



Parsha B'midbar / In the Wilderness

B'midbar / Numbers 1:1 ~ 4-20

Beit Emet Congregation ~ Vancouver, WA

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Today, as we prepare to study the last week of the Counting of the Omer, it is more than fitting that we come to this portion of the Torah, **B'midbar**. As we look at what this *parsha* means for us, we need to remember that it's been a year since B'nei Yisra'el left Mitzrayim when Elohim first led them **b'midbar** (*into the wilderness*). Here, Yahweh tells Moshe to take a census of the Children of Israel. **B'midbar / Numbers 1:1-4; And YHVH spoke to Moshe in the Wilderness of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after they had come out of the land of Mitsrayim, saying, "Take a census of all the congregation of the children of Yisra'el, by their clans, by their fathers' houses, according to the number of names, every male, head by head, from twenty years old and above, everyone going out to the army in Yisra'el. Number them by their divisions, you and Aharon. And a man from every tribe should be with you, each one the head of his father's house.** As we finish the Omer Count, we will study Yahweh's attribute of Malchut, or "**Kingship**" and the "**Kingdom**". We're to study, pray and meditate on His "**Kingship**" and His "**Kingdom**". And, in taking the census of His people, Yahweh is further defining His Kingdom, Yisra'el.

Now, this is the beginning of the "*Fourth*" Book of Moshe. I read this week where one rabbi compared the Books of Moshe (**Torah**) to a man. He said that **B'reshith / Genesis** traces the roots of the Torah and the souls of Yisra'el who were to be its bearers. Thus, **B'reshith** is the "**head**" of the Torah. **Shemot / Exodus** is the "**hands**" of Torah; because it describes how Yahweh redeemed the Children of Yisra'el from slavery in Egypt and delivered them with a "**mighty arm**" and His "**Mighty Right Hand**" and took them to Himself for a set-apart people. **Vayikra / Leviticus** is the "**heart**" of Torah, as it sets forth the main body of instructions and right-rulings for all areas of life. In a few weeks, we'll come to the Book of **Debarim / Deuteronomy**, which is the "**mouth**" of Torah. It summarizes all that has gone before, it speaks prophetically of what will come and its key theme is "**Sh'ma Yisra'el**", as repeated five times in **Debarim**. But, this week we come to **B'midbar / Numbers** the "**legs**" of Torah. It traces the journey of B'nei Yisra'el on foot through the wilderness to the borders of the Promised Land and back through the wilderness for 39 more years.

Before we get started, let's define some terms. I know we've covered this before; but, the Hebrew word "**midbar**", Strong's #4057, means "**wilderness**" or "**mouth**" as in the organ of speech. It comes from the root word "**dabar**", #1696 and #1697. Now "**dabar**" is spelled "*dalet-beit-reish*" and has several meanings; such as "**shepherd**" or "**leader**" and to "**set in order**". As pronounced "**debar**", it means to "**speak**" or to "**command**", "**word**" or "**that which is spoken**". It also means "**a plague**". This is interesting, remember *Parsha Ki Tisa* back in March, where we first read about

the census. If the priests had not collected the ½ shekel, as atonement for those counted, the people would have been killed by a **plague**. It's very interesting that all of the meanings fit very well within the context of the Book of **B'midbar**; as also evidenced by the numeric value of "**dabar**". The letters add up to 206 which equals the phrase in **Bemidbar 2:6** and **4:38** "**and those that were numbered**". And, the word "**midbar**" has a numeric value of 244 which equals "**I'tahar**", which is "**to cleanse**" and "**tzaddik'im**" or "**righteous ones**". And, "**B'midbar**" (*in the wilderness*) has the numeric value of 248; which equals "**Avraham**", "**rechem**" which is the "**womb**", "**n'qabats'u**" or "**to gather together**", "**b'marah**" or "**in a vision**" and "**v'ee'zakar'ah**" which means "**and you remember**".

There's something else here. Listen to what happens. You'll see, in **Verse 1** above, Yahweh speaks to Moshe in the "**Tent of Meeting**" (**Ohel Mo'ed** – *Aleph-hey-lamed Mem-vav-ayin-dalet*). Now the numeric value of **Ohel Mo'ed** is 156, which equals "**m'makown**" or "**in My Place**", "**Qumi**" or "**stand**", "**v'cham'id**" "**and, as My people**", "**Tzion**". In fact, wherever the Children of Israel wandered in the wilderness, they were always accompanied by the **Mishkan**, or *Dwelling Place of Elohim*. Now, "**Mishkan**" (*mem-shin-kaf-nun*) is from the root word "**Shakan**", which is where we get the word "**Shekinah**", which literally means the "**Divine Presence**". Now, the numeric value of the letters in "**Mishkan**" is 410, which equals "**I'raqiya**" or "**in the firmament**", "**Sh'ma**" or "**hear**", "**shamayim**" or "**heaven**", "**Y'shaphaq**", "**pour out**", "**Yahshua-ti**", "**my Salvation**", "**Sh'Melek'k**" or "**from my King**" and "**Kadosh**" or "**Set-apart**", "**shalom**" or "**peace**".

However, Yahweh was not contained in the **Mishkan**. Even the greatest expanse of the heavens cannot contain Elohim, declared King Solomon when he dedicated the Temple in Jerusalem, in **1 Melekim 8:27**. Instead, Yahweh's "**Divine Presence**" was His Word (**Dabar**), His "**Living Word**" which was in the **Dwelling Place**, in the form of the "**Ten Words**" on the Tablets of Stone preserved in the Ark of the Witness, as well as the continuing words which He would speak from between the Kerub'im on the end of the **Kapporet**, or "**lid of atonement**" above the Ark. For **Shemot 25:21-22** says; "**And you shall put the lid of atonement on top of the ark, and put into the ark the Witness which I give you. And I shall meet with you there, and from above the lid of atonement, from between the two Kerub'im which are on the ark of the Witness, I shall speak to you all that which I command you concerning the children of Yisra'el.**"

In past Torah Portions and teachings, we've studied a concept of Torah understanding that the rabbis call, "**Ma'aseh avot siman le'vanim**". Do you remember? "**The deeds of the fathers (our ancestors) are signposts to the children**". If you'll remember, this plays out in three ways. First, we are to look at what "**the fathers**" did as examples, in terms of life-style and decision making, whether good or bad. Second, we are to look at their character qualities in light of Torah, and how we can emulate their good qualities. This is part of our study during the "**Counting of the Omer**", as we compare ourselves to the standards of Torah and the "**Image of Elohim**" (His Character and Nature). The third way is what is called "**historical precedent**". This teaches us that what has happened in Scripture, to our forefathers, will happen again to us. In a nutshell, Yahweh has given us, not only the words of the prophets in Scripture; but, He's given us historic examples, so that we can know how to walk out our destiny.

We all want to know how the "**end of days**" plays out. I guess it's our nature to want to figure out the exact time table for the Books of Dani'el, Revelation and the rest of Bible prophecy. There have been so many books and teachings done on this subject, that it boggles the mind. And, everyone is so sure they're right. Even though Yahshua said that no man would know the day and hour of His return (**Mattityahu 25:13**), we still have this drive to figure it out; often to the

neglecting of what we're supposed to be studying, Torah, how to live a life pleasing to Elohim and one that gives Him all the esteem.

In Jewish understanding and thought, the timing is variable, based on our behavior. Granted, Elohim in His infinite knowledge and wisdom knows when the restoration of all things will come. But for us, things have to play out. The choices we as His people make, determine when Mashiach will come again and gather all men unto Himself. Consider what I'm saying. Just think about it, before we jump to any more conclusions, especially when those conclusions are tainted by past denominational thinking. A little leaven, leavens the whole lump.

Now, I believe and teach that a "**second great exodus**" is going to take place. Just look at our website. Elohim is quite clear about this. Look at **Yirmeyahu / Jeremiah 16:14-15**, "**Therefore see, days are coming, declares YHVH, when it will no longer be said, 'As YHVH lives, who brought up the sons of Israel out of the land of Egypt,' but, 'As YHVH lives who brought up the children of Israel from the land of the north and from all the countries where HE had driven them.' For I will bring them to back to their own land which I gave to their fathers.**" And, **Yirmeyahu 23:7-8**, "**Therefore behold, the days are coming," declares YHVH, "when they will no longer say, 'As YHVH lives, who brought up the children of Israel from the land of Egypt,' but, 'As YHVH lives, who brought up and led back the seed of the house of Israel from the north land and from all the lands where I had driven them.' Then they will dwell on their own soil.**" And, **Yehezqel / Ezekiel 39:27-29**, "**When I bring them back from the peoples and gather them from the lands of their enemies, then I shall be set-apart through them in the sight of the many nations. Then they will know that I am YHVH their Elohim because I made them go into exile among the nations, and then gathered them again to their own land; and left none of them behind. And no longer do I hide My face from them, for I shall have poured out My Spirit on the House of Yisra'el' declares the Master YHVH**" The list of scriptures that deal with this is huge.

However, as Yahweh is relating this very exodus and regathering of the House of Yisra'el from among the nations, He says a very curious thing that is tied directly to the first exodus (out of Mitsrayim) in **Yeshayahu / Isaiah 43:1-26**; **But now, thus said YHVH, your Creator, O Ya'aqob, and He who formed you, O Yisra'el, "Do not fear, for I have redeemed you. I have called you by your name, you are Mine. When you pass through the waters, I am with you; and through rivers, they do not overflow you. When you walk through fire, you are not scorched, and a flame does not burn you. For I am YHVH your Elohim, the Set-apart One of Yisra'el, your Savior; I gave Mitsrayim for your ransom, Kush and Seba (Ethiopia) in your place. Since you were precious in My eyes, you have been esteemed, and I have loved you. And I give men in your place, and peoples for your life. Do not fear, for I am with you. I shall bring your seed from the east, and gather you from the west. I shall say to the north, 'Give them up!' And to the south, 'Do not keep them back!' Bring My sons from afar, and My daughters from the ends of the earth – all those who are called by My Name, whom I have created, formed, even made for My esteem." He shall bring out a blind people who have eyes, and deaf ones who have ears. All the nations shall be assembled, and the peoples be gathered. Who among them declares this, and show us former events? Let them give their witnesses, to be declared right; or let them hear and say, "It is truth." "You are My witnesses," declares YHVH, "And My servant whom I have chosen, so that you know and believe Me, and understand that I am He. Before Me there was no El formed, nor after Me there is none. I, I am YHVH, and besides Me there is no savior. I, I have declared and saved, and made known, and there was no foreign mighty one among you. And you are My witnesses," declares YHVH, "that I am El. Even from the day I am He, and no one delivers**

out of My hand. I work, and who turns it back?" Thus said YHVH, your Redeemer, the Set-apart One of Yisra'el, "For your sake I shall send to Babel, and bring them all down as fugitives, even the Chaldeans, who rejoice in their ships. I am YHVH, your Set-apart One, Creator of Yisra'el, your Sovereign." Thus said YHVH, who makes a way in the sea and a path through the mighty waters, who brings forth the chariot and horse, the army and the power (they lie down together, they do not rise, they have been extinguished, they have been quenched like a wick): "Do not remember the former events, nor consider the events of old. See, I am doing what is new, let it now spring forth. Do you not know it? I am even making a way in the wilderness and rivers in the desert. The beast of the field esteems Me, the jackals and the ostriches, because I have given waters in the wilderness and rivers in the desert, to give drink to My people, My chosen, this people I have formed for Myself, let them relate My praise. But you have not called on Me, O Ya'aqob, for you have been weary of Me, O Yisra'el. You have not brought Me the sheep for your burnt offerings, nor have you esteemed Me with your slaughterings. I have not caused you to serve with grain offerings, nor wearied you with incense. You have not bought Me sweet cane with silver, nor have you satisfied Me with the fat of your slaughterings. You have only burdened Me with your sins, you have wearied Me with your crookednesses. I, I am He who blots out your transgressions for My own sake, and remember your sins no more. (Zakar) Remember Me, let us enter into judgment, together; relate, that you might be declared right." The Hebrew word here for "relate" is "**sefar**" (samech-fey-reish) as in "**Sefirat HaOmer**" (Counting or Recounting the Omer). It literally means to "**recount**" or "**give an accounting of yourself**".

So, what is He doing that is "**new**"? Is it that He is bringing His people back from many nations, rather than just one (Egypt)? Perhaps; but, I think there is a lot more than this. In one of my favorite chapters in the "**Prophets**", Yahweh speaks again of doing "**what is new**". Let's look at **Yirmeyahu 31:18-22**, and pay attention to what He says; "***I have clearly heard Ephrayim lamenting, 'You have chastised me, and I was chastised, like an untrained calf. Turn me back, and I shall turn back, for You are YHVH my Elohim. For after my turning back, I repented. And after I was instructed, I struck myself on the thigh. I was ashamed, even humiliated, for I bore the reproach of my youth.' Is Ephrayim a precious son to Me, a child of delights? For though I spoke against him, I still remembered him. That is why My affections were deeply moved for him. I have great compassion for him,**" declares YHVH. "**Set up signposts, make landmarks; set your heart toward the highway, the way in which you went. Turn back, O' maiden of Yisra'el, turn back to these cities of yours! Till when would you turn here and there, O backsliding daughter? For YHVH has created what is new on earth: a woman encompasses a man!**"*

Wow! Have you ever wondered what that meant; "**For YHVH has created what is new on earth: a woman encompasses a man!**"? Well, it may not be the best translation. The Hebrew word for "**encompass**" here is "**sabab**" (samech-bet-bet). **Sabab** literally means "**to be turned**" or "**to turn about**" or "**turn back to**" or "**march around**" or "**to go to and surround**". Yahweh has always encompassed His bride, His people. **Tehillim / Psalm 125:1-2** says; **Those who trust in YHVH Are like Mount Tsiyon – It is not shaken, it remains forever. As the mountains surround Yerushalayim, So YHVH surrounds His people, Now and forever.** In the wilderness, after He delivered the Children of Israel from Egypt, Yahweh took Israel (Yeshurun) as His bride. But, in the last days a new thing will indeed happen; His bride will "**turn back**" and seek her Husband; and yes, she will "**encompass the Man**".

One of the "**former things**" that will be different in our exodus to the "**wilderness**" is how it comes about. In Mitzrayim, the Children of Israel cried out under heavy bondage and slavery. While some

of us today are crying out because of the spiritual conditions in the diaspora, things are hardly as bad for us (yet) as they were for our forefathers in Egypt. What's different today is that as was mentioned above; we are seeking our Husband. Elohim has put it in our hearts to seek reconciliation to Him and Torah and return to our inheritance, to fulfill our destiny. It's as He said in this week's Haftorah reading in **Hoshea 2:14-20**; ***“Therefore, see, I am alluring her, and shall lead her into the wilderness, and shall speak to her heart, and give to her vineyards from there, and the Valley of Akor as a door of expectation. And there she shall respond as in the days of her youth, as in the day when she came up from the land of Mitsrayim. And it shall be, in that day,” declares YHVH, “that you call Me ‘My Husband,’ and no longer call Me ‘My Ba’al.’ And I shall remove the names of the Ba’als from her mouth, and they shall no more be remembered by their name. And in that day I shall make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping creatures of the ground, when bow, and sword, and battle I break from the earth. And I shall make them lie down in safety. And I shall take you as a bride unto Me forever, and take you as a bride unto Me in righteousness, and in right-ruling, and kindness and compassion. And I shall take you as a bride unto Me in trustworthiness, and you shall know YHVH.”***

This time, Yahweh is calling us to leave the land of our bondage and enter the wilderness (*midbar* or *mouth*), so that He can **speak** (*dabar*) to our hearts. As we've seen before, Elohim says that He will give us the **“Valley of Akor”** as a door of hope. The Hebrew word for **“Valley”** here is **“emeq”** (ayin-mem-kuf), which means a **“wide valley”** or **“great valley”** and has the connotation of being an area of war; due to its size, as it can accommodate large armies. Then **“Akor”** (ayin-kaf-vav-reish) means **“trouble”** or **“tribulation”**. It's also very interesting that the Hebrew word here for **“door”** is **“petach”** (pey-tav-chet) which literally means **“gate”** or **“entrance”**, as in the *entrance* to a city. And, **“hope”** is the Hebrew word **“tikvah”** (tav-kuf-vav-hey) which also means **“expectancy”**. So, as He allures us into the wilderness, to speak to our hearts, we know the trouble that's coming, the Great Tribulation, will lead to our expectancy, that which is promised, the return of Mashiach.

But that's not all. If we look in **Yehezqel / Ezekiel 20**, after Yahweh recounts how He brought B'nei Yisra'el out of Egypt and gave them His Torah and right-ruling, and how they rebelled against Him, and how He swore not to let that generation come into the land which He gave them, and how He warned the next generation not to follow their fathers in rebellion, and how they too rebelled, and how He promised to scatter them among the nations; He asks in **Verse 33**; ***“As I live,” declares the Master YHVH, “do not I, with a mighty hand, with an outstretched arm, and with wrath poured out, reign over you?”*** Then, He says in **Verses 34**; ***“And I shall bring you out from the peoples and gather you out of the lands where you are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out.”*** Did you see that? Yahweh reigns over Yisra'el, and delivers her, with a mighty hand, an outstretched arm and wrath poured out. It's not just talking about what Elohim does to his enemies, It's about how He deals with His people, Yisra'el. He protects them; but, He also judges them, when they require it. Yahweh declares of Himself to Moshe, in **Shemot / Exodus 33:6-7**; ***And YHVH passed before him and proclaimed, “YHVH, YHVH, an El compassionate and showing favor, patient, and great in kindness and truth, watching over kindness for thousands, forgiving crookedness and transgression and sin, but by no means leaving unpunished, visiting the crookedness of the fathers upon the children and the children's children to the third and the fourth generation.”***

Now, going back to **Yehezqel 20**, He says in **Verses 35-38**; ***And I shall bring you into the wilderness of the peoples, and shall enter into judgment with you face to face there. As I entered into judgment with your fathers in the wilderness of the land of Mitsrayim, so I shall enter into judgment with you,*** declares the Master YHVH. ***And I shall make you pass under the rod, and shall bring you into the bond of the covenant, and purge the rebels from among you, and those who transgress against Me. From the land where they sojourn I bring them out, but they shall not come into the land of Yisra'el. And you shall know that I am YHVH.*** Yahweh is indeed alluring us into the “**wilderness of the peoples**” and entering into judgment with us, just as He did with our fathers after they came out of Mitsrayim. Folks, this *wilderness of the peoples* isn't a piece of land. The true testing of obedience comes in the *wilderness of the peoples*; when you're surrounded by the noise of those who spread dissent and rebellion. Think back to Torah. How many times in the wilderness did the people rebel? The dissent, the arguing and rebellion was very loud. This is where we're tried and tested.

Yahweh says of us through Moshe in **Debarim / Deut. 32:9-10**; ***“For the portion of YHVH is His people, Ya'aqob His allotted inheritance. He found him in a wilderness, and in a wasted, howling desert. He encompassed him, He made him understand, He watched over him as the apple of His eye.”*** The Hebrew words for “**wasted howling desert**” are “**tohuw**” (**confusion**) “**yelal**” (**howling like beasts**) “**yeshimown**” (**waste place**). It was here that Yahweh found Ya'aqob (*Yisra'el*) and “**encompassed**” him and made him understand. It's here, that we'll encompass Yahweh and seek to know Him. This is our testing. Are we going to understand?

Yah says further that it is here that He will bring us into the “**bond of the covenant**” and *purge the rebels from among us*, as well as *those who sin against Him*. It's not about being obedient to “*leaders*” or “*teachers*”. If we aren't obedient to Elohim and His Word, we will be brought out into this wilderness of the peoples, because He promised the fathers. But, He says that the disobedient will not come into the Land of Yisra'el. This is important stuff. So many people want to “**hear a word**” from before they act. How do you hear with all the howling? Yes, His sheep hear His voice. But, His voice will always line up with the written Word He gave us. That's the test. If you hear a different word, it's not from the Great Shepherd. A lot of people listened and were judged when they listened to the word of Qorah. They were purged and didn't enter the Land.

It's been hard, but very interesting, to see how many leaders and teachers that taught for years, that we are to make teshuvah and return to Yahweh, Torah and the Land of Yisra'el; now have a different revelation, that we are stay here in Babylon-Mitsrayim and wait for a supernatural regathering. How does that really differ from the “**rapture**”? ***If I can just survive out here in Mitsrayim, I'll be led by “Two Witnesses” or “144,000” or “some great teacher” to the “regathering”.*** We're not going to circumvent Elohim's plan. In **Yirmeyahu / Jeremiah 42**, Yah warned those who would try to avoid His judgment and dealings with them. In **Verse 17** He says; ***‘And so it shall be with all the men who set their faces to go to Mitsrayim to sojourn there: they shall die by the sword, by scarcity of food, and by pestilence, and not one of them shall survive or escape from the evil I am bringing upon them.’*** Read also **Yeshayahu / Isaiah 31:1-3**.

As a teacher, I always try to remember what Yah says of those who feed His sheep. **Yehezqel 34** is never far from my thoughts. He also says in **Yirmeyahu 23:1-4**; ***“Woe to the shepherds destroying and scattering the sheep of My pasture!” declares YHVH. Therefore thus said YHVH Elohim of Yisra'el against the shepherds who feed My people, “You have scattered My flock, driven them away, and have not tended them. See, I am punishing you for the evil of your deeds,” declares YHVH. Therefore I shall gather the remnant of My flock out of all the lands where I have driven them, and shall bring them back to their fold. And they shall***

bear and increase. And I shall raise up shepherds over them, and they shall feed them. And they shall fear no more, nor be discouraged, nor shall they be lacking,” declares YHVH.

Family, I am not trying to belabor my point here. I want to point out a promise. Yahweh says that He will raise up shepherds for His flock in the Land. He says in **Yirmeyahu 3:12-16**; *“Go and proclaim these words toward the north, and say, ‘Return, O backsliding Yisra’el,’ declares YHVH, ‘I shall not look on you in displeasure, for I am kind,’ declares YHVH, ‘and I do not bear a grudge forever. Only, acknowledge your crookedness, because you have transgressed against YHVH your Elohim, and have scattered your ways to strangers under every green tree, and you have not obeyed My voice,’ declares YHVH. “Return, O backsliding children,” declares YHVH, “for I shall rule over you, and shall take you, one from a city and two from a clan, and shall bring you to Tsiyon. And I shall give you shepherds according to My heart, and they shall feed you with knowledge and understanding. And it shall be, when you have increased, and shall bear fruit in the land in those days,” declares YHVH, “that they no longer say, ‘The ark of the covenant of YHVH.’ Neither would it come to heart, nor would they remember it, nor would they visit it, nor would it be made again.*

This is not speaking of the Millennium. This same prophet writes of the 1,000 years in **Yirmeyahu 31:31-34**; *“See, the days are coming,” declares YHVH, “when I shall make a new covenant with the house of Yisra’el and with the house of Yehudah, not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares YHVH. “For this is the covenant I shall make with the house of Yisra’el after those days, declares YHVH: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people. And no longer shall they teach, each one his neighbor, and each one his brother, saying, ‘Know YHVH,’ for they shall all know Me, from the least of them to the greatest of them,” declares YHVH. “For I shall forgive their crookedness, and remember their sin no more.”*

I know that we’d all like to think that His Word is written on our hearts and that we know it all. But, the simple truth is that we’re still a work in progress. He’s put the desire to “**Yada Yahweh**” (know Him) in our hearts. But, we’re not out of the “*wilderness of the peoples*” yet. It’s all about belief that leads to obedience. If you want to understand what that means, read **Ibrim / Hebrews 11**. It’s the famous “**By Belief**” chapter, which speaks to what the “*ancestors*” did because of their belief. Remember, they are examples to us. However, it says in **verses 39-40**; *And having obtained witness through the belief, all these did not receive the promise, Elohim having provided what is better for us, that they should not be made perfect apart from us.* Their story is not complete, until we are declared right and made perfect at the end of the world.

As we close, let’s look at **Tehillim / Psalm 95:1-11**; *Come, let us sing to YHVH! Let us raise a shout to the Rock of our deliverance. Let us come before His face with thanksgiving; Let us raise a shout to Him in song. For YHVH is a great El, And a great Sovereign above all mighty ones. In whose hand are the depths of the earth; The mountain peaks are His also. His is the sea, for He made it; and His hands formed the dry land. Come, let us bow down and bend low, let us kneel before YHVH our Maker. For He is our Elohim, and we are the people of His pasture, and the sheep of His hand. Today, if you would hear His voice: Do not harden your hearts as in Meribah, and as in the day of Massah in the wilderness, When your fathers tried Me, have proved Me, though they saw My work. For forty years I was grieved with that generation, and said, ‘They are a people who go astray in their hearts,*

and they do not know My ways.’ “As I swore in My wrath, ‘they will not enter into My rest.’”

The word for “**rest**” here, in the Hebrew, is “**menuchah**” and means “**place**” or “**land of rest**” (Yisra’el).

With that said, I’ll leave you with one more promise. Elohim says, in **Yirmeyahu 31:1-2**; ***“At that time,” declares YHVH, “I shall be the Elohim of all the clans of Yisra’el, and they shall be My people.” Thus said YHVH, “A people escaped from the sword found favor in the wilderness, Yisra’el, when it went to find rest.”*** This speaks of “**am sareed**”, “**a remnant of people who escape a great slaughter**”. It’s “**in the wilderness**” (**B’midbar**), where He speaks to His people and enters into judgment with them, that we’ll find favor; if we’ll believe unto obedience and seek “**His rest**”. Yirmeyahu continues in **Verses 3-7**; ***YHVH appeared to me from afar, saying, “I have loved you with an everlasting love, therefore I shall draw you with kindness. I am going to build you again. And you shall be rebuilt, O maiden of Yisra’el! Again you shall take up your tambourines, and go forth in the dances of those who rejoice. Again you shall plant vines on the mountains of Shomeron. The planters shall plant and treat them as common. For there shall be a day when the watchmen cry on Mount Ephrayim, ‘Arise, and let us go up to Tsiyon, to YHVH our Elohim.’ ” For thus said YHVH, “Sing with gladness for Ya’aqob, and shout among the chief of the nations. Cry out, give praise, and say, ‘O YHVH, save Your people, the remnant of Yisra’el!’***

I truly believe, that while Yah sees and knows all (including the time of the end), what we do, our decisions affect the return of Mashiach and the full Restoration of the Kingdom. If we’ll respond, as His bride in the wilderness, it will be as Yirmeyahu writes in **Verses 8-12**; ***“See, I am bringing them from the land of the north, and shall gather them from the ends of the earth, among them the blind and the lame, those with child and those in labor, together – a great assembly returning here. With weeping they shall come, and with their prayers I bring them. I shall make them walk by rivers of waters, in a straight way in which they do not stumble. For I shall be a Father to Yisra’el, and Ephrayim – he is My first-born. Hear the word of YHVH, O gentiles, and declare it in the isles afar off, and say, ‘He who scattered Yisra’el gathers him, and shall guard him as a shepherd his flock.’ For YHVH shall ransom Ya’aqob, and redeem him from the hand of one stronger than he. And they shall come in and shall sing on the height of Tsiyon, and stream to the goodness of YHVH, for grain and for new wine and for oil, and for the young of the flock and the herd. And their being shall be like a well-watered garden, and never languish again.”***

Baruch HaShem Yahweh!

PS. For “*extra credit*”, please read Yehezqel / Ezekiel, Chapter 36.