
It is יהוה who has caused us to be brought out of an iron furnace, in order to take us to Himself as a His Bride - He gave His all for us!!!

Kěpha Aleph-1 Peter 2:9-10 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light, 10 who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion.”

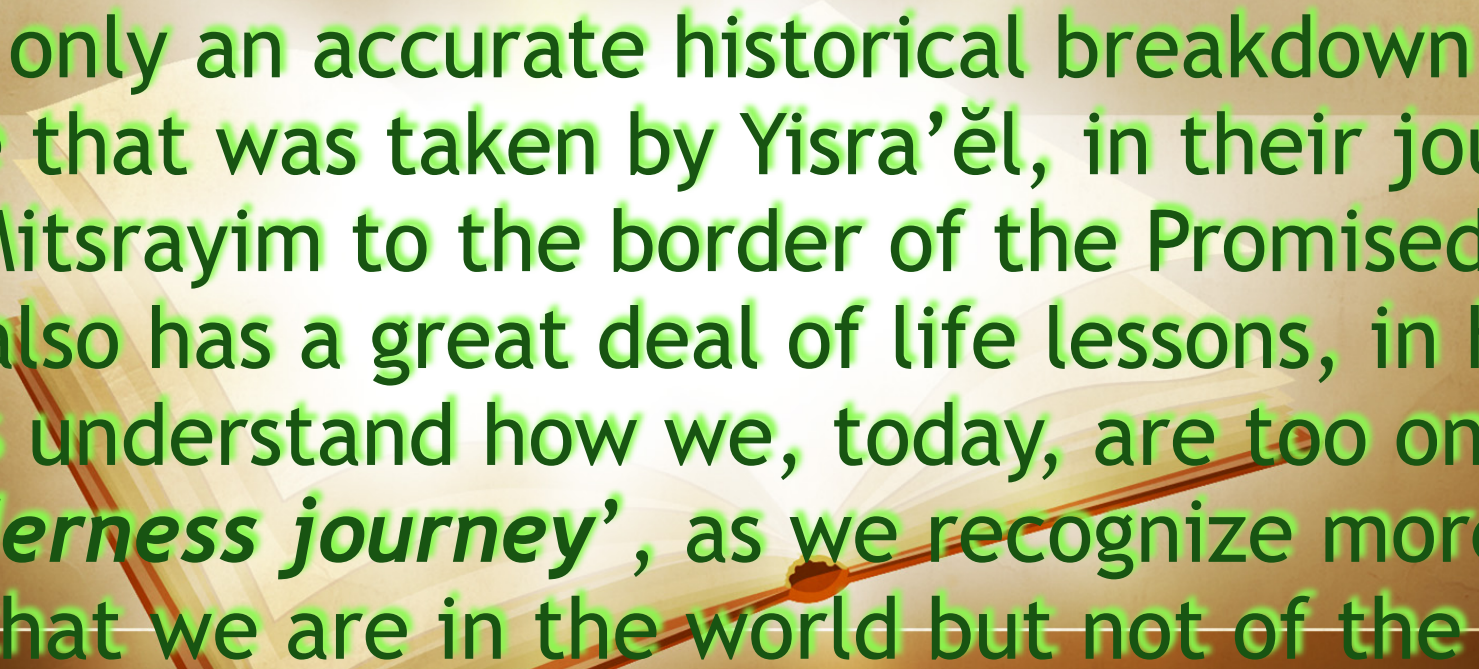
And He brought us out!

Wayyiqra/Leviticus 26:13 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, from being their slaves. And I have broken the bars of your yoke and made you walk upright.”

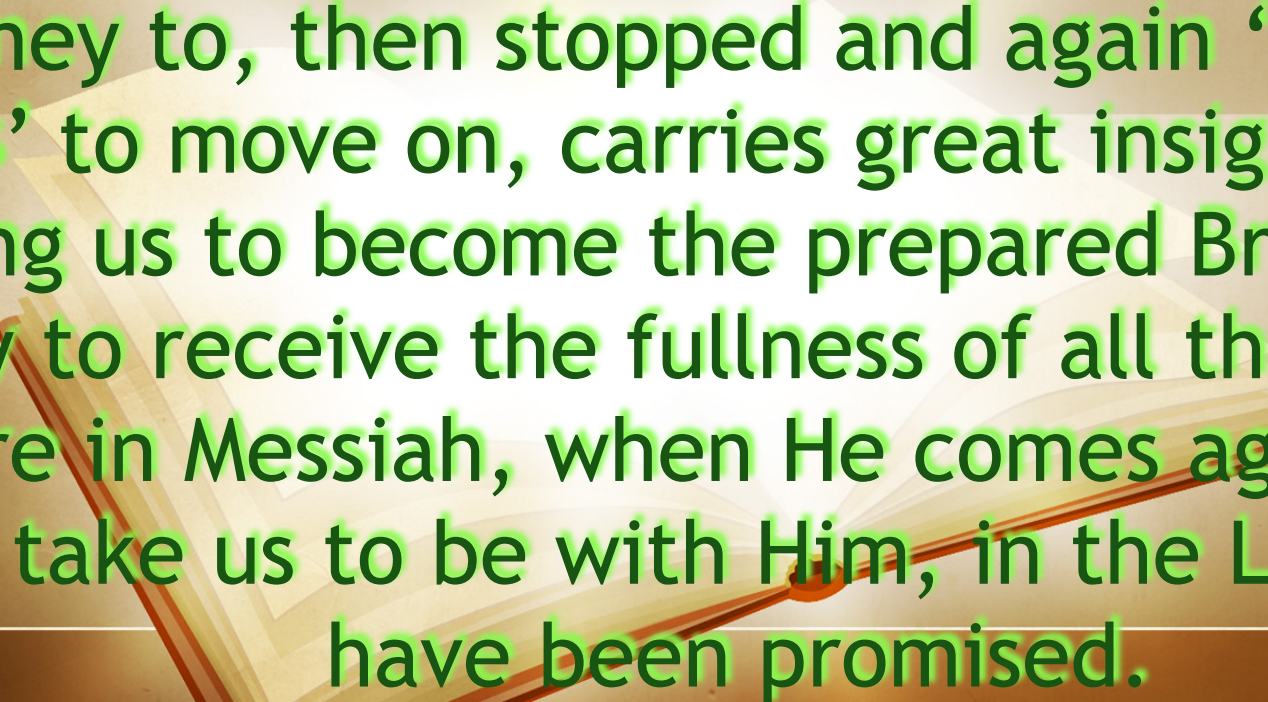
Debarim/Deuteronomy 6:12 “be on guard, lest you forget יהוה who brought you out of the land of Mitsrayim, from the house of bondage.”



Our ability to be true sojourners and followers of our Master and Elohim, begins with our ability in recognizing that it is He who has caused us to be delivered and brought out of bondage to sin and in order to work out our deliverance, with fear and trembling, we must submit to His clear instructions and take up our stake on a daily basis, so that we can pursue and perfect set-apartness!

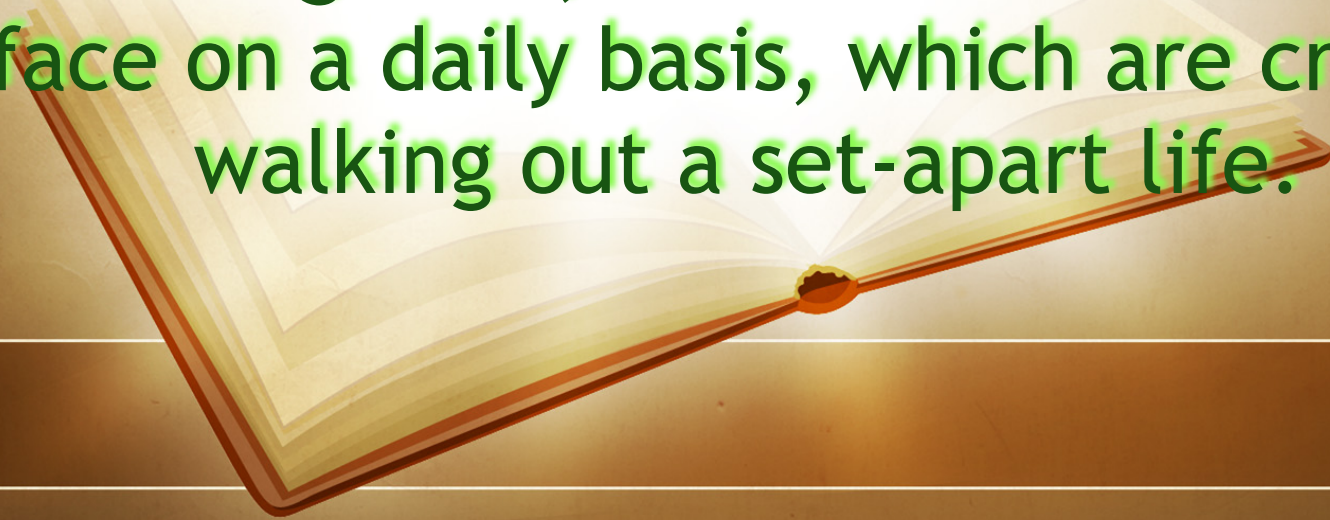


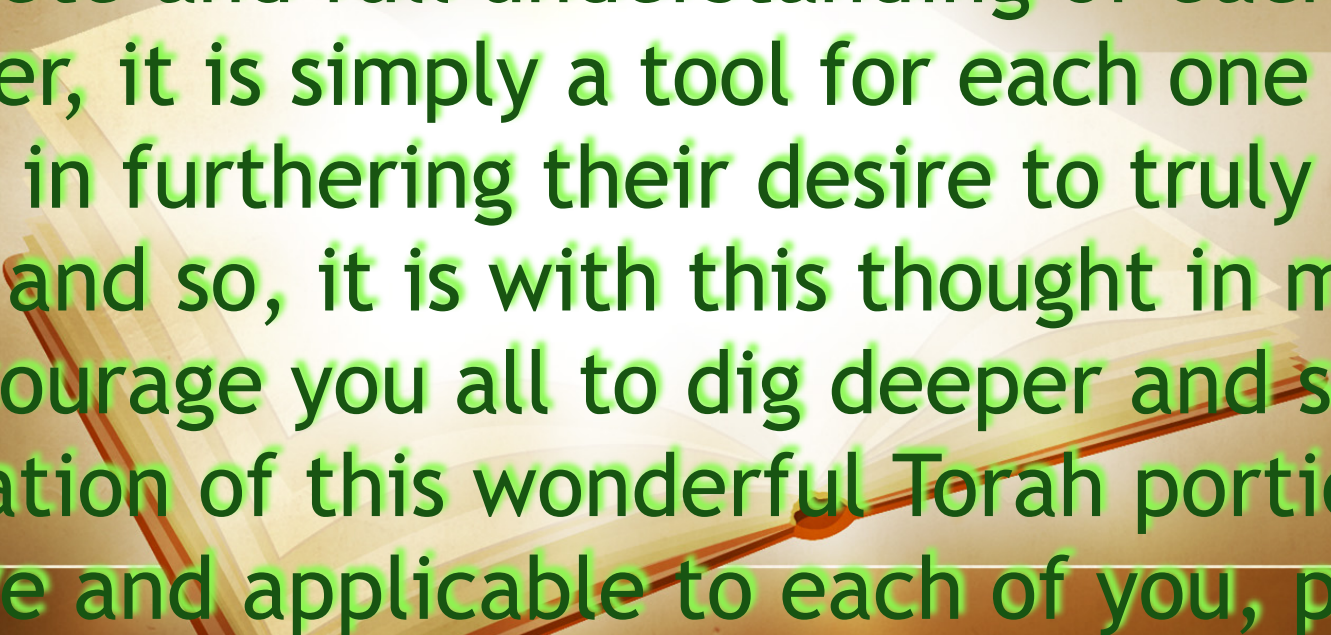
Mosheh wrote down all the '*starting points*' of their '*departures*' and the Wilderness journey, as recorded here in Bemidbar/Numbers 33, carries for us not only an accurate historical breakdown of the route that was taken by Yisra'el, in their journey from Mitsrayim to the border of the Promised Land, but it also has a great deal of life lessons, in helping us understand how we, today, are too on a '*wilderness journey*', as we recognize more and more that we are in the world but not of the world.



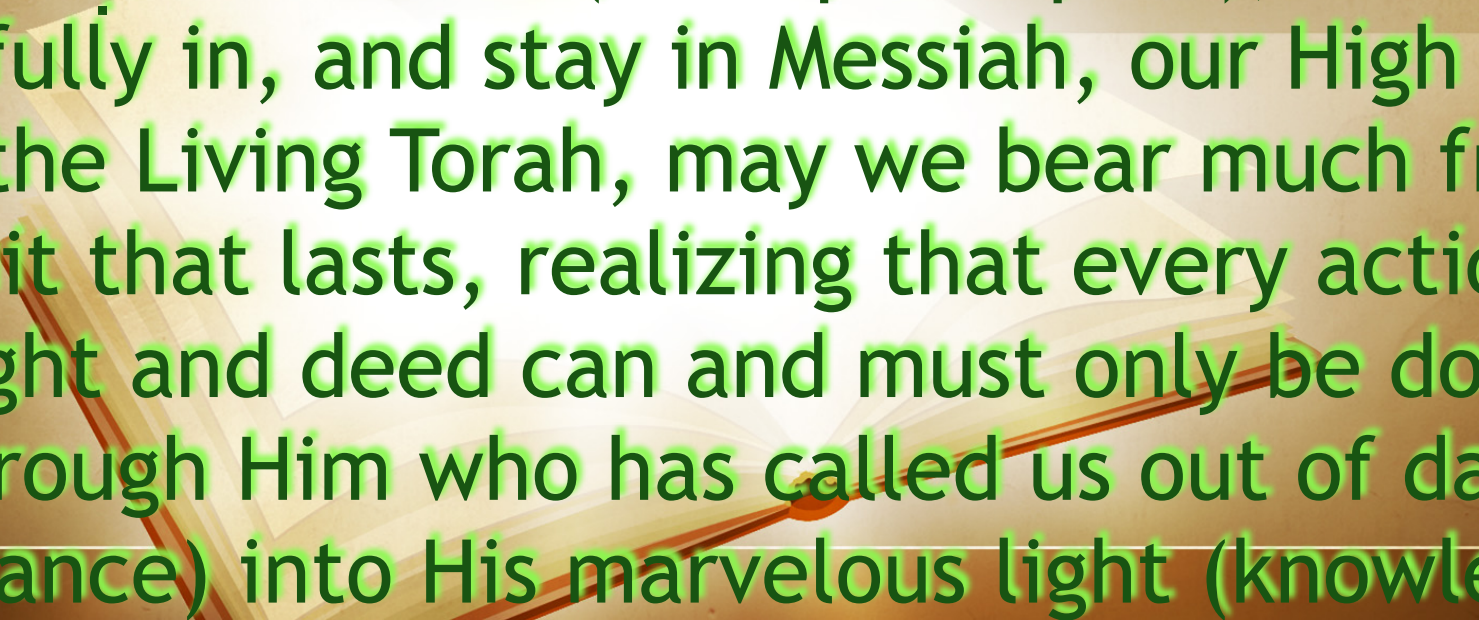
And so, each of these 42 places where Yisra'ěl had 'pulled up their stakes' from, and departed on a journey to, then stopped and again 'pulled up stakes' to move on, carries great insight for us, in helping us to become the prepared Bride, who is ready to receive the fullness of all the Promises that are in Messiah, when He comes again to fetch us and take us to be with Him, in the Land that we have been promised.

These 42 stops/departure points are great life lessons for us, from which we can glean much understanding from, in terms of the choices that we face on a daily basis, which are critical to walking out a set-apart life.





We will look at each stop, in order to bring some further insight and clarity in understanding our sojourning here, and this is by no means a complete and full understanding of each stop, but rather, it is simply a tool for each one to equip them in furthering their desire to truly walk set-apart and so, it is with this thought in mind that I encourage you all to dig deeper and seek the application of this wonderful Torah portion, making it alive and applicable to each of you, personally.

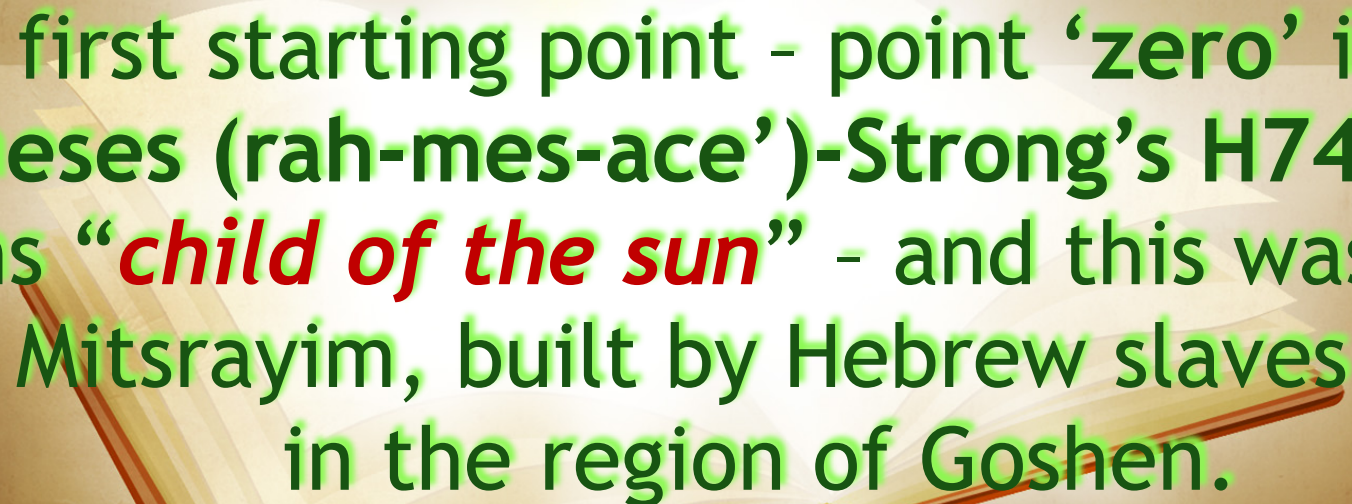


Before starting with each stop individually, it is very important for us to realize that our walk will be fruitless without the Torah and the leading of the Ruah HaQodesh (Set-Apart Spirit), and as we walk fully in, and stay in Messiah, our High Priest and the Living Torah, may we bear much fruit - fruit that lasts, realizing that every action, thought and deed can and must only be done in and through Him who has called us out of darkness (ignorance) into His marvelous light (knowledge).

Let us now look at the journey:

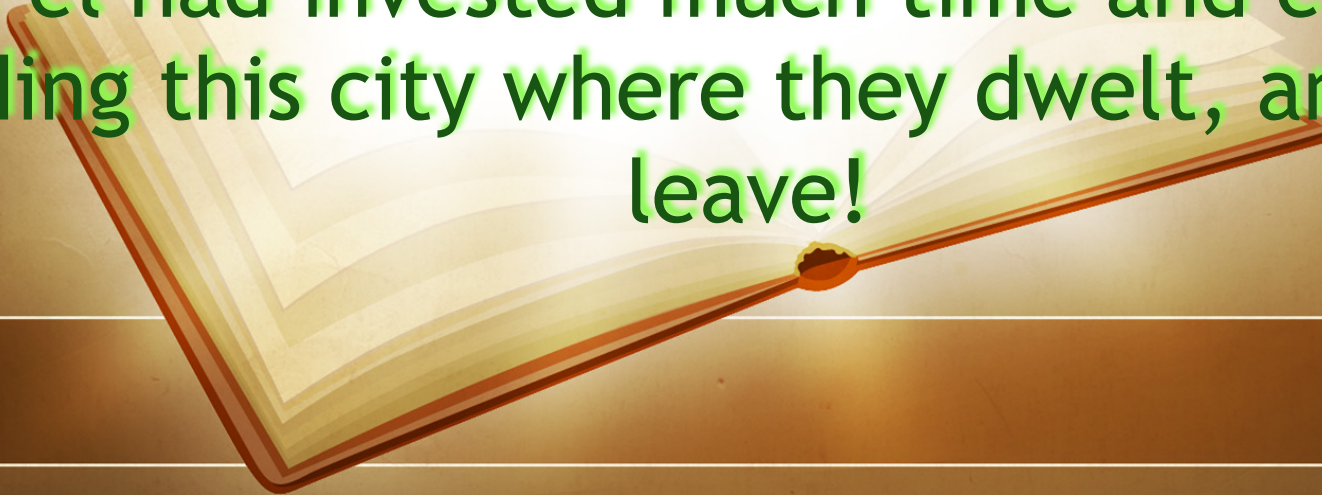
0 - Ra'meses:

The first starting point - point 'zero' is: רַעְמֶסֶס
Ra'meses (rah-mes-ace')-Strong's H7486 which means "*child of the sun*" - and this was a city in lower Mitsrayim, built by Hebrew slaves; probably in the region of Goshen.

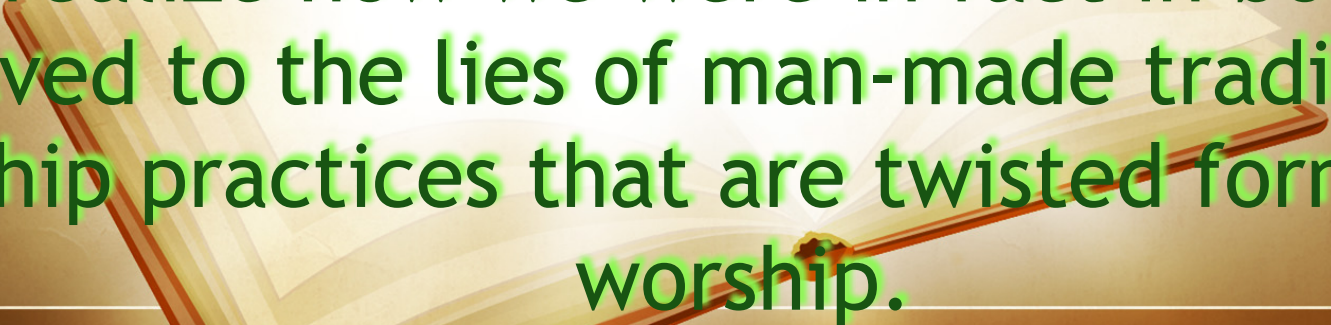


Remember, that Goshen was the best part of the land that was given to the Yisra'ēlites, where they could tend their sheep and were protected from the plagues sent upon Mitsrayim.

Yisra'ēl had invested much time and effort into building this city where they dwelt, and had to leave!



They had to leave behind that which they had built - and this is an important lesson for us, as we too have to leave behind the places of pagan worship that we perhaps had invested much in, or even given all our time, energy and resources to, as we realize how we were in fact in bondage and enslaved to the lies of man-made traditions and worship practices that are twisted forms of sun worship.



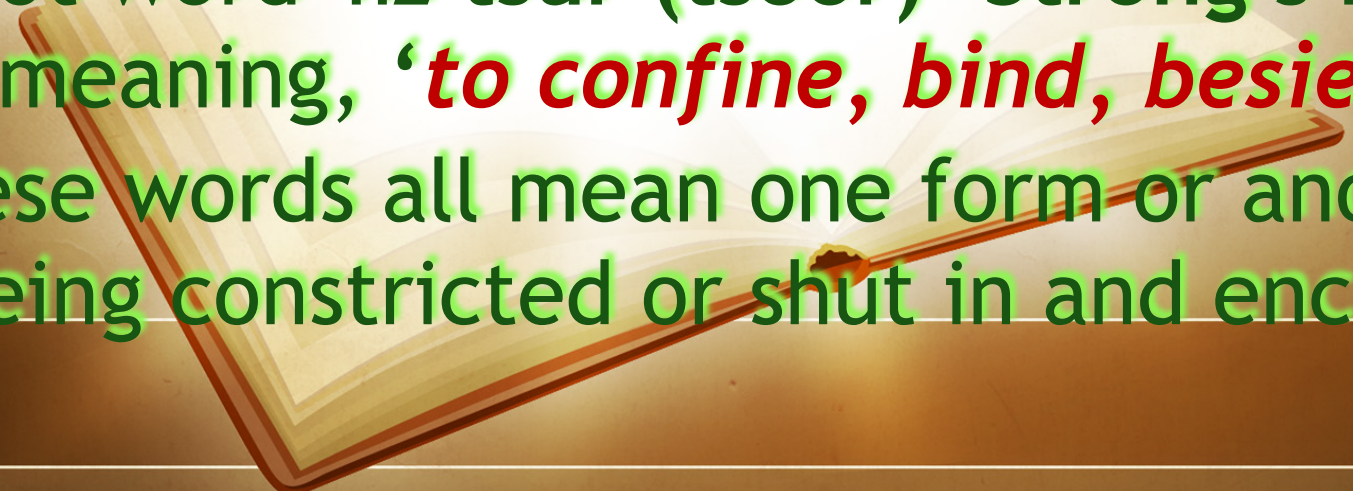
This first starting point of these departures, teaches us how we too have to leave the '*child of the sun*' - that is, we have to leave all forms of '*Tammuz*' worship and all that is related to pagan sun-worship!!!

Mitsrayim literally means "*worshippers of ra*" or "*sun god*".



In the Hebrew, the word used for Egypt is מִצְרַיִם Mitsrayim (mits-rah'-yim)- Strong's H4714, which is the dual of מָצוֹר matsur (maw-tsoor')- Strong's H4692 which means, '*siege enclosure, siege, entrenchment*' which comes from the primitive root word צָוַר tsur (tsoor)- Strong's H6696 meaning, '*to confine, bind, besiege*'.

These words all mean one form or another of being constricted or shut in and enclosed.



Just as יהוה delivered our fathers back then, from bondage to a system of enslavement, so too does our Mighty Maker release us from bondage to enslavement of man's twisted traditions and worship practices.

By His Blood - the Blood of יהושע Messiah, He has come to set the captives free and release from darkness, the prisoners.

The children of Yisra'el left on the 15th day of the first month, of יהוה's calendar, on the day after the Pěsaḥ and went out with boldness!

יהוה defies the whole idea of sun-worship around equinox and solstice worship, as done by pagan worship and calendar setting, by bringing His people out at the Full Moon!

This was not an undercover mission - they went out boldly - and so we must not be 'sorry' to leave behind the lies! Leaving Ra'meses is vital to us, if we are to become a prepared Bride.

A move that sadly too many are not willing to make, as they are unable to let go of what they have invested so much into, and so, their journey of walking in righteousness never gets off the ground, as they continue to try to justify their way of life as acceptable worship - yet staying in Ra'meses is not an acceptable option for a True Believer!

We must also begin to recognize, and understand, יהוה's reckoning of time, as we have been enslaved by man's pagan adapted calendars, which centre on the worship of the sun and all forms of pagan deities.

One of the things that we are to strip away, is the lies of all the various calendars that have no correlation to יהוה's time schedule or His Appointed Times, which is critical for us to get right, especially as we sojourn here in the Wilderness, so to speak! Leaving Ra'meses also represents for us our leaving of pagan centred feasts such as 'Christmas' and 'Easter' and 'Lent' (all which are centred around worship unto Nimrod, Semiramis (Ishtar/Easter) and Tammuz).

As we begin to walk in יהוה's correct time, we are able to learn the significance of that which He has given to us for His Appointed Times, as we see in:

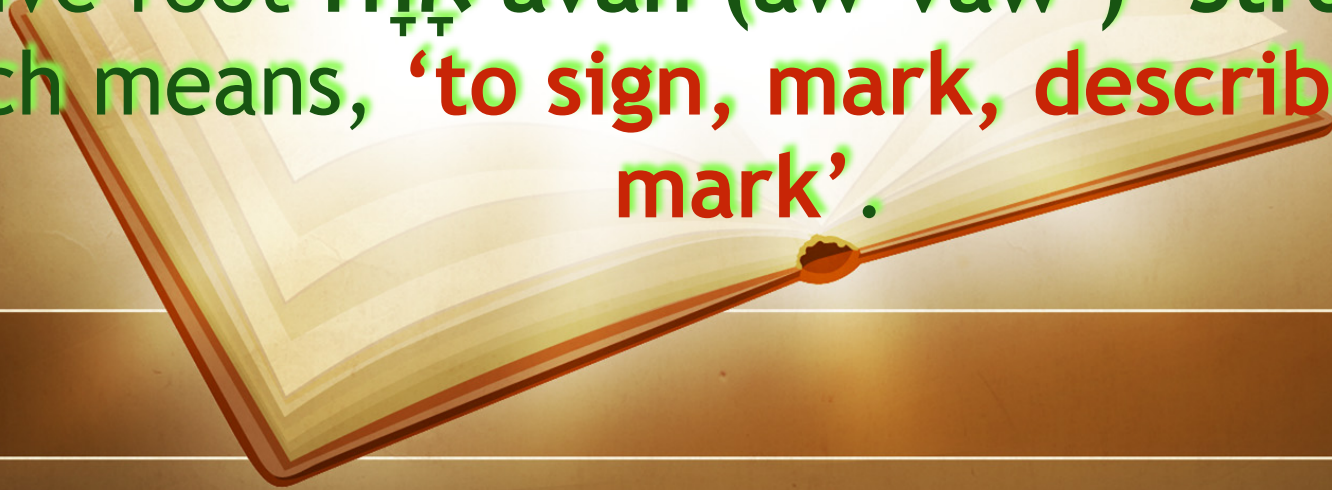
Berēshith/Genesis 1:14 “And Elohim said, “Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years”

The ‘Lights’ that He has given us is the sun, the moon and the stars and we are able to correctly use these in order to know Our Creator's timing so that we can properly keep His Feasts!

The lights in the expanse are for signs and appointed times, and for days and years:

1 - Signs

The Hebrew word for 'sign' is - אות oth (oth)- Strong's H226 meaning, 'a sign, banner, pledge, witness, token, proof' and comes from the primitive root אָוָה avah (aw-vaw')- Strong's H184 which means, 'to sign, mark, describe with a mark'.



The Sabbath is a sign

Why the Sabbath is of utmost importance to us, especially as we understand our leaving Ra'meses, as a type, and what we are to quickly realize, is that our sign, or mark, of our worship unto יהוה our Elohim, is in fact our remembering to 'keep' His Sabbath.

Sabbath observance is key to worship, in fact it is our definitive sign that sets us apart from others.

Yehezqěl/Ezekiel 20:12 “And I gave them My Sabbaths, to be a sign between Me and them, to know that I AM יהוה who sets them apart!”

(Romans 11)

Shemoth/Exodus 31:16-17 “And the children of Yisra’ěl shall guard the Sabbath, to observe the Sabbath throughout their generations as an everlasting covenant. 17 ‘Between Me and the children of Yisra’ěl it is a sign forever. For in six days יהוה made the heavens and the earth, and on the seventh day He rested and was refreshed.”