



## **Parshiyot Matot / Masei**

August 3, 2024

*Torah:* Numbers 30:2-36:13

*Haftarah:* Jeremiah 1:1-2:28; 3:4

*Ketuvim Shlichim:* Philippians 3:12-16; James 4:1-12

*Shabbat shalom mishpacha!* Our *Torah* portions today are *Matot / Masei*. Here is a very brief synopsis of this double portion. *Matot* means “Tribes.” Moses gave instructions from ADONAI to the leaders of the tribes regarding vows. Next, war came with Midian, was won and the spoils of war were distributed. The Tribes of Reuben and Gad asked that they be given their land inheritance on the east side of the Jordan River because it was good land for their cattle. Moses agreed if they would send their warriors with the rest of the tribes to conquer the Land of Canaan. They agreed and the half-tribe of Manasseh joined them on the east side of the Jordan. *Masei* means “Stages,” and the journey of Israel from Egypt was described with a listing of their travels, the stages, and the places where they camped during their almost 40 years in the wilderness. ADONAI described the boundaries of the land which Israel was being given. Forty-eight cities within it were to be given to the Levites with six of them being cities of refuge, places to which accidental murderers could flee for safety. The daughters of *Zelofchad* requested permission and were allowed to inherit from their fathers as long as they married within their own tribe of Manasseh. ADONAI’s ruling intended that no inheritance of land should pass to another tribe. These are all important subjects that can be explored separately. A message about “the vow” can be found on our website in the *Matot/Masei* message of August 3, 2019.

Today, I am taking an opportunity to go in a different direction. As you all know, I’m mostly a teacher. I do preach a little bit during each message, but most of it seems to be teaching. Teaching is described by the Greek word *didaskó*. Gathered at the Sea of Galilee, Yeshua instructed His disciples, saying: 19 “Go therefore and make disciples of all nations, immersing them in the name of the Father and the Son and the Ruach ha-Kodesh, 20 teaching them to observe all I have commanded you.” (Matthew 28:19-20a TLV). Teaching, here, is the Greek, *didaskó*. That commission has been passed down to each leader within Yeshua’s worldwide congregation of followers, which is called in Greek, Ecclesia, and in Hebrew, *Kahal*. Teaching is my primary calling within my shepherdship (shepherd: *roeh*) role in the Messianic Jewish Movement. What ADONAI primarily leads me to teach has to do with interpreting Scripture and how to *halakh*, how to walk in it. That this is mostly teaching is due to the unique nature of the Messianic Jewish body. It is a group made up of mostly saved people, Gentiles, called by ADONAI from within the Christian body. Estimates of the number of Gentiles in the Movement is between 80 and 90%, most of them having been saved while Christians before being called into the Messianic Jewish Movement.

Preaching is something different. When Yeshua sent out the twelve to go to the “lost sheep of Israel,” He said to them: 7 “As you go, proclaim, ‘The kingdom of heaven has come near!’” (Matthew 10:7 TLV). *Kérussó* is the Greek word underlying “proclaim” and can mean the proclamation of the Good News, the Gospel of Yeshua. Another word with a similar meaning is *euaggelizó* (*yoo-ang-ghel-id'-zo*). To the Messianic Jews in the Diaspora, *Shimon*

*Kefa wrote: 12 ...These messages have now been announced to you through those who proclaimed the Good News to you by the Ruach ha-Kodesh, sent from heaven. (1 Peter 1:12b TLV). Proclaimed is anēngelē (an-ang-ghel-ay), a form of euaggelizó (yoo-ang-ghel-id'-zo) which means “to proclaim the good news.” We have all been called to proclaim the Good News and we do here at *Beit Shalom*, but in a slightly different way.*

We cannot claim that large numbers have been saved through the ministry of *Beit Shalom* because they haven't, but we do pray that every person who attends who does not know Yeshua as Savior will, at some point, trust in Him. I like the way that our member friend Tony, who is now with Yeshua, put it. He referred to salvation as: “When my heart got rescued.” It's all about the heart. We must have a heart change. Speaking to the backslidden men of Judah, Jeremiah said: *4 Circumcise yourselves to Adonai and remove the foreskins of your heart, men of Judah and inhabitants of Jerusalem. (Jeremiah 4:4 TLV). Sha'ul wrote this same message to the Jewish men of the Congregation in Rome: 28 For one is not a Jew who is one outwardly, nor is circumcision something visible in the flesh. 29 Rather, the Jew is one inwardly, and circumcision is of the heart—in Spirit, not in letter. His praise is not from men but from God. (Romans 2:28-29 TLV). This is not about saved Gentiles becoming Jews. Sha'ul addressed this to ethnic Jewish males, but it applies spiritually to both men and women from non-Jewish backgrounds, just as did the message from Jeremiah, a heart change decision necessary for both Jews and Gentiles. Saying this or similar words, sincerely spoken, have the power to circumcise a human heart: “Yeshua, I trust in you as Savior and submit to your authority as *Adon shelChayim*, Lord of my life.” This is a spiritual circumcision, which, through Yeshua, not only changes our spirit from death to life but also changes the way we live, speak, and act. Everything is made new: *17 Therefore, if anyone is in Messiah, he is a new creation. The old things have passed away; behold, all things have become new. (2 Corinthians 5:17 TLV).**

Yeshua sent His disciples out announcing: “The Kingdom of Heaven is near.” What did this mean in the 1<sup>st</sup> century, and what does it mean now? To begin with, the Kingdom of Heaven and the Kingdom of G-d are the very same, with “Heaven” being a metaphor for G-d. According to author Robert Lindsey, what Yeshua meant by proclaiming that it was near was that “... with Him had come a new divine rule and penetration into the affairs of men. Through His leadership, miraculous and divine intervention was occurring, people were being healed and delivered from Satanic power, and by accepting Him as their guide and Messiah were being brought into His Movement, which Jesus called the Kingdom of God.” (*Jesus Rabbi & Lord*, Robert L. Lindsey, Cornerstone Publishing, 1990). I agree with Lindsey and appreciate his insight into the Hebrew background of the Scriptures.

While traveling through Samaria, Yeshua was asked by a group of Pharisees when the Kingdom of G-d would come. He answered: *20 ... , “The kingdom of God does not come with signs to be seen. 21 Nor will they say, ‘Look, here!’ or ‘There!’ For behold, the kingdom of God is in your midst.” (Luke 17:20b-21 TLV). The King James and New King James translate verse 21 as: 21 “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” (Luke 17:21 KJV). If you remember King James Scriptures from learning them as a child, this is one to disremember. We are members of His New Covenant and subjects of the King, but His kingdom is definitely not within us. In saying, “It doesn't come with signs and is in your midst,” He meant, “I'm here with you, but the kingdom is not yet,” and gave them a sign by saying: *24 “For just as the lightning flashes from one part of the sky and lights up another part, so will the Son of Man be in His day. 25 But first He must suffer much and be rejected by this generation.” (Luke 17:24-25 TLV). We connect His words to John's words on**

the Isle of Patmos: 7 *“Look, He is coming with the clouds, and every eye shall see Him, even those who pierced Him. And all the tribes of the earth shall mourn because of Him. Yes, amen!”* (Revelation 1:7 TLV). This is what everything about Yeshua from the *Torah*, Prophets, and the words He said Himself is telling us: the Kingdom is the physical manifestation on the earth of ADONAI’s Kingdom ruled over by His Son Yeshua. It is coming, but it is not here yet. I repeat a portion of Robert Lindsey’s statement about the Kingdom: “With Him had come a new divine rule and penetration into the affairs of men.” Because He is the Son of G-d and has divine power, healing, deliverance and manifestations foreshadowing His coming Kingdom were being done by Him. He has said that we will do them too! O L-rd, we await it. Pour out your power on us. Yeshua is King now, but ruling from heaven at His Father’s side. (Matthew 26:64; Luke 22:69; Ephesians 1:20; Colossians 3:1; Hebrews 12:2). We are His subjects in waiting, waiting for the return of our King. The ultimate objective of His first coming to earth as the “suffering servant Messiah,” who sacrificed Himself for our transgressions, reaches the climax in His coming return as the victorious King Messiah and the fulfillment of His being called “Son of David.” The crowds had acknowledged Him in that role when He made His last entry into Jerusalem before His death on the cross: 9 *The crowds going before Him and those following kept shouting, saying, “Hoshia-na to Ben-David! Baruch ha-ba b’shem Adonai! Blessed is He who comes in the name of the Lord! Hoshia-na in the highest!”* (Matthew 21:9 TLV). “Save us now!” “Save us now, Son of David.” He received their adoration, but continued to say “not yet.”

Just three days after being proclaimed Son of David by the crowds, Yeshua spoke to His disciples about what their future would be and told them all of the things that must happen before He returned as King. The day before He died on the cross, after telling them that all of the magnificent stones of the Temple would be torn down (Luke 21:5-6), they asked Him: 7 ..., *“Teacher, so when will these things happen? What will be the sign that these things are about to take place?”* (Luke 21:7b TLV). Later that day, He sat on the Mount of Olives and gave them a synopsis of the coming years. He said to beware of those who come in His name saying that they were He and to not be afraid of the wars coming in their lifetimes. What He said next was not only directed to His current disciples but also to His future disciples: 10 ..., *“Nation will rise up against nation, and kingdom against kingdom. 11 There will be great earthquakes along with famines and epidemics in various places, and there will be terrors along with great signs from heaven. 12 But before all these things, they will grab you and persecute you, handing you over to the synagogues and prisons, and leading you away to kings and governors on account of My name.”* (Luke 21:10b-12 TLV). And every one of them except Yochanan died a martyr’s death.

He then told them that the days were coming when they personally would see Jerusalem surrounded by armies, and when that happened, they were to “flee to the hills.” About 40 years later, what Yeshua had prophesied about the Temple and the destruction and desolation of Jerusalem, would come to pass. Speaking of the Jews in Jerusalem at that coming time, He said: 24 *“They will fall by the edge of the sword and be led away captive into all the nations.”* (Luke 21:24a TLV). That prophecy was fulfilled in the year 70 CE when the armies of Rome destroyed Jerusalem and the Temple. Of what happened at that time, Josephus, the Jewish historian wrote: “Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand (**97,000**), as was the number of those that perished during the whole siege eleven hundred thousand (**1,100,000**), the greater part of whom were indeed of the same nation [with the citizens of Jerusalem], but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which, at the very first,

occasioned so great a traitness among them that there came a pestilential destruction upon them, and soon afterward such a famine, as destroyed them more suddenly.” (The Works of Josephus, translated by William Whiston, Hendrickson Publishers, 1987). That’s a total of 1,100,000 dead, many of whom died from disease and famine, and 97,000 taken as slaves. We would describe that as a very great tribulation. 1.2 million either died or were taken captive from the City of Jerusalem in the year 70. The very large number were there because they came to Jerusalem for *Pesach*, Passover, and *Chag Hamatzot*, the Festival of Unleavened Bread. They had been shut in and cut off from any food supplies from before Passover on *Nisan* 14 until the 9th of Av when the Romans broke in and destroyed the Temple. From April 3rd until July 26<sup>th</sup> (Hebrew year 3790; 30 CE) is almost four months of being surrounded and shut in without the opportunity of replenishment of food supplies.

Yeshua spoke of this event, which would take place forty years in the future: 21 *“For then there will be great trouble, such as has not happened since the beginning of the world until now, nor ever will. 22 And unless those days were cut short, no one would be delivered. But for the sake of the chosen, those days will be cut short.”* (Matthew 24:21-22 TLV). There was great tribulation in Jerusalem, but it will never happen again. The chosen were His followers whom He had told to flee the city before this happened, but very likely were also some within the 97,000 Jews who were carried away by the Romans as slaves. They were the Messianic seed who carried Yeshua’s message forth. In prophesying a Great Tribulation, Yeshua spoke of what would happen in Jerusalem in the year 70 and said that a great tribulation would never happen in Jerusalem again.

That is the “Great Tribulation” of prophecy and not a fictional coming seven-year period brought about by the Antichrist. This misunderstanding is caused by a mistranslation of Daniel 9:27: 27 *Then he will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering.* (Daniel 9:27a TLV). He, in this verse, is Yeshua and not the Antichrist because there is no physical Antichrist coming. Yeshua is the one who brought a firm covenant, the New Covenant, cut with His blood in the middle of the week, a Wednesday by my reckoning. By His death on the cross, the effectiveness of the physical sacrifices and offerings in the Temple was ended, thus fulfilling Daniel 9:27.

Yeshua continued speaking to His disciples: 24 *“Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.”* (Luke 21:24b TLV). This prophecy was fulfilled in 1967 when during the “Six Day War,” Israel recaptured Jerusalem. Speaking of a future time, Yeshua said: 25 *“There will be signs in the sun and moon and stars. And upon the earth nations will be confused by the roaring of the sea and its waves. 26 People will lose heart from fear and anticipation of what is overtaking the earth, for the powers of the heavens will be shaken. 27 And then they will see the Son of Man coming in a cloud with power and great glory.”* (Luke 21:25-27 TLV). This last verse is what was alluded to by Yeshua in Luke 17:24 and by John in Revelation 1:7.

Since the Garden of Eden, there has been an ongoing rebellion against the Kingdom of Heaven orchestrated and led by *HaSatan*, the Adversary. The physical coming of Yeshua to earth as King Messiah will be the fulfillment of ADONAI’s promise throughout the Scriptures to put an end to that rebellion. *HaSatan* will be defeated and completely eliminated from troubling us ever again. David wrote (testified as being David in Acts 4:24-26): 2 *The kings of earth set themselves up and rulers conspire together against Adonai and against His Anointed One:* 3 *“Let’s rip their chains apart, and throw their ropes off us!”* 4 *He who sits in heaven laughs! Adonai mocks them.* 5 *So He will speak to them in His anger, and*

*terrify them in His fury: 6 “I have set up My king upon Zion, My holy mountain.”* (Psalm 2:2-6 TLV). These verses allude to just before the final battle and also when Yeshua returns to defeat His enemies. “ADONAI’s Anointed One,” מָשִׁיחַ, *Mashicho*, is Yeshua, the coming King Messiah.

ADONAI has chosen the place from which He will reign: 7 ..... *Adonai had said to David and to his son Solomon, “In this House and in Jerusalem, which I have chosen from all the tribes of Israel, I will put My Name forever.* (2 Kings 21b TLV). Messiah Yeshua, the King of the Jews, will rule and reign there, in Jerusalem. And that is why ADONAI chose and called Israel, the Jews, to be a nation of priests: 6 “*So as for you, you will be to Me a kingdom of kohanim and a holy nation.’ These are the words which you are to speak to Bnei-Yisrael.*” (Exodus 19:6 TLV). They are to be His standard bearers and proclaimers. This prophecy has been partially fulfilled by Yeshua’s Jewish followers in the New Covenant right now, but its glorious, final fulfillment will occur when “all Israel is saved.” (Romans 11:26-27). And it will happen. *Sha’ul confirmed it: 28 Concerning the Good News, they are hostile for your sake; but concerning chosenness, they are loved on account of the fathers—29 for the gifts and the calling of God are irrevocable.* (Romans 11:28-29 TLV). Right now, the majority of Jews are hostile to the New Covenant, but that will change when ADONAI’s power falls upon them. *Sha’ul’s words tell us that ADONAI meant: “I will do it:” 26 and in this way all Israel will be saved, as it is written, “The Deliverer shall come out of Zion. He shall turn away ungodliness from Jacob.”* (Romans 11:26 TLV). ADONAI shall turn away their ungodliness. That this will happen soon is our ongoing prayer. ADONAI, save all Israel so that Yeshua can come to earth as King!

But now, standing with Yeshua forty days after His death and resurrection, His disciples were confused. They had seen the miracle of His rising from the dead. He was the promised Messiah, and they wondered when He would proclaim His Kingdom. Standing with Him on the Mount of Olives just before He ascended to His Father, they asked Him: 6 ...., “*Lord, are You restoring the kingdom to Israel at this time?*” 7 *He said to them, “It is not your place to know the times or seasons which the Father has placed under His own control.”* (Acts 6b TLV). Yeshua ascended to heaven to receive His kingship and will return to earth to establish it. It is still today as it was when the disciples saw Him go up. We don’t know exactly when it will happen, so we must be ready. But we have a general idea of the time.

Going back forty-one days to what is called the Olivet Discourse, Yeshua’s talk with His disciples on the Mount of Olives, Yeshua immediately began to tell them what they should do while He was away with the Father and He began to teach them what they should do during the coming years. Speaking in a parable, He said: 45 “*Who then is the faithful and wise servant, whom the master put in charge of his household to give them food at the proper time?*” (Matthew 24:45 TLV). His message in this parable is also for us, His disciples throughout the ages. He has put us in charge of His household. He said that when He returns, the faithful servants will be blessed if He finds them tending to His household. He will reward them by putting them in charge of much. But if they don’t discern the times, thinking that He will not come back soon, and act wickedly among His fellow servants, 50 “*the master of that servant will come on a day when he does not expect him and at an hour, he does not know.*” (Matthew 24:50 TLV) and Yeshua will judge him severely. Through these parables, He made it clear that He expected His followers to do the work of His Congregation (*Ecclesia/Kahal*) while He was gone.

Next is the Parable of the Ten Virgins. In it, we see images alluding to a Jewish wedding. This is my take on this parable, but there are others equally applicable. By being virgins, these women represent believers, Yeshua's followers of both sexes. In this parable, Yeshua the *chatan*, the bridegroom, is already betrothed to us, His *kallah*, His bride, the Body of Messiah. We were betrothed to Him, as symbolized by the Jewish ceremony of *nissuin* when we trusted in Him at our time of salvation. He is now away, awaiting directions from the Father to return (Matthew 24:36), and we are awaiting our groom for the marriage ceremony. When He returns, it will be for *erusin*, the actual marriage ceremony and the wedding supper of the Lamb, which we believe will take place in heaven after we rise to meet Him in the clouds. (1 Corinthians 15:51-52; 1 Thessalonians 4:16-17). Oil in the virgin's lamps identifies those who follow Yeshua as either being authentic or false. The false disciples have some semblance of commitment, but the *ruach*, the spiritual oil required for the regeneration of their spirits, is not lasting. Those who are admitted into the wedding feast are the Bride. Those excluded never knew Him. To those false disciples, Yeshua said: 12 ..., "Amen, I tell you, I do not know you. (And He says to us) 13 Therefore stay alert, for you know neither the day nor the hour." (Matthew 25:12b-13 TLV). This parable describes essentially what Yeshua said earlier about those who say to Him, "L-rd, L-rd, haven't we prophesied, driven out demons and done miracles in your name?" (Matthew 7:22). He said: 23 "Then I will declare to them, 'I never knew you. Get away from Me, you workers of lawlessness!'" (Matthew 7:23 TLV).

Continuing the same theme, Yeshua followed "the Ten Virgins" with the Parable of the Talents. (Matthew 25:14-30). A man, Yeshua Himself, went away for a journey to His Father's side in heaven and expected His servants, us, to take care of His business on earth while He was away. He gave to each of us talents, represented by talents of money which may be the natural abilities we have. There is a reward for His true and dedicated followers in the life hereafter but there is judgment for those pretending to be His followers and are not. Regardless of our abilities, there is reward for our faithfulness. Regarding the unfaithful servant, Yeshua said: 30 "Throw the worthless servant out, into the outer darkness where there will be weeping and gnashing of teeth." (Matthew 25:30 TLV). The unfaithful ones are those who don't really know Him.

Here is another parable about Yeshua's time in Heaven. He said: 12 ..., "A certain nobleman went to a faraway land to receive for himself a kingdom and then return." (Luke 19:12b TLV). But much has to happen between His ascension to the Father and His return as King Messiah. While He was away, He sent out ten slaves, representing us, with ten minas, our differing talents. We are expected to use them for Him while He is away. How much clearer could it be? Have you ever thought about yourself as one of those ten slaves? Everyone who has said yes to Yeshua is one of His slaves. And there comes a time of accounting for everyone: 15 When he returned after receiving the kingdom, he called for those slaves to whom he had given the money. He wanted to know how much business they had done. (Luke 19:15 TLV). When Yeshua returns as King, not only will we receive eternal life, but we will also be rewarded for our service to Him.

Yeshua then told them that He would return to judge the people of all the nations of the earth. (Matthew 25:31-46). He will separate the people of the individual nations, and judge them. The righteous are called sheep, and the unrighteous are goats. 46 "These (**the goats**) shall go off to everlasting punishment, but the righteous (**the sheep**) into everlasting life." (Matthew 25:46 TLV). *Sha'ul* told us how that would happen for us: 10 For we must all appear before the judgment seat of Messiah, so that each one may receive what is due for the

*things he did while in the body—whether good or bad.* (2 Corinthians 5:10 TLV). (Also Romans 14:10b).

The real good news is that are rewards for our service. We don't serve in order to get them, but they are real. Yeshua said: 27 *“For the Son of Man is about to come in the glory of His Father with His angels, and then ‘He will repay everyone according to his deeds.’”* (Matthew 16:27 TLV). And also: 6 *And He raised us up with Him and seated us with Him in the heavenly places in Messiah Yeshua— 7 to show in the olam ha-ba the measureless richness of His grace in kindness toward us in Messiah Yeshua.* (Ephesians 2:6-7 TLV). We were raised up with Him and are by faith already occupying those heavenly places which will be a reality in the *Olam ha-ba*, the “world to come,” the sweet bye and bye.

What has been our type of message today? Was it teaching or preaching? As it turns out, it and all of our *Shabbat* messages have been both *didaskó* and *kérussó*, teaching and preaching. We have been proclaiming the *Besorah*, the Good News of salvation, in almost every message. However, that is not the complete picture. While Yeshua is the Lamb of G-d slain for our sins and is the doorway, there is more. The complete picture is *HaBesurat HaGuelah HaMalchut ShelYeshua HaMashiach!* It is the Good News (Tidings) of the Kingdom of Yeshua, the Messiah. If His coming Kingdom is not being preached, the “Good News” is not being preached. The signs of the times are telling us that His coming is near, and we must not only proclaim it but also pray for it. This doesn't mean that it will be this year or next year, but it is near. We must also be constantly praying for the protection of the people of the Nation of Israel and for the salvation of all Israel, the Jews of the world. David wrote: 6 *“Pray for the peace of Jerusalem— May those who love you be at peace!”* (Psalm 122:6 TLV). Love Jerusalem and pray for her peace. Our own peace depends upon it. ADONAI said to Avram: 3 *“My desire is to bless those who bless you, but whoever curses you, I will curse, and in you, all the families of the earth will be blessed.”* (Genesis 12:3 TLV). ADONAI will repay Israel's enemies. Pray for those who are cursing her and that their curse will be reversed and they will receive Yeshua's salvation, the blessing of Abraham available to all the families of the earth. 9 ...: *“Our Father in heaven, sanctified be Your name. 10 Your kingdom come, Your will be done on earth as it is in heaven.”* (Matthew 6:9b-10 TLV). As His followers, each of us must make Yeshua *Adon shelChayim*, L-rd of our lives. *Shabbat shalom.*

***Revival Begins With Me!***

***Return to Yeshua!  
Return to Authority!  
Return to Attendance!***

***Pass it on!***