

of Heaven is not to *increase our knowledge*, or to *build our reputation*, or to *expand our influence or territory*, or even to *become ‘the best that we can be’ personally*, but is instead to lay all those lesser goals down for the supreme privilege of being used by the Hand of Divine Providence **to bring honor and glory and dominion – as well as delight - to the King of Heaven into whose service we have been called for such a time as this.**

Our Glorious Calling

The Creator of Heaven and Earth has, we have discovered in the course of the Wilderness Wanderings, called us to be *His People* every bit as much as He is our God. He calls us to become nothing less than *His very own special-treasure*, *His kingdom’s royal ambassadors*, and *His holy nation*.

He has actually called us to be holy *even as He is holy*.

He has called us to make this holiness pervade every area of our lives – from *the way we worship Him to the way we show love for others to what we do and do not consider food to the calendar we follow to the way we dress and wear our hair to the way we speak about others to the way we look upon every aspect of our lives from birth to marriage to sexuality to the generation of income to death*.

He has called us to establish and maintain *lovely tents* and to *dwell apart from and not be reckoned among the other nations* of the earth.

He has called us to be people of whom it is said by those outside our circle of acquaintance *‘the Holy One His God is with him!’* and *‘The shout of a King is among them!’*

He has called us to exhibit the characteristics of both a *passionate Bride-to-be longing to be with and establish a pleasant palace for Her Beloved* and *elite soldiers in an army majestic with banners longing to expand our Great King’s reputation and realm of dominion*.

He has called us to walk in and live by a *Kingdom-culture*, and through thinking, speaking and living in this Kingdom-culture generation-by-generation to *change the atmosphere in the world* by releasing a sweet fragrance of Heaven that He will use to stir the hearts of as many as are willing to receive it.

The Staging Ground For The Kingdom of Heaven’s Invasion of Earth

And now, before we enter into the land of Promise, the Holy One wants to speak to us of matters of the Kingdom-culture government we are to institute once we enter

and possess the land of the Patriarchs.

Wherever we find ourselves at this critical moment in time, you see, it is merely a *staging ground for the greater destiny which is about to be unleashed in and concerning us.*

For our ancestors the staging ground for the great prophetic launch was the plain of Moav opposite Jericho. For us today it is the homes in which we live, the marketplace in which we work and shop, and the neighborhoods, villages, and countries in which we worship and study and dwell.

The very location at which our ancestors found themselves encamped as *Sefer B'midbar* wound down is the place from which they would - under the leadership of Y'hoshua – not many days hence embark on the ultimate stage of the prophetic journey for which all sons and daughters of the Covenant have been called – i.e. to actually *establish an earthly portal for the release the reign of our God on the earth.*

Establishing A Secure Beachhead for the Kingdom

Heaven is about to invade earth, you see. Our ancestors were about to retake the land of the patriarchs and promises, and they were about to do so not as a *gaggle of freed slaves* but as the *well-trained diplomatic corps of the Kingdom of Heaven.* The West Bank of the Jordan River is about to be established as the Great King's strategic beachhead². Here is how the Holy One's instructions about what we are supposed to do upon entering this critical land mass begin as follows:

Ki atem ovrin et-haYarden el-eretZ Kena'an

When you have crossed the Jordan into the land of Canaan

v'horashtem et-kol-yoshvei ha-aretZ mipneichem

then drive out all the current inhabitants of the land from before your faces,

v'ibadetem et kol-maskiyotam

destroy all their engraved stones,

v'et kol-tzalmei masehotam te'abedu

destroy all their molded images,

v'et kol-bamotam tashmidu

and lay waste to all their high places

² A **Beachhead** is a base of operations established by an invading military force at the strategic location its strategists chose to begin the invasion. The goal of the first wave of fighting units of an invading force is to establish a defensible position in the land being invaded from which to stage further operations.

v'horashtem et-ha-aretz vishavtem-bah
dispossess the inhabitants of the land and dwell in it,

ki lachem natati et-ha-aretz l'reshet otah
for I have given you the land to possess
[Numbers 33:51(b) – 53]

These instructions straight from the Throne of Heaven can be broken down into four interconnected thrusts. Each of these is represented by a different Hebrew verb.

Phase I of the Mission - The Yarash Directive

First of all, in order to secure a beachhead and base of operations, we are specifically instructed to ***'drive out [Hebrew yarash] all the current inhabitants of the land'***. We are not just being *given* territory for ourselves – we are called to *sanctify it for our King and for the purposes of His Kingdom*. The people who have been 'squatting on' the land since our ancestors left to go to Egypt to ride out the seven-year famine generations ago have polluted the land horribly with innocent blood, oppression, idolatry, violence, and every other form of darkness. They are not to be merely conquered, subjugated, and ruled over by us – they are to be driven away from the Holy One's Kingdom beachhead.

Please note that the Holy One does NOT say we are to kill all the Kena'ani³. We are merely to ***yarash*** them – i.e. to *drive them away*. The Holy One's plans involving the land are plans of displacement – not genocide.

Phase II of the Mission - The Abad Directive

Secondly, in order to make sure that the idolatrous conduct of the Kena'ani ceases immediately to pollute the land, once we have displaced the Kena'ani from Eretz Yisrael we are to go on a *search and destroy* mission throughout it. We are to locate and *destroy* [Hebrew *abad*, meaning *put to flight and cause to disappear*] two things – namely the *'engraved stones'* [Hebrew ***maskiyotam***] and the *'molded images'* [Hebrew ***tzalmei masechotam te'abedu***] of the dispossessed people groups.

Do you know how to recognize the 'engraved stones' of the pagan culture by which you are surrounded and constantly bombarded, Dear Reader? How about its

³ It is helpful to contrast the Holy One's specific directives on this subject to Moshe's subsequent instructions to the people in Deuteronomy 7:1-3. When it is Moshe, rather than the Holy One, who is doing the talking on this subject, two Hebrew verbs very different from ***yarash*** are employed. The first of the verbs used by Moshe, but not by the Holy One, is ***nakah*** [i.e. smite/strike]. The second such verb is ***charam*** [i.e. ban and/or single out for extinction]. Perhaps this was Moshe's interpretation and application of the Divine Directive of Exodus 22:20, from the ***Mish'patim*** Discourse, wherein the Holy One said: ***"Whoever sacrifices to any god, except to YHVH only, he shall be utterly destroyed [Hebrew charam]"***.

‘molded images’? Do you have the desire – and the stomach – to be volunteer for the Holy One’s mission of searching out these objects of uncleanness and bloodguilt and destroying them?

Phase III of the Mission - The Shamad Directive

Thirdly, we are to *lay waste to* [Hebrew *shamad*] all the high places [Hebrew *bamotam tashmidu*] at which the Kena’ani sacrificed to their false gods. The Hebrew verb means not just to demolish present structures, but to systematically dismantle, from the foundations, in order to eliminate the possibility of any re-emergence.

Do you know how to recognize the ‘high places’ of the pagan culture by which you are surrounded and constantly bombarded? Are you interested in teaming up with the Holy One in demolishing those high places, tearing up the foundations upon which they were built, and taking steps to assure they never contaminate the land again?

Phase IV of the Mission - The Yashav Directive

Finally, we are specifically commanded to ‘ *dwell* ’ in [Hebrew *yashav*, i.e. take up residence in, possession of, and authority over, and occupy as a fixed dwelling place] every single inch of the land. This land is not to be a temporary dwelling like the places listed in Moshe’s journal of *massei’im*; this land is to be for us a beloved, permanent homeland. It is to become the tangible representation of all our hopes, our dreams, our celebrations, and our songs.

And the Holy One’s plan involves us becoming eternally bound up with specific tracts of – as well as the whole of – *Eretz Yisrael*.

Establishing Permanent Rights of Inheritance Throughout the Land

The Holy One does not want any of the land we will occupy to ever fall back into the hands of any other nation. He instructs us to divide up the entire landmass of Eretz Yisrael between the twelve inheriting tribes. The method of determining which tribe gets what area of the country, and which clan and household within each tribe receives which specific tract, is to be by lot. The rich cannot purchase more or more favorable lands, and the poor cannot receive less or less favorable inheritances.

Here is how the Holy One words these instructions:

Vehitnachaltem et-ha-aretz b’Goral l’mishpechoteichem
Receive the land according to lot for an inheritance among your families;

L'ray tarbu et-nachalato

to the larger you shall give a larger inheritance,

velam'at tam'it et-nachalato

and to the smaller you shall give a smaller inheritance;

el asher-yetze lo shamah hagoral

there everyone's inheritance shall be whatever falls to him by lot.

lo yihyeh lematot avoteychem titnechalu

In this manner you will inherit according to the allotment of your fathers.

[Numbers 34:54]

The Holy One has plans – involving us – for every square centimeter of land in Eretz Yisrael. There is no place in it for the Kena'ani. It is all to be occupied, sanctified, and made fruitful again by the households of B'nei Yisrael. The Divine Bridegroom therefore warns us sternly about the consequences of doing an incomplete job of dispossessing the Kena'ani squatters presently in possession of the land.

Ve'im-lo torishu et-yoshvei ha-aretz mipneichem

But if you do not drive out the inhabitants of the land from before your faces,

vehayah asher totiru mehem l'sikim b'eineichem

then it shall be that those whom you let remain will be irritants in your eyes

velitzninim b'tzideichem

and thorns in your sides,

v'tzareru etchem al-ha-aretz asher atem yoshvim bah

and they will harass you in the land where you go to dwell.

Vehayah ka'asher dimiti la'asot lahem e'eseh lahem

Moreover it shall be that I will do to you as I thought to do to them.

[Exodus 33:55-56]

Establishing the Borders of the Holy One's Set Apart Land

The Holy One has a Plan for the Redemption of Creation. And it starts and ends with the land He promised to Avraham and to his descendants forever. The land – *Eretz Yisrael* – is an integral component of the Redemptive Plan. It is not just our version of a 'homeland' – in fact it is really not ours at all. It is His. It has always been His. It will always be His. It is, you see, the landmass which the Holy One has designed to serve as His Kingdom's strategic beachhead, operations headquarters, and central supply center for the invasion and re-conquest of planet Earth.

Eretz Yisrael is not ‘normal’ land. The firmament dividing *ha-shamayim* [i.e. the heavens] from *ha-aretz* [i.e. the earth] is extremely thin there. There are pinholes through which Heaven touches earth. And this is the location at which He intends to open the major portal between the two realms. It is here that He intends for the prayer ‘**May Your Kingdom come, may Your Will be done on earth as it is in Heaven**’ to be answered in real time, in tangible form.

The Holy One does not leave the borders and boundaries of the most strategic and important piece of turf on the earth to men to work out. He has strategic plans for every square centimeter of the Eretz Yisrael He envisions.

*Then the Holy One spoke to Moshe, saying
Command the children of Israel, and say to them:
‘When you come into the land of Kena’an,
this is the land that shall fall to you as an inheritance—
the land of Kena’an to its boundaries.*
[Numbers 34:1-2]

The Holy One will not wait for or rely upon men to conquer this territory or negotiate its boundaries. He scoffs at any attempt by men, the United Nations, America, or even the people of Israel themselves to draw different borders than He has ordained. He will have His beachhead – the exact size and shape He has designed for it to have! And that is why the nations rage, and the peoples imagine a vain thing.

1. The Southern Border of the Land As the Holy One Sees It

The Holy One described the Southern Boundary of the Land He was giving to His Covenant people for perpetual stewardship as follows:

*Your border will turn from the southern side of the Ascent of Akrabbim,
continue to Zin, and be on the south of Kadesh Barnea;
then it will go on to Hazar Addar, and continue to Azmon
the border will turn from Azmon to the Wadi of Egypt,
and it will end at the Sea.*
[Numbers 34:3-5]

Note that there are four separate ‘legs’ to the Southern Border of the land as the Holy One sees it, with four different bearings. We have the leg that stretches *from ‘the southern side of the Ascent of Akrabbim’ to Zin*. Then we have the leg that stretches *from Zin to Azmon* [passing through Hazar Addar along the way]. Thirdly we have the leg that stretches *from Azmon to the Wadi of Egypt*. And finally we have *the leg that stretches from the beginning of the Wadi of Egypt to the place where it empties into the Mediterranean Sea*.

Several of the landmarks referenced by the Holy One in His description of the

Ultimate Southern Boundary He has planned for Eretz Yisrael are presently obscured to us by name changes. It appears, however, that the idea is for the Southern Boundary to stretch from the Southern End of the Dead Sea to the Northern End of the Red Sea, then Westward to the join the Mediterranean at the mouth of the Wadi of Egypt, called *Sichor*.

2. The Western Border of the Land as the Holy One Sees It

The Western border of Israel's land is – and has from the beginning been – the Mediterranean Sea. The Southwestern point is also clear, being the place where the Wadi of Egypt empties into the Mediterranean. The Western Border of the Land runs along the Mediterranean coastline, including places now being claimed by other people groups, such as Gaza, Ashkelon and Ashdod, as well as Israeli-controlled areas like Jaffa, Tel Aviv, Netanya, and Haifa. The area described by the Holy One in our aliyah today, however, would also include the Phoenician [now Lebanese] seaports of Tyre and Sidon [now called Saida], which are now considered a part of Lebanon.

3. The Northern Border of the Land as the Holy One Sees It

The Holy One described the Northern Boundary of the Land He was giving to His Covenant people as follows:

And this is to be your northern border: From the Great Sea you are to mark out your borderline to Mount Ha-Hor [i.e. the mountain of mountains] from Mount Ha-Hor you are to mark out your border to the entrance of Hamat; then the direction of the border shall be toward Zedad. the border shall proceed to Zifron, and it shall end at Hazar Enan. This shall be your northern border.

[Numbers 34:7-9]

Several of the landmarks referenced by the Holy One in His description of the Ultimate Northern Boundary He has planned for Eretz Yisrael are also presently obscured to us by name changes. It appears, however, that the idea was that, just North of Sidon on the Mediterranean, the borderline was to take an Easterly turn toward what Solomon called 'Mount Amana' – a mountain in present day Syria, near Damascus.

4. The Eastern Border of the Land as the Holy One Sees It

The Holy One described the Eastern Boundary of the Land He was giving to His Covenant people as follows:

You are to mark out your eastern border from Hazar Enan to Shefam; the border will go down from Shefam to Riblah on the east side of Ain; the border will then go down and reach to the eastern side of the Sea of Kinneret; the border will then go down along the Jordan,

and it shall end at the Salt Sea.

[Numbers 34:10- 12(a)]

From Mount Amana the line described by the Holy One turns more or less Easterly. The exact references the Holy One gives have, however, become obscure to us by name changes. It appears most likely that the Holy One was drawing a line from mount Cassius, on the coast along the northern base of Lebanon, to the entrance of the Valley of the Bekaa [i.e. the Valley of Lebanon], all the way to the beginning of the Jordan Rift Valley.

Once it hits the *Sea of Galilee* [here called Kinneret] the Holy One's description is easy to follow. From the Sea of Galilee it descends with the Jordan Rift Valley to the Southern tip of the *Dead Sea* [here called the Salt Sea]. That line follows the Jordan Rift Valley. In this regard, the Holy One makes it a point to state that the entire Jordan River is a part of Israel – lest any other nation try to claim to its mid-point and share its water rights.

5. The Trans-Jordan Annex

The Holy One acknowledges that the tribes of Reuven and Gad, along with half of the tribe of Menashe, have opted to receive their inheritance East of the Yarden. While this was not His Plan, He has agreed to abide their choice – and He even has a plan to bring forth good from their folly. Hence He adds to the description of His Holy Land campus the tracts upon which those tribes settled in the trans-Jordan region. He points out:

***And the tribe of the children of Reuben according to the house of their fathers,
and the tribe of the children of Gad according to the house of their fathers,
have received their inheritance;
and the half-tribe of Manasseh has received its inheritance
The two tribes and the half-tribe have received their inheritance
on this side of the Yarden,
across from Yericho eastward, toward the sunrise.***

[Numbers 34:14-15]

The areas occupied by Reuven, Gad and Menashe to the East of the Yarden would now include portions of territory presently claimed and occupied by the Muslim nations of Jordan and Syria.

I love the last phrase the Holy One chose – '*toward the sunrise*'.

All of this, of course, all fits easily within the promise the Holy One made to our father Avraham long ago that started the whole process of the 'nation of Israel' in motion – i.e. the promise that Avraham's descendants would have rights of possession of the entire land bridge between the Wadi of Egypt and the Great

River [i.e. the Euphrates], including all the lands formerly occupied by the Kenites, the Kennizites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Kena'anites, the Girgashites and the Jebusites. See **Genesis 15:18-21**.

One day, Dear Reader! Not by might, nor by power – but by His Empowering Breath of Wisdom and Revelation, Counsel and Might, Knowledge and the Fear of YHVH, as well as His primary characteristics of mercy, compassion, patience, forgiveness, and covenant faithfulness.

Questions for Today's Study

1. List four things the Holy One instructed the people of the Covenant to do when they entered the land formerly known as Kena'an.
2. Why do you think the Holy One felt it was so important for 'engraved stones' [Hebrew *maskiyotam*] and 'molded images' [Hebrew *tzalmei masechotam te'abedu*] of the Kena'ani to be demolished and their foundations broken up?
3. What kind of activities had the Kena'ani engaged in at 'high places'?
4. What modern countries and entities besides Israel are presently occupying territory the Holy One has assigned to the descendants of Avraham, Yitzchak, and Ya'akov?
5. In the haftarah verses assigned for today [**Jeremiah 2:10-19**] what 'charges' does the Holy One bring against His People to awaken them from their backslidden state?
7. In today's suggested reading from the apostolic scriptures [**James 4:4-6**] *Ya'akov*, the half-brother of Y'shua, also makes some 'charges' against the people of the Covenant. He starts by addressing them as 'adulterers and adulteresses'. Is he calling for their stoning – or for their repentance?
8. After getting the attention of his readers with the charge of 'adulterers and adulteresses', *Ya'akov* describes something as 'enmity with God'. What does *Ya'akov* say equates with 'enmity with God'?
9. *Ya'akov* then describes how the Holy One relates to human beings, depending on whether the person is 'proud' or 'humble'.

[A] How does *Ya'akov* say the Holy One relates to the proud?

[B] How does *Ya'akov* say the Holy One relates to the humble?

[C] Define what you think *Ya'akov* means by the descriptive word 'humble'.

*May you know the overflowing and overwhelming grace of the Holy One,
and may you live in the counsel of His **Goel**.*

The Rabbi's son

Meditation for Today's Study

Job 35:5-11 [The wise counsel of *Elihu*]

Look to the heavens, and see.

See the skies, which are higher than you.

If you have sinned, what effect do you have against him?

If your transgressions are multiplied, what do you do to him?

If you are righteous,

what do you give him? Or what does he receive from your hand?

Your wickedness may hurt a man as you are;

And your righteousness may profit a son of man.

*"By reason of the multitude of oppressions they cry out; They cry for help
by reason of the arm of the mighty.*

*But none says, 'Where is **God my Maker, Who gives songs in the night,***

Who teaches us more than the animals of the eretz,

And makes us wiser than the birds of the sky?'