

Triennial Parsha Reading for - 12/5/2009

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Psalm 140

¹ Deliver me, YHVH, from the evil man: preserve me from the violent man; ² Which imagine mischiefs in their heart; continually are they gathered together for war. ³ They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah. ⁴ Keep me, YHVH, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings. ⁵ The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah. ⁶ I said unto YHVH, Thou art my Elohim: hear the voice of my supplications, YHVH. ⁷ O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle. ⁸ Grant not, YHVH, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah. ⁹ As for the head of those that compass me about, let the mischief of their own lips cover them. ¹⁰ Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again. ¹¹ Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him. ¹² I know that YHVH will maintain the cause of the afflicted, and the right of the poor. ¹³ Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Torah - Deu 18:14-20:9

The Prophet - HaNavi

¹⁴ For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, YHVH thy Elohim hath not suffered thee so to do. ¹⁵ 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 **Aleph Tav** 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.

False Prophets

²⁰ But the prophet, which shall presume to speak a word in my name, **Aleph Tav** which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. ²¹ And if thou say in thine heart, How shall we know the word which YHVH hath not spoken? ²² When a prophet speaketh in the name of YHVH, if the thing follow not, nor come to pass, that is the thing which YHVH hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Cities of Refuge

19:1 When YHVH thy Elohim hath cut off the nations, whose land YHVH thy Elohim giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; ² Thou shalt separate three cities for thee in the midst of thy land, which YHVH thy Elohim giveth thee to possess it. ³ Thou shalt prepare thee a way, and divide the coasts of thy land, which YHVH thy Elohim giveth thee to inherit, into three parts, that every slayer may flee thither. ⁴ And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbor ignorantly, whom he hated not in time past; ⁵ As when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die; he shall flee unto one of those cities, and live: ⁶ Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past. ⁷ Wherefore I command thee, saying, Thou shalt separate three cities for thee. ⁸ And if YHVH thy Elohim enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; ⁹ If thou shalt keep all these commandments to do them, which I command thee this day, to love YHVH thy Elohim, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three: ¹⁰ That innocent blood be not shed in thy land, which YHVH thy Elohim giveth thee for an inheritance, and so blood be upon thee. ¹¹ But if any man hate his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: ¹² Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. ¹³ Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee. ¹⁴ Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that YHVH thy Elohim giveth thee to possess it. ¹⁵ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. ¹⁶ If a false witness rise up against any man to testify against him that

which is wrong; ¹⁷ Then both the men, between whom the controversy is, shall stand before YHVH, before the priests and the judges, which shall be in those days; ¹⁸ And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; ¹⁹ Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. ²⁰ And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. ²¹ And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Going to War

20:1 When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for YHVH thy Elohim is with thee, which brought thee up out of the land of Egypt. ² And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, ³ And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; ⁴ For YHVH your Elohim is he that goeth with you, to fight for you against your enemies, to save you. ⁵ And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. ⁶ And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. ⁷ And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. ⁸ And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. ⁹ And it shall be, when the officers have made an end of speaking unto the people that they shall make captains of the armies to lead the people.

My Comments on Deu 18:15-20

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Brit - Gal 5:1-6:10

¹ Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. ² Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. ³ For I testify again to every man that is circumcised, that he is a debtor to do the whole law. ⁴ Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. ⁵ For we through the Spirit wait for the hope of righteousness by faith. ⁶ For in Y'shua Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. ⁷ Ye did run well; who did hinder you that ye should not obey the truth? ⁸ This persuasion cometh not of him that calleth you. ⁹ A little leaven leaveneth the whole lump. ¹⁰ I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. ¹¹ And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. ¹² I would they were even cut off which trouble you. ¹³ For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. ¹⁴ For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. ¹⁵ But if ye bite and devour one another, take heed that ye be not consumed one of another. ¹⁶ This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. ¹⁷ For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. ¹⁸ But if ye be led of the Spirit, ye are not under the law. ¹⁹ Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰ Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹ Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of Elohim. ²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³ Meekness, temperance: against such there is no law. ²⁴ And they that are Christ's have crucified the flesh with the affections and lusts. ²⁵ If we live in the Spirit, let us also walk in the Spirit. ²⁶ Let us not be desirous of vain glory, provoking one another, envying one another.

^{6:1} Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. ² Bear ye one another's burdens, and so fulfil the law of Christ. ³ For if a man think himself to be something, when he is nothing, he deceiveth himself. ⁴ But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. ⁵ For every man shall bear his own burden. ⁶ Let him that is taught in the word communicate unto him that teacheth in all good things. ⁷ Be not deceived; Elohim is not mocked: for whatsoever a man soweth, that shall he also reap. ⁸ For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. ⁹ And let us not be weary in well doing: for in due season we shall reap, if we faint not. ¹⁰ As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Gospel - Act 14:1-28

¹ And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. ² But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. ³ Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. ⁴ But the multitude of the city was divided: and part held with the Jews, and part with the apostles. ⁵ And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, ⁶ They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: ⁷ And there they preached the gospel. ⁸ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: ⁹ The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, ¹⁰ Said with a loud voice, Stand upright on thy feet. And he leaped and walked. ¹¹ And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. ¹² And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. ¹³ Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. ¹⁴ Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, ¹⁵ And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living Elohim, which made heaven, and earth, and the sea, and all things that are therein: ¹⁶ Who in times past suffered all nations to walk in their own ways. ¹⁷ Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. ¹⁸ And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. ¹⁹ And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. ²⁰ Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. ²¹ And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, ²² Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of Elohim. ²³ And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. ²⁴ And after they had passed throughout Pisidia, they came to Pamphylia. ²⁵ And when they had preached the word in Perga, they went down into Attalia: ²⁶ And thence sailed to Antioch, from whence they had been recommended to the grace of Elohim for the work which they fulfilled. ²⁷ And when they were come, and had gathered the church together, they rehearsed all that Elohim had done with them, and how he had opened the door of faith unto the Gentiles. ²⁸ And there they abode long time with the disciples.

Prophecy - Dan 12:1-13

¹ And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. ² And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. ³ And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. ⁴ But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. ⁵ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. ⁶ And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? ⁷ And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. ⁸ And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? ⁹ And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. ¹⁰ Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. ¹¹ And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. ¹² Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. ¹³ But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

History - Ezzr 7:1-28

¹ Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, ² The son of Shallum, the son of Zadok, the son of Ahitub, ³ The son of Amariah, the son of Azariah, the son of Meraioth, ⁴ The son of Zerariah, the son of Uzzi, the son of Bukki, ⁵ The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: ⁶ This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which YHVH Elohim of Israel had given: and the king granted him all his request, according to the hand of YHVH his Elohim upon him. ⁷ And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. ⁸ And he came to Jerusalem in the fifth month, which was in the seventh year of the king. ⁹ For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his Elohim upon him. ¹⁰ For Ezra had prepared his heart to seek the law of YHVH, and to do it, and to teach in Israel statutes and judgments. ¹¹ Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of YHVH, and of his statutes to Israel. ¹² Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the Elohim of heaven, perfect peace, and at such a time. ¹³ I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. ¹⁴ Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy Elohim which is in thine hand; ¹⁵ And to carry the silver and gold, which the king and his counsellors have freely offered unto the Elohim of Israel, whose habitation is in Jerusalem, ¹⁶ And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the

house of their Elohim which is in Jerusalem: ¹⁷ That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your Elohim which is in Jerusalem. ¹⁸ And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your Elohim. ¹⁹ The vessels also that are given thee for the service of the house of thy Elohim, those deliver thou before the Elohim of Jerusalem. ²⁰ And whatsoever more shall be needful for the house of thy Elohim, which thou shalt have occasion to bestow, bestow it out of the king's treasure house. ²¹ And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the Elohim of heaven, shall require of you, it be done speedily, ²² Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. ²³ Whatsoever is commanded by the Elohim of heaven, let it be diligently done for the house of the Elohim of heaven: for why should there be wrath against the realm of the king and his sons? ²⁴ Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of Elohim, it shall not be lawful to impose toll, tribute, or custom, upon them. ²⁵ And thou, Ezra, after the wisdom of thy Elohim, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy Elohim; and teach ye them that know them not. ²⁶ And whosoever will not do the law of thy Elohim, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. ²⁷ Blessed be YHVH Elohim of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of YHVH which is in Jerusalem: ²⁸ And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of YHVH my Elohim was upon me, and I gathered together out of Israel chief men to go up with me.

Commentary

Ahavta

<http://www.ahavta.org/Commentary%20Y-3/Y3-37.htm>

Commentary - Year 3 Sabbath 37

Deuteronomy 18:14 - 20:9 - Jeremiah 29:8 - 30:9 - Psalm 134 - Galatians 5:1 - 6:10

Kislev 18, 5764 / December 13, 2003, Kislev 18, 5767 / December 9, 2006

Navi Miqirb'cha / A Prophet from Your Midst

Last week's portion concerned kings and priests; this week's concerns prophets, and includes more about kings and priests.

"Messiah" means anointed – to be Prophet of Jerusalem, Priest of the Most High God, and/or King of Israel.

A king rules over a nation, in the place of God: Israel's king was initially to be God! When they requested an earthly king, he was to reign in the Name of Yahweh – in Yahweh's stead, following Torah. "*Because of his exalted position, the king can neither testify (before a court), nor be testified against*" (Yoma 78b): thus Yeshua did not respond to accusations against Him, preceding His crucifixion (Mark 15:5). [In our country, the president has immunity from prosecution.]

As "Yahweh of Hosts" – the Gracious God of Armies – so the king was the commander-in-chief of the army: he was to oversee the nation's protection, and lead in wiping out those most idolatrous nations that Yahweh ordered destroyed. Interestingly, the Torah does not use the term "Elohim of Hosts" – the Judging God of Armies. Note that there was no general instruction for Israel to kill all of the world's idolaters, like the Quran's teaching of killing Christians and Jews. There was no instruction for Israel to take over the world: they could expand only to their allotted boundaries.

Concerning Jihad: "*O you who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you and know that Allah is with those who keep their duty (unto him)*" (TMQ At-Taubah: 123). Rashid, the author, then lists many details of these verses, which are self-evident to the objective reader.

"*Allah says, 'Don't weaken, don't call for peace whilst you have the upper hand. If Muslims are mighty with strength, invincible, and numerous in groups let there be no peace'*" (TMQ Muhammad: 35). Thus peace may be accepted but not if Muslims have the upper hand. In addition to the evidences of the Qur'an, Sunnah and Ijma-as Sahabah present clear evidences of the meaning of Jihad.

The king was to lead the nation to build the Temple of the Holy One, leading the nation toward righteousness. The nation was to be a light to the world – the Temple being the center for spreading God's Word. As Psalm 134:3 reads, "*May Yahweh bless you from Zion*".

Only priests could perform the offerings at the Temple. They composed the orchestra (with harps and flutes) and choir (singing Psalms). They were in the position to make atonements for the people.

"*The High Priest performs the service in eight pieces of garments, and the common priest in four: the tunic, drawers, mitre, and girdle. The High Priest adds thereto the breastplate, the apron, the robe, and the frontlet. In these were the*

Urim and Tummim inquired of (Numbers 27:21). But they were not inquired of except for the king, for the av beit din (father of the court of three, or head of an important school), or for one of such important position that the whole community needed him (Makkot 11b)” (Talmud: Yoma 71b).

A prophet is one who teaches. He is the expounder of God’s Word; foretelling future events is a small part this job.

Here is an example:

“Solomon said in his wisdom, ‘Let thy garments be always white; and let not thy head lack ointment (Ecclesiastes 9:8).’ R. Johanan b. Zakkai said: ‘This may be compared to a king who summoned his servants to a banquet without appointing a time. The wise ones adorned themselves and sat at the door of the palace. “for,” said they. “is anything lacking in a royal palace?” The fools went about their work, saying, “can there be a banquet without preparations?” Suddenly the king desired the presence of his servants: the wise entered adorned, while the fools entered soiled. The king rejoiced at the wise but was angry with the fools. “Those who adorned themselves for the banquet,” ordered he, “let them sit, eat and drink. But those who did not adorn themselves for the banquet, let them stand and watch.” ’ R. Meir’s son-in-law said in R. Meir’s name: ‘Then they too would merely look as being in attendance. But both sit, the former eating and the latter hungering, the former drinking and the latter thirsting, for it is said, “Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart” ’ ” (Talmud: Yoma 71b).

All of this is to explain that we should repent today: we should turn to God, to be clothed in the righteousness of Yeshua. Let the fools go out and work for their salvation banquet: God has prepared ours!

When we are clothed in (white) His righteousness, we will walk in His Spirit (oil on our heads), learning obedience to our Prophet – through His Word, to our Priest to whom we confess and who sanctifies us, and to our Gracious King who leads us and provides for us.

Galatians 5:16-18 *“But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the (penalty of the) Law.”*

The nations which God commanded to be destroyed practiced witchcraft and were taught by diviners. But God disallowed such activity in Israel: His prophets were to do the teaching, expounding Torah (v.18:14).

Anyone who speaks presumptuously in the Name of Yahweh is worthy of death (v.18:20). Ezekiel 22:27-28 reads: “Her princes within her are like wolves tearing the prey, by shedding blood and destroying lives in order to get dishonest gain. And her prophets have smeared whitewash for them, seeing false visions and divining lies for them, saying, ‘Thus says Yahweh God,’ when Yahweh has not spoken.” We have many who say things from their own mind, without studying the whole of Scripture: like, God will heal all our diseases (based on Isaiah), disregarding what Paul said ¹, or what is written in Hebrews ². Today’s haftarah (Jeremiah 29:8) reads, “For thus says Yahweh of hosts, the God of Israel, ‘Do not let your prophets who are in your midst and your diviners deceive you, and do not listen to the dreams which they dream’ ”.

(1) 2 Cor 12:7-10 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought Yahweh thrice, that it might depart from me. 9 And he said unto me, My

grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

(2) Heb 12:6-11 *For whom Yahweh loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

Personal prophecies: To say that God said something, that He did not say, is blasphemy. It is making a god of one's own thoughts or feelings.

(V.18:15-19) Here is a promise of the ultimate prophet: *"I will raise up a prophet from among their countrymen like you (Moses), and I will put My words in his mouth, and he shall speak to them all that I command him. And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him."*

Moses preceded the kings, priests, and prophets of Israel. He was a great prophet who also led the nation and made atonements for it. Yeshua would be such a great prophet, fulfilling the ultimate roles of prophet, priest, and king. Thus He is "the Messiah."

John the Baptist was asked if he was "that prophet":

John 1:19-27 *"And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, 'Who are you?' And he confessed, and did not deny, and he confessed, 'I am not the Messiah.' And they asked him, 'What then? Are you Elijah?' And he said, 'I am not.' 'Are you that Prophet?' And he answered, 'No.' They said then to him, 'Who are you, so that we may give an answer to those who sent us? What do you say about yourself?' He said, 'I am a voice of one crying in the wilderness, "Make straight the way of Yahweh," as Isaiah the prophet said.' Now they had been sent from the Pharisees. And they asked him, and said to him, 'Why then are you baptizing, if you are not the Messiah, nor Elijah, nor that Prophet?' John answered them saying, 'I baptize in water, but among you stands One whom you do not know. 'It is He who comes after me, the thong of whose sandal I am not worthy to untie.'"*

Yeshua is "that prophet":

John 6:14-15 *"Then those men, when they had seen the miracle that Yeshua did, said, 'This is of a truth that prophet that should come into the world.' When Yeshua therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."*

Judgment:

(V.19:16-21) *"the judges shall investigate thoroughly . . . life for life, eye for eye, tooth for tooth, hand for hand, foot for foot."* Again, this oft misunderstood Scripture is not about personal retribution; it is about fair justice to be meted out by judges: the value of an eye to compensate for the loss of an eye, the value of a tooth to compensate for the loss of a tooth