

# פרשת מטות - מסעי Parshiyot Mattot/Massei

Bamidbar / Numbers 30:2-36:13, Jer. 2:4-28, 3:4  
Matthew 23:1-39-25:46

## The Revelation of God's Instruction

This week we read the following, *31:1 The LORD spoke to Moses, saying, "Avenge the Israelite people on the Midianites; then you shall be gathered to your kin."* *31:2 "Avenge the Israelite people on the Midianites; then you shall be gathered to your kin."* *31:3 Moses spoke to the people, saying, "Let men be picked out from among you for a campaign, and let them fall upon Midian to wreak the LORD's vengeance on Midian."* *31:4 You shall dispatch on the campaign a thousand from every one of the tribes of Israel."* *31:5 So a thousand from each tribe were furnished from the divisions of Israel, twelve thousand picked for the campaign.* *31:6 Moses dispatched them on the campaign, a thousand from each tribe, with Phinehas son of Eleazar serving as a priest on the campaign, equipped with the sacred utensils and the trumpets for sounding the blasts.* *31:7 They took the field against Midian,*

*as the LORD had commanded Moses, and slew every male.* Here in the Torah the Lord commands the people to attack Midean. Note how there are very few people assigned to the attack, only 12,000 men. The people of Midean must not be men of war. In addition, we know that Moshe's wife is from Midean. How did Moshe's wife feel about this, the killing of her people? This illustrates for us how we are to choose the Lord and His people over the nations. Moshe puts the priest Pinchas in charge of the men to make war against Midean. Midrash Rabbah on Bamidbar Parashat 22 Part 4 states that Moshe had delegated this task to others, and that this Midean people were not the same to whom he fled to after fleeing Egypt. *“Another interpretation suggests that the Midian of which Cosbi had been a princess was not the same Midian as that which is described in the Book of Exodus. [The Midian which Moses fled to bordered the desert of Sinai, whereas the Midian which is featured in connection with Bileam and Balak is situated in the Arabian peninsula bordering the red sea. Ed.] The reason why Moses chose Pinchas to be the leader of this expedition was that seeing he had commenced with turning away God's wrath from the people, he should be given a chance to complete this good deed by punishing the seducers of his people.”* Note something here, the rabbinic interpretation is that the wrath of God is connected to the seducers of His people, the nations who work to deceive and lead astray the people of God. Isaiah the prophet states, *“And it will come to pass in that day, that the Lord will punish the house of the high heaven on high and the kings of the earth upon the earth. And they will be gathered together, as prisoners are gathered in the dungeon, and will be shut up in the prison, and after many days will they be punished. Then the moon will be confounded, and the sun ashamed; for the Lord of hosts will reign in the Mount Zion, and in Jerusalem, and before His elders will be glory (Isaiah 24:21-23).* Paul speaks in *Ephesians 3* in the context of the Lord calling the Gentiles to faith in fulfillment of His promise that all the nations will give Him praise. He said that the Lord gave Him mercy allowing him to speak to the Gentile peoples in order to reveal to the Gentiles the mystery of God concerning the richness of His mercy (grace) and the wisdom of God will be made known to the rulers and authorities in the heavenly places. In *Ephesians 6* Paul speaks of the spiritual forces in the *“heavenly places.”* It may be Isaiah is identifying the evil spiritual

forces with the gods whom the nations worshiped and the stars in the heavens where all authority and power is under control of the Lord. He may be foreseeing the future expectation of the Lord God in heaven eradicating (putting and end to) the rebellion that had come from since the beginning. (see *1 Corinthians 15:25*). The idea is the powers that are on high are the one's who have swayed the nations to worship these false gods and come against the God of Israel. The source of evil for the earthly kingdoms is found in the spiritual forces that lead them to rebellion. Note, the earthly kingdoms, the rulers and peoples, choose to rebel against the Lord. Their rebellion cannot be blamed upon the spiritual forces without personal accountability on the matter. This is consistent with the Lord destroying the princes of the nations who led the people astray. These things reveal to us the power of God over all things, with Yeshua the Messiah having the victory over the spiritual forces and of the Lord protecting His people from the spiritual forces in this world. The Rabbinic commentaries state the following:

***Rabbeinu Bahya, Devarim 23:10 Part 1***

רע, ונשמרת מכל דבר רע, "you shall guard against anything evil." *This is a warning not to insult the sanctity of the Holy Ark, (which while in the Sanctuary was automatically protected against such improper behaviour by the walls of the Sanctuary). When in the camp of the soldiers during war it was not surrounded by walls shielding its sanctity (Numbers 31,6).*

This speaks of something important in the idea of guarding out hearts against evil. What we are taught in the Torah is this, *Devarim / Deuteronomy 1:18*: וְאֶצְוֶנָה אֶתְכֶם בְּעֵת הַהוּא אֵת כָּל־הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן: *Thus I instructed you, at that time, about the various things that you should do. (Sefaria)* We are told the Lord God has delivered us, He has set us free from sin and death, and He has given us His Word instructing us in regards to what we should do. This is the point of God's Torah for His people. We are given a picture of how through one man the entire nation was blessed. Through one man the power of God was made known to all of the world. And through one man an entire nation, consisting of a mixed multitude, was delivered from bondage and

slavery, set free, raised up, and given God's holy word to live by. In the Torah we arrive at a point in history when the Lord God raised up a man like no other man, one in whom spoke to God face to face. The Torah reveals to us this future expectation of the power of God over all, with God's Messiah (Yeshua) bringing victory over the spiritual forces and of His blessing and protection so that we will bear much fruit and bring glory to His Name!

This week is the last two Torah portions before the nation of Israel entered into the Promised Land. While reading through the Torah, what is the most important commandment the Lord gave to the Children of Israel they are to do when enter to take possession of the Land? Following the definition of the borders of the Land of Canaan, the land they are to inherit, Moshe gives instructions on how to possess the land. The Torah states the following, *Bamidbar / Numbers 33:52* וְהוֹרֵ-שָׂתָם אֶת-כָּל-יִשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְאַבְדֹתֶם אֵת כָּל-מִשְׁכֵּי־תָהֶם וְאֵת כָּל-צִלְמֵי מִסְכֹּתָם תִּאֲבְדוּ וְאֵת כָּל-בְּמֹתָם תִּשְׁמִדוּ: *33:52 you shall dispossess all the inhabitants of the land; you shall destroy all their figured objects; you shall destroy all their molten images, and you shall demolish all their cult places. (NASB)* The Lord commands the people as they dispossess all the inhabitants of the Land they are to destroy all of the peoples figures (מִשְׁכֵּי־תָהֶם) and graven images (צִלְמֵי מִסְכֹּתָם). Moshe goes on to say in *Bamidbar / Numbers 33:55*, וְאִם-לֹא תוֹרִישׁוּ אֶת-יִשְׁבֵי הָאָרֶץ, מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תוֹתִירוּ מֵהֶם לְשָׂפִים בְּעֵינֵיכֶם וְלִצְנִינִים בְּצַדֵיכֶם וְצָרְרוּ מִפְּנֵיכֶם עַל-הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ: *33:55 But if you do not dispossess the inhabitants of the land, those whom you allow to remain shall be stings in your eyes and thorns in your sides, and they shall harass you in the land in which you live; (NASB)* Moshe speaks of the importance of dispossessing the inhabitants of the Land due to their sin and most importantly to destroy their way of worship. These verses presents us with one of the most morally challenging statements in the Torah which contain very contemporary overtones for us today. The text is explicitly clear here, Israel must uproot the seven nations that are currently in possession of the land. Based upon what Moshe is writing here in the Torah, no compromise is possible. Compromise would consist of moving into the Land and living along side of the peoples at peace. The Text states (*Bamidbar / Numbers 33:55*) if any of the inhabitants

remain they will be thorns in their eyes and sides tormenting them for the remainder of their days. Note something here, these seven nations are being dispossessed due to their sins. This is the most important command the people were given by entering into the Land in order to possess the land and the promises God had given to Abraham, Isaac, and Jacob. The nature of the people who lived in the Land (their sins) would lead to the invitation of Israel to participate in idolatry if they were to remain. In the same way, if their sons and daughters were to intermarry, they would invite their family to sin in idolatry. As we study this process of dispossession in the Scriptures, looking at Israel's history, the Promised Land is marked with thousands of years of possession and dispossession, over and over again. Modern Israel takes claim to the land based upon its historical right to the Promises of God that are intimately connected to the Land. We have a 3400 year old document (the Torah, 1400 BCE) that describes Israel's right to the Land of Israel. The other nations also lay claim to the Land (such as the Palestinians) however they do not have a historical right as we see based upon the Scriptures about the nation of Israel. The point is, this command to dispossess these seven sinful and idolatrous nations and to destroy their idolatrous forms of worship is the most important command for remaining in the Land, and this is relevant to us today on how to possess our inheritance (His Promises) as we walk before God. Under the leadership of Moshe, the children of Israel journeying towards the Land of Promise. However, due to their waywardness, what might have taken less than a month resulted in 40 years of wandering. They wandered back and forth in the wilderness, sometimes close to the border of their inheritance, getting close but yet not quite making it while remaining in the great desert. How this relates to us is in relation to whether we have built our spiritual life on shifting sand? For example, it is one thing to know about Yeshua and believe in him; it's another thing to heed his words and obey them. Sadly, if we think about this, many of God's people are still in this unsatisfactory condition of the people in the wilderness where they believed but did not heed or obey His word (see [Hebrews 4:1-3](#)). Many have come out of Egypt, but yet remain bound up in sin because they have not yet entered into God's rest. As we live our lives as God's people, we desperately seek the peace of God which passes all understanding. The point is, it isn't

simply for lack of faith that God's people go about missing His rest, it is a matter of modern theologies that prevent us from entering into the rest the Lord has promised because of the rejection of God's Torah, His ways which lead to peace, righteousness, holiness, justice, and truth. Let's discuss these things further in this week's Torah portion.

This week we are looking at *Bamidbar / Numbers 33:50-34:15*.

***Bamidbar / Numbers 33:50-34:15***

*33:50 Then the Lord spoke to Moses in the plains of Moab by the Jordan opposite Jericho, saying, 33:51 'Speak to the sons of Israel and say to them, 'When you cross over the Jordan into the land of Canaan, 33:52 then you shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images and demolish all their high places; 33:53 and you shall take possession of the land and live in it, for I have given the land to you to possess it. 33:54 'You shall inherit the land by lot according to your families; to the larger you shall give more inheritance, and to the smaller you shall give less inheritance. Wherever the lot falls to anyone, that shall be his. You shall inherit according to the tribes of your fathers. 33:55 'But if you do not drive out the inhabitants of the land from before you, then it shall come about that those whom you let remain of them will become as pricks in your eyes and as thorns in your sides, and they will trouble you in the land in which you live. 33:56 'And as I plan to do to them, so I will do to you.' 34:1 Then the Lord spoke to Moses, saying, 34:2 'Command the sons of Israel and say to them, 'When you enter the land of Canaan, this is the land that shall fall to you as an inheritance, even the land of Canaan according to its borders. 34:3 'Your southern sector shall extend from the wilderness of Zin along the side of Edom, and your southern border shall extend from the end of the Salt Sea eastward. 34:4 'Then your border shall turn direction from the south to the ascent of*

*Akrabbim and continue to Zin, and its termination shall be to the south of Kadesh-barnea; and it shall reach Hazaraddar and continue to Azmon. 34:5 'The border shall turn direction from Azmon to the brook of Egypt, and its termination shall be at the sea. 34:6 'As for the western border, you shall have the Great Sea, that is, its coastline; this shall be your west border. 34:7 'And this shall be your north border: you shall draw your border line from the Great Sea to Mount Hor. 34:8 'You shall draw a line from Mount Hor to the Lebo-hamath, and the termination of the border shall be at Zedad; 34:9 and the border shall proceed to Ziphron, and its termination shall be at Hazar-enan. This shall be your north border. 34:10 'For your eastern border you shall also draw a line from Hazar-enan to Shepham, 34:11 and the border shall go down from Shepham to Riblah on the east side of Ain; and the border shall go down and reach to the slope on the east side of the Sea of Chinnereth. 34:12 'And the border shall go down to the Jordan and its termination shall be at the Salt Sea. This shall be your land according to its borders all around.' 34:13 So Moses commanded the sons of Israel, saying, 'This is the land that you are to apportion by lot among you as a possession, which the Lord has commanded to give to the nine and a half tribes. 34:14 'For the tribe of the sons of Reuben have received theirs according to their fathers' households, and the tribe of the sons of Gad according to their fathers' households, and the half-tribe of Manasseh have received their possession. 34:15 'The two and a half tribes have received their possession across the Jordan opposite Jericho, eastward toward the sunrising.' (NASB)*

The most important command given to the Children of Israel in the Torah before entering into the Promised Land is found in *Bamidbar / Numbers 33:52* וְהוֹרִשְׁתֶּם אֶת-כָּל-יִשְׂבֵי הָאָרֶץ מִפְּנֵיכֶם וְאַבְדֶתֶם אֶת כָּל-  
 33:52 מִשְׁכֵּינֵיכֶם וְאֵת כָּל-צִלְמֵי מִסְכַּתְכֶם תֹּאבְדוּ וְאֵת כָּל-בְּמֹתֵיכֶם תִּשְׁמִדוּ:

*shall dispossess all the inhabitants of the land; you shall destroy all their figured objects; you shall destroy all their molten images, and you shall demolish all their cult places. (NASB)* The Lord commands the people as they dispossess all the inhabitants of the Land they are to destroy all of their forms of worship, their figures (מִשְׁכָּבִית) and their graven images (צִלְמֵי מִסְכָּתָם). In *Devarim / Deuteronomy 7:12-8:10*, Moshe told the Children of Israel that if they obeyed the Lord God of Israel, He would remain faithful to the covenant, He would bless them with fertility and agricultural productivity, and would ward off sickness. Moshe directed the people to destroy all of the seven nations in the Land of Canaan, those whom the Lord has delivered to them, and to utterly destroy their places of worship not serving their gods. Moshe tells the people not to fear these nations because they were numerous, but to recall what the Lord God did to Pharaoh and the Egyptians and the wonders by which the Lord has liberated them. The God of Israel would do the same to the peoples whom they feared, and would send a plague against them. The Torah states the Lord Himself would dislodge those peoples little by little, so that the wild beasts would not take over the land. Moshe directed the people to burn the images of their gods, not to covet nor keep the silver and gold on them, nor to bring an abhorrent thing into their houses. In *Devarim / Deuteronomy 8:1-9:3*, Moshe warned the Israelites not to forget the Lord God, not to violate His commandments, and not to grow haughty and believe that it was by their own power that had won their wealth, but to remember the Lord had given them the power to prosper. (*Devarim / Deuteronomy 8:18*) Moshe warns that if they forgot the Lord and followed other gods, then they would certainly perish like the nations that are being driven out and displace from the land. Moses warned the Israelites that they were to dispossess nations greater than they, but God would go before them as a devouring fire to drive out the land's inhabitants. This blessing the Lord gives to His people speaks of the importance of our having the correct motivation to walk in God's Ways, according to His commandments (i.e. to follow in the footsteps of the Messiah.) The question is for us today, have we put to death our worldly ways, or have we embraced sin under the presumption God will forgive me in the absence of repentance? If we repent and walk in the footsteps of the Messiah according to His Torah, in doing so our Father in heaven will recognize



us as His children, and do the things that He says He will do for us. The enemy will be dispossessed, and the Lord Himself will be at the center of who we are as the people who bear His testimony.

The Jewish commentator Rashi has the following to say concerning *Bamidbar / Numbers 33:52*.

### ***Rashi on Bamidbar / Numbers 33:52 Part 1***

*means, AND YE SHALL DRIVE OUT.* והורשתם. וְגִרְשְׁתֶּם: והורשתם

### ***Part 2***

משכיתם. פְּתַרְגוּמוֹ — “בית סגדתהון”, על שם שְׁהִי וּמְסַכְכִין אֶת הַקֶּרֶקַע בְּרַצְפַּת אֲבָנִים שֶׁל שֵׁשׁ לְהִשְׁתַּחֲוֹת עֲלֵיהֶם בְּפִשׁוּט יָדַיִם וְרַגְלָיִם, כְּדַכְתִּיב “וְאָבֵן מִשְׁפִּית לֹא תִתְּנוּ בְּאֲרָצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ” (ויקרא כ”ו): משכיתם — *Understand this as the Targum does: THEIR SPOTS FOR WORSHIP; it is called משכית (connected with the root סכה = סכך “to cover”), because they used to cover the ground with marble stone to prostrate themselves upon it with hands and feet stretched forth, as it is said, (Leviticus 26:1): “And no stone of משכית, covering (no mosaic) shall ye put on your ground to prostrate yourself upon it” (because this is a heathen form of worship).*

### ***Part 3***

— *Understand this as the Targum does: their molten gods.* מסכתם. פְּתַרְגוּמוֹ — “מִתְּכֵתֵהוֹן”: מסכתם

Rashi speaks of these places of worship as the peoples living in the land creating special places, laying down marble stone in order to prostrate themselves upon the stone in the service of the worship of their gods. In a previous Torah Portion, we learned of the sexual nature of worship by their fertility rites and rituals which lead to wide spread immorality and unrighteousness. Rashi’s description of preparing a marble stone altar and prostrating one’s self, the stretching out the hands and feet lead to this interpretation of ritual sexual immorality being involved

in the worship of their gods. This deception would be quite great and has the capacity to draw male worshipers to ungodliness and to forsake the Word of the Lord which calls for moral behavior. This is further reasons why the Lord calls the way of the nations a detestable practice.

Yeshua told His disciples, *“Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like: he is like a man building a house, who dug deep and laid a foundation on the rock”* (Luke 6:47-48). Note the common theme here of laying the foundation of stone upon which to build one’s something that is connected to God. The nations also had their foundation stones upon which they practiced their occult faith. Yeshua compared the disciple who heard His words but did not do them to a foolish man who built his house on sand. The fluid nature of sand causes the structure upon which it is build to tilt from left to right preventing it from standing up straight. This is the effect of sin upon our lives and illustrates the importance of remaining on the solid foundation of God’s Word and walking in His ways.

Rashi also states the following in regards to *Bamidbar / Numbers 33:55*.

### ***Rashi on Bamidbar / Numbers 33:55 Part 1***

והיה אשר תותירו מהם. יהיו לְכֶם לְרָעָה: והיה אשר תותירו  
*THEN IT SHALL COME TO PASS THAT THOSE  
WHOM YE LEAVE OF THEM shall be a misfortune for  
you.*

### ***Part 2***

לשכים בעיניכם. ליתדות המִנְקְרוֹת עֵינֵיכֶם, תִּרְגְּמוּ שְׁל יִתְד  
*IN YOUR EYES — as pins  
which prick out your eyes: the Targum translation of  
pins or pegs, is שיכיא (cf. e. g., Exodus 27:19).*

### ***Part 3***

ולצנינם. פוֹתְרִין בוּ הַפּוֹתְרִים לְשׁוֹן מְסוּכָת קוֹצִים הַסּוֹכְכָת  
— אֶתְכֶם, לְסָגוֹר וְלִכְלוֹא אֶתְכֶם מֵאֵין יוֹצֵא וְבָא: ולצנינים  
*The lexicographers explain it in the sense of a hedge  
of thorns (צנינים is another form of צנינים) so that the*

*meaning here is: they will become as something which hedges you in, enclosing and imprisoning you in order that none can go forth nor come in (cf. Rashi on Joshua 23:13) (The meaning is they will hedge you in on all sides*

#### **Part 4**

**בְּצַדִּיכֶם. וְצָרְרוּ אֶתְכֶם. פְּתַרְגֻּמוֹ: וְצָרְרוּ אֶתְכֶם** — *Understand this as the Targum does: (“and they will distress you”).*

Rashi points out the importance of removing the people and their way of life from before God’s people. The rabbinic interpretation is these people who remain will become pins to prick the eyes. The pricking of the eyes provides us with the idea of not being able to see. The people who remain will cause blindness to come upon God’s people. This is what happens when we keep the company of ungodly friends, to participate and enjoy what they do. This is what happens under the guise of compromise. Rashi says compromise, allowing sin to enter our lives, “*will become as something which hedges you in, enclosing and imprisoning you in order that none can go forth nor come in (cf. Rashi on Joshua 23:13) (The meaning is they will hedge you in on all sides.*” When we consider the significance of the command for keeping the Land and the promises of God, these things are connected to the compromise Israel had with the people of the Land and their sinful way of life. Compromise has a way of hedging us in and imprisoning us, even to the extent of deceiving us to sin. In a similar way, the problem with the modern theologies of today concerns the doctrinal presuppositions that one has on Scripture and Faith. These presuppositions (doctrines) lead to the disregard of the words of the Messiah Yeshua, particularly in relation to the radical obedience and discipleship to which the Messiah calls us, according to His Torah.

The question then is, “*Have we placed our concerns with doctrinal presuppositions and having the right set of beliefs rather than in the radical obedience and discipleship to which the Master calls us?*” This is the foundation stone of “*faith alone.*” If we hold on to the theologies as opposed to God’s Word, we set ourselves up as foolish

men, just as Yeshua said, “*Why do you call Me, ‘Lord, Lord,’ and do not do what I say?*” (*Luke 6:46*). Note how the message Yeshua taught was not of theology or doctrine, but that of the righteousness, holiness, justice, and truth found in the Torah. He invited all peoples to come into the kingdom through faith and repentance which is characterized by good works, obedience to Torah, and the training of discipleship. He also called His disciples to practice a standard of righteousness that surpasses that of the scribes and Pharisees, (*Matthew 5:20*) a standard without which one cannot enter the kingdom.

The *Mishnah Pirkei Avot 3:17* states the following:

*Mishnah Pirkei Avot 3:17*

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילן שענפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ מלחה ולא תשב. אבל כל שמעשיו מרבין מחכמתו, למה הוא דומה, לאילן שענפיו מעטין ושרשיו מרבין, שאפלו כל הרוחות שבעולם באות ונושבות בו אין מזיזין אותו ממקומו, שנאמר (שם) והיה כעץ שתול על מים ועל יובל ישלח שרשיו ולא יראה כי יבא חם, והיה עלהו רענן, ובשנת בצורת לא

*Rabbi Elazar ben Azariah says: If there is no Torah, there is no worldly occupation; if there is no worldly occupation, there is no Torah. If there is no wisdom, there is no fear; if there is no fear, there is no wisdom. If there is no understanding, there is no knowledge; if there is no knowledge, there is no understanding. If there is no flour, there is no Torah; if there is no Torah, there is no flour. He would say: Anyone whose wisdom exceeds his deeds, to what is he compared? To a tree whose branches are many but*

*whose roots are few; and the wind comes and uproots it and turns it upside down; as it is said; “And he shall be like a lonely juniper tree in the wasteland and shall not see when good comes, but shall inhabit the parched places of the wilderness, a salty land that is uninhabitable.” (Jeremiah 17:6). But one whose deeds exceed his wisdom, what is he like? Like a tree whose branches are few but whose roots are many; since even if all the winds of the world come and blow upon it, they do not move it from its place, as it is said; “He shall be like a tree planted by the waters, and spreads out its roots by the river, and shall not perceive when heat comes, but its leaf shall remain fresh; and it will not be troubled in the year of drought, nor will it cease to bear fruit.” (Jeremiah 17:8).*

The rabbis speak of the presence versus the absence of the Torah, and the presence and absence of fear and wisdom, knowledge, and flour (food). These things are paralleled to those who have great wisdom but few deeds, as opposed to those who have great amount of deeds to fewer wisdom. The point of these statements from the Mishnah, and what Yeshua the Messiah is teaching in the Gospels, is related to what we are discussing in this study, many have come out of Egypt, but yet remain bound up in sin because they have not yet entered into God's rest. It is not simply for lack of faith that God's people go about missing His rest, it is a matter of modern theologies that prevent us from entering into the rest the Lord has promised because of the rejection of God's Torah, His ways which lead to peace, righteousness, holiness, justice, and truth. Israel wandered back and forth in the wilderness, sometimes close to the border of their inheritance, getting close but yet not quite making it while remaining in the great desert. This was because they rejected God's Torah as a way of life. How this relates to us is in relation to whether we have built our spiritual life on shifting sand of theology, or on the solid foundation of God's Holy Word?