

Triennial Parsha Reading for - 9/12/2009

Va'etchanan And I pleaded

Tab	Section	Verse
1	Psalms	Psalms 128:1
2	Torah	Deuteronomy 3:23-29
3	Haftorah	Isaiah 40:1-11
4	Brit	Romans 2:1-1
5	Brit	Mark 12:28-34
6	Gospel	Acts 3:1-26
7	Prophecy	Daniel 2:24-49
8	History	2Ch 28:1-27

Psalms 128	1
Torah - Deuteronomy 3:23-29	2
Haftorah - Isaiah 40:1-11	2
Brit - Romans 2:1-1	3
Brit - Mark 12:28-34	4
Gospel - Acts 3:1-26	5
Comments on Acts chapter 3 verses 22-23	5
Prophecy - Daniel 2:24-49	6
History - 2Ch 28:1-27	7
Commentary.....	8
Ahavta	8
Sheepfold Gleanings	10
Waters in the Wilderness	18
Cutting to the Root.....	25
Journey Through Torah.....	26

Psalms 128

¹ Blessed is every one that feareth YHVH; that walketh in his ways. ² For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. ³ Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. ⁴ Behold, that thus shall the man be blessed that feareth YHVH. ⁵ YHVH shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. ⁶ Yea, thou shalt see thy children's children, and peace upon Israel.

Torah - Deuteronomy 3:23-29

Moses Pleads Again With YHVH to Enter the Promised Land

²³ And I besought YHVH at that time, saying, ²⁴ O Adonai YHVH, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what Elohim is there in heaven or in earth, that can do according to thy works, and according to thy might? ²⁵ I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. ²⁶ But YHVH was wroth with me for your sakes, and would not hear me: and YHVH said unto me, Let it suffice thee; speak no more unto me of this matter. ²⁷ Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan. ²⁸ But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. ²⁹ So we abode in the valley over against Bethpeor.

Haftorah - Isaiah 40:1-11

¹ Comfort ye, comfort ye my people, saith your Elohim. ² Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of YHVH's hand double for all her sins. ³ The voice of him that crieth in the wilderness, Prepare ye the way of YHVH, make straight in the desert a highway for our Elohim. ⁴ Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: ⁵ And the glory of YHVH shall be revealed, and all flesh shall see it together: for the mouth of YHVH hath spoken it. ⁶ The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: ⁷ The grass withereth, the flower fadeth: because the spirit of YHVH bloweth upon it: surely the people is grass. ⁸ The grass withereth, the flower fadeth: but the word of our Elohim shall stand for ever. ⁹ O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your Elohim! ¹⁰ Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. ¹¹ He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Brit - Romans 2:1-1

¹ Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. ² But we are sure that the judgment of Elohim is according to truth against them which commit such things. ³ And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of Elohim? ⁴ Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of Elohim leadeth thee to repentance? ⁵ But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of Elohim; ⁶ Who will render to every man according to his deeds: ⁷ To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: ⁸ But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ⁹ Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; ¹⁰ But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: ¹¹ For there is no respect of persons with Elohim. ¹² For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; ¹³ (For not the hearers of the law are just before Elohim, but the doers of the law shall be justified. ¹⁴ For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: ¹⁵ Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) ¹⁶ In the day when Elohim shall judge the secrets of men by Y'shua Christ according to my gospel. ¹⁷ Behold, thou art called a Jew, and retest in the law, and makest thy boast of Elohim, ¹⁸ And knowest his will, and approvest the things that are more excellent, being instructed out of the law; ¹⁹ And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, ²⁰ An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. ²¹ Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? ²² Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? ²³ Thou that makest thy boast of the law, through breaking the law dishonourest thou Elohim? ²⁴ For the name of Elohim is blasphemed among the Gentiles through you, as it is written. ²⁵ For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. ²⁶ Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? ²⁷ And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? ²⁸ For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: ²⁹ But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of Elohim. ¹ What advantage then hath the Jew? or what profit is there of circumcision? ² Much every way: chiefly, because that unto them were committed the oracles of Elohim. ³ For what if some did not believe? shall their unbelief make the faith of Elohim without effect? ⁴ Elohim forbid: yea, let Elohim be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. ⁵ But if our unrighteousness commend the righteousness of Elohim, what shall we say? Is Elohim unrighteous who taketh vengeance? (I speak as a man) ⁶ Elohim forbid: for then how shall Elohim judge the world? ⁷ For if the truth of Elohim hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? ⁸ And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. ⁹ What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles,

that they are all under sin; ¹⁰ As it is written, There is none righteous, no, not one: ¹¹ There is none that understandeth, there is none that seeketh after Elohim. ¹² They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. ¹³ Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: ¹⁴ Whose mouth is full of cursing and bitterness: ¹⁵ Their feet are swift to shed blood: ¹⁶ Destruction and misery are in their ways: ¹⁷ And the way of peace have they not known: ¹⁸ There is no fear of Elohim before their eyes. ¹⁹ Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before Elohim. ²⁰ Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. ²¹ But now the righteousness of Elohim without the law is manifested, being witnessed by the law and the prophets; ²² Even the righteousness of Elohim which is by faith of Y'shua Christ unto all and upon all them that believe: for there is no difference: ²³ For all have sinned, and come short of the glory of Elohim; ²⁴ Being justified freely by his grace through the redemption that is in Christ Y'shua: ²⁵ Whom Elohim hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Elohim; ²⁶ To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Y'shua. ²⁷ Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. ²⁸ Therefore we conclude that a man is justified by faith without the deeds of the law. ²⁹ Is he the Elohim of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: ³⁰ Seeing it is one Elohim, which shall justify the circumcision by faith, and uncircumcision through faith. ³¹ Do we then make void the law through faith? Elohim forbid: yea, we establish the law.

Brit - Mark 12:28-34

²⁸ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? ²⁹ And Y'shua answered him, The first of all the commandments is, Hear, O Israel; The Lord our Elohim is one Lord: ³⁰ And thou shalt love the Lord thy Elohim with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. ³¹ And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. ³² And the scribe said unto him, Well, Master, thou hast said the truth: for there is one Elohim; and there is none other but he: ³³ And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. ³⁴ And when Y'shua saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of Elohim. And no man after that durst ask him any question.

Gospel - Acts 3:1-26

¹ Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. ² And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; ³ Who seeing Peter and John about to go into the temple asked an alms. ⁴ And Peter, fastening his eyes upon him with John, said, Look on us. ⁵ And he gave heed unto them, expecting to receive something of them. ⁶ Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Y'shua Christ of Nazareth rise up and walk. ⁷ And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. ⁸ And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising Elohim. ⁹ And all the people saw him walking and praising Elohim: ¹⁰ And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. ¹¹ And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. ¹² And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? ¹³ The Elohim of Abraham, and of Isaac, and of Jacob, the Elohim of our fathers, hath glorified his Son Y'shua; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. ¹⁴ But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; ¹⁵ And killed the Prince of life, whom Elohim hath raised from the dead; whereof we are witnesses. ¹⁶ And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. ¹⁷ And now, brethren, I wot that through ignorance ye did it, as did also your rulers. ¹⁸ But those things, which Elohim before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. ¹⁹ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. ²⁰ And he shall send Y'shua Christ, which before was preached unto you: ²¹ Whom the heaven must receive until the times of restitution of all things, which Elohim hath spoken by the mouth of all his holy prophets since the world began. ²² For Moses truly said unto the fathers, A prophet shall the Lord your Elohim raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. ²³ And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. ²⁴ Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. ²⁵ Ye are the children of the prophets, and of the covenant which Elohim made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. ²⁶ Unto you first Elohim, having raised up his Son Y'shua, sent him to bless you, in turning away every one of you from his iniquities.

Comments on Acts chapter 3 verses 22-23

Deu 18:15-20 KJV YHVH thy Elohim will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; ¹⁶ According to all that thou desiredst of YHVH thy Elohim in Horeb in the day of the assembly, saying, Let me not hear again the voice of YHVH my Elohim, neither let me see this great fire any more, that I die not. ¹⁷ And YHVH said unto me, They have well *spoken that* which they have spoken. ¹⁸ I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. ¹⁹ And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him. ²⁰ But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

Prophecy - Daniel 2:24-49

²⁴ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. ²⁵ Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. ²⁶ The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? ²⁷ Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; ²⁸ But there is a Elohim in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; ²⁹ As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. ³⁰ But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. ³¹ Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. ³² This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, ³³ His legs of iron, his feet part of iron and part of clay. ³⁴ Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. ³⁵ Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. ³⁶ This is the dream; and we will tell the interpretation thereof before the king. ³⁷ Thou, O king, art a king of kings: for the Elohim of heaven hath given thee a kingdom, power, and strength, and glory. ³⁸ And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. ³⁹ And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. ⁴⁰ And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. ⁴¹ And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. ⁴² And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. ⁴³ And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. ⁴⁴ And in the days of these kings shall the Elohim of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. ⁴⁵ Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great Elohim hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. ⁴⁶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. ⁴⁷ The king answered unto Daniel, and said, Of a truth it is, that your Elohim is a Elohim of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. ⁴⁸ Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. ⁴⁹ Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

History - 2Ch 28:1-27

¹ Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of YHVH, like David his father: ² For he walked in the ways of the kings of Israel, and made also molten images for Baalim. ³ Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom YHVH had cast out before the children of Israel. ⁴ He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. ⁵ Wherefore YHVH his Elohim delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. ⁶ For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken YHVH Elohim of their fathers. ⁷ And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king. ⁸ And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. ⁹ But a prophet of YHVH was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because YHVH Elohim of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven. ¹⁰ And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against YHVH your Elohim? ¹¹ Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of YHVH is upon you. ¹² Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, ¹³ And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against YHVH already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. ¹⁴ So the armed men left the captives and the spoil before the princes and all the congregation. ¹⁵ And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria. ¹⁶ At that time did king Ahaz send unto the kings of Assyria to help him. ¹⁷ For again the Edomites had come and smitten Judah, and carried away captives. ¹⁸ The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. ¹⁹ For YHVH brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against YHVH. ²⁰ And Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not. ²¹ For Ahaz took away a portion out of the house of YHVH, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not. ²² And in the time of his distress did he trespass yet more against YHVH: this is that king Ahaz. ²³ For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. ²⁴ And Ahaz gathered together the vessels of the house of Elohim, and cut in pieces the vessels of the house of Elohim, and shut up the doors of the house of YHVH, and he made him altars in every corner of Jerusalem. ²⁵ And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger YHVH Elohim of his fathers. ²⁶ Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. ²⁷ And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

Commentary

Ahavta

<http://www.ahavta.org/Commentary%20Y-3/Y3-25.htm>

Commentary - Year 3 Sabbath 25

Deuteronomy 3:23-29 - Jeremiah 32:1-44 - Psalm 122 - Romans 2:1 - 3:31

Elul 23, 5763 / September 20, 2003, Elul 23, 5766 / September 16, 2006, Elul 23, 5769 / September 12, 2009

V'Ethannan / And I Besought

This is the Sabbath preceding Yom Teruah, when Yeshua will return for his bride!

We dwell in the valley by the House of the Idol (Beit Peor - Deut 3:29), where Moses could go no farther. The deed has been given to Blessed one (Baruch - Jer 32:16), the son of the Yahweh's Lamp (NeriYah). They are about to say to us, "Let us to go up to the House of Yahweh" (Psalm 122:1).

Deuteronomy 3:29 "So we remained in the valley opposite Beth-Peor (*where Moses was buried – v.34:6*).

Jeremiah 32:16 "After I had given the deed of purchase to Baruch (Blessed) the son of NeriYah (Lamp of Yahweh), then I prayed to Yahweh . . .

Psalm 122:1 I Was glad when they said to me, "Let us go to the House of Yahweh."

God created Eden in perfection, giving instruction (Torah) to Adam. Then Adam sinned, transgressing God's instruction. But God promised a redeemer through Eve.

In like manner, and in further example for us, God chose out Israel, and gave them instruction (Torah). Even after living with daily obvious miracles, they continued to transgress God's instruction. But, as we see in today's readings, God promised a redeemer, and He promised to put His spirit in His people, and finally place them in the Promised Land, where they will dwell in righteousness.

We dwell in the land of idolatry. We have been given God's covenant. Though we sin, we have an advocate, and God will ultimately fully cleanse us. This Friday night, we are to rehearse the second coming of Messiah Yeshua, and our resurrection to righteousness.

Jeremiah 31:

³¹ "Behold, days are coming," declares Yahweh, "when I will make a new covenant with the house of Israel and with the house of Judah, ³² not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares Yahweh. ³³ "But this is the covenant which I will make with the house of Israel after those days," declares Yahweh, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. ³⁴ "They will not teach again, each man his neighbor and each man his brother, saying, 'Know Yahweh,' for

they will all know Me, from the least of them to the greatest of them," declares Yahweh, "for I will forgive their iniquity, and their sin I will remember no more."

Jeremiah 32:

³⁷ "Behold, I will gather them out of all the lands to which I have driven them in My anger, in My wrath and in great indignation; and I will bring them back to this place and make them dwell in safety. ³⁸ "They shall be My people, and I will be their God; ³⁹ and I will give them one heart and one way, that they may fear Me always, for their own good and for the good of their children after them. ⁴⁰ "I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me. ⁴¹ "I will rejoice over them to do them good and will faithfully plant them in this land with all My heart and with all My soul.

If we look at the definition of "New Covenant" from the Bible, we can see assuredly that it is future, when everyone will know God, and there is no more need to evangelize. The division of the Bible into two sections, called "Old Testament" and "New Testament," is an idea of only the last few hundred years; it has vastly corrupted the understanding of God's Holy Word.

1. God has not changed from judgmental to gracious. He has always been the God of judgment (Elohim) and the God of grace (Yahweh). [See 'Use of God's Names']
2. There have not been not two means of salvation, one before the crucifixion and the other after; salvation has been by grace through faith in a promised redeemer since Adam. Today's believers do not uniquely possess the Holy Spirit.

Job, in all his affliction, did not say: "Yahweh gives and Yahweh takes away (Job 1:21-22), and "I know that my redeemer lives, and at last He will take His stand on the earth" (Job 19:25), except by the Holy Spirit.

Abraham - x

David - x

Long after the crucifixion, resurrection, ascension, and Pentecost, Paul was at Corinth, where some disciples had not "received the Holy Spirit (Acts 19:2).

The promise of the Holy Spirit (John 14:26; Acts 1:5-9, 2:33) was to certify the apostles, and Yeshua's truth: nothing indicates that aspect was to be a continuing situation.

3. There is no gentile "New Testament" church that contrasts to the Hebrew synagogue, and "pastors" are not Biblical heads of churches. [See 'Synagogue / Church']
4. Sabbath has not changed from the seventh day to Sunday. [See 'Sabbath is Messianic']
5. There are not different ordinances now than before the crucifixion (e.g., baptism, Lord's supper). [See 'Mikvah / Baptism' and 'Festival Explanations']

** Commentary installation incomplete**

Sheepfold Gleanings

<http://www.messianicisrael.com/sheepfold-gleanings/2008-2009/vaetchanan.html>

Sheepfold Gleanings - 2008-2009

Written by Carl & Julie Parker

Thursday, 30 July 2009 03:59 PM

Parashah en Español, [[Aquí](#)].

Scriptures

Deuteronomy 3:23 to 7:11

Isaiah 40:1-26

Matthew 4:1-11

Mark 12:1-44

1 Timothy 2:4-6

We continue from the previous study (*Devarim* - Deuteronomy 1:1-3:22 found at www.sheepfoldgleanings.com) with Scripture's account of the last days of Moses and his final words of encouragement to the Twelve Tribes of Israel. The Children of Israel were taught to follow the Words YHVH passed on to them from Mount Sinai, and how to enter the Promised Land and live in peace.

Hear now, O Israel, the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land that YHVH the Elohim of your fathers, is giving you (Deuteronomy 4:1).

The words 'decrees' and 'laws', which we studied last week, signify YHVH's *signs* and *wonders*. With signs and wonders He will teach us, so we may follow and live and take possession of the land. Looking at Deuteronomy 4:1 from a Septuagint/Greek, abstract/legalistic translation of the Torah in conjunction with the bracketed Hebrew conceptual amplified form gives a fuller understanding to Deuteronomy 4:1.

"Hear (*to hear; listen; obey*) now (*today*), O Israel (*descendants of Abraham, Isaac and Jacob*), listen (*do and obey*) to the statutes (*lasting impressions; marks, signs and wonders; written on the palm of one's hand; staff or engrave*) and the judgments (*YHVH's Deliverer, YHVH's Delivery, and YHVH's Power*) which I teach (*to learn; to teach; to be taught; be trained*) you to observe/do (*making; forming; doing; pressing; observing; fulfilling; causing to grow; developing*), that you may live (*live by virtue of YHVH's thoughts; to hear, listen, be obedient*), and go in (*coming to a place where one belongs; bringing; harvesting; intimacy (as in marriage); setting; going down; appearing in strength; gaining entrance; bringing grain home; gathering in*) and possess (*dispossess, remove, take possession, expel from the land, possess completely; net for catching and holding; initial juice pressed from grapes*) the land (*solidify basic needs; stable earth producing many elements; country, nationality; physical essentials for existence; focus decisively; strike fear; knead; root firmly; scrape, cut sharply; demolish; cradle; squeeze*) which YHVH the Elohim of your fathers is giving you" (Deuteronomy 4:1). (For reference to Hebrew words see endnotes.)

"Hear" is Strong's # 8085 *shema*, which means to hear, to listen, and to obey. Many people today are *hearing* but not many are *listening*, because if we were listening we would obey and do/act out the Words YHVH taught. We do not truly hear because we lack understanding of the Words spoken. If we comprehended the words taught, we would be in the Land today and the Land would rest in peace. We are coming to understand that when one hears, it means *to do*. Hearing speaks of the faith to act upon what one has heard. What do we hear? When we read scripture, we "hear" all the Words YHVH spoke to Moses in the Wilderness at Mount Sinai. Once we *hear* we have faith in Yeshua's Faithfulness to do all He has said and to help us walk in His

ways; in this way we pursue obedience. That which our ancestors obeyed is our inheritance. YHVH's instructions reveal how to be His bride. The Words spoken at Mount Sinai are the bride's ketubah, her marriage covenant.

One of the teachers of the law came and heard them debating. Noticing that Yeshua had given them a good answer, he asked him, 'Of all the commandments, which is the most important?' 'The most important one,' answered Yeshua, 'is this: "Hear, O Israel, YHVH our Elohim, the YHVH is One. Love the YHVH your Elohim with all your heart and with all your soul and with all your mind and with all your strength." The second is this: "Love your neighbor as yourself." There is no commandment greater than these' (Mark 12:28-31).

Yeshua answered them with *the Shema* and *The Royal Law* (John 13:34-15:17).

If you really keep the *royal law* found in Scripture, '*Love your neighbor as yourself*,' you are doing right (James 2:8).

The "Royal Law" found in Scripture are the Words that were spoken at Mount Sinai to the Children of Israel by Yeshua called the gospel; Israel's *betrothal* covenant.

It was revealed to them (the Prophets) that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the *gospel* (the words YHVH gave Moses at Mount Sinai) to you by the Ruach Ha Kodesh/Holy Spirit sent from heaven (1 Peter 1:12).

A centurion approached Yeshua asking for help for one of his men. Yeshua offered to go to him, but the centurion replied that he was not worthy of having Yeshua in his home and asked Yeshua instead to "just say the word, and my servant will be healed. For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this, and he does it.' When Yeshua heard this, he was astonished and said to those following him, 'I tell you the truth, I have not found anyone in Israel with such great faith (obedience)' (Matthew 8:5-10).

Faith is obedience - to do His Word. Who is Israel today? Those who identify themselves with the God of Abraham, Isaac, Jacob and who walk in His *holy* ways.

Understand, then, that those who believe (the Word/the gospel spoken at Mount Sinai by the voice of YHVH and fulfilled by the Word who became flesh; Yeshua) are children of Abraham (Galatians 3:7 cf. John 1:1, 14).

If we are *part of* Israel, then this Word YHVH spoken to Moses is for us today.

For if you believed Moses, you would believe Me; for he wrote about me. But if you do not believe his writings, how will you believe My words? (John 5:46-47).

The true stories of our fathers Abraham, Isaac and Jacob are very important today. Abraham passed on the Covenant of YHVH – called *the promise* – with all its inheritance to his descendant Isaac. Isaac passed on the same Covenant of YHVH and inheritance to his descendant Jacob/Israel. The Covenant then passed through Jacob to his sons. They became the Twelve Tribes of *Israel* who came out of Egypt to be partakers of that same Covenant with Jacob. In Deuteronomy we read about the "next" generation of children receiving this same Covenant that their ancestors had. Moses followed the pattern and taught the children how to be disciples of YHVH – to live and walk in YHVH's Kingdom and be His people. We are the seed and heirs of that promise given to Abraham and still valid today!

If you belong to Yeshua, then you are Abraham's seed, and heirs according to *the promise* (Galatians 2:29).

Now you, brothers, like Isaac, are children of *promise* (Galatians 4:28).

The promise is for you and your children and for all who are far off (Acts 2:39).

By faith he (Abraham) made his home in the *Promised Land* like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same *promise* (Hebrews 11:9).

The Covenant given to Abraham that he imparted to his offspring is the pattern we are to follow today. We are to share this same blessed experience with our children and grandchildren, as we pass down the same legacy to our descendants.

The Covenant gave us a promise of a land, a people and a blessing – our heritage, our identity and our redemption. Without understanding the Covenant we have no identity and we became a lost people. YHVH showed us "His" ways through our ancestors and their walks. The history of Genesis is prophetic imagery. So too is the great story of Moses in Exodus. Moses taught the first generation and the "next" generation (future tense – *us*) how to come out of slavery. But not all who came out of Egypt with Moses obeyed the ways of YHVH; only a remnant of two from the first generation continued on into the Promised Land. The Promise is for their children – us!

Because finding fault with them, He says: 'Behold, the days are coming, says YHVH, when I will make a new covenant with the house of Israel and with the house of Judah - not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says YHVH. For this *is* the covenant that I will make with the house of Israel after those days, says YHVH: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people' (Hebrews 8:8-10 cf. Jeremiah 31:31-33).

The inheritance of the Covenant was passed on to the *generations*. The purpose and fulfillment of the Covenant is Yeshua. He is indeed the purpose, goal and fulfillment of the Torah; YHVH's Word (Romans 10:4). We who believe and walk in His ways are His firstfruits. Our identity is in Yeshua, the physical manifestation of the Word (John 1:1; 14). He is the Covenant made with Abraham. The Word and Covenant lives in us today, giving us a desire to walk in and obey it. We find our identity in Yeshua, the Living Word, as it is He who fulfills the Covenant with us. It is *because* we are in agreement with Him that we find our desire to keep this Covenant of love. Yeshua is the author of the Word and the guarantor of the Covenant. He is faithful to fulfill it in our lives. That is why He is the goal of the Torah.

The model of Yeshua as the Bridegroom together with Israel, called His bride, is all through Scripture. We are in a bridal/betrothal relationship with Yeshua today. YHVH has provided a ketubah, the marriage covenant called the Torah, with all the instructions (from Mount Sinai) for the wedding and subsequent life with our Bridegroom.

YHVH's call is to *believe* (which is an act of holiness) in the words He spoke, to *hear* and *obey* the words He gave to Moses at Mount Sinai. The Israelites were a type and shadow for us – of us (Hebrews 10:1). Today, we are that second generation from the rebirth of the Land. Will we return to the words of Moses and obey the call of YHVH? Today we have an opportunity to inherit the land, our bridal home, the gift from Yeshua our Bridegroom, as it was declared to us so long ago. His Word still stands, and the way into the Land is still the same; through *holiness*. All we have to do is listen to His Word – and walk in it.

Do not merely listen to the word, and so deceive yourselves. *Do what it says* (James 1:22).

Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart. For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of YHVH (1 Peter 1:22-23).

Do not add to what I command you and do not subtract from it, but keep the commands of YHVH your Elohim that I give you (Deuteronomy 4:2).

I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, YHVH will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, YHVH will take away from him his share in the tree of life and in the holy city, which are described in this book (Revelation 22:18).

The Two Houses of Israel: House of Judah, the Jewish people and those associated with them, and House of Israel, many from a church background and those associated with them, have unfortunately acted opposite to YHVH's teaching.

A Look At History – Torah: Law or Grace?

With the hellenization of the Hebrew text under Alexander the Great, Torah, as the educational model, was mistranslated into *nomos*/law, and became the judgmental model. People from both Houses could no longer see "true" grace, YHVH's provision and redemption in the Bible (see the last parsha, *Devarim* - Deuteronomy 1:1 to 3:22 www.sheepfoldgleanings.com).

From a Jewish standpoint at that time, the Talmud and other Jewish writings had taken on a higher importance than the Torah. Alexander the Great and his Greek army took the law and *made* them live by it. They literally shoved "law" at them, "striking the sheep" with it. The Jewish people lived in fear of persecution and so built fences called Halactic laws around YHVH's Word to protect themselves from trespassing against it in order to help save their lives. It was during this time the Torah, YHVH's Book of Love that was to bring them life, became to them a book of laws, that when not kept often led to death. One example was the Sabbath, the commandment that had only two directives in the Torah pertaining to it (rest and be joyful, and do not profit) grew to over 1,350 manmade commands under Halactic law.

From a church standpoint, man's traditions were given a higher importance than YHVH's ways. YHVH's teaching and instruction, His Sabbath and feast days were no longer valued or honored, and a kind of "lawlessness" called "grace" prevailed. The combination of grace teaching and the tolerated lawlessness far outweighed that of YHVH's teachings that brought life. This type of grace caused the people to no longer hunger after YHVH's Torah. Nor could they discern the difference between clean and unclean, holy and unholy. They did not live according to Yeshua's principles, as they no longer followed or desired them for their life. The doctrine of Balaam had infiltrated the assemblies taking over their hearts and minds that led to a loss of their identity as Israel and the Torah principles that contained life.

Now the "mixed" multitude who were among them yielded to intense craving [of other food]; so the children of Israel also wept again and said: "Who will give us meat to eat? We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our whole being is dried up; there is nothing at all except this manna before our eyes!" (Numbers 11:4-6).

Two Separate Gods?

The early church father Marcion taught that the "Yeshua of the New Testament" came to set the church free from the "the God of wrath" of the "Old Testament", laying the way for a two-deity principle. Because of the

Greek word *nomos* (law) the people were taught that the Torah itself was done away when in truth it was the *law of sin and death* that we are set free from not the *law of life*. If the Torah were done away, most of the Brit Chadasha/New Testament would disappear, as eighty-five percent of the Brit Chadasha/New Testament is quotes from the Torah. If the Torah were done away with, then Yeshua's Words would disappear from the Brit Chadasha/New Testament. Even Paul kept YHVH's Torah, Sabbath and feast days thirty years after Yeshua rose to life, and the disciple John kept the Torah of Life fifty to sixty years after Yeshua ministry on earth (Acts 20; 24:14; Revelation 1:10,14).

Both the House of Judah and the House of Israel have faltered through ignorance and lack of knowledge. They had been eating from the Tree of Knowledge of Good and Evil. One House has added to the Words of YHVH and the other House has subtracted from YHVH's Words. Both Houses have suffered the consequences of man's legalism, and the majority of people who call themselves Israel are outside the Land today. The Land is not stable, nor is Israel in control of the Land. As a result many nations control Israel.

As His bride, we may need to go down our checklist and re-evaluate our perspective according to YHVH's Word. Are we out of Godly alignment? Are we seeing YHVH's Word through the eyes of man's law or through the eyes of YHVH and His Royal Law that gives life? What does the Word of YHVH say? Are we listening? Does our walk reflect the Glory of the truth of YHVH? Are we walking in Covenant relationship with our Bridegroom and keeping His appointed feasts? What is holding us back from this incredible inheritance in the Land? Where is our identity and inheritance? Isn't it in the God of Abraham, Isaac and Jacob?

Deuteronomy 6:1-9 The Shema

These are the commands, decrees and laws YHVH directed me to teach you to observe in the land that you are crossing the Jordan to possess, so that you, your children and their children after them may fear the YHVH as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. Hear, O Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as YHVH, the Elohim of your fathers, promised you.

“Sh'ma, Yisra'el! YHVH Eloheinu, YHVH echad.”

Hear, O Israel: YHVH our Elohim, YHVH is one! You shall love YHVH your Elohim with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.

And it shall be that if you earnestly obey My commandments which I command you today, to love YHVH your Elohim and serve Him with all your heart and with all your soul, then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. And I will send grass in your fields for your livestock, that you may eat and be filled. Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them, lest YHVH's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which YHVH is giving you. Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land of which YHVH swore to your fathers to give them, like the days of the heavens above the earth (Deuteronomy 11:13-21).

Yeshua and the Shema:

Then one of the scribes came, and having heard them reasoning together, perceiving that He (Yeshua) had answered them well, asked Him, "Which is the first commandment of all?" Yeshua answered him, "The first of all the commandments is: 'Hear, O Israel, YHVH our Elohim, YHVH is one. And you shall love YHVH your Elohim with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment. And the second, like it, is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these." So the scribe said to Him, "Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices." Now when Yeshua saw that he answered wisely, He said to him, "You are not far from the kingdom of God" (Mark 12:28-34).

When we obey YHVH, we come into agreement with His original order of the universe that has been since the beginning (Luke 1:1-3). Religious Jews and many believing Messianic recite the "Shema" scriptures in their daily prayers as a declaration of faith. In doing this they are agreeing to come under the headship of Messiah and walk in obedience to His ways every day.

If My people who are called by My Name, will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land (2 Chronicles 7:14).

It is very hard for us to obey YHVH and keep His commandments if we are still allowing the sinful nature to have life in us. We need to separate ourselves from our sinful nature and deal with the enemy in our camp before we can truly *keep and obey* YHVH's word. When our sinful nature is circumcised, through repentance and sanctification, sin no longer has rule or reign in us. Only after we stop serving two masters and repent will Messiah's Ruach Ha Kodesh/*Holy* Spirit fully rule and reign in our life. Then we will walk in the fruit of repentance, called the Fruit of the Spirit, and enter into His heavenly nature given us, as it is now Yeshua who rules and reigns in our life and no longer our flesh. By reciting the Shema it is as if we renew our betrothal covenant, the vow made before our bridegroom, each day, as our ancestors did at Mount Sinai. Only when we come into obedience with Yeshua will we desire to pursue a walk of *holiness*, becoming as *one, made in His image*. As His life lives in us, we bear witness of His truth, (heavenly nature) and represent His presence on the Earth to the Nations. (Luke 17:20-21)

You shall receive power when the Holy Spirit has come upon you; and you shall be **My** witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth (Acts 1:8).

As mentioned earlier, Marcion introduced the two-deity principle of Jesus and God as being two separate people/gods. Scripture says that YHVH became flesh and dwelled among us (John 1:1, 14). Yeshua is the physical embodiment of the One True God. They are ONE. (**Balak** study Numbers 22:2 to 25:9 www.sheepfoldcleanings.com)

And the Lord will be king over all the earth; in that day the Lord will be one, and His name one (Zechariah 14:9).

The Two Houses became Yeshua's witnesses for the start of the reunification of ALL Israel, all twelve tribes, when the Ruach Ha Kodesh fell on them in Acts 2 during the Feast of Shavuot/Pentecost. The Two Houses witnessed the truth of Yeshua as the Living "Greater" Torah and began to share the Good News throughout all Jerusalem. This was the same feast day YHVH spoke to the Children of Israel at Mount Sinai. The mouth/voice of YHVH is Yeshua (Genesis 1:1; Exodus 24; John 1:1, 14; Acts 1:6; 2:1).

For if you believed *Moses*, you would believe *Me* (Yeshua); for he wrote about *me*. But if you do not believe his writings, how will you believe *My words*? (John 5:46-47).

Acts 3:22-26 Peter Speaks to the *Men of Israel*

Just after the great infilling of the Ruach Ha Kodesh/Holy Spirit at Shavuot/Pentecost Peter spoke to the “men of Israel”, saying,

For Moses said, 'YHVH your Elohim will raise up for you a prophet like me from among your own people; you must listen (do) to everything he tells you. Anyone who does not listen to him will be completely cut off from among his people.' Indeed, all the prophets from Samuel on, as many as have spoken, have foretold these days. And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed.' When YHVH raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways.

It would seem there are choices before us. May YHVH not find us ignorant to His Word. May we be a people who have the faith to obey and walk in it. May we not end up being another generation that disobeys and lies scattered throughout the Nations (Wilderness). There is an inheritance to be claimed, and the Land is waiting for its time of peace. May *our* generation be the generation of Children who enter the Land in full obedience to YHVH. If we are the people and the witness of YHVH, then these words of Moses will bless us. If not, these words will reveal our true [heart] position and keep us outside the Land. To walk in the Covenant we made with YHVH is everything – eternal life. There are choices. May we choose to love YHVH with all our heart, all our soul, and all our mind, and love our neighbors as ourselves.

Observe them (YHVH's decrees and laws) carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, 'Surely this great nation is a wise and understanding people.' Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them. Remember the day you stood before YHVH your Elohim at Horeb...

If you then become corrupt and make any kind of idol, doing evil in the eyes of the YHVH and provoking him to anger, I call heaven and earth as witnesses against you this day that you will quickly perish from the land that you are crossing the Jordan to possess. You will not live there long but will certainly be destroyed. YHVH will scatter you among the peoples, and only a few of you will survive among the nations to which YHVH will drive you. There you will worship man-made gods of wood and stone, which cannot see or hear or eat or smell. But if from there you seek YHVH, you will find him if you look for him with all your heart and with all your soul. When you are in distress and all these things have happened to you, then in later days you will return to the YHVH and obey him. For YHVH is a merciful God; he will not abandon or destroy you or forget the covenant with your forefathers, which he confirmed to them by oath. Keep his decrees and commands, which I am giving you today, so that it may go well with you and your children after you and that you may live long in the land the YHVH your Elohim gives you for all time (Deuteronomy 4:6-40).

And if we are careful to obey all this law (with heart and soul, in Spirit and Truth) before the YHVH our Elohim, as He has commanded us, that will be our righteousness (Deuteronomy 6:25).

To be continued...

Shabbat Shalom,
Carl and Julie Parker

Reference to our expanded and enhanced definitions of the words in Deuteronomy 4:1 can be found in: ED: Etymological Dictionary of Biblical Hebrew, Feldheim Publishers; TWOT: Theological Wordbook of the Old Testament, Moody Press; Strongs Concordance. Hear: Strong's #8085 *shama* (TWOT); Israel: Strong's #3478 *Yisra'el* (ED, TWOT); Statutes: Strong's #2706 *choq* (TWOT); Judgements: Strong's #4941 *mishpat* (ED, TWOT); Teach: Strong's #3935 *lamad*; Do: Strong's #6213 *asah* (ED); Live: Strong's #2421/238 *chayah* (ED); Go in: Strong's #935 *bow* (ED); Possess: Strong's #3423 *yarash* (ED); Land: Strong's #776 *erets* (ED)

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Past Parshot: www.messianicisrael.com/sheepfold-gleanings/

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Waters in the Wilderness

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Va'etchanan

[Waters in the Wilderness - 2008-2009](#)

Written by Natan Lawrence

For this week's Torah Explorers, click [\[Here\]](#)

Scriptures

Deuteronomy 3:23-7:11

Haftorah Reading

Isaiah 40:1-26

B'rit Chadashah

On staying faithful to Yeshua's commands: Matthew 28:20

On adding to the Word of Elohim: Revelation 22:18-19

On the validity of the Torah for all believers: Romans 7:12

On teaching our children the truth of YHVH: Ephesians 6:4

Judgment to fall upon those who have turned away from YHVH: Romans 1:18-25

On staying separate from the world: 2 Corinthians 6:17

On the spiritual Mount Sinai: Hebrews 12:18-29

On loving Yeshua by keeping his (Torah) commandments: John 14:15,21,23

On honoring one's parents: Ephesians 6:3

On the eternal blessing of keeping Torah: Revelation 22:14

Yeshua and the Shema: Mark 12:28-34

A warning against turning away from YHVH: 2 Peter 2:20-22

On being a set-apart people and priesthood: 1 Peter 2:9

A warning against assimilating with the world: 1 Corinthians 6:19-20

On YHVH's love for mankind: Romans 5:8; John 14:14

Etz Chayeem Hoo (He Is a Tree of Life)

Yeshua is a tree of life to those who take hold of Him, and those who support Him are praiseworthy. His ways are ways of pleasantness and all of His paths are shalom. Bring us back YHVH to You, and we shall come, renew our days as of old.

As we begin to study the Torah let us never forget that YESHUA THE MESSIAH is the Living Torah, the Torah-Word of Elohim made flesh. He is the way, the truth and the life — the Living Manna sent from heaven. Without Him living in our lives through the indwelling Presence of his Set-Apart/Kadosh Spirit (Who leads us into all truth and revelation) the Written Torah can become the dead letter of the law!

Outline of This Week's Parashah (Torah Portion):

- **3:23** Moses Pleads Again With YHVH to Enter the Promised Land
- **4:1** Moses Urges the People to Stay Faithful to YHVH's Torah Commands
- **4:11** The Events at Mount Sinai Recalled and a Warning to Keep From Idolatry and Apostasy
- **4:25** Moses Predicts Israel's Apostasy, Exile and Return
- **4:41** The Cities of Refuge Are Designated
- **5:1** The Ten Commandments Restated
- **6:4** The Shema
- **6:10** Once in the Land, a Warning Against Succumbing to Prosperity and Idolatry; YHVH Is a Jealous Elohim
- **6:16** Trust and Obey YHVH
- **6:20** Teaching Torah to the Children

Study Questions for This Week's Midrash (Torah Discussion):

1. Deuteronomy is Moses' last word and final admonition to Israel before his death. It is a review of the main points found in the first four books of the Torah. This review is for the benefit of the younger generation who has been born and/or grown up in the wilderness and who are about to enter the Promised Land. This week's Parashah includes several themes that are mentioned over and over again in this Torah portion underscoring their importance in YHVH's eyes. They are:
 - Teach the children YHVH's instructions in righteousness (i.e. the Torah).
 - Teach the children about their historical and spiritual roots.
 - Fear YHVH.
 - Remember the giving of the Torah at Mount Sinai and the supernatural occurrences surrounding that event.
 - Do not allow yourself to become involved in idolatry and the practices of the heathen nations.
 - Keep Torah and all will be well with you.
 - YHVH's Torah commandments are eternal.
 - Don't forget YHVH nor turn from the Torah—YHVH's instructions in righteousness.

Consider these admonitions of YHVH to his people. Are we heeding these instructions and grounding our people in these things? What are you doing in your own life to take YHVH's wise admonitions seriously?

2. **4:2** *You shall not add to the word that I command you, nor shall you subtract/diminish from it.* YHVH warns his people against adding or subtracting from his written Word elsewhere, as well (Deut 12:32; Rev 22:18–19). Men seem inclined to ignore YHVH's command in this regard. Whole religions have been founded based on disregarding this prohibition. Some claim to be Bible-based (e.g. Mormonism with their *Book of Mormon* and rabbinic Judaism with its *Talmud*) and some do not (Islam with its *Quran*). Who is the author of and real power behind adding to, subtracting from or twisting YHVH's Word? (See Gen 3:1ff and Matt 4:3ff.) What did Yeshua warn the religionists of his day against in this regard? He said, "Thus have you made the commandment of Elohim of none effect by your tradition" (Matt 15:6) and, "Howbeit in vain they do worship me, teaching for doctrines the commandments of men" (Mark 7:7). What are some examples of traditions and theologies in the modern-day Christian and Jewish religions where YHVH's Word has been superseded by man's traditions? What are some traditions and doctrines of men you have turned away from in order to bring yourself into greater alignment with YHVH's Word? How is your life better for it? What has been the reaction of those around you in response to your aligning your life more closely with the truth of YHVH?

3. **4:2 Observe the commandments of YHVH.** The word *observe* (*shamar*) is a common Hebrew verb meaning “to keep, guard, give heed, watch, protect, have charge of.” In its noun-form, *shamar* means “a watchman.” According to *TWOT*, the basic meaning of *shamar* is “to exercise great care over something.” One of the most frequent uses of this verb in Scripture is how it is used in this verse. YHVH commands his people to *shamar* his Torah-commandments some 30 times in the Torah alone. What does this mean to you? Are you learning to not only “hear,” but “to do” his commands? How has your life changed and what are the resulting blessings? Though YHVH clearly commands his people “to keep” or “to guard,” what is commonly taught in most Christian churches in regard to “the law”?
4. **4:6 Keep.** Keeping Torah (YHVH’s instructions in righteousness) was the means for YHVH’s chosen people to be salt and light to the surrounding nations. Torah is literally a “witnessing tool.” What kind of righteous witness are you (via your Torah lifestyle) to those around you who are lost in spiritual darkness?
5. **4:10; 5:29; 6:2, 13, 24 Learn to fear me.** The concept of fearing YHVH has become almost a taboo subject in many churches. Why is this? What is the proper fear of YHVH that produces wisdom (Prov 9:10)? Has most believer’s approach to YHVH become so casual and commonplace that there is no room for a healthy fear (i.e., dread of sin and the resulting consequences before a just and set-apart/*kadosh* Elohim) in a one’s life? Is this not a disastrous and foolish path? Is the church suffering for this lack of regard for YHVH and his instructions? How?
6. **4:25–32** This passage deals with the exile and return of the Israelites. Because of syncretism with the idolatrous practices of the nations around them YHVH prophesied that the Israelites would be scattered among the nations of the world. Conversely, YHVH prophesies that “in the end of days” (verse 30)—a metaphor for “the last days” or “the end of the age”—he would hear their pleas for help, have mercy on his people, and remember his covenant with them. According to some noted Jewish rabbis, “the end of days” refers to the period just before the coming of Messiah, and this repentance is the same as that which Moses mentions later in 30:1–2 (*ArtScroll Stone Edition Chumash*, p. 965). Here are some additional quotes from some noted rabbinic scholars on the subject of Israel returning to YHVH from its exile among the nations:
 - The future King Messiah (Messiah Ben David) will not only redeem the Jews from exile, but will restore the observance of the Torah-commandments to its complete state, which will only be possible when the Israelites are living in the Land of Israel. At this same time, “**there will be an ingathering of the dispersed remnant of Israel.** This will make it possible for the Davidic dynasty to be reinstated and for the observance of the Torah and its mitzvot to be restored in its totality” (*I Await His Coming Every Day*, p. 35, [see also p. 38 quoting Rambam] by Rabbi Menachem Schneerson, emphasis added). According to the Rambam (also known as Maimonides) in his *Thirteen Principles of the Jewish Faith* the resurrection of the dead will occur just after the coming of the Messiah and that the resurrection of the dead is a key element of the Final Redemption (*Ibid.*, p. 59).
 - The Jewish rabbis recognize that **the ingathering of the exiles, including the 10 tribes of the Northern Kingdom, will also return, be reunited with Judah and that the whole house of Israel will serve YHVH together** (Ezek 20:32–37, 40–42) (*Mashiach—the Principles of Mashiach and the Messianic Era In Jewish Law and Tradition*, pp. 20–22, by Jacob Immanuel Schochet quoting from *Sanhedrin* 110b; *Bamidbar Rabba* 16:25; *etc.*, emphasis added)
 - *ArtScroll Bereishis/Genesis Commentary*, vol. 1(b) states in its commentary on Genesis 48:19 regarding Ephraim: “R. Munk explains: ‘while it is true that the dispersion [of the descendants of Ephraim and Manasseh] was caused by the unfaithfulness and sinfulness of Ephraim’s descendants (Hos 7:8ff), Jacob’s blessing was not in vain for “they will return to God” and will have their share in the world to come (*Talmud Sanhedrin* 110b).’ And R. Eliezer adds: ‘Even the darkness in which the Ten Tribes were lost will one day become as radiant as the day’ (according to the version of *Avos d’Rabbi Nosson* 36). And in the perspective of history, did not these exiled children of the Patriarchs enlighten the nations among whom they were scattered? They did so by teaching their conquerors the fundamental ideas of the knowledge and love of God, ideals

they had never forsaken. Hence they too have a messianic vocation and their Messiah the Mashiach ben Yosef, Messiah son of Joseph (*Talmud Succah* 52a), also called Messiah son of Ephraim (*Targum Yonasan* on Exodus 40:11), will play an essential role in humanity's redemption, for he will be the precursor of the Mashiach ben David, Messiah Son of David. It is therefore not surprising to find that the prophet Jeremiah (3:12) speaks affectionately of Ephraim. In this light, Jacob's words, '*his offspring will fill the nations,*' assume the significance of blessing" (pp. 2121–2122).

Relate these statements to Acts 3:21; Matthew 10:6; 15:24; and Malachi 4:4–6. Now note how the following phrases or concepts are used in Scripture, who they relate to and how this relates to the statements of the rabbis and to our text under consideration as pertaining to Israel (including both the Houses of Ephraim and Judah) being scattered among the nations for their disobedience to YHVH, and then their being regathered and restored as a united kingdom and obedient people under the rule of King Messiah:

- **Dispersed:** The House of Judah was dispersed out of the Land of Judah into Babylon because of her spiritual adultery (Isa 11:12; 56:3, 6–8; Ezek 37:21; John 7:35).
- **Far and Near:** Solomon prophesied the Israelite/Ephraimic exile, that Judah would be exiled to a near country (Babylon) and Ephraim would be exiled to a far country (Assyria) (1 Kings 8:46; see also Dan 9:7). Paul makes reference to the purpose of his ministry being to preach peace to those who were afar off and them that are near that through Yeshua both may have access through the Spirit unto the Father (Eph. 2:16–17).
- **Gather/Regather(ing):** Ezek 34:13; 36:24; Isa 56:8
- **Israel, Assimilated Into the Nations:** Isa 7:8; Hos 1:10; 4:1, 6; 5:3; 2:23; Deut 28:64;
- **"Lost" (assimilated, but not lost):** Hos 8:8; Amos 9:9; Deut 28:64; Hos 5:3
- **Mixed With the Nation:** Ephraim mixes himself with the nations: Hos 7:8; 8:8
- **Outcasts:** The House of Israel are outcasts (YHVH cast them out of the Land of Israel for their spiritual adultery, Isa 11:12; 56:8)
- **Return:** In the last days, the sons/children of Israel (both Ephraim and Judah) shall return to YHVH and his Torah (Hos 3:5).
- **Scattered/Sown (Jezreel):** YHVH would sow or scatter the descendants of the House of Israel (Ephraim) (throughout the nations, Hos 1:4).
- **Scattered Sheep of Lost Israel to Return By YHVH's Hand:** Ezek 34:11, 16
- **Scattered:** Ephraim scattered over the face of the whole earth, Ezek 34:6, 12; 36:19; 37:21; John 11:52. In regards to Deuteronomy 32:26 that says, "I said, I would scatter them into the corner ..." *ArtScroll Stone Edition Chumash* comments, "This refers to the exile of the Ten Tribes, who were scattered to an unknown place where they have never been heard from again. On the phrase of the same verse, "I would make the remembrance of them to cease from among men..." the same *Chumash* states, "This is a reference to the exile of Judah and Benjamin, the Davidic kingdom from which today's known Jews are descended." It goes on to say that though nations would seek to destroy Israel entirely YHVH would never allow Israel to become extinct or disappear. Israel's perpetual existence is constant reminder of YHVH's plan and eventually Israel will thrive and fulfill YHVH's intention for it" (pp. 1105–1106). Rabbi Samson Raphael Hirsch in his commentary on the Pentateuch on the same verse translates the phrase, "I would scatter them into the corners ..." as, "I would relegate them into a corner..." and then says that the Hebrew here refers to the "extreme end of a surface, the side or corner ..." He, too, relates this fate to the Ten Tribes who would be scattered "to some distant corner of the world, where, left entirely to themselves, they could mature towards serious reflection and ultimate return to Me ..." (p. 650).
- **Swallowed Up Among the Nations (Gentiles):** Hos 8:8

7. **5:12** *Safeguard the Sabbath day.* In this restatement of the fourth commandment, the Torah uses the word *safeguard* (*shah-mohr*) whereas in the first version of the Decalogue (Exod 20:8) the Torah says, “Remember the Sabbath day.” The word *remember* is *zakh-ohr*. What are we to learn from these two commands of YHVH regarding the Sabbath? If in YHVH’s telling the Israelites to “remember” the Sabbath the implication is that they would eventually forget it, then can we say that in telling them to “safeguard” the Sabbath they would tend to violate, desecrate or profane it? Which side of the coin do you fall on in your spiritual walk concerning the Sabbath? Note the use of the *vav* in the words for *safeguard* and *remember*. In the paleo-Hebrew word pictures, the letter *vav* represents a nail or peg and means “to secure.” Relate the notion of *to secure* with the words *safeguard* and *remember*.
8. **6:4** *Hear O Israel.* This statement (verses 4–9 coupled with Lev 19:18) is known as the “*Shema*” and is a statement of faith in the Jewish religion. In Mark 12:29–31, Yeshua also cites the *Shema* as the summation of all that Torah commands humans in order to have a proper relationship with YHVH and their fellow man. The word *shema* means “to hear, listen, obey.” How often, when it comes to obeying YHVH do we “draw near/honor him with our lips, but our hearts are far from him?” (See Mark 7:6; Isa 29:13; Matt 15:8.) Though *shema* and *shamar* (see notes to the third point above) are different Hebrew words, they are related in that they share two letters in common: *shin* and *mem*. In paleo-Hebrew pictographic form, the letters of the word *shema* (*shin-mem-ayin*) pictorially signify “to consume with the teeth (*shin*) the waters (*mem*) of knowledge or insight (*ayin*).” *Water* Hebraically is a reference to *Torah* or the instructions, teachings, precepts of YHVH. The word *shamar* (*shin-mem-resh*) can mean either “to consume with the teeth (*shin*) the highest (*resh*) waters (*mem*)” or conversely “to destroy (*shin*) the head (*resh*) of chaos/confusion (*mem*).” To guard something implies treasuring or preservation of it while at the same time protecting it from that which would confuse it or render it chaotic (see *Hebrew Word Pictures*, by Frank T. Seekins). Discuss the implications of the words *shamar* and *shema* and how these relate to the believer’s spiritual walk before YHVH.
9. **6:10–16** YHVH is constantly warning his people against idolatry; idolatry is anything that gets in the way of our relationship with him. What is of higher priority in your life than serving YHVH? What in your life takes more of your time, energy and money than serving YHVH? What draws your heart away from the study of his written Word, from prayer and fellowship? What or who hinders you from moving forward in your spiritual walk? What in your life keeps YHVH from getting out of a spiritual box in your life? This is idolatry!
10. Several times YHVH instructs the Children of Israel to be certain to instruct their children in the ways of Torah-righteousness. In the *Shema*, YHVH commands, “And you shall teach them [i.e., his Word] diligently to your children, and talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up” (6:7). Then in verses 20–25 of the same chapter we read,

When your son asks you in time to come, saying, "What is the meaning of the testimonies, the statutes, and the judgments which YHVH our Elohim has commanded you?" Then you shall say to your son: "We were slaves of Pharaoh in Egypt, and YHVH brought us out of Egypt with a mighty hand; and YHVH showed signs and wonders before our eyes, great and severe, against Egypt, Pharaoh, and all his household. Then He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers. And YHVH commanded us to observe all these statutes, to fear YHVH our Elohim, for our good always, that He might preserve us alive, as it is this day. Then it will be righteousness for us, if we are careful to observe all these commandments before YHVH our Elohim, as He has commanded us."

Too often in the church-system the children have had to take the backseat when it comes to discipleship and ministry. They get a few table scraps thrown at them called “Vacation Bible School” (once a year) and a little “Jonah and the Whale” type teaching on Sunday morning accompanied by some, often inane, craft project. Seldom does the head pastor of the church bother with the children’s ministry. Usually, this function is relegated to the young associate pastor. Typically, the position of “Youth Pastor” is viewed as nothing more than a stepping stone to the “top dog” position of “Head Pastor.” Furthermore,

seldom do parents spend any meaningful time during the week instructing their children in the ways of YHVH. As Messianic Israelites, it is our opportunity to follow the Torah and to place the highest ministry priority on instructing our children in the truths of the written Torah, in the truth of Yeshua the Living Torah, and in the fundamentals of who they are as members of the commonwealth of Israel (Eph 2:12) and in preparing them for the Kingdom of Elohim/Heaven. If we don't, who will? As parents, what are you doing on a regular basis to diligently instruct your children all day, every day? As grandparents, aunts and uncles and members of gospel-orientated Torah community, what are you doing to help in teaching the children? What was the attitude of the disciples when they attempted to shoo the children away from Yeshua? What was Yeshua's response? Read and compare Matthew 19:13–15 with 18:1–5 and go and do likewise, for they are our future and our legacy!

Haftorah Reading – Isaiah 40:1-26

Prepare the Way for Messiah!

Isaiah the prophet ministered in Judah for about 40 years from 740 to 697 bc, approximately 100 years before the Southern Kingdom of Judah fell to the Babylonians in 586 bc. Judah's captivity in Babylon would last for 70 years. The Book of Isaiah contains more messianic prophecies than any other book in the Hebrew Scriptures, and many of those prophecies specifically relate to the redemption through the Messiah of the two houses of Israel.

In the Isaiah 40 prophecy, according to rabbinic understanding, Isaiah is prophesying (in verses 3–5) concerning Israel's deliverance from exile seventy years after her captivity (*The Soncino Pentateuch*, p. 777). This is not an incorrect interpretation of this prophecy, although it is not necessarily the only one, for we know, as with many of the Scripture's ancient prophecies, there are sometimes multiple fulfillments. Because the old adage that says "history repeats itself" is true, and because human behavior remains unchanged from time immemorial, though the players and costumes change, many biblical prophetic themes have cyclical patterns. In the present case, where Isaiah speaks in verse three of "a voice crying in the wilderness," (Isa 40:3) we know that the Gospel writers applied this to John the Baptist preparing the way for the coming of Yeshua the Messiah (Matt 3:3; Mark 1:3; Luke 3:4; John 1:23). What in this prophecy did the Gospel writers see as applying to Yeshua the Redeemer and Savior of Israel? First, Yeshua himself declared John the Baptist to be that messenger who would prepare the way for the Messiah that Malachi prophesied about (cp. Matt 11:10 and Mal 3:1). The *messenger* of Malachi 3 and 4 seems to be the same individual mentioned in Isaiah 40. Furthermore, Isaiah 40:3 speaks of preparing the way for YHVH and making a highway in the desert for Elohim. Clearly, the Gospel writers recognized that Yeshua was YHVH/Elohim based not only on his claims to deity, but based on the fact that Isaiah states that the Messiah, the Redeemer of Israel, would not only be YHVH/Elohim, but was the right arm of YHVH (Isa 53:1) making him a manifestation, if you will, of YHVH.

Not only did the Gospel writers see John the Baptist in the Isaiah 40 prophecy (Isa 40:3–4 cp. Matt 3:3; Mark 1:3; Luke 3:4–5; John 1:23) because they recognized who Yeshua was and could see that John had fulfilled the Isaiah 40 passage, but they also likened John to Elijah the prophet who had come to prepare the way for Yeshua (Mal 3:1 cp. Matt 11:10; Mark 1:3). Additionally, we know that an end-time prophet, or prophets, will come to prepare the way for the second coming of Yeshua. This is clear from Malachi 4:5–6 where we find the prophecy concerning Elijah the prophet coming before the great and terrible day of Elohim's wrath, which is understood to occur just prior to the coming of Messiah. This Elijah-type person, or person(s), coming in the spirit of Elijah (like John the Baptist, see Matt 17:11–13), will effect a great spiritual revival in helping to turn the hearts of the children to their spiritual fathers (Mal 4:6), and in so doing will be preparing Israel to meet their Messiah. So we can link the Isaiah 40 passage with John the Baptist and Elijah the Prophet and with an end-time generation of righteous individuals who will be fulfilling this prophecy; that is, they will be preparing the way of YHVH, exalting the valleys, lowering the mountains, and making the crooked paths straight. What do these poetic expressions mean in concrete spiritual terms?

Now let us establish one fact. This end-time Elijah-type prophet (or prophets coming in the spirit of Elijah) will make straight the crooked paths of men, thus preparing a spiritual highway in the wilderness for the Messiah (Isa 40:3–5). The righteous ways of YHVH are always straight and narrow (Matt 7:13–14), while the wicked ways of men are crooked (Jer 17:9). Messiah is coming back to reward the righteous—those whose ways are straight—and to punish the wicked.

YHVH's path of righteousness is always straight, never changes (or curves) and leads to eternal life, while the path of a serpent (like the tracks of a snake in the sand) is curvy and wavers between good and evil. That is why the serpent hid in the Tree of the Knowledge of Good and Evil in the Garden of Eden and lured Adam and Eve away from the Tree of Life over to his crooked path that leads to death. Most men want to do some good, but they do not want to walk in total submission to the righteous commands of YHVH. Instead, they prefer to *bend* the laws of Elohim to fit the lusts of the flesh and eyes to suit them. This is the broad and curved path that leads to destruction, not the straight line path that leads to eternal life (Matt 7:13). This is the path of secular humanism where YHVH and his straight path of righteousness as characterized by his Torah is marginalized or diminished in the minds and theologies of men, and the prideful will of man is elevated against the will of YHVH. This is the path that says that YHVH does not mean what he says in his Word—that YHVH's Word *does not* stand forever, even though he says it does (Isa 40:8). We see this spirit of rebellion manifested on the part men in our day when, for example, YHVH commands man to keep the seventh-day Sabbath *on* the seventh day and man chooses to do so on the first day of the week, or men exchange YHVH's biblical holy days for man-made holidays, or men cast off the constraints of the righteous walk by disregarding YHVH's dietary laws, or men exchange many of YHVH's other biblical truths for their own non-biblical religious doctrines and traditions.

Each of us can choose to be willing and obedient to YHVH's Word and be blessed as a result, or choose to refuse to obey and instead rebel against YHVH only to suffer his judgment (Isa 1:19–20). For those who choose the straight and narrow path of life and adhere to the Torah (YHVH's instructions, teachings and precepts in righteousness) Yeshua declared that they will be called the greatest in YHVH's kingdom (Matt 5:19). For those who choose to rebel against YHVH's Torah, YHVH Messiah will return the second time to establish his millennial kingdom and with a strong hand and arm he shall rule and he will reward men according to their obedience to his Word that stands forever (Isa 40:8 and 10). The Book of Revelation speaks of Yeshua ruling on this earth as King of kings with a rod (staff or a kingly scepter) of iron (Rev 2:27; 17:14; 19:15–16). Those who refuse to keep the biblical Feast of Tabernacles during the millennial reign of King Yeshua, for example, will be starved into submission as Yeshua with his sovereign rod of iron rules upon the earth (Zech 14:16–19). This is the strong arm by which Messiah will rule that Isaiah refers to (Isa 40:10).

In the remainder of Isaiah 40, the prophet makes a strong case that it is futile for men to match wills with the Creator of the universe before whom the nations are mere vanity (or nothingness, verse 17) and men are mere grasshoppers (verse 22). Furthermore, all religious activities of all men on the whole earth, other than obedience to YHVH and adherence to his unchanging Word, are meaningless and absurd (verses 19–20).

What then is the point of this discussion? It is this: Only by complete submission and obedience to the unchanging Torah/Word of YHVH as revealed in Scripture will men be walking in the straight and narrow path. Only then will we be preparing the way in the spiritual wilderness that surrounds us for the Messiah to come again. Many in our day are called to be spiritual Elijahs and John the Baptists crying in the wilderness urging all to turn their hearts back to the ancient paths, back to the Hebraic roots of our faith, back to our spiritual fathers—the patriarchs, prophets and apostles. Someone has been given the difficult task of pulling down the religious strongholds that run counter to the “Word [Torah] of our Elohim [that] shall stand forever.”

Are you part of that Elijah generation, and if so, what are you doing to prepare the way for Messiah?

Past Parshot: www.messianicisrael.com/waters-in-the-wilderness/

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Written by Boaz & Rina Dreyer Thursday, 30 July 2009 03:43 PM

Haftara Scriptures

Isaiah 40:1-26

Commentary available in PDF format by clicking [\[Here\]](#).

Journey Through Torah

<http://www.messianicisrael.com/journey-through-torah/2008-2009/vaetchanan/print.html> Journey Through Torah - 2008-2009

Va'etchanan

Written by Mordecai Silver

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Deuteronomy 3:23-7:11

Isaiah 40:1-26

Luke 13:23-28

Introduction

This week's portion turns from a review of history to a restatement of the Torah.

Deuteronomy 4:26-31

26 I call heaven and earth to witness against you today, that you will soon utterly perish from the land that you are going over the Jordan to possess. You will not live long in it, but will be utterly destroyed. **27** And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you. **28** And there you will serve gods of wood and stone, the work of human hands, that neither see, nor hear, nor eat, nor smell. **29** But from there you will seek the LORD your God and you will find him, if you search after him with all your heart and with all your soul. **30** When you are in tribulation, and all these things come upon you in the latter days, you will return to the LORD your God and obey his voice. **31** For the LORD your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that he swore to them.

Has Israel learned from their mistakes – no!? Have we learned from the mistakes of Israel – no!? It is a sad commentary on the state of affairs as they have existed throughout the history of mankind and Israel's relationship with the Holy One of Israel. As Moses stood before the Children of Israel and called upon heaven and earth to stand as witness against Israel he went on to tell them that they would be driven out of the land by the Lord for disobeying Him. The Almighty had revealed to Moses what Israel would do after he had died.

Can you imagine how Moses must have felt when the Lord informed him what the Children of Israel would do after he was no longer around? He had led Israel for 40 years and had brought the Torah of the Holy One to Israel. He taught them, during those 40 years, the ways of the Lord. He labored and toiled doing the work the Holy One had given to him on the mountain at the burning bush. At first Moses had resisted the Lord's call on his life only to find out, as many others had, that arguing with the Lord gets you nowhere. We might not like what He has called us to but He is never wrong. God called Abraham, Isaac, and Jacob to do His bidding, the twelve sons of Jacob, the twelve tribes of Israel, Moses, Joshua, the Judges, the Prophets and the Kings. Today He calls those whom He would use to bring His word to His people wherever they are on the face of the earth.

How do you know if someone has been called by the Lord? The words they speak line up against the Torah, Prophets, Writings and the Apostolic Scriptures. If they turn, by even a hair, you must turn from their words and seek out the true servant's of the Holy One of Israel. We live in perilous times as we are possibly looking at the Last Days coming to pass right before our eyes. Many generations have come and gone and some of them believed they are where we are today, so we must not believe ourselves to be so blessed that we think we are that generation when the Messiah Yeshua returns. Other generations have thought the same thing before us but we must be ready if we are indeed living in the days when Yeshua comes back.

He will come looking for a bride waiting for Him, one that is prepared to receive Him as He is her. Are you part of that group or are you destined to be left out in darkness? Believe me this can happen to anyone of us and we will find ourselves out in the darkness where there is weeping and gnashing of teeth.

21 Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. **22** On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' **23** And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.' **24** Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. **25** And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. **26** And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. **27** And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it (Matthew 7).

Notice that the kicker here is found starting in verse 24. It is not what you do in His name but why you did them. Did you listen and obey the words of Yeshua? There will be those who say, "Yes I did" when they really did not understand what it was He was saying. Now, you would think that there should be some grace if you do not grasp what it is Yeshua was speaking about and there will be a measure of grace but as we race full speed ahead towards the unknown there will be those who know where we are headed but will hide their eyes and close their minds and hearts to the truth.

I know of many of those who call themselves Messianic's who will be part of this group the Messiah says will find themselves being told to depart from Him, I never knew you. We, as those who have embraced the Torah, should know better but we have become arrogant towards those who do not know Torah but yet He has a place for them. We are too ready to cast the first stone instead of trying to help them understand what it means to truly follow Torah. The Torah is not just of the mind but must be of the heart. The heart and the mind go together in a balance that is needed to walk the path of Torah.

The Torah is a blessing and not a curse. The Torah is life everlasting because it points the way to the source of this life – Yeshua. The Torah is grace, loving-kindness, and mercy. It was never intended to place us into bondage but to free us from bondage – the bondage of sin the Torah reveals. Does this make the Torah, as many claim the Apostle Paul says? Of course not! Paul was schooled in the Pharisaical school of Shammai. He was educated in the Torah of God and the law of man. He knew what many of us understand and that is the Torah is not evil or bad and places no one under bondage. It brings freedom to those who hear it and follow because it brings freedom in knowing the ways of the Almighty.

If Yeshua said in Matthew 5:17-18, "Do not think that I have come to abolish the Torah or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Torah until all is accomplished. "

Furthermore Paul said in Romans 7:12 "So the Torah is holy, and the commandment is holy and righteous and good." Do these sound like the words of someone who taught the Torah had been done away with and as it was did Paul have the authority to change the Word of the Almighty if the Almighty Himself, did not change His word? Paul knew that it was not the Torah that was bad. The Torah had been given by God to man to bring blessings to mankind. It was the sin the Torah revealed that was bad. It was sin that Yeshua had come to conquer and in doing so it took the shedding of an innocent's blood to cleanse our sin, both corporate and individually.

The rule of Torah will come when Yeshua sets up the Messianic Kingdom for 1,000 years. Under His rule the Torah will come into force in a way that it has never been seen before. We came close under the leadership of Moses but under Yeshua Torah comes full circle.

Isaiah 40:3-5

3 A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. **4** Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. **5** And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken."

If you cannot see Isaiah in Revelation then I have no idea what it is you are looking at. Revelation is a compilation of several different Prophets brought together in the vision shown to the Apostle John while he was in exile on the island of Patmos, a penal colony. This final book of the Canon of Scripture from Genesis to Revelation was not going to be in the Bible at all. It was debated over by the Church fathers when they were trying to come up with a Bible for the Church. Judaism had the Tanach, conveniently called the *Old Testament*. The Church wanted a Bible of their own and they finally came up with one. Theirs had an *Old Testament* and a *New Testament*. Some of the teachings of Yeshua were in theirs as well as some of His life. What was ignored was the fact that He quoted Torah, time and time again. When Yeshua was tempted by Satan He defeated him by quoting Torah. This is the power of Torah. While the Holy One of Israel calls His prophets to bring His Word to His people it was Yeshua who went into the wilderness and took on Satan and defeated Him with the Word given by His Father through Him – the Living Torah.

28 Come to Me, all who are weary and heavy-laden, and I will give you rest. **29** Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. [Jeremiah 6:16] **30** For My yoke is easy and My burden is light (Matthew 11).

Thus says the LORD: "Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, 'We will not walk in it'" (Jeremiah 6:16).

Look at how Yeshua took the words of the Prophet Jeremiah and made them into words of hope. The words of Jeremiah were words of rejection, on the part of the people, against Torah. The words of Yeshua are words of life found in Torah. The prophet's brought words of correction which led to Yeshua who brought hope, the true life found in the Torah because Yeshua is nothing more or less than Torah. When I study Torah and read its words I feel lifted up even in the sins of the people? Why – because I see the love and mercy of the Almighty in its pages. It is a covenant that has been passed on down since the beginning. It was handed over to Abraham, his son Isaac, and his son Jacob. Throughout their story we see the weakness of men and the power of redemption found through Torah and its promise.

Isaiah brought this hope to the people despite the fact they had turned their hearts away from the Almighty. This is what all of the prophets had done and those who came before them. Abraham, Isaac, and Jacob were prophets. Joseph was a prophet as well as Moses who is said to have been the greatest prophet of all.

10 And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, **11** none like him for all the signs and the wonders that the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, **12** and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel (Deuteronomy 34).

Moses was both the Father and Son to the Children of Israel. With the help of the Holy One of Israel he brought forth the nation that would become Israel, a nation that despite what man would try to do at the behest of Satan, man and Satan would not be able to extinguish its light from the world. Even in its exile its light could not be hidden from the world. They are the beacon for the Messiah when He returns.

Luke 13:23-28

23 And someone said to Him, "Lord, are there *just* a few who are being saved?" And He said to them, **24** "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able. **25** Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, open up to us!' then He will answer and say to you, 'I do not know where you are from.' **26** Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets'; **27** and He will say, 'I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU EVILDOERS.' [Psalm 6:8] **28** In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out."

Yeshua was always careful to teach that the way to the Holy Kingdom was not a wide highway but a small, narrow, and bump road upon which we are called to travel. Being a Believer is not for the faint-hearted, it is for those who can stand the test of time as good comes with the bad and when we are bent so far backwards we wonder when we will break. It is when this happens that we will feel the Almighty's presence in a way we never have before. Look at the trials and tribulations Job went through. He lost his children, his wealth, his health and still he clung to God in a way I hope we never have to. If you were faced with the same situations that Job was how do you think you would turn out?

25 And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, **26** people fainting with fear and with foreboding of what is coming on the world. 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. **28** Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near (Luke 21).

Even if Israel be exiled among the nations, if it immerses itself in Torah, it is as though it were not in exile...
Midrash