Deuteronomy/Devarim 1:1 – 3:22
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Overview of Book of Deuteronomy

ESV Study Bible Resource

Author and Title

The name “Deuteronomy” derives from the Greek for “second law,” an early mistranslation of “copy of this law” in 17:18. In fact, Deuteronomy emphasizes that its laws are not a new law but rather the preaching of the original law given to Israel at Sinai.

Deuteronomy 31:9 records that Moses wrote down “this law,” most likely referring to chapters 1–30. Certainly the bulk of these chapters is the speech of Moses to Israel in the plains of Moab at the end of the 40-year wilderness period and immediately preceding the conquest under Joshua. Later OT and NT statements also assume Mosaic authorship (cf. Josh. 23:6; 1 Kings 2:3; Mal. 4:4; Matt. 19:7–8; Rom. 10:19).

Date

There are two main issues related to the dating of this book. One is the date of the conquest, and hence of Moses’ life. The dating of the conquest is disputed, with the two major positions placing it in the late fifteenth century B.C. (about 1406) or in the thirteenth century (about 1220; for further discussion, see Introduction to the Historical Books).

The second issue is the dating of the book itself. If Moses is the author, then the two issues are more or less the same. However, another widely held view is that the book should be dated long after Moses. Some would date the book to the time of King Josiah in the latter part of the seventh century B.C. (2 Kings 22:8–13). Certainly Josiah’s reforms were advanced by the finding of a book, probably Deuteronomy, in the temple. However, this need not indicate that the book was written then. Others argue that while there may be material in Deuteronomy from the time of Josiah, it was subsequently edited in the exilic period of the sixth century B.C.

The view taken in these notes is that the book substantially dates from Moses himself, in agreement with its internal testimony (cf. Deut. 31:9, 24). The parallels with ancient treaties, especially the Hittite treaties from the second millennium, also point to an early date, thus around the fifteenth or thirteenth century B.C.

Structure

There are a number of similarities between the structure of Deuteronomy and ancient treaty documents. In particular, treaties from the Hittites of the second millennium and treaties from the Assyrians of the eighth century B.C. have clear affinities with the structure of Deuteronomy, though each with differences. Though Deuteronomy does not perfectly match the treaties of the Hittites, it is much closer in structure to them than to the later Assyrian treaties.
A simple summary of the treaty structure, with Deuteronomy’s verses, is shown on the chart.

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Theme

Deuteronomy, the last installment of Moses’ biography, contains his last three sermons and two prophetic poems about Israel’s future. Reflecting on the nation’s past mistakes, he urges the people not to repeat those mistakes when entering the Promised Land. Israel’s entry fulfills the promises made to the patriarchs, but if the people fall into idolatry or fail to keep the law, they will be exiled.

Purpose, Occasion, and Background

Deuteronomy is largely a sermon, or set of sermons, preached by Moses to all of Israel shortly before his death and not long before the conquest of the land under the leadership of Joshua. It is a motivational sermon, urging Israel’s faithful obedience to the covenant laws of Sinai given 40 years previously.
The circumstance of the sermon carries added significance because of Israel’s failure, a generation earlier, to conquer the land starting at Kadesh-barnea on the southern border of Canaan (see 1:19–46). Now that they are back at the eastern border of the Promised Land, Deuteronomy seeks to ensure that such failure does not recur. The rhetorical style of the sermon motivates obedience by constantly reassuring them of God’s faithfulness and his power to keep his promise of land. This faithfulness of God remains despite Israel’s persistent sin, detailed at length (e.g., 1:19–46; 9:1–29). Thus Deuteronomy demonstrates that God’s faithfulness results in mercy to his sinful people, for the sake of his promises to Abraham.

The theology of Deuteronomy is focused on convincing Israel to trust and obey, and to conquer the land. The uniqueness and incomparability of God is clearly argued (e.g., ch. 4). His power over other nations and armies is evident (e.g., 2:1–23). His grace and faithfulness are also stressed, with frequent reminders that the land is sworn by him on oath and is undeserved (9:4–6) and full of good things (e.g., 6:10–12).

The book’s emphasis on the continuation of the covenant made at Sinai with the previous generation underscores the abiding significance of God’s law for his people (e.g., see 5:1–3). The large central section of Deuteronomy (12:1–26:19) recites the law, consistently urging Israel to keep it. The law is wide-ranging, incorporating all areas of life—economics, family and sexual relationships, religious observance, leadership, justice, guidance, food, property, and warfare. To some extent, the detail of the laws fleshes out the great command of 6:5, that Israel is to love the Lord with all its heart, soul, and strength. Chapters 12–16 show what such total love of God will look like and, in many respects, provide examples of what the Ten Commandments (ch. 5) mean in practice.

**Function of Deuteronomy in the Bible**

Deuteronomy is an important book. It concludes the Pentateuch (the first five books of the Bible), drawing together many of its key themes. Deuteronomy brings together the patriarchal promises, the history of the exodus and wilderness, and the laws given at Sinai. It also provides a theological foundation for the history books that follow (esp. Joshua–2 Kings). The language of Deuteronomy is often found in these later books, so much so that they are sometimes referred to as the Deuteronomistic History. Deuteronomy is surely the key book undergirding the reforms of Josiah in 2 Kings 23 and is referred to by several of the prophets, especially Jeremiah and Hosea. Deuteronomy is also frequently quoted in the NT, most notably by Jesus in his wilderness temptations and by Paul in his letter to the Romans.

**Deuteronomy and Ethics**

The ethical application of OT law is a complex issue. There is no one rule that will cover the ethical application of all the laws in Deuteronomy; each law needs to be handled on a case-by-case basis. While many OT laws will not be kept by Christians to the letter, the laws embody important and abiding principles for Christian ethical behavior. Sometimes those OT principles are modified in the NT; often they are reinforced. For instance, the sacrificial system finds its
fulfillment in the cross of Christ, but the principles of OT sacrifice are still instructive for Christians.

As a further example, the laws that define sexual morality and the principles underlying those laws are unchanged in the NT. Indeed, Jesus shows the deeper intent of the laws on sexual matters in the Sermon on the Mount (Matt. 5:27–30). However, the laws in Deuteronomy on warfare are not repeated for the NT church because God’s people are no longer a nation and the land to be inherited is now heavenly (1 Pet. 1:4). Nonetheless, the principles of maintaining the holiness of God’s people and of God judging sin remain unchanged.

It is important to recognize that there are different kinds of laws and rules in Deuteronomy. Many of the specific laws, especially those that detail penalties that judges are to impose, do not intend to spell out the ethical ideals for God’s people; their main function is to set the minimum standard of behavior needed to protect Israel’s theocracy. The “perfection” (Ps. 19:7) of these laws consists in the way they preserve the social fabric of the theocracy. The ethical ideals for God’s people ultimately come from the creation pattern (the “image of God”) and from the goal of community holiness. (See the note on Deut. 24:1–4 for an example.) In addition, Deuteronomy constantly addresses the “heart” of its audience: embracing this law, seeking the good of this people, is the right response to God’s grace and the embodiment of virtue.

The Setting of Deuteronomy

c. 1406/1220 B.C.

The book of Deuteronomy recounts Moses’ words to the Israelites as they waited on the plains of Moab to enter Canaan. Moses begins by reviewing the events of Israel’s journey from Mount Sinai (or Mount Horeb) to the plains of Moab.
Key Themes


3. The goodness of the land that God has promised to give Israel (1:25; 6:10–11; 8:7–13; 11:8–15).


History of Salvation Summary

Deuteronomy is an important book for understanding not only OT theology but also the theological unity of both Testaments. Deuteronomy recognizes the need for God to act within the heart if Israel is to achieve faithful obedience to God’s covenant. The ideal life in the land is for each member of the people, and the body as a whole, to display fervent love to God as their proper response to God’s love for them; this is the means by which the rest of the world is to learn of the true God (4:5–8)—the very reason for which Israel exists. Israel’s record of failure recounted in Deuteronomy exposes that need. In its projection in 4:29–31 and 30:1–20, Deuteronomy looks forward to the day when God will change Israel’s heart. This longing recurs in the OT (e.g., Jer. 31:31–34; Ezek. 36:24–28). It is finally met through the work of Jesus’ death and the giving of his Spirit (e.g., Rom. 2:25–29; Col. 2:11–14). ¹

Outline and Structure of Deuteronomy

I. The first discourse of Moses (1:1–4:43)
   A. Editorial headnote (1:1–5)
   B. Historical review (1:6–3:29)
   C. Exhortation to obey the Torah (4:1–40)
   D. Appendix: cities of refuge in Transjordan (4:41–43)

II. The second discourse of Moses (4:44–28:68)
   A. Introduction (4:44–49)
   B. The revelation of the Decalogue at Sinai/Horeb (5:1–30)
   C. Preamble to the laws: the requirement of loyalty to God (6:1–11:32)
      1. Validation of Mosaic instruction as revealed upon Horeb (6:1–3)
      3. The war of conquest (7:1–26)
      4. The temptation to pride and self-sufficiency in the land (8:1–20)
      5. The already broken and renewed covenant (9:1–10:11)
      6. Obedience as the condition for prosperity in the land (10:12–11:32)
   D. The legal corpus (12:1–26:15)
      1. Centralization and purification of sacrificial worship (12:1–13:1)
      2. The requirement for unconditional loyalty (13:2–19)
      3. The obligations of holiness (14:1–29)
      4. Remission of debts and manumission of slaves (15:1–18)
      5. Sacrifice of firstlings (15:19–23)
      6. The festival calendar (16:1–17)
         a. The organization of justice (16:18–17:13)
         b. The law of the king (17:14–20)
         c. The Levitical priesthood (18:1–8)

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d. The Mosaic prophet (18:9–22)
8. Cities of refuge (19:1–13)
9. Boundary markers (19:14)
10. The integrity of the judicial system (19:15–21)
11. Rules for waging holy war (20:1–20)
12. Atonement for an unsolved murder (21:1–9)

E. Formal conclusion: the reciprocity of the covenant (26:16–19)
F. Ceremonies at Shechem upon entry to land (27:1–26; cf. 11:29–32)
G. The consequences of obedience or disobedience: blessing or curse (28:1–68)

III. The third discourse of Moses: the ratification ceremony for the covenant on the plains of Moab (28:69–30:20)
   A. Editorial heading: the relation between Moab and Horeb (28:69)
   B. Didactic review of Israel’s history (29:1–8)
   C. Imprecation to ensure loyalty to the covenant (29:9–28)
   D. Reassurance of restoration (30:1–10)
   E. The accessibility of Torah (30:11–14)
   F. The necessity of choice (30:15–20)

IV. The death of Moses and the formation of the Torah (31:1–34:12)
   A. Moses makes arrangements for his death (31:1–29)
   B. The Song of Moses (31:30–32:44)
   C. Double conclusion to the Song (32:45–47)
   D. Moses commanded to die (32:48–52)
   E. The Blessing of Moses (33:1–29)
   F. The death of Moses (34:1–12)

[BERNARD M. LEVINSON]
**Introduction:**

The new generation of Israel is getting ready to cross over into the land promised to them via the Covenant with Abraham, Isaac and Jacob. Moses is now giving them a class review of the Torah and a rebuke, to remind them of where they came from, who they are and their walk of obedience to Torah in the Land of Israel.

*Torah Study Outline Devarim 1:1-3:22*

I. Prologue (1:1–5)

II. Moses’ First Speech: Historical Prologue (1:6–4:43)
   A. Introduction to first speech (1:6–8)
   B. Encouragement to trust in the land of promise (1:9–18)
   C. Israel’s failure at Kadesh recalled (1:19–46)
   D. Israel passes through Edom, Moab, and Ammon (2:1–23)
   E. Israel defeats Heshbon (2:24–37)
   F. Israel defeats Bashan (3:1–11)
   G. Distribution of Transjordanian land (3:12–17)
   H. Command to all Israelites to fight (3:18–22)
D’varim

words = D’VARIM = דברים
Related Words

to say, speak  

davar  

thing, matter, something, word, davar  
saying, message  

it doesn’t matter, never mind, ein davar  
don’t mention it  

in vain, don’t mention it, you’re al lo davar  
welcome  

Chronicles, history (words of the days)  
divrei ha-yamim  

Ten Commandments, Decalogue  
aseret ha-dibroht  

there’s substance in it (there are legs to the thing)  
yesh raglayim la-davar  

So be it! (as your words)  
ki-dvareicha!  

Key Words

Words H1697

דּבר
dâbâr

BDB Definition:
1) speech, word, speaking, thing
   1a) speech
   1b) saying, utterance
   1c) word, words
   1d) business, occupation, acts, matter, case, something, manner

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H1696
Same Word by TWOT Number: 399a

Spoke H1696

דּבר
dâbar

BDB Definition:
1) to speak, declare, converse, command, promise, warn, threaten, sing
   1a) (Qal) to speak
   1b) (Niphal) to speak with one another, talk
   1c) (Piel)
      1c1) to speak
      1c2) to promise
   1d) (Pual) to be spoken
   1e) (Hithpael) to speak
   1f) (Hiphil) to lead away, put to flight

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root
Same Word by TWOT Number: 399
Commandment H6680

צוה tsâvâh

BDB Definition:
1) to command, charge, give orders, lay charge, give charge to, order
   1a) (Piel)
      1a1) to lay charge upon
      1a2) to give charge to, give command to
      1a3) to give charge unto
      1a4) to give charge over, appoint
      1a5) to give charge, command
      1a6) to charge, command
      1a7) to charge, commission
      1a8) to command, appoint, ordain (of divine act)
   1b) (Pual) to be commanded

Part of Speech: verb

A Related Word by BDB/Strong’s Number: a primitive root

Same Word by TWOT Number: 1887

Law H8451

תּורה / תּורה tôrâh
tôrâh

BDB Definition:
1) law, direction, instruction
   1a) instruction, direction (human or divine)
      1a1) body of prophetic teaching
      1a2) instruction in Messianic age
      1a3) body of priestly direction or instruction
      1a4) body of legal directives
   1b) law
      1b1) law of the burnt offering
      1b2) of special law, codes of law
   1c) custom, manner
   1d) the Deuteronomic or Mosaic Law

Part of Speech: noun feminine

A Related Word by BDB/Strong’s Number: from H3384

Same Word by TWOT Number: 910d
Devarim 1:1 – 2:1 (Complete Jewish Bible)

Deu 1:1  These are the words Moshe spoke to all Isra’el on the far side of the Yarden River, in the desert, in the ‘Aravah, across from Suf, between Pa’ran and Tofel, Lavvan, Hatzerot and Di-Zahav.

Deu 1:2  It is eleven days’ journey from Horev to Kadesh-Barnea by way of Mount Se’ir.

Deu 1:3  On the first day of the eleventh month of the fortieth year, Moshe spoke to the people of Isra’el, reviewing everything Adonai had ordered him to tell them.

Deu 1:4  This was after he had defeated Sichon, king of the Emori, who lived in Heshbon, and ‘Og, king of Bashan, who lived in ‘Ashtarot, at Edrei.

Deu 1:5  There, beyond the Yarden, in the land of Mo’av, Moshe took it upon himself to expound this Torah and said:

Deu 1:6  "Adonai spoke to us in Horev. He said, 'You have lived long enough by this mountain. They are too heavy a burden for me to carry alone. Adonai your God has multiplied your numbers, so that there are as many of you today as there are stars in the sky. May Adonai, the God of your ancestors, increase you yet a thousand fold and bless you, as he has promised you!"

Deu 1:7  But you are burdensome, bothersome and quarrelsome! How can I bear it by myself alone?

Deu 1:8  Pick for yourselves from each of your tribes men who are wise, understanding and knowledgeable; and I will make them heads over you."

Deu 1:9  "At that time I told you, 'You are too heavy a burden for me to carry alone. Adonai your God has multiplied your numbers, so that there are as many of you today as there are stars in the sky. May Adonai, the God of your ancestors, increase you yet a thousand fold and bless you, as he has promised you!"

Deu 1:10  But you are burdensome, bothersome and quarrelsome! How can I bear it by myself alone?

Deu 1:11  Pick for yourselves from each of your tribes men who are wise, understanding and knowledgeable; and I will make them heads over you."

Deu 1:12  "You answered me, 'What you have said would be a good thing for us to do.' So I took the heads of your tribes, men wise and knowledgeable, and made them heads over you—leaders in charge of thousands, of hundreds, of fifties and of tens, and officers, tribe by tribe.

Deu 1:13  At that time I commissioned your judges, 'Hear the cases that arise between your brothers; and judge fairly between a man and his brother, and the foreigner who is with him.

Deu 1:14  You are not to show favoritism when judging, but give equal attention to the small and to the great. No matter how a person presents himself, don't be afraid of him; because the decision is God's. The case that is too hard for you, bring to me and I will hear it.'

Deu 1:15  I also gave you orders at that time concerning all the things you were to do.

Deu 1:16  "So we left Horev and went through all that vast and fearsome desert which you saw on the way to the hill-country of the Emori, as Adonai our God ordered us; and we arrived at Kadesh-Barnea.

Deu 1:17  There I said to you, 'You have come to the hill-country of the Emori, which Adonai our God is giving to us.

Deu 1:18  Look! Adonai your God has placed the land before you. Go up, take possession, as Adonai, the God of your ancestors, has told you. Don't be afraid, don't be dismayed.'

Deu 1:19  "You approached me, every one of you, and said, 'Let's send men ahead of us to explore the country for us and bring back word concerning what route we should use in going up and what the cities we will encounter are like.'
Deu 1:23 The idea seemed good to me, so I took twelve of your men, one from each tribe;
Deu 1:24 and they set out, went up into the hills, came to the Eshkol Valley and reconnoitered it.
Deu 1:25 They took some of the produce of the land and brought it down to us; they also
brought back word to us—'The land Adonai our God is giving to us is good.'
Deu 1:26 "But you would not go up. Instead you rebelled against the order of Adonai your God;
Deu 1:27 and in your tents you complained, 'It's because Adonai hated us that he has brought us
out of the land of Egypt, only to hand us over to the Emori to destroy us.
Deu 1:28 What sort of place is it that we're heading for? Our brothers made our courage fail
when they said, "The people are bigger and taller than we are; the cities are great and
fortified up to the sky; and finally, we have seen `Anakim there."'
Deu 1:29 "I answered you, 'Don't be fearful, don't be afraid of them.
Deu 1:30 Adonai your God, who is going ahead of you, will fight on your behalf, just as he
accomplished all those things for you in Egypt before your eyes,
Deu 1:31 and likewise in the desert, where you saw how Adonai your God carried you, like a
man carries his child, along the entire way you traveled until you arrived at this place.
Deu 1:32 Yet in this matter you don't trust Adonai your God,
Deu 1:33 even though he went ahead of you, seeking out places for you to pitch your tents and
showing you which way to go, by fire at night and by a cloud during the day.'
Deu 1:34 "Adonai heard what you were saying, became angry and swore,
Deu 1:35 'Not a single one of these people, this whole evil generation, will see the good land I
sware to give to your ancestors,
Deu 1:36 except Kalev the son of Y'funeh—he will see it; I will give him and his descendants
the land he walked on, because he has fully followed Adonai.'
Deu 1:37 "Also, because of you Adonai was angry with me and said, 'You too will not go in
there.
Deu 1:38 Y'hoshua the son of Nun, your assistant—he will go in there. So encourage him,
because he will enable Isra'el to take possession of it.
Deu 1:39 Moreover, your little ones, who you said would be taken as booty, and your children
who don't yet know good from bad—they will go in there; I will give it to them, and they
will have possession of it.
Deu 1:40 But as for yourselves, turn around and head into the desert by the road to the Sea of
Suf.'
Deu 1:41 "Then you answered me, 'We have sinned against Adonai. Now we will go up and
fight, in accordance with everything Adonai our God ordered us.' And every man among you
put on his arms, considering it an easy matter to go up into the hill-country.
Deu 1:42 But Adonai said to me, 'Tell them, "Don't go up, and don't fight, because I am not
there with you; if you do, your enemies will defeat you."'
Deu 1:43 So I told you, but you wouldn't listen. Instead, you rebelled against Adonai's order,
took matters into your own hands and went up into the hill-country;
Deu 1:44 where the Emori living in that hill-country came out against you like bees, defeated
you in Se'ir and chased you back all the way to Hormah.
Deu 1:45 You returned and cried before Adonai, but Adonai neither listened to what you said
nor paid you any attention.
Deu 1:46 This is why you had to stay in Kadesh as long as you did.
Commentary Devarim 1:1-1:3

Deu 1:1 These are the words Moshe spoke to all Isra’el on the far side of the Yarden River, in the desert, in the ‘Aravah, across from Suf, between Pa’ran and Tofel, Lavan, Hatzerot and Di-Zahav.
Deu 1:2 It is eleven days’ journey from Horev to Kadesh-Barnea by way of Mount Se’ir.
Deu 1:3 On the first day of the eleventh month of the fortieth year, Moshe spoke to the people of Isra’el, reviewing everything Adonai had ordered him to tell them.

These are the words which Moses spoke to all Israel on the other side of the Jordan, in the desert, in the Aravah, opposite Suf, between Paran and Tofel, and Lavan, and Chatzerot, and Di-Zahav (Deuteronomy 1:1)

According to the Sifri, the numerous place names listed here are not landmarks indicating where Moses spoke these words—indeed, some of these places do not even exist as geographical locations. Rather, these are words of rebuke by Moses to the people of Israel. Instead of mentioning their sins outright, he alluded to them with these place names:

“In the desert”—the time they complained: “If only we would have died in the desert” (Exodus 17:3).

Exo 17:3 However, the people were thirsty for water there and grumbled against Moshe, "For what did you bring us up from Egypt? To kill us, our children and our livestock with thirst?"

“In the Aravah (Plain)—their worship of Baal Peor in the Plains of Moab (Numbers 25).

Num 25:1 Isra’el stayed at Sheetim, and there the people began whoring with the women of Mo’av.
Num 25:2 These women invited the people to the sacrifices of their gods, where the people ate and bowed down to their gods.
Num 25:3 With Isra’el thus joined to Ba’al-P’or, the anger of Adonai blazed up against Isra’el.

“Opposite Suf”—the trouble they made at the shores of Yam Suf, the Red Sea (see Exodus 14:11)

Exo 14:11 and said to Moshe, "Was it because there weren't enough graves in Egypt that you brought us out to die in the desert? Why have you done this to us, bringing us out of Egypt?
“Paran”—the sin of the spies, who were dispatched from Paran (as recounted in Numbers 13 and later in our own Parshah).

Num 13:23  They came to the Eshkol Valley; and there they cut off a branch bearing one cluster of grapes, which they carried on a pole between two of them; they also took pomegranates and figs.
Num 13:24  That place was called the Valley of Eshkol [cluster], because of the cluster which the people of Isra'el cut down there.
Num 13:25  Forty days later, they returned from reconnoitering the land
Num 13:26  and went to Moshe, Aharon and the entire community of the people of Isra'el at Kadesh in the Pa'ran Desert, where they brought back word to them and to the entire community and showed them the fruit of the land.
Num 13:27  What they told him was this: "We entered the land where you sent us, and indeed it does flow with milk and honey—here is its fruit!
Num 13:28  However the people living in the land are fierce, and the cities are fortified and very large. Moreover, we saw the `Anakim there.
Num 13:29  `Amalek lives in the area of the Negev; the Hitti, the Y'vusi and the Emori live in the hills; and the Kena`ani live by the sea and alongside the Yarden."
Num 13:30  Kalev silenced the people around Moshe and said, "We ought to go up immediately and take possession of it; there is no question that we can conquer it."
Num 13:31  But the men who had gone with him said, "We can't attack those people, because they are stronger than we are";
Num 13:32  and they spread a negative report about the land they had reconnoitered for the people of Isra'el by saying, "The land we passed through in order to spy it out is a land that devours its inhabitants. All the people we saw there were giant!

“Tofel” and “Lavan” (meaning “libel” and “white”)—their libeling the white manna (Numbers 21:5).

Num 21:5  The people spoke against God and against Moshe: "Why did you bring us up out of Egypt? To die in the desert? There's no real food, there's no water, and we're sick of this miserable stuff we're eating!"

“Chatzerot”—where Korach’s mutiny against Moses took place.

Num 16:1  Now Korach the son of Yitz'har, the son of K'hat, the son of Levi, along with Datan and Aviram, the sons of Eli''av, and On, the son of Pelet, descendants of Re'uven, took men and
Num 16:2  rebelled against Moshe. Siding with them were 250 men of Isra'el, leaders of the community, key members of the council, men of reputation.
Num 16:3  They assembled themselves against Moshe and Aharon and said to them, "You take too much on yourselves! After all, the entire community is holy, every one of them, and Adonai is among them. So why do you lift yourselves up above Adonai's assembly?"
“Di-Zahav” (literally, “too much gold”)—the sin of the golden calf. (Sifri, Rashi, et al)

Exo 32:1 When the people saw that Moshe was taking a long time to come down from the mountain, they gathered around Aharon and said to him, "Get busy; and make us gods to go ahead of us; because this Moshe, the man that brought us up from the land of Egypt—we don't know what has become of him."
Exo 32:2 Aharon said to them, "Have your wives, sons and daughters strip off their gold earrings; and bring them to me."
Exo 32:3 The people stripped off their gold earrings and brought them to Aharon.
Exo 32:4 He received what they gave him, melted it down, and made it into the shape of a calf.
They said, "Isra'el! Here is your god, who brought you up from the land of Egypt!"
Exo 32:5 On seeing this, Aharon built an altar in front of it and proclaimed, "Tomorrow is to be a feast for Adonai."
Exo 32:6 Early the next morning they got up and offered burnt offerings and presented peace offerings. Afterwards, the people sat down to eat and drink; then they got up to indulge in revelry.
Exo 32:7 Adonai said to Moshe, "Go down! Hurry! Your people, whom you brought up from the land of Egypt, have become corrupt!
Exo 32:8 So quickly they have turned aside from the way I ordered them to follow! They have cast a metal statue of a calf, worshipped it, sacrificed to it and said, 'Isra'el! Here is your god, who brought you up from the land of Egypt!"

The Haftorah Isaiah 1:1-27

Here we see Isaiah rebuking Israel again for the sins that have caused them to backslide and stumble as in the days of Moses.

Isa 1:1 This is the vision of Yesha`yahu the son of Amotz, which he saw concerning Y'hudah and Yerushalayim during the days of `Uziyahu, Yotam, Achaz and Y'chizkiyahu, kings of Y'hudah:
Isa 1:2 "Hear, heaven! Listen, earth! For Adonai is speaking. 'I raised and brought up children, but they rebelled against me."
Isa 1:3 An ox knows its owner and a donkey its master's stall, but Isra'el does not know, my people do not reflect.
Isa 1:4 "Oh, sinful nation, a people weighed down by iniquity, descendants of evildoers, immoral children! They have abandoned Adonai, spurned the Holy One of Isra'el, turned their backs on him!"
Isa 1:5 "Where should I strike you next, as you persist in rebelling? The whole head is sick, the whole heart diseased."
Isa 1:6 From the sole of the foot to the head there is nothing healthy, only wounds, bruises and festering sores that haven't been dressed or bandaged or softened up with oil.
Isa 1:7 "Your land is desolate, your cities are burned to the ground; foreigners devour your land in your presence; it's as desolate as if overwhelmed by floods.
Isa 1:8 The daughter of Tziyon is left like a shack in a vineyard, like a shed in a cucumber field, like a city under siege."
Isa 1:9 If Adonai-Tzva'ot had not left us a tiny, tiny remnant, we would have become like S'dom, we would have resembled `Amora.
Isa 1:10 Hear what Adonai says, you rulers of S'dom! Listen to God's Torah, you people of 'Amora!
Isa 1:11 "Why are all those sacrifices offered to me?" asks Adonai. "I'm fed up with burnt offerings of rams and the fat of fattened animals! I get no pleasure from the blood of bulls, lambs and goats!
Isa 1:12 Yes, you come to appear in my presence; but who asked you to do this, to trample through my courtyards?
Isa 1:13 Stop bringing worthless grain offerings! They are like disgusting incense to me! Rosh-Hodesh, Shabbat, calling convocations—I can't stand evil together with your assemblies!
Isa 1:14 Everything in me hates your Rosh-Hodesh and your festivals; they are a burden to me—I'm tired of putting up with them!
Isa 1:15 "When you spread out your hands, I will hide my eyes from you; no matter how much you pray, I won't be listening; because your hands are covered with blood.
Isa 1:16 "Wash yourselves clean! Get your evil deeds out of my sight! Stop doing evil,
Isa 1:17 learn to do good! Seek justice, relieve the oppressed, defend orphans, plead for the widow.
Isa 1:18 "Come now," says Adonai, "let's talk this over together. Even if your sins are like scarlet, they will be white as snow; even if they are red as crimson, they will be like wool.
Isa 1:19 If you are willing and obedient, you will eat the good of the land;
Isa 1:20 but if you refuse and rebel, you will be eaten by the sword"; for the mouth of Adonai has spoken.
Isa 1:21 How the faithful city has become a whore! Once she was filled with justice, righteousness lodged in her; but now murderers!
Isa 1:22 Your silver is no longer pure, your wine is watered down.
Isa 1:23 Your leaders are rebels, friends of thieves. They all love bribes and run after gifts. They give no justice to orphans, the widow's complaint doesn't catch their attention.
Isa 1:24 "Therefore," says the Lord, Adonai-Tzva'ot, the Mighty One of Isra'el, "I will free myself of my adversaries, I will take vengeance on my enemies.
Isa 1:25 But I will also turn my hand against you! I will cleanse your impurities as with lye and remove all your alloyed base metal.
Isa 1:26 I will restore your judges as at first and your advisers as at the beginning. After that, you will be called the City of Righteousness, Faithful City.
Isa 1:27 Tziyon will be redeemed by justice; and those in her who repent, by righteousness.

Y'shua describes our relationship with YHVH in Yochanan (John)15:1-11

Joh 15:1 "I am the real vine, and my Father is the gardener.
Joh 15:2 Every branch which is part of me but fails to bear fruit, he cuts off; and every branch that does bear fruit, he prunes, so that it may bear more fruit.
Joh 15:3 Right now, because of the word which I have spoken to you, you are pruned.
Joh 15:4 Stay united with me, as I will with you—for just as the branch can't put forth fruit by itself apart from the vine, so you can't bear fruit apart from me.
Joh 15:5 "I am the vine and you are the branches. Those who stay united with me, and I with them, are the ones who bear much fruit; because apart from me you can't do a thing.
Joh 15:6 Unless a person remains united with me, he is thrown away like a branch and dries up. Such branches are gathered and thrown into the fire, where they are burned up.
Joh 15:7  “If you remain united with me, and my words with you, then ask whatever you want, and it will happen for you.
Joh 15:8  This is how my Father is glorified—in your bearing much fruit; this is how you will prove to be my talmidim.
Joh 15:9  "Just as my Father has loved me, I too have loved you; so stay in my love.
Joh 15:10  If you keep my commands, you will stay in my love—just as I have kept my Father's commands and stay in his love.
Joh 15:11  I have said this to you so that my joy may be in you, and your joy be complete.

It is in Messiah Yeshua that we need to abide and stay connected to avoid the pitfalls that Israel fell prey to in the Wilderness. Apart from Him we can do nothing.

We must be careful that we do not fall away and forget where God has brought us, out of Egypt to the promised land of Salvation in Messiah Yeshua.

Heb 2:1  Therefore, we must pay much more careful heed to the things we have heard, so that we will not drift away.
Heb 2:2  For if the word God spoke through angels became binding, so that every violation and act of disobedience received its just deserts in full measure,
Heb 2:3  then how will we escape if we ignore such a great deliverance? This deliverance, which was first declared by the Lord, was confirmed to us by those who heard him;
Heb 2:4  while God also bore witness to it with various signs, wonders and miracles, and with gifts of the Ruach HaKodesh which he distributed as he chose.
Heb 2:5  For it was not to angels that God subjected the `olam haba—which is what we are talking about.

We must guard our hearts so that we do not find ourselves complaining against God and become ungrateful as Israel did by testing God 10x’s with their Kavetching.

Heb 3:7  Therefore, as the Ruach HaKodesh says, "Today, if you hear God's voice, 
Heb 3:8  don't harden your hearts, as you did in the Bitter Quarrel on that day in the Wilderness when you put God to the test.
Heb 3:9  Yes, your fathers put me to the test; they challenged me, and they saw my work for forty years!
Heb 3:10  Therefore, I was disgusted with that generation—I said, 'Their hearts are always going astray, they have not understood how I do things';
Heb 3:11  in my anger, I swore that they would not enter my rest." 
Heb 3:12  Watch out, brothers, so that there will not be in any one of you an evil heart lacking trust, which could lead you to apostatize from the living God!
We must rest in His promises and not harden our hearts and become ungrateful in our walk.

Heb 4:2 for Good News has also been proclaimed to us, just as it was to them. But the message they heard didn't do them any good, because those who heard it did not combine it with trust.

Heb 4:3 For it is we who have trusted who enter the rest. It is just as he said, "And in my anger, I swore that they would not enter my rest." He swore this even though his works have been in existence since the founding of the universe.

Heb 4:4 For there is a place where it is said, concerning the seventh day, "And God rested on the seventh day from all his works."

Heb 4:5 And once more, our present text says, "They will not enter my rest."

Heb 4:6 Therefore, since it still remains for some to enter it, and those who received the Good News earlier did not enter,

Heb 4:7 he again fixes a certain day, "Today," saying through David, so long afterwards, in the text already given, "Today, if you hear God's voice, don't harden your hearts."

D’Varim Study Questions

1. Why was his message (Parashat Devarim) given by Moshe? To whom was he speaking and for what reason?

2. Why did Moshe go into such a detailed historical account?

3. Who is the subject of Moshe’s story? What significance is that?

4. Is the Tanakh the expression of God’s wrath and the Brit Hadasha the expression of God’s grace? Explain.

5. Why do you think God had Israel not fight the Edomites or Moabites for their land?

6. Explain the difference between God fighting for Israel and Israel doing the fighting?

7. Why did the Lord have Gad, Reuven and half of Manasseh fight with the rest of Israel before they settled down east of the Jordan?

8. In the conventional structure of this book, what verses constitute the preamble and what verses make up the historical prologue? What is the importance of each of these divisions of the covenant structure?

9. What are some of the important words found in the Book of Deuteronomy?
Va’etchanan – Deuteronomy 3:23-7:11
Year One Parasha Study – Deuteronomy/D’varim 3:23-6:1

And I Plead

Rabbin D’vorah Eliana Brandt
Va’Et’Chanah

letter: nun sofeet nun chet tav alef vav

sound: N Nnah Chah T (silent)-’eh Vah

and I pleaded = VA’ET’CHANAN = ואתחנן

Related Words

be gracious, pity chanan
beseech, implore, plead et’chanan
favor, grace, beauty, charm, chen
loveliness
freely, for nothing chinam
to find favor in the eyes of motse chen b’einei

The LORD God, merciful and ADONAI El Rachoom
gracious (Ex. 34:6) v’chanoon

Key Words

Plead H2603

חנן

chânân

BDB Definition:
1) to be gracious, show favour, pity
   1a) (Qal) to show favour, be gracious
   1b) (Niphal) to be pitied
   1c) (Piel) to make gracious, make favourable, be gracious
   1d) (Poel) to direct favour to, have mercy on
   1e) (Hophal) to be shown favour, be shown consideration
   1f) (Hithpael) to seek favour, implore favour
2) to be loathsome

Part of Speech: verb

A Related Word by BDB/Strong’s Number: a primitive root [compare H2583]

Same Word by TWOT Number: 694, 695

Keep H8104

שׁמר

shâmâr

BDB Definition:
1) to keep, guard, observe, give heed
   1a) (Qal)
      1a1) to keep, have charge of
      1a2) to keep, guard, keep watch and ward, protect, save life
         1a2a) watch, watchman (participle)
      1a3) to watch for, wait for
      1a4) to watch, observe
      1a5) to keep, retain, treasure up (in memory)
      1a6) to keep (within bounds), restrain
      1a7) to observe, celebrate, keep (sabbath or covenant or commands), perform (vow)
      1a8) to keep, preserve, protect
      1a9) to keep, reserve
   1b) (Niphal)
      1b1) to be on one’s guard, take heed, take care, beware
      1b2) to keep oneself, refrain, abstain
      1b3) to be kept, be guarded
1c) (Piel) to keep, pay heed
1d) (Hithpael) to keep oneself from

Part of Speech: verb
A Related Word by BDB/Strong’s Number: a primitive root
Same Word by TWOT Number: 2414

Soul  H5315

נפש

nephesh

BDB Definition:
1) soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion
   1a) that which breathes, the breathing substance or being, soul, the inner being of man
   1b) living being
   1c) living being (with life in the blood)
   1d) the man himself, self, person or individual
   1e) seat of the appetites
   1f) seat of emotions and passions
   1g) activity of mind
      1g1) dubious
   1h) activity of the will
      1h1) dubious
   1i) activity of the character
      1i1) dubious

Part of Speech: noun feminine
A Related Word by BDB/Strong’s Number: from H5314
Same Word by TWOT Number: 1395a

Lest Ye Forget H7911

שָׁכָח / שָׁכָה
shâkach / shâkêach

BDB Definition:
1) to forget, ignore, wither
   1a) (Qal)
      1a1) to forget
      1a2) to cease to care
   1b) (Niphal) to be forgotten
   1c) (Piel) to cause to forget
1d) (Hiphil) to make or cause to forget
1e) (Hithpael) to be forgotten

**Part of Speech:** verb

**A Related Word by BDB/Strong’s Number:** a primitive root

**Same Word by TWOT Number:** 2383
Outline of Parasha

Reiteration of Moses being denied entry into the land (3:23–29)
  - Exhortation to Israel (4:1–40)
  - Setting apart cities of refuge (4:41–43)

Moses’ Second Speech: General Covenant Stipulations (4:44–11:32)
  A. Introduction to Moses’ second speech (4:44–49)
  B. The Ten Commandments (5:1–21)
  C. Israel requests Moses to mediate God’s law (5:22–33)
  D. The greatest commandment (6:1–25)³

Va’etchanan in a Nutshell
Deuteronomy 3:23–7:11

Moses tells the people of Israel how he implored G-d to allow him to enter the Land of Israel, but G-d refused, instructing him instead to ascend a mountain and see the Promised Land.

Continuing his “review of the Torah,” Moses describes the Exodus from Egypt and the Giving of the Torah, declaring them unprecedented events in human history. “Has there ever occurred this great thing, or has the likes of it ever been heard? Did ever a people hear the voice of G-d speaking out of the midst of the fire . . . and live? . . . You were shown, to know, that the L-rd is G-d . there is none else beside Him.”

Moses predicts that in future generations the people will turn away from G-d, worship idols, and be exiled from their land and scattered amongst the nations; but from there they will seek G-d, and return to obey His commandments.

Our Parshah also includes a repetition of the Ten Commandments, and the verses of the Shema, which declare the fundamentals of the Jewish faith: the unity of G-d (“Hear O Israel: the L-rd our G-d, the L-rd is one”); the mitzvot to love G-d, to study His Torah, and to bind “these words” as tefillin on our arms and heads, and inscribe them in the mezuzot affixed on the doorposts of our homes.

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Introduction:

Deu 3:23  “I pleaded with Adonai at that time, saying,
Deu 3:24  ‘O Lord Adonai, You have begun to show Your servant Your greatness and Your
strong hand—for what god is there in heaven or on earth who can do deeds and mighty acts
like Yours?
Deu 3:25  Please! Let me cross over and see the good land across the Jordan—that good hill
country and the Lebanon.’
Deu 3:26  “But Adonai was angry with me because of you, so He would not listen to me.
‘Enough!’ Adonai said to me, ‘Do not speak to Me anymore about this matter. TLV

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Insight from the Sages regarding Prayer

I beseeched G-d at that time (Deuteronomy 3:23)

Prayer is called by ten names: cry, howl, groan, song, encounter, stricture, prostration, judgment
and beseeching.

[These synonyms for prayer are derived from: Exodus 2:23–24, Jeremiah 7:16, Psalms
18:6, Deuteronomy 9:25, Psalms 106:30 and Deuteronomy 3:23.] (Midrash Rabbah)

Prayer is called by [thirteen] names: cry, howl, groan, stricture, song, prostration, encounter,
judgment, entreaty, standing, appeal and beseeching.

[The additional synonyms in this Midrash are from Genesis 25:21, Psalms 106:30 and Exodus
32:11.] (Sifri)

I beseeched G-d at that time (3:23)

Moses prayed 515 prayers—the numerical value (gematria) of va’etchanan, “and I beseeched”—to
be allowed to enter the Land. (Midrash Rabbah)

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Moses pleaded with God to let him cross over into the land, however God said no because of his
disobedience to His instructions. We can see from the example of Moses the High Cost of
leadership and the greater accountability that is incurred on leaders. The greater the call and
anointing, the greater the responsibility and accountability we have.

Moses accepts his punishment, even though he was probably broken hearted about it, but goes on
to exhort Israel the importance of obedience as the enter the land. As we see in Scripture,
blessings come via obedience, which we will see stressed latter in Deuteronomy 28.
Do Not Add or Take Away from The Word!

Both Judaism and Christianity have been guilty of this, but God in these last days is returning us to the purity of the Word and causing us to repent of trying to change his Word to suite our own desires and religious practices.

Yeshua was not against traditions, but against them being treated as being above Torah. Yeshua always quotes Scripture.

This is what Yeshua spoke about when he said.

Mark 7:5  The Pharisees and Torah scholars questioned Yeshua, “Why don’t Your disciples walk according to the tradition of the elders? Why do they eat bread with unwashed hands?”
Mark 7:6  And He said to them, “Rightly did Isaiah prophesy about you hypocrites, as it is written, ‘This people honors Me with their lips but their heart is far from Me.
Mark 7:7  And in vain they worship Me, teaching as doctrines the commandments of men.’
Mark 7:8  Having left behind the commandment of God, you hold on to the tradition of men.”
Mark 7:9  He was also telling them, “You set aside the commands of God, in order that you may validate your own tradition.
Mark 7:10  For Moses said, ‘Honor your father and your mother,’ and, ‘He who speaks evil of father or mother must be put to death.’
Mark 7:11  But you say if anyone tells his father or mother, ‘Whatever you might have gained from me is korban (that is, an offering to God),’
Mark 7:12  then you no longer permit him to do anything for his father or mother, 
Mark 7:13  making void the word of God with your tradition that you’ve handed down. And you do many such things.”

How do we evaluate what Traditions are in line with Scripture? Here is a guide from Tim Hegg’s teaching on Oral Torah and Messianic Believers.

While surely in the pre-destruction era time there were “Traditions of the Elders” which were being treated as divinely sanctioned Torah within a given Jewish sect, such were not recognized as Torah in the same way as the written Torah was universally received by the broad spectrum of Jewish sects. Yeshua and His Apostles consistently base their teachings upon the written Torah (i.e. Tenach) and is so doing, give evidence that the written revelation of God is primary and the final authority in all matters of faith and Halacha.

#1. Does the tradition enable the keeping of the written Torah, not violating or in any way diminishing the teachings go the Bible as a whole? If so, we are free to utilize that tradition and even encouraged to do so, but we cannot bind the conscience of others who decide not to utilize that particular tradition in their own lives. Ex. The Erev Shabbat Meal, Men wearing Kippah, etc. there are many beautiful Jewish traditions that are not commandments, but enhance our life as Messianic Jewish Believers.
#2. Does the tradition violate either the clear instructions of the Scriptures or in some way diminish the full intent of the Scriptural injunction? Then it should not be followed nor incorporated in any way. Ex. Christmas, Easter practices, Halloween etc.

#3. Is the tradition neutral in the sense that it does not specifically enhance nor diminish a mitzvah of the Scriptures? Then it may be utilized or not, but one cannot bind the conscience of another person for using or not using that tradition.

Deu 4:1  "Now, O Israel, listen to the statutes and ordinances that I am teaching you to do, so that you may live and go in and possess the land that Adonai the God of your fathers is giving you.

Deu 4:2  You must not add to the word that I am commanding you or take away from it—in order to keep the mitzvot of Adonai your God that I am commanding you.

Israel was to follow it exactly as God had given it to Moses, not adding anything new to it, or subtracting anything away from it.

You Must Keep and Do Them!

Deu 4:5  "See, just as Adonai my God commanded me, I have taught you statutes and ordinances to do in the land that you are about to enter to possess.

Deu 4:6  You must keep and do them, for it is your wisdom and understanding in the eyes of the peoples, who will hear all these statutes and say, ‘Surely this great nation is a wise and understanding people.’

Deu 4:7  For what great nation is there that has gods so near to them, as Adonai our God is whenever we call on Him?

Deu 4:8  What great nation is there that has statutes and ordinances that are righteous—like all of this Torah that I am setting before you today?

Be Watchful Over your Soul

Again, the word in Hebrew for Soul is Nephesh and covers all areas of life, that we must guard with all diligence!

נְפְשֵׁן

nephesh

BDB Definition:

1) soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion

We need to be diligent to watch over our Souls by keeping the Word before our eyes and being a doer of the Word and not a hearer only.
Deu 4:9  “Only be watchful and watch over your soul closely, so you do not forget the things your eyes have seen and they slip from your heart all the days of your life. You are to make them known to your children and your children’s children.

Deu 4:15  “So be very watchful over your souls since you saw no form on the day that Adonai spoke to you in Horeb out of the midst of the fire,
Deu 4:16  so that you do not act corruptly and make for yourselves a graven image in the likeness of any figure—the form of a male or female,

Deu 4:23  Watch yourselves, so that you do not forget the covenant of Adonai your God, which He cut with you, and make for yourselves a graven image in the form of anything that Adonai your God has forbidden you.
Deu 4:24  For Adonai your God is a consuming fire—a jealous God.

To Watch means

H8104
שׁמר
shâmar
BDB Definition:
1) to keep, guard, observe, give heed
1a) (Qal)
1a1) to keep, have charge of
1a2) to keep, guard, keep watch and ward, protect, save life

Moses emphasizing the “Watching” 3x in Chapter 3 alone!

Pro 3:1  My son, do not forget my teaching, but let your heart keep my mitzvot.
Pro 3:2  For length of days and years of life, and shalom they will add to you

Pro 4:20  My son, pay attention to my words—incline your ear to my sayings.
Pro 4:21  Do not let them out of your sight, keep them within your heart.
Pro 4:22  For they are life to those who find them and health to their whole body.
Pro 4:23  Guard your heart diligently, for from it flow the springs of life.

Heb 2:1  For this reason it is necessary for us to pay especially close attention to what we have heard, so that we do not drift away.
Heb 2:2  For if the word spoken through angels proved to be firm, and every violation and disobedience received a just payback,
Heb 2:3  how shall we escape if we neglect so great a salvation? It was first spoken through the Lord and confirmed to us by those who heard.
Moses knew human weakness all too well, especially having spent over 40 years in the Wilderness with his people and how time and time again, they failed due to the weakness of their flesh.

As Messianic Torah observant believers in Messiah, we also need to watch and guard our souls for the enemy is walking about as roaring lion seeking whom he may devour, in others words those who are off guard.

1Pe 5:8 Be sober [well balanced and self-disciplined], be alert and cautious at all times. That enemy of yours, the devil, prowls around like a roaring lion [fiercely hungry], seeking someone to devour.

1Pe 5:9 But resist him, be firm in your faith [against his attack--rooted, established, immovable], knowing that the same experiences of suffering are being experienced by your brothers and sisters throughout the world. [You do not suffer alone.] Amplified Bible

We are to be SOBER – Watchful, Alert and Resist him by not giving into the temptations that he dangles in front of our faces so he can devour us if we open the door to his lies!

God revealed to Moses exactly what will happen in the land and Moses is warning them that living in the land was a privilege not a right. If they do not obey, and go after other gods, they will be kicked out of the land until they repent.

Deu 4:25 “When you father children and children’s children and have been in the land a long time, and you act corruptly and make a graven image in the form of anything and do evil in the sight of Adonai your God, provoking Him to anger,
Deu 4:26 I call heaven and earth to witness against you today that you will certainly be carried off quickly from the land you are crossing over the Jordan to possess. You will not prolong your days on it, for you will certainly be destroyed.
Deu 4:27 Adonai will scatter you among the peoples, and you will be left few in number among the nations where Adonai will drive you.
Deu 4:28 There you will serve man-made gods of wood and stone, which do not see or hear or eat or smell.

Seek Him with ALL your HEART and SOUL
Deu 4:29 But from there you will seek Adonai your God and you will find Him, when you seek Him with all your heart and with all your soul.
Deu 4:30 “When you are in distress and all these things have come on you, in the latter days you will return to Adonai your God and listen to His voice.

Rabbi Russell Resnik in his Book “From Creation To Completion”

One of the Torah-teachers came up and heard them engaged in this discussion. Seeing that Yeshua answered them well, he asked him, “Which is the most important mitzvah of them all?” Yeshua answered, “The most important is,
‘Sh’ma Yisra’el, ADONAI Eloheinu, ADONAI echad [Hear, O Israel, the LORD our God, the LORD is one], and you are to love ADONAI your God with all your heart, with all your soul, with all your understanding and with all your strength.’

The second is this:

‘You are to love your neighbor as yourself.’

There is no other mitzvah greater than these. (Mark 12:28–31, CJB)

Deuteronomy is a document that renews the covenant between God and Israel. This covenant is lengthy and detailed, but at its heart is a simple requirement, captured in the great commandment known in Judaism as the Shema, or “Hear!” from the first word of Deuteronomy 6:4. This verse is among the most important in the entire Torah, and like that other vitally important verse, Genesis 1:1, its exact meaning has been debated for centuries.

The most familiar approach to translation would be the one reflected above; “Hear, O Israel, the LORD our God, the LORD is one.” An alternative version is, “Hear, O Israel! The LORD is our God, the LORD alone” (NJPS). This reading is less familiar (although it does go all the way back to the medieval Jewish commentator Ibn Ezra), but it may reflect the context of Deuteronomy better than the older interpretation, “the Lord is one.”

The first, older translation, which makes a statement about the unity and indivisibility of God, does not do full justice to this text. …The verse makes not a quantitative argument (about the number of deities) but a qualitative one, about the nature of the relationship between God and Israel. ⁴

When Moses addresses the children of Israel who are about to enter the Promised Land, he is not concerned with defining the nature of God—“the Lord is one”—but with calling them to loyalty to God, to “the Lord alone.” Hence, he goes on to say, “You shall love the LORD your God with all your heart, with all your soul, and with all your strength” (Deut. 6:5).

The towering Jewish intellectual figure of the middle ages, Rambam, cites the Shema to answer a question not of theology, but of devotion:

What is the way that we should love God? We should love Him with an overwhelming and unlimited love, until our soul becomes permanently bound in the love of God, like one who is love-sick and cannot take his mind off the woman he loves, but always thinks of her—when lying down or rising up, when eating or drinking. Even greater than this should be the love of God in the hearts of those who love Him, thinking about Him constantly, as He commanded us,

⁴ Berlin and Brettler.
“And thou shalt love the Lord thy God with all thine heart and with all thy soul.”\textsuperscript{54}

The 10 Commandments Given Repeated to The New Generation of Israelites

Deu 5:4 Adonai spoke with you face to face on the mountain from the midst of the fire.
Deu 5:5 (I was standing between Adonai and you at that time, to tell you the word of Adonai, because you were afraid because of the fire and did not go up the mountain.) ‘He said:
Deu 5:6 ‘I am Adonai your God, who brought you out from the land of Egypt, from the house of bondage.
Deu 5:7 ‘You shall not have other gods beside Me.
Deu 5:8 ‘Do not make for yourself a graven image—no image of what is in the heavens above or on the earth beneath or in the water under the earth.
Deu 5:9 Do not bow down to them or worship them. For I, Adonai your God, am a jealous God, visiting the iniquity of the fathers on the children and on the third and fourth generation of those who hate Me,
Deu 5:10 but showing lovingkindness to a thousand generations of those who love Me and keep My mitzvot.
Deu 5:11 ‘You must not take the Name of Adonai your God in vain, for Adonai will not leave unpunished anyone who takes His Name in vain.
Deu 5:12 ‘Observe Yom Shabbat to keep it holy, as Adonai your God commanded you.
Deu 5:13 Six days you are to labor and do all your work,
Deu 5:14 but the seventh day is a Shabbat to Adonai your God. In it you are not to do any work—not you or your son or your daughter, or your slave or your maid, or your ox, your donkey or any of your livestock or the outsider within your gates, so that your slave and your maid may rest as you do.
Deu 5:15 You must remember that you were a slave in the land of Egypt, and Adonai your God brought you out from there with a mighty hand and an outstretched arm. Therefore, Adonai your God commanded you to keep Yom Shabbat.
Deu 5:16 ‘Honor your father and your mother just as Adonai your God commanded you, so that your days may be long and it may go well with you in the land Adonai your God is giving you.
Deu 5:17 ‘Do not murder. ‘Do not commit adultery. ‘Do not steal. ‘Do not bear false witness against your neighbor.
Deu 5:18 ‘Do not covet your neighbor’s wife, nor desire your neighbor’s house, his field, his manservant, his maidservant, his ox, his donkey, or anything that belongs to your neighbor.’
Deu 5:19 ‘These words Adonai spoke to all your assembly on the mountain from the midst of the fire, the cloud and the fog, with a great voice. He added no more. He wrote them on two tablets of stone and gave them to me.
Deu 5:20 ‘As soon as you heard the voice from the midst of the darkness, while the mountain was blazing with fire, you came near to me—all the heads of your tribes and your elders.

\textsuperscript{5} Buxbaum 5.

Deu 5:21 Then you said, ‘Adonai our God has just shown us His glory and His greatness, and we have heard His voice from the midst of the fire. This day we have seen that God speaks with man, and yet he keeps on living.

Deu 5:22 Now then, why should we die? For this great fire will consume us! If we hear the voice of Adonai our God any more, then we will die.

Deu 5:23 For who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we have, and lived?

Deu 5:24 You go near and hear all that Adonai our God says. Then you tell us all what Adonai our God tells you, and we will hear it and do it.’

Deu 5:25 “Adonai heard the tone of your words when you spoke to me, and Adonai said to me, ‘I have heard the tone of the words that this people has spoken to you—they have done well in all they have spoken.

Deu 5:26 If only there were such a heart in them to fear Me and keep all My mitzvot always, so that it might go well with them and with their children forever!

Deu 5:27 Go say to them, “Return to your tents.”

Deu 5:28 But as for you, stand here by Me, and I will tell you the whole commandment—both the statutes and the ordinances that you are to teach them. And they will do them in the land I am giving them to possess.’

Deu 5:29 So you must take care to do as Adonai your God has commanded you—do not turn aside to the right or to the left.

The Greatest Commandment as Written and as upheld by Yeshua

Shema
Hear, O Israel: The LORD our God is one LORD.
And thou shalt love the LORD thy God with all thine heart,
and with all thy soul, and with all thy might.

—Deuteronomy 6:45 (KJV)
Haftorah

Isaiah 40:1-40:26

**Isa 40:1** “Comfort, comfort My people,” says your God.
Isa 40:2 Speak kindly to the heart of Jerusalem and proclaim to her that her warfare has ended, that her iniquity has been removed. For she has received from Adonai’s hand double for all her sins.
Isa 40:3 A voice cries out in the wilderness, “Prepare the way of Adonai, Make straight in the desert a highway for our God.
Isa 40:4 Every valley will be lifted up, every mountain and hill made low, the rough ground will be a plain and the rugged terrain smooth.
Isa 40:5 The glory of Adonai will be revealed, and all flesh will see it together.” For the mouth of Adonai has spoken.
Isa 40:6 A voice is saying, “Cry out!” So I said, “What shall I cry out?” “All flesh is grass, and all its loveliness is like the flower of the field.
Isa 40:7 The grass withers, the flower fades. For the breath of Adonai blows on it. Surely the people are grass.
Isa 40:8 The grass withers, the flower fades. But the word of our God stands forever.”
Isa 40:9 Get yourself up on a high mountain, you who bring good news to Zion! Lift up your voice with strength, you who bring good news to Jerusalem! Lift it up! Do not fear! Say to the cities of Judah: “Behold your God!”
Isa 40:10 Look, Adonai Elohim comes with might, with His arm ruling for Him. Behold, His reward is with Him, and His recompense before Him.
Isa 40:11 Like a shepherd, He tends His flock. He gathers the lambs in His arms carries them in his bosom, and gently guides nursing ewes.
Isa 40:12 Who has measured the waters in the palm of His hand, or measured out heaven with a span, or calculated the dust of the earth in a measure, or weighed the mountains in scales, or the hills in a balance?
Isa 40:13 Who can fathom the Ruach Adonai? Or instruct Him as His counselor?
Isa 40:14 With whom did He consult, and who instructed Him? Who taught Him in the path of justice or taught Him knowledge? Who informed Him about the way of understanding?
Isa 40:15 Behold, the nations are like a drop from a bucket, and count as a speck of dust on the scales. Behold, the islands weigh as fine dust.
Isa 40:16 Lebanon is not enough to burn, or its animals enough for a burnt offering.
Isa 40:17 All the nations are as nothing before Him. By Him they are accounted null and void.
Isa 40:18 To whom then will you liken God? To what likeness will you compare Him?
Isa 40:19 To an idol? A craftsman casts it, a goldsmith overlays it with gold and fashions silver chains for it.
Isa 40:20 One too poor for such an offering chooses wood that will not rot. He looks for a skilled craftsman to prepare him an idol that will not totter.
Isa 40:21 Do you not know? Have you not heard? Has it not been told to you from the beginning? Have you not understood from the foundations of the earth?
Isa 40:22 He sits above the circle of the earth—its inhabitants are like grasshoppers—He stretches out the skies like a curtain, spreads them out like a tent to dwell in.
Isa 40:23 He reduces princes to nothing. He makes the judges of the earth a confusion.
Isa 40:24  Scarcely are they planted, scarcely are they sown, scarcely their stem takes root in the earth, when He blows on them and they wither, and a storm carries them off as stubble.
Isa 40:25  To whom then will you liken Me? Or who is My equal?” says the Holy One.
Isa 40:26  Lift up your eyes on high, and see! Who created these? The One who brings out their host by number, the One who calls them all by name. Because of His great strength and vast power, not one is missing.
Isa 40:27  Why do you say, O Jacob, and assert, O Israel, “My way is hidden from Adonai, and the justice due me escapes the notice of my God”?

This week’s haftorah is the first of a series of seven “haftarot of Consolation.” These seven haftarot commence on the Shabbat following Tisha B’Av and continue until Rosh Hashanah.

This section of Isaiah begins with G-d’s exhortation to the prophets: “Console, O console My people . . . Announce to Jerusalem that her period of exile has been fulfilled and that her sins have been forgiven.”

Isaiah’s prophecy describes some of the miraculous events that will unfold with the onset of the messianic era, such as the return of the exiles to Jerusalem, the revelation of G-d’s glory, and the rewards and retribution that will then be meted out.

The prophet then goes on to comfort the people, describing G-d’s power and might, and reassuring them of His care for His people.

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Apostolic Scriptures

Mattityahu 4:1-11 - Yeshua quoting Deuteronomy to hasatan when he was being tested in the wilderness.

**Mat 4:1** Then Yeshua was led by the Ruach into the wilderness to be tempted by the devil.
**Mat 4:2** After He had fasted for forty days and forty nights, He was hungry.
**Mat 4:3** And when the tempter came to Him, he said, “If You are Ben-Elohim, tell these stones to become bread.”
**Mat 4:4** But He replied, “It is written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of God.’”
**Mat 4:5** Then the devil took Him into the holy city and placed Him on the highest point of the Temple.
**Mat 4:6** “If You are Ben-Elohim,” he said, “throw Yourself down. For it is written, ‘He shall command His angels concerning you,’ and ‘upon their hands they shall lift you up, so that you may not strike your foot against a stone.’”
**Mat 4:7** Yeshua said to him, “Again it is written, ‘You shall not put Adonai your God to the test.’”
**Mat 4:8** Again, the devil takes Him to a very high mountain and shows Him all the kingdoms of the world and their glory.
**Mat 4:9** And he said to Him, “All these things I will give You, if You fall down and worship me.”
**Mat 4:10** Then Yeshua says to him, “Go away, satan! For it is written, ‘You shall worship Adonai your God, and Him only shall you serve.’”
**Mat 4:11** Then the devil leaves Him. And behold, angels came and began to take care of Him.

Mark 12:28-34 Yeshua and The Shema

**Mar 12:28** One of the Torah scholars came and heard them debating. Seeing that Yeshua had answered them well, he asked Him, “Which commandment is first of all?”
**Mar 12:29** Yeshua answered, “The first is, ‘Shema Yisrael, Adonai Eloheinu, Adonai echad. Hear, O Israel, the Lord our God, the Lord is One.”
**Mar 12:30** And you shall love Adonai your God with all your heart, and with all your soul, and with all your mind, and with all your strength.”
**Mar 12:31** The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”
**Mar 12:32** “Well said, Teacher,” the Torah scholar said to Him. “You have spoken the truth, that He is echad, and besides Him there is no other!
**Mar 12:33** And ‘to love Him with all the heart, with all the understanding, and with all the strength,’ and ‘to love the neighbor as oneself,’ is much more than all burnt offerings and sacrifices.”
**Mar 12:34** When Yeshua saw that he had answered wisely, He said to him, “You are not far from the kingdom of God.” And no one dared any longer to question Him
Acts 13:13-43 Paul Teaching the Torah in the Synagogue the History of Israel up to Messiah

Act 13:14 But they passed on from Perga and came to Antioch of Pisidia. Entering the synagogue on the Shabbat, they sat down.
Act 13:15 After the reading of the Torah and the Prophets, the synagogue leaders sent to them, saying, “Brothers, if you have any word of encouragement for the people, speak.”
Act 13:16 So Paul, standing up and motioning with his hand, said, “Men of Israel and God-fearers, listen.
Act 13:17 The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with an outstretched arm He led them out of there.
Act 13:18 For about forty years He put up with them in the wilderness.
Act 13:19 And when He had destroyed seven nations in the land of Canaan, He gave their land as an inheritance—
Act 13:20 all of this took about 450 years. After that, he gave them judges until Samuel the prophet.
Act 13:21 Then they asked for a king, and God gave them Saul, son of Kish, of the tribe of Benjamin, for forty years.
Act 13:22 After removing him, He raised up David to be their king. He also testified about him and said, ‘I have found David, the son of Jesse, a man after My heart, who will do My will.’
Act 13:23 “From this man’s seed, in keeping with His promise, God brought to Israel a Savior—Yeshua.

Romans 3:27-31 Paul upholding the importance of Torah obedience for the Believer, not as a means of salvation, but so they know how to walk as His set apart Holy people.

Rom 3:27 Where, then, is boasting? It is excluded. By what principle? Of works? No, but by the principle of faith.
Rom 3:28 For we consider a person to be set right apart from Torah observance.
Rom 3:29 Is God the God of the Jewish people only? Is He not also the God of the Gentiles? Yes, of the Gentiles also.
Rom 3:30 Since God is One, He will set right the circumcised by faith and the uncircumcised through faith.
Rom 3:31 Do we then nullify the Torah through faithfulness? May it never be! On the contrary, we uphold the Torah.
Questions for Further Study

Va’etchanan Study Questions

1. Why do you think Moshe would again ask the Lord to let him cross the Jordan? With what attitude did he ask? What would this teach us about how to pray?

2. What are several reasons revealed in this parahsa to follow the Torah? What can it accomplish in the life of the follower? What can it accomplish in the lives of others who may be watching him?

3. What does it mean when the Torah calls God a “Consuming Fire”?

4. What does it mean when the Torah says that God is a jealous God?

5. Why does Moshe call on heaven and earth to witness against the Israelites?

6. What does Moshe predict concerning the future of Israel? How do you think it was intended to be understood figuratively (the church replacing Israel) or literally? Explain.

7. In Devarim 5:1, how did Moshe exhort Israel to relate to the Torah?

8. Why do you think Moseh repeated the Ten Commandments in chapter five? What differences do you notice between this record of them and the record in Shemot 20? How can you explain the differences?

9. In Devarim 6:1, what was Israel supposed to do in the land? Was it to exclusively for life in the land or not? Please explain.

10. What does Devarim 5:4 teach concerning the uniqueness of God? How do you explain the use of the Hebrew word echad as compared with Rambam’s use of yachid?

11. What is the response to God of one who is truly a redeemed person, according to Devarim 6:5?

12. What does verse 6:5 tell us that we are to instruct our children?

13. What are we instructed to put on our houses? What are not the reasons? How does this apply to the election of the individual to eternal salvation?

14. What is the relationship, if any, divine election has to God’s faithfulness?

15. How was Israel to treat the inhabitants of the land which they were to possess? Why?
as a result = EKEV = עֵַּ} times

Parasha Outline

Exclusive relationship worked out in conquest and worship (7:1–26)

F. Learning the lessons of the wilderness (8:1–20)

G. Recounting the golden calf incident (9:1–10:11)

H. Exhortation (10:12–11:32)
Related Words

as a result, consequence (Ps. ekev 119:33, 112); recompense, reward (Ps. 19:11(12))

(Note: “Results” follow “on the heels of” previous action. See entries below relating to “heel”.)

heel, hoof, rear of a troop, footprint akev עֵק בּוֹ
deceitful, showing footprints (heel marks) akov עֵק בּוֹ
deceitfulness (2 Ki. 10:19) akvah עֵק בּוֹ
Jacob, taking by the heel (Hos. 12:4), supplanter, heel grabber Ya’akov עֵק בּוֹ
footprints (Ps. 77:19, Song of eek’vot Sol. 1:8, Ps. 89:51), step, motion of heel (Ps. 55:6) עֵק בּוֹ
Key Words

Hearken H8085

שׁמע
shâma’

BDB Definition:
1) to hear, listen to, obey (verb)
   1a) (Qal)
      1a1) to hear (perceive by ear)
      1a2) to hear of or concerning
      1a3) to hear (have power to hear)
      1a4) to hear with attention or interest, listen to
      1a5) to understand (language)
      1a6) to hear (of judicial cases)
      1a7) to listen, give heed
         1a7a) to consent, agree
         1a7b) to grant request
      1a8) to listen to, yield to
      1a9) to obey, be obedient
   1b) (Niphal)
      1b1) to be heard (of voice or sound)
      1b2) to be heard of
      1b3) to be regarded, be obeyed
   1c) (Piel) to cause to hear, call to hear, summon
   1d) (Hiphil)
      1d1) to cause to hear, tell, proclaim, utter a sound
      1d2) to sound aloud (musical term)
      1d3) to make proclamation, summon
      1d4) to cause to be heard
2) sound (noun masculine)

**Part of Speech:** see above in Definition

**A Related Word by BDB/Strong’s Number:** a primitive root

**Same Word by TWOT Number:** 2412, 2412a

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**Sickness** *H2483*

חָלה
chôlîy

**BDB Definition:**
1) sickness

**Part of Speech:** noun masculine

**A Related Word by BDB/Strong’s Number:** from *H2470*

**Same Word by TWOT Number:** 655a

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**Sickness/Disease** *H4064*

מְדֹחָה
madveh

**BDB Definition:**
1) sickness, disease

**Part of Speech:** noun masculine

**A Related Word by BDB/Strong’s Number:** from *H1738*

**Same Word by TWOT Number:** 411c

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Webster’s Dictionary 1828

**Sickness**

SICK'NESS, n.

1. Nausea; squeamishness; as sickness of the stomach.

2. State of being diseased. I do lament the sickness of the king.

3. Disease; malady; a morbid state of the body of an animal or plant, in which the organs do not perfectly perform their natural functions. Trust not too much your now resistless charms; Those age or sickness soon or late disarms. Himself took our infirmities, and bore our sicknesses. Mat 8.

**Disease**

DISEASE, n. Dizeze. [dis and ease.]
1. In its primary sense, pain, uneasiness, distress, and so used by Spenser; but in this sense, obsolete.

2. The cause of pain or uneasiness; distemper; malady; sickness; disorder; any state of a living body in which the natural functions of the organs are interrupted or disturbed, either by defective or preternatural action, without a disruption of parts by violence, which is called a wound. The first effect of disease is uneasiness or pain, and the ultimate effect is death. A disease may affect the whole body, or a particular limb or part of the body. We say a diseased limb; a disease in the head or stomach; and such partial affection of the body is called a local or topical disease. The word is also applied to the disorders of other animals, as well as to those of man; and to any derangement of the vegetative functions of plants.

3. A disordered state of the mind or intellect, by which the reason is impaired.

4. In society, vice; corrupt state of morals. Vices are called moral diseases.

A wise man converses with the wicked, as a physician with the sick, not to catch the disease, but to cure it.

**DISEASE**, v.t. dizeze.

1. To interrupt or impair any or all the natural and regular functions of the several organs of a living body; to afflict with pain or sickness to make morbid; used chiefly in the passive participle, as a diseased body, a diseased stomach; but diseased may here be considered as an adjective.

2. To interrupt or render imperfect the regular functions of the brain, or of the intellect; to disorder; to derange.

3. To infect; to communicate disease to, by contagion.

4. To pain; to make uneasy.
Eikev in a Nutshell
Deuteronomy 7:12–11:25

In the Parshah of Eikev (“Because”), Moses continues his closing address to the children of Israel, promising them that if they will fulfill the commandments (mitzvot) of the Torah, they will prosper in the Land they are about to conquer and settle in keeping with G-d’s promise to their forefathers.

Moses also rebukes them for their failings in their first generation as a people, recalling their worship of the Golden Calf, the rebellion of Korach, the sin of the spies, their angering of G-d at Taveirah, Massah and Kivrot Hataavah (“The Graves of Lust”). “You have been rebellious against G-d,” he says to them, “since the day I knew you.” But he also speaks of G-d’s forgiveness of their sins, and the Second Tablets which G-d inscribed and gave to them following their repentance.
Their forty years in the desert, says Moses to the people, during which G-d sustained them with daily manna from heaven, was to teach them “that man does not live on bread alone, but by the utterance of G-d’s mouth does man live.”

Moses describes the land they are about to enter as “flowing with milk and honey,” blessed with the “seven kinds” (wheat, barley, grapevines, figs, pomegranates, olive oil and dates), and as the place that is the focus of G-d’s providence of His world. He commands them to destroy the idols of the land’s former masters, and to beware lest they become haughty and begin to believe that “my power and the might of my hand have gotten me this wealth.”

A key passage in our Parshah is the second chapter of the Shema, which repeats the fundamental mitzvot enumerated in the Shema’s first chapter, and describes the rewards of fulfilling G-d’s commandments and the adverse results (famine and exile) of their neglect. It is also the source of the precept of prayer, and includes a reference to the resurrection of the dead in the messianic age.

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NONE OF THESE DISEASES

Introduction:

There are 2 main ways the enemy tries to attack YHWH’s people and that is in the area of health and finances. These 2 main areas can effective our lives in a tremendous way. Is this God’s will for His people? He has promised His people health and prosperity if they walked in obedience to Him, so if this promise was valid in the Tenach, should’nt it also be valid today under the Renewed Covenant?
I am focusing on the fact that healing was part of the covenant of blessing to Israel. God promised to protect them from sickness, disease and plaques that He afflicted the Egyptians with, if they walked in obedience to His Torah.

Sickness came into the world due to Adam’s fall. There was not sickness or lack in the Garden of Eden, it only came AFTER sin entered into the world. However, God made a way through Covenant to protect and bless His people and set them apart from the Curse because of sin.

We all have sinned, so we are all susceptible to sickness and disease. However, God has made provision for healing in His covenant, that as believers we can take hold of.

Deuteronomy 7:12  "Because you are listening to these rulings, keeping and obeying them, Adonai your God will keep with you the covenant and mercy that he swore to your ancestors.
Deuteronomy 7:13  He will love you, bless you and increase your numbers; he will also bless the fruit of your body and the fruit of your ground—your grain, wine, olive oil and the young of your cattle and sheep—in the land he swore to your ancestors that he would give you.
Deuteronomy 7:14  You will be blessed more than all other peoples; there will not be a sterile male or female among you, and the same with your livestock.
Deuteronomy 7:15  Adonai will remove all illness from you—he will not afflict you with any of Egypt's dreadful diseases, which you have known; instead, he will lay them on those who hate you. (CJB)

Deuteronomy 8:1  "All the mitzvot I am giving you today are to take care to obey, so that you will live, increase your numbers, enter and take possession of the land Adonai swore about to your ancestors.
Deuteronomy 8:2  You are to remember everything of the way in which Adonai led you these forty years in the desert, humbling and testing you in order to know what was in your heart—whether you would obey his mitzvot or not.
Deuteronomy 8:3  He humbled you, allowing you to become hungry, and then fed you with man, which neither you nor your ancestors had ever known, to make you understand that a person does not live on food alone but on everything that comes from the mouth of Adonai.
Deuteronomy 8:4  During these forty years the clothing you were wearing didn't grow old, and your feet didn't swell up.
Deuteronomy 8:5  Think deeply about it: Adonai was disciplining you, just as a man disciplines his child.
Deuteronomy 8:6  So obey the mitzvot of Adonai your God, living as he directs and fearing him.

What were the Egyptians afflicted with?
PLAGUE—a “stroke” of affliction, or disease. Sent as a divine chastisement (Num. 11:33; 14:37; 16:46–49; 2 Sam. 24:21). Painful afflictions or diseases, (Lev. 13:3, 5, 30; 1 Kings 8:37), or severe calamity (Mark 5:29; Luke 7:21), or the judgment of God, so called (Ex. 9:14). Plagues of Egypt were ten in number.

1. The river Nile was turned into blood, and the fish died, and the river stank, so that the Egyptians loathed to drink of the river (Ex. 7:14–25).

2. The plague of frogs (Ex. 8:1–15).

3. The plague of lice (Heb. kinnim, properly gnats or mosquitoes; comp. Ps. 78:45; 105:31), “out of the dust of the land” (Ex. 8:16–19).

4. The plague of flies (Heb. arob, rendered by the LXX. dog-fly), Ex. 8:21–24.

5. The murrain (Ex 9:1–7), or epidemic pestilence which carried off vast numbers of cattle in the field. Warning was given of its coming.

6. The sixth plague, of “boils and blains,” like the third, was sent without warning (Ex 9:8–12). It is called (Deut. 28:27) “the botch of Egypt,” A.V.; but in R.V., “the boil of Egypt.” “The magicians could not stand before Moses” because of it.

7. The plague of hail, with fire and thunder (Ex. 9:13–33). Warning was given of its coming. (Comp. Ps. 18:13; 105:32, 33).

8. The plague of locusts, which covered the whole face of the earth, so that the land was darkened with them (Ex. 10:12–15). The Hebrew name of this insect, arbeh, points to the “multitudinous” character of this visitation. Warning was given before this plague came.

9. After a short interval the plague of darkness succeeded that of the locusts; and it came without any special warning (Ex. 10:21–29). The darkness covered “all the land of Egypt” to such an extent that “they saw not one another.” It did not, however, extend to the land of Goshen.

10. The last and most fearful of these plagues was the death of the first-born of man and of beast (Ex. 11:4, 5; 12:29, 30). The exact time of the visitation was announced, “about midnight”, which would add to the horror of the infliction. Its extent also is specified, from the first-born of the king to the first-born of the humblest slave, and all the first-born of beasts. But from this plague the Hebrews were completely exempted. The Lord “put a difference” between them and the Egyptians. (See PASSOVER.)

Health promised to His People

The Lord will remove sickness from you (Exod. 23:25; Deut. 7:15); I will not give you any of the Egyptians’ diseases (Exod. 15:26; Deut. 7:15); no one will say they are sick (Isa. 33:24).

• B Health achieved

Faith in Yeshua has given him this perfect health (Acts 3:16); my words are health to all their body (Prov. 4:22); a tranquil [healed] heart is health to the body (Prov. 14:30); if your eye is healthy your whole body will be full of light (Matt. 6:22); they found the slave in good health (Luke 7:10); see, you are well (John 5:14); I pray you may be in good health (3 John 2); those who are well do not need a doctor (Matt. 9:12; Mark 2:17; Luke 5:31).

651 Ill health

- **A Illness in general**
  There is no health in me because of my sin (Ps. 38:3–8); if God’s people disobey he will bring on them diseases (Lev. 26:16; Lev. 26:25; Deut. 28:21–2; Deut. 28:27; Deut. 28:59–61; Deut. 29:22); the Lord will bring on you the diseases of Egypt (Deut. 28:60); every disease not written in this book the Lord will bring on you (Deut. 28:61); this is why many of you are weak and ill (1 Cor. 11:30); from head to toe the whole body is sick (Isa. 1:5–6); the skin of the wicked is devoured by disease (Job 18:13); heal me, for I have sinned (Ps. 41:4); I will make you sick, striking you because of your sins (Mic. 6:13); the Lord will put disease on those who hate you (Deut. 7:15); sickness and wounds are ever before me (Jer. 6:7); he eats in darkness with vexation, sickness and anger (Eccles. 5:17); they will die of deadly diseases (Jer. 16:4); lest the king should see your faces are more haggard than the other youths (Dan. 1:10); when Ephraim saw his sickness he went to Assyria (Hos. 5:13); if your eye is not healthy, your whole body will be full of darkness (Matt. 6:23); a man’s spirit can endure sickness (Prov. 18:14); the Lord sustains him on his sickbed (Ps. 41:3); he carried our sicknesses (Isa. 53:4; Matt. 8:17); this illness is so that the Son of God may be glorified (John 11:4).

- **B Particular diseases**
  ▼ **B1 Boils / sores**
  Boils breaking out in blisters (Exod. 9:9; Exod. 9:10); if a boil which has healed breaks out in a spot (Lev. 13:18–19); the Lord will strike you with boils (Deut. 28:35); the Lord will strike you with the boils of Egypt (Deut. 28:27); a cake of figs applied to the boil (Isa. 38:21); Job had painful sores (Job 2:7); those with the mark of the beast had painful sores (Rev. 16:2); Lazarus was full of sores (Luke 16:20); dogs licked his sores (Luke 16:21); they blasphemed the God of heaven for their pain and sores (Rev. 16:11).
  ▼ **B2 Fever**
  The Lord will strike you with fever (Deut. 28:22); I will bring on you fever that wastes the eyes (Lev. 26:16); Peter’s mother-in-law had fever (Matt. 8:14; Mark 1:30); Peter’s mother-in-law had a high fever (Luke 4:38); Publius’ father had fever and dysentery (Acts 28:8); he rebuked the fever (Luke 4:39); yesterday at the seventh hour the fever left him (John 4:52).
  ▼ **B3 Diseased hands**
  A man with a broken hand could not serve as priest (Lev. 21:19); Jeroboam’s hand dried up (1 Kgs. 13:4); a man with a withered hand (Matt. 12:10; Mark 3:1; Luke 6:6); strengthen the weak hands (Heb. 12:12).
  ▼ **B4 Leprosy**
  This is the law regarding leprosy (Lev. 14:54; Lev. 14:57); instructions over leprosy (Lev. 13:2–59; Lev. 14:2–57; Deut. 24:8); the leper must wear torn clothes and cry, ‘Unclean, unclean!’ (Lev. 13:45); send lepers out of the camp (Num. 5:2); when a man has leprosy, bring him to the priest (Lev. 13:9); priests with leprosy may not eat of the offerings (Lev. 22:4); Naaman was a leper (2 Kgs. 5:1); Naaman’s leprosy was on Gehazi (2 Kgs. 5:27); there were many lepers in Israel (Luke 4:27); four men with leprosy (2 Kgs. 7:3); Moses’ hand became leprous (Exod. 4:6); the Lord struck Uzziah with leprosy (2 Kgs. 15:5; 2 Chr. 26:19–21); a man full of leprosy (Luke 5:12); the ten lepers (Luke 17:12); Miriam was leprous (Num. 12:10);
Deut. 24:9); a leper (Matt. 8:2; Mark 1:40); Simon the leper (Matt. 26:6; Mark 14:3); lepers are cleansed (Luke 7:22); may Joab’s house never be without a leper (2 Sam. 3:29).

**B5 Pestilence / plague – Due to disobedience to His Torah**
The Lord will make pestilence cling to you (Deut. 28:21); lest God bring pestilence (Exod. 5:3); pestilence on livestock (Exod. 9:3–7); a third of you will die by plague and famine (Ezek. 5:12); I could have wiped you off the earth with a pestilence (Exod. 9:15); famine and plague will devour those in the city (Ezek. 7:15); he who is far off will die of the plague (Ezek. 6:12); plague and blood will pass through you (Ezek. 5:17); the house of Israel will fall by sword, famine and plague (Ezek. 6:11); my four severe judgements, sword, famine, wild beasts and plague (Ezek. 14:21); the sword is outside, plague and famine within (Ezek. 7:15); those who survive the wicked will die by pestilence (Job 27:15); I will spare a few from the sword, famine and pestilence (Ezek. 12:16); I will send pestilence to her and blood into her streets (Ezek. 28:23); those in strongholds and caves will die of pestilence (Ezek. 33:27); with pestilence and bloodshed I will enter into judgement with him (Ezek. 38:22); pestilence goes before him and plague follows (Hab. 3:5); there will be famines and plagues (Luke 21:11); I will kill her children with pestilence (Rev. 2:23); Death and Hades given authority to kill with sword, famine, pestilence and wild beasts (Rev. 6:8); a third of mankind was killed by these three plagues (Rev. 9:18); those who were not killed by these plagues (Rev. 9:20); the witnesses have authority to smite the earth with every plague (Rev. 11:6); her plagues will come, pestilence and mourning and famine (Rev. 18:8).

**B6 Paralysis**
The centurion’s servant was paralyzed (Matt. 8:6); a paralytic (Matt. 9:2; Mark 2:3; Luke 5:18); they brought to him demoniacs, epileptics and paralytics and he healed them (Matt. 4:24); many invalids lay there, blind, lame, paralyzed (John 5:3); many who were paralyzed or lame were healed (Acts 8:7); Aeneas was paralyzed (Acts 9:33).

**B7 Other illnesses**
The Lord will strike you with consumption (Deut. 28:22); a man with dropsy (Luke 14:2); the Lord struck Jehoram with a disease of his bowels (2 Chr. 21:15; 2 Chr. 21:18); Publius’ father had fever and dysentery (Acts 28:8); my son is moon-struck [epileptic] (Matt. 17:15); they brought to him demoniacs, epileptics and paralytics and he healed them (Matt. 4:24); it is eczema [tetter] (Lev. 13:39); their talk will spread like gangrene (2 Tim. 2:17); a woman had had a hemorrhage for 12 years (Mark 5:25; Luke 8:43); the Lord will strike you with inflammation (Deut. 28:22); the Lord will strike you with tumors (Deut. 28:27); the Lord struck the Philistines with tumors (1 Sam. 5:6; 1 Sam. 5:9; 1 Sam. 5:12); five golden tumors (1 Sam. 6:4–5; 1 Sam. 6:11; 1 Sam. 6:17); he gave them what they asked but sent a wasting disease (Ps. 106:15); the Lord will send a wasting disease among his warriors (Isa. 10:16); sickness and wounds are ever before me (Jer. 6:7); if I enter the city, there are the diseases of famine (Jer. 14:18)

- **C Sick people – Yeshua Healed and Gave the Same Authority to His Talmidim**

  **C1 Sick people in general**

  They brought to him all who were sick (Matt. 4:24; Matt. 14:35; Mark 1:32; Mark 6:55; Luke 4:40); all who were ill pressed about him to touch him (Mark 3:10); they carried the sick out into the streets (Acts 5:15); they brought people who were sick or troubled with unclean spirits (Acts 5:16); those who are well do not need a doctor, but those who are ill (Matt. 9:12; Mark 2:17; Luke 5:31); he healed all who were sick (Matt. 8:16); Yeshua healed every kind of disease and sickness (Matt. 9:35); he gave his disciples authority to heal every kind of disease
and sickness (Matt. 10:1); I was sick and you visited me (Matt. 25:36); I was sick and you did not visit me (Matt. 25:43); when did we see you sick? (Matt. 25:39; Matt. 25:44); this is why many of you are weak and ill (1 Cor. 11:30); if anyone is ill he should call for the elders of the church (Jas. 5:14); the people who had diseases were coming to Paul and being healed (Acts 28:9); Paul first preached the gospel to the Galatians through illness (Gal. 4:13); the sick you have not healed (Ezek. 34:4); it will be as when a sick man wastes away (Isa. 10:18).

**C2 Sick individuals**

Joseph heard that his father was ill (Gen. 48:1); Michal said David was ill (1 Sam. 19:14); Nabal’s heart was like a stone within him (1 Sam. 25:37); the Egyptian fell ill (1 Sam. 30:13); the Lord struck Bathsheba’s child with an illness (2 Sam. 12:15); Elisha had the illness from which he died (2 Kgs. 13:14); Daniel was ill for several days (Dan. 8:27); Amnon made himself ill over Tamar (2 Sam. 13:2); Amnon pretending to be ill (2 Sam. 13:5; 2 Sam. 13:6); at Capernaum there was an official whose son was ill (John 4:46); a man was there who had been ill for 38 years (John 5:5); he whom you love is ill (John 11:3); when he heard Lazarus was ill (John 11:6); Paul left Trophimus ill at Miletus (2 Tim. 4:20); Epaphroditus had been sick, near to death (Phil. 2:26–7); Timothy’s frequent ailments (1 Tim. 5:23); when they were ill I wore sackcloth (Ps. 35:13); the princes became sick with the heat of wine (Hos. 7:5); those who fell ill: Abijah (1 Kgs. 14:1); the son of the woman of Zarephath (1 Kgs. 17:17); Benhadad king of Aram (2 Kgs. 8:7); Hezekiah (2 Kgs. 20:1; 2 Chr. 32:24; Isa. 38:1); Lazarus (John 11:1).

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**Those Needing Healing**  
Christ The Healer F.F. Bosworth

“Before people can have a steadfast faith for the healing of their body, they must be rid of all uncertainty concerning God's will in the matter. Appropriating faith cannot go beyond one's knowledge of the revealed will of God. Before attempting to exercise faith for healing, one needs to know what the Scriptures plainly teach, that it is just as much God's will to heal the body as it is to heal the soul.”

**TYPES OF DISEASES AND INFIRMITIES**

1. **Barrenness**, as suffered by Sarah, Gen. 16:1; 1 Sam. 1:6; Luke 1:7  
   Hannah, and Elisabeth

2. **Blains and boils**, as suffered by the Exod. 9:9–10; 2 Kings 20:7; Job 2:7  
   Egyptians during the sixth plague, by  
   King Hezekiah, and by Job

3. **Botch** (may have been syphilis), as Deut. 28:27; 28:35  
   suffered by the Egyptians

4. **Canker** (cancer) 2 Tim. 2:17

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6. Dwarfism, Lev. 21:20
7. Dysentery, as suffered by the father of Acts 28:8 Publius
8. Emerods (tumors), as suffered by the 1 Sam. 5:6 Philistines who captured the Ark of the Covenant
9. Fever, as suffered by:
   a. Peter’s mother-in-law, Matt. 8:14–15
   b. A little boy, John 4:52
10. Internal bleeding, as suffered by a Matt. 9:20 Capernaum woman for 12 years
11. Itch (eczema), Deut. 28:27
12. Sores (ulcerated openings) as suffered by:
   a. Old Testament Israel, Isa. 1:6
   b. Lazarus the beggar, Luke 16:20
   c. The ungodly in the Tribulation, Rev. 16:2
13. Sunstroke, as perhaps suffered by the 2 Kings 4:19 Shunammite woman’s son
14. Worms (a possible reference to Acts 12:21–23 intestinal roundworm infection), as suffered by Herod

### Heal

*See also: Heal, p. 300*

*Hebrew expression: rapha’*
Pronunciation: **raw FAW**

Strong’s Number: **7495**

**KEY VERSES**

Genesis 20:17; Exodus 15:26; Ecclesiastes 3:3; Jeremiah 17:14; Isaiah 6:10

Moses cried out for the Lord to heal his sister from leprosy (Num. 12:13). He had good reason to do so. God had healed Abimelech after Abraham prayed for him (Gen. 20:17). And, the Lord declared to His people that He was not only their deliverer, but also their healer (Exod. 15:26). He had afflicted the Egyptians with diseases and pestilence, but He said that if His people would serve Him by doing what was pleasing to Him, keeping His commands and decrees, He would not put diseases upon them. The Hebrew word *raphaʾ* is consistently understood as “to heal.” *Marpeʾ* is a noun formed from the same root of the verb meaning “healing, cure, or health” (Jer. 14:9).

The Lord wounded His people, but He also healed them (Deut. 32:39; Job 5:18). The prophet Jeremiah cried out that if the Lord would “heal,” *raphaʾ*, him, he would indeed then be healed (Jer. 17:14). The psalmist noted that he had sinned against the Lord, but asked that he be healed (Ps. 41:4). The Lord answered those prayers. He also heals by His word (Ps. 107:20). And Isaiah noted that the way for Israel to be “healed” was to turn from her sin—then she would find “health” (Isa. 6:10). Jeremiah asks the question as to why the Lord had so afflicted His people that they could not be healed (Jer. 14:19). The Lord’s answer is that He will restore His people (Jer. 30:17). God healed His people, their land (2 Chr. 7:14), and their wounds (Jer. 30:17). But most importantly, the Lord would heal the backsliding and waywardness of His people (Hos. 14:4). The Lord healed the Israelites spiritually, physically, and politically; in fact, He healed them in every area of need.

Isaiah revealed that the greatest healing instrument of the Lord would be God’s suffering servant, the coming Messiah (Isa. 53:5). The Lord in Messiah demonstrated His absolute ability to heal every kind of human illness, even death itself (Luke 5:15; 6:18, *iaomai* in Greek), simply by His word (Ps. 107:20; Luke 7:7). By Messiah’s wounds we are now healed (Jas. 5:16; 1 Pet. 2:24). Spiritual healing is available for all who believe in Yeshua. He mends our broken hearts and showers us with love.7

**PROMISES OF THE LAW/TORAH**

**Exodus 23:20–33**

Exodus 23 concludes with three promises designed to encourage obedience to the Law. First, God would send an angel to guard Israel along the way to the Promised Land. God warned his people to pay special heed to this angel for the divine Name (attributes) was in him. He would not overlook their rebellions. Obedience to this angel would make God their ally against all opposition (23:20–23).

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Second, if they destroyed every vestige of paganism and worshiped only the Lord, he would give them prosperity in the land. He would bless their food and water, **heal their diseases, and give them a full and fruitful life** (23:24–26).

Third, God would gradually give them possession of the land. The fear of God, like the sting of a hornet, would cause the inhabitants of Canaan to turn and flee. The borders of their inheritance would extend from the Red Sea in the southeast to the Mediterranean Sea in the west; from the southern desert to the Euphrates River in the north. All the native inhabitants of that area were to be driven out. No covenant was to be made with them lest they lure God’s people into pagan worship (23:27–33).^8^

As Messianic Rabbis of a Synagogue our heart is to see God’s people walk in the fullness of His blessings. One of those blessings is that of health and healing. It is a promise to Israel in both the Tenach and Brit Hadasha.

One of the prayers we pray in the Shemon Esrie Amidah is for Healing.

> Heal us, O L-rd, and we shall be healed, save us and we shall be saved, for Thou art our glory. Send complete healing for our every illness, for Thou, Divine King, art the faithful, merciful Physician. Blessed art Thou, L-rd, who heal’s the sick of His people Israel.

The promises of healing are found in the Tenach and in the Brit HaDasha Yeshua confirms that it was God’s will that His people be made whole and He healed them! God is the same, yesterday, today and forever, He never changes and His will never changes because His will is His Word from B’resheet to Revelation.

It is important that you study these verses in context, but you will see as we study what the Word says about healing and that Yahweh is our healer. Health and restoration are always associated with God’s blessings. Sickness and disease is not Yahweh’s will for us health and restoration brings glory to God. Yeshua said that ha Satan comes to steal, kill and destroy but He came that we may have life more abundantly. But don’t take my word for it TAKE HIS WORD!

As we see what the Word says, let emunah/trust arise in your heart for healing, because you have been redeemed by the blood of Yeshua and healing belongs to the redeemed of Adonai, His people Israel.

Whenever God’s people repented and walked in obedience to His Word healing came in every area of Israel’s life. Sin, rebellion and disobedience opened the door for judgment and sickness to come in, but when Israel repented, healing and restoration returned.

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8 Garstang suggested that the “hornets” were the Egyptians. Cited by Gispen, *op. cit.*, p. 235.

If you are in Messiah, then you have been grafted into the Covenants of Israel along with the blessings. Healing has always been a provision for His people Israel when they were obedient to walk in His ways and looked to Him for their healing and deliverance.

God’s word is true and this issue of healing must be settled in each person’s heart individually. Faith comes by hearing and hearing by the Word of God. Healing is in the Torah and is for His people Israel.  

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**Eikey Haftorah in a Nutshell**

*Isaiah 49:14 - 51:3*

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This week's *haftorah* is the second of a series of seven "*haftorot* of Consolation." These seven *haftarot* commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The exiled Jewish people express their concern that G-d has abandoned them. G-d reassures them that it is not so, comparing His love and mercy for His people to that of a mother for her children, and even greater than that, too.

The prophet Isaiah then touchingly describes the ingathering of the exiles which will occur with the Messiah's arrival and returning to the initial subject matter of this *haftorah*, that of the Jewish people's complaint of being abandoned by G-d, he reminds them of their rebellious behavior that brought about the exile and suffering. He concludes with encouraging words, reminding us of what had happened to our ancestors, Abraham and Sarah. Just as they were blessed with a child when they had all but given up hope, so too, G-d will send us the Messiah.

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**Messiah Yeshua is the Promised Redeemer- Deliverer-Healer of His People Israel!**

**The Apostolic Scriptures – Renewed Covenant**
From the Book “Messiah The Healer” By F.F. Bosworth

<table>
<thead>
<tr>
<th><strong>The Inner Man</strong></th>
<th><strong>The Outer Man</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Adam, by his fall brought sin into our souls</td>
<td>Adam, by his fall brought disease into our bodies</td>
</tr>
<tr>
<td>Sin is therefore the work of ha Satan</td>
<td>Disease is therefore the work of Ha Satan. Yeshua “Went about doing good, and</td>
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<tr>
<td></td>
<td>healing all that were oppressed of ha Satan”</td>
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<tr>
<td>Yeshua was “manifested to destroy the works of Ha Satan” in the soul</td>
<td>Yeshua was “Manifested to destroy the works of ha Satan in the body</td>
</tr>
<tr>
<td>The redemption name “YHWH Tsidkenu” reveals His redemptive provision for our</td>
<td>The redemption name “YHWH Rapha” reveals His redemptive provision for our</td>
</tr>
<tr>
<td>souls.</td>
<td>bodies.</td>
</tr>
<tr>
<td>On the execution stake “Yeshua bore our sins”</td>
<td>On the execution stake Yeshua bore our sicknesses</td>
</tr>
<tr>
<td>He was made “sin for us” (2 Cor. 5:21) when “He bare our sins” 1 Peter 2:24</td>
<td>He was made a curse for us (Galatians 3:13) when He “bare our sicknesses”</td>
</tr>
<tr>
<td></td>
<td>(Matthew 8:17)</td>
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<tr>
<td>“Who His own self bare our sins in His body on the tree”</td>
<td>“By Whose stripes ye were healed</td>
</tr>
<tr>
<td>“Who forgiveth all thine iniquities”</td>
<td>“Who healeth all thy diseases”</td>
</tr>
<tr>
<td>“For ye are bought with a price; therefore, glorify YHWH in your spirit”</td>
<td>“For ye are bought with a price, therefore glorify YHWH in your body (1 Cor.</td>
</tr>
<tr>
<td></td>
<td>6:20)</td>
</tr>
<tr>
<td>The spirit is bought with a price</td>
<td>The body is bought with a price</td>
</tr>
<tr>
<td>Is remaining in sin the way to glorify YHWH in your spirit?</td>
<td>Is remaining sick the way to glorify YHWH in your body?</td>
</tr>
<tr>
<td>Since He “Bare our sins” how many must it be YHWH’s will to save when they</td>
<td>Since He “Bore our sicknesses” how many must it be YHWH’s will to heal, when</td>
</tr>
<tr>
<td>come to Him? “Whosoever believeth”</td>
<td>they come to Him “He healed them all”</td>
</tr>
<tr>
<td>As YHWH made Him to be sin for us who knew no sin.</td>
<td>So YHWH made Him to be sick for us who knew no sickness.</td>
</tr>
<tr>
<td>Since our Substitute bore our sins, did He not do so that we might not have them?</td>
<td>Since our Substitute bore our sicknesses did He not do so that we might not bare them?</td>
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<tr>
<td>‘Messiah bore our sins that we might be delivered from them. NOT sympathy – A suffering with, but substitution a suffering for.”</td>
<td>“Messiah bore our sicknesses that we might be delivered from them. NOT sympathy-a suffering with, but substitution, a suffering for.”</td>
</tr>
<tr>
<td>“If the fact that Yeshua bore, our sins in His own body on the tree” be a valid reason why we should all trust Him now for the forgiveness of sins.”</td>
<td>“Why is not the fact that “He bore our sicknesses” an equally valid reason why we should all trust Him now to heal our bodies” Author Unknown</td>
</tr>
<tr>
<td>Faith for salvation “cometh by hearing” the Word – “He bare our sins”</td>
<td>Faith for healing “cometh by hearing” He bare our sicknesses.</td>
</tr>
<tr>
<td>Therefore, preach the Gospel (that He bore our sins to every creature</td>
<td>And the Gospel that He bore our sicknesses to every creature</td>
</tr>
<tr>
<td>Messiah promise for the soul “shall be saved” is in the great commission Mark 16</td>
<td>Messiah promise for the body “shall recover” is in the great commission Mark 16</td>
</tr>
<tr>
<td>In connection with the ordinance of baptism/Mikvah, the Bible teaches that he that believeth and is baptized/Mikvah shall be saved. Mark 16</td>
<td>In connection with the ordinance of anointing with oil, the Bible teaches that he that believeth and is anointed shall be healed. James 5:24</td>
</tr>
<tr>
<td>We are commanded to baptize/Mikvah in Yeshua’s Name.</td>
<td>We are commanded to “anoint” In The Name of the Lord” James 5:14</td>
</tr>
<tr>
<td>In the Lord’s Supper the wine (The cup of redemption) is taken “In remembrance of His death for the redemption of our souls” 1 Cor. 11:25</td>
<td>In the Lords supper the bread/Matzah is eaten “In remembrance” of His death for the redemption our bodies. 1 Cor. 11:23-24</td>
</tr>
<tr>
<td>The sinner is to repent before believing the Gospel “unto righteousness”</td>
<td>James 5:16 says “Confess therefore your sins – that ye may be healed”</td>
</tr>
<tr>
<td>Water Baptism/Mikva stand for total surrender and obedience.</td>
<td>Anointing with Oil is the symbol and sign of consecration.</td>
</tr>
</tbody>
</table>
The sinner must accept YHWH’s promise as true before he can feel the joy of salvation.  

The sick must accept YHWH’s promise as true before he can be well.

| “As many as received Him were born of YHWH.” John 1:12-13 | As many as touched Him were made whole Mark 6:56 |

Be encouraged that if you are being attacked by sickness and disease, God has promised to be your Physician. We can stand on His promises, because His Word is true.

If we really believed it was God’s will for us to be sick, why do we go to doctors to help cure us? Because we know deep inside that it is not His will for us to be sick. We need to be able to walk out the fullness of our days here on earth which according to Scripture’s is 70 to 80 years, or even up to 90 so we can complete the race that He has set before us and fulfill our calling to preach the Gospel/Besorah to all He sends across our paths.

**For A Deeper Study I Recommend**
Christ The Healer – F.F. Bosworth
A More Excellent Way – Henry W. Wright
Re-Eh/See – Deuteronomy 11:26-16:17
Year One Torah Commentary – D’varim 11:26-12:28

The Blessing and The Curse

Rabbin D’vorah Eliana Brandt
Year One Parasha Overview

- Blessings and Curses (11:23–11:32)
- Proper worship (12:1–32)
- Threats of idolatry (13:1–18)
- Clean and unclean foods (14:1–21)
- Tithes (14:22–29)
- The sabbatical year (15:1–18)
- Firstborn animals (15:19–23)
- Feasts (16:1–17)\(^\text{10}\)

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Related Words

and He appeared (Gen. 18:1) va-yéira

and I appeared (Ex. 6:3) va-eira

seer, prophetic vision roeh

mirror (Job 37:18) r’ee

vision ma’rah

it seems to me níreh li

see you again! (to our seeing each other) l’hitraot!

Key Words

See H7200

רַאֲה

BDB Definition:
1) to see, look at, inspect, perceive, consider
   1a) (Qal)
      1a1) to see
      1a2) to see, perceive
      1a3) to see, have vision
      1a4) to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out
      1a5) to see, observe, consider, look at, give attention to, discern, distinguish
      1a6) to look at, gaze at
   1b) (Niphal)
      1b1) to appear, present oneself
      1b2) to be seen
      1b3) to be visible
   1c) (Pual) to be seen
   1d) (Hiphil)
      1d1) to cause to see, show
      1d2) to cause to look intently at, behold, cause to gaze at
   1e) (Hophal)
      1e1) to be caused to see, be shown
      1e2) to be exhibited to
   1f) (Hithpael) to look at each other, face

Part of Speech: verb

A Related Word by BDB/Strong’s Number: a primitive root

Same Word by TWOT Number: 2095

Mt. Gerizim H1630

גֶּרֶזִים
gerizîym

BDB Definition:
Gerizim = “cuttings off”
1) a mountain in northern Israel in Ephraim near Shechem from which the blessings were read to the Israelites on entering Canaan; site of the Samaritan temple built after the captivity

Part of Speech: noun proper locative

A Related Word by BDB/Strong’s Number: plural of an unused noun from H1629
Mt. Ebal \(H_5858\)

עִיבָל
‘êybâl

**BDB Definition:**
Ebal = “stone” or “bare mountain”
1) a son of Shobal (noun proper masculine)
2) mountain of cursing, north of Shechem and opposite Mount Gerizim (noun proper locative)

**Part of Speech:** see above in Definition

Set before you \(H_5414\)

נָתַן
nâthan

**BDB Definition:**
1) to give, put, set
   1a) (Qal)
      1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend
      1a2) to put, set, put on, put upon, set, appoint, assign, designate
      1a3) to make, constitute
   1b) (Niphal)
      1b1) to be given, be bestowed, be provided, be entrusted to, be granted to, be permitted, be issued, be published, be uttered, be assigned
      1b2) to be set, be put, be made, be inflicted
   1c) (Hophal)
      1c1) to be given, be bestowed, be given up, be delivered up
      1c2) to be put upon

**Part of Speech:** verb

**A Related Word by BDB/Strong’s Number:** a primitive root

**Same Word by TWOT Number:** 1443
Re’eh in a Nutshell
Deuteronomy 11:26–16:17

“See,” says Moses to the people of Israel, “I place before you today a blessing and a curse”—the blessing that will come when they fulfill G-d’s commandments, and the curse if they abandon them. These should be proclaimed on Mount Gerizim and Mount Ebal when the people cross over into the Holy Land.

A Temple should be established in “the place that G-d will choose to make dwell His name there,” where the people should bring their sacrifices to Him; it is forbidden to make offerings to G-d in any other place. It is permitted to slaughter animals elsewhere, not as a sacrifice but to eat their meat; the blood (which in the Temple is poured upon the altar), however, may not be eaten.

A false prophet, or one who entices others to worship idols, should be put to death; an idolatrous city must be destroyed. The identifying signs for kosher animals and fish, and the list of non-kosher birds (first given in Leviticus 11), are repeated.

A tenth of all produce is to be eaten in Jerusalem, or else exchanged for money with which food is purchased and eaten there. In certain years this tithe is given to the poor instead. Firstborn cattle and sheep are to be offered in the Temple, and their meat eaten by the kohanim (priests).

The mitzvah of charity obligates a Jew to aid a needy fellow with a gift or loan. On the Sabbatical year (occurring every seventh year), all loans are to be forgiven. All indentured servants are to be set free after six years of service.

Our Parshah concludes with the laws of the three pilgrimage festivals—Passover, Shavuot and Sukkot—when all should go to “see and be seen” before G-d in the Holy Temple.

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**Introduction:**

God makes His will very clear and gives us a choice of what path we want to follow and what the results of that choice will be.

**Path #1 – Path of Obedience = Blessings**  
**Path #2 – Path of Disobedience = Curses**

He has plainly shown that our choices have consequences. He does not lead us blindly, but tells us exactly what will happen if we choose the wrong path. The choice is clear if you want to be blessed and the Word is clear that it is through obedience that the blessings come.

His land was to be sanctified and holy, His people were to be sanctified and holy and defilement of the land or of the person would result in judgement and expulsion from the land.

God has shown that He expects obedience to His commands and in return will bless His people. Yet we see from History that the majority chooses to take path #2. However, those who choose path #1, will see His blessings in their life, because that is what He promised.

*Alternatives: Blessings and Curses (Deut. 27:1–30:20).* Moses set before the Israelites the alternatives of blessings or curses. Under Joshua they were to renew the covenant publicly. At Mt Ebal a stone was to be erected for inscribing the Law and an altar constructed for offering sacrifice. The curses were to be read from Mt Ebal and the blessings from Mt Gerizim. Conditional self-curses were read regarding offenses against God and other human beings (27:15–26). Thus they acknowledged their accountability to God. Though their sins might be hidden from people, it was God to whom they were primarily and ultimately accountable. Blessings as a way of life and curses as a way of death were clearly set before the Israelites (28:1–68). Setting them in the perspective of history, Moses appealed to the new generation to take advantage of their present opportunity (29:1–29). Warning that should they fail to love God they would ultimately be subjected to dispersion, Moses admonished them to choose the way of life and good rather than the way of death and evil (30:1–20).\(^{11}\)

It was common to conclude vassal treaties in the ancient Near East with a section on blessings for obedience and curses for disobedience (see Wenham, *Leviticus*, pp. 29–31, 327). Other passages relating the blessings and curses of the Mosaic Law include Exodus 23:22–33; Deuteronomy 28; Joshua 24:20.\(^{12}\)

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Deu 11:22  For if you will be careful to do all this commandment that I command you to do, loving the LORD your God, walking in all his ways, and holding fast to him,
Deu 11:23  then the LORD will drive out all these nations before you, and you will dispossess nations greater and mightier than you.
Deu 11:24  Every place on which the sole of your foot treads shall be yours. Your territory shall be from the wilderness to the Lebanon and from the River, the river Euphrates, to the western sea.
Deu 11:25  No one shall be able to stand against you. The LORD your God will lay the fear of you and the dread of you on all the land that you shall tread, as he promised you.
Deu 11:26  "See, I am setting before you today a blessing and a curse:
Deu 11:27  the blessing, if you obey the commandments of the LORD your God, which I command you today,
Deu 11:28  and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way that I am commanding you today, to go after other gods that you have not known.
Deu 11:29  And when the LORD your God brings you into the land that you are entering to take possession of it, you shall set the blessing on Mount Gerizim and the curse on Mount Ebal.
Deu 11:30  Are they not beyond the Jordan, west of the road, toward the going down of the sun, in the land of the Canaanites who live in the Arabah, opposite Gilgal, beside the oak of Moreh?
Deu 11:31  For you are to cross over the Jordan to go in to take possession of the land that the LORD your God is giving you. And when you possess it and live in it,
Deu 11:32  you shall be careful to do all the statutes and the rules that I am setting before you today. (ESV)

“See, I set before you today a blessing and a curse.”

Thus opens our Parshah, the Torah reading of Re’eh (“See”). The blessing, Moses proceeds to explain, shall come about “because you will heed the commandments of the L-rd your G-d that I command you today. And the curse, if you will not heed the commandments of the L-rd your G-d, but turn away from the way I command you this day, to follow other gods that you did not know.”

Upon their entry into the Holy Land, the people of Israel are instructed to proclaim the blessing on Mount Gerizim, and the curse on the nearby Mount Ebal. This pair of mountains, Moses directs, are “on the other side of the Jordan, way beyond in the direction of the sunset, in the land of the Canaanites who dwell in the plain, opposite Gilgal, near the plains of Moreh.”
Behold, I set before you today a blessing and a curse... And it will be, when the L-rd, your G-d, will bring you to the land to which you come, to possess it, that you shall place those blessing upon Mount Gerizim, and those cursing upon Mount Ebal. (Deuteronomy 11:26, 29)

In this mysterious ritual, Moses instructs the people that when they finally enter the Land, they are to pronounce blessings at Mount Gerizim, and curses at neighboring Mount Ebal. The Priests and Levites were to stand in the valley between the mountains. Six tribes were to stand on Mt. Gerizim and the six remaining tribes on Mt. Ebal. As the Levites called out a series of blessings and curses, the tribes on the mountains answered "amen" after each statement. We are told that Gerizim was fertile and lush with greenery and Ebal was a barren, bleak rock.

In the painting, too, there is a striking contrast between the mountains. Mount Gerizim is covered with fruitful terraces, blesses with life, celebration and joy. Vertical rays of light flow down, bringing blessings and peace. On the other side, Mount Ebal is arid, dark brown and barren. It looks dead. The strokes are horizontal, with no descending blessings.

It is taught that when we are aligned with goodness, goodness flows down on the mount of blessing, while the other mountain, the mount of curses, absorbs the murky blight of our misdeeds. By Yoram Raanan
AUXILIARY COVENANT PRINCIPLES (Deut 7:1–11:32)\(^{13}\)
The basic requirement of complete and exclusive love for God (6:5, 10:12) is worked out in various ways in 7:1–11:32.

| **LAW CODE** | **COVENANT**
|--------------|-----------
| **Title** | **Title** |
| **Prologue** | Shows how the superior partner has cared for the subordinate one in the past, thereby inspiring gratitude and obedience within the subordinate partner. |
| **Laws** | Lists the laws given by the superior partner which are to be obeyed by the subordinate partner. |
| **Blessings and Curses** | Provides for the preservation of the text in the temple of the subordinate partner. |
| **Blessings and Curses** | Pronounces curses on those who disobey and blessings on those who obey. |
| **Oath Ceremony Sanctions** | Ratified by an oath and a ceremony, and sanctions are pronounced against any person who breaks the covenantal relationship. |

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BLESSING AND CURSE

Blessings and curses are formal pronouncements by someone in authority; in the case of blessing, bestowing God’s positive empowerment. This may be from God directly, or from an authorized mediator: usually a king, a priest, or a clan patriarch. Pedersen summarized the fundamental content of blessing as: numerous descendants; fertility of flocks, herds, and fields; and dominance over enemies (Pedersen, 1:204–11). Not only are they formal proclamations, but they are understood as words of power; the words bring the desired result to fruition. Balak, the Moabite king, says to Balaam: “… for I know that the one whom you bless is blessed, and the one whom you curse is cursed” (Num 22:6; all translations are my own unless otherwise noted). In hymnic texts, blessing becomes part of the vocabulary of praise (e.g., Ps 145:2).

In Gen 1:28, God directly pronounces a blessing on the primal man and woman: And God blessed them, and said to them: “Be fruitful and reproduce, and fill the land and subjugate it; and have dominion over the fish of the sea, and over the birds of the sky, and over every living thing that moves upon the land.” This speech identifies God as the source of blessing. But as a text, it derives from the priestly writers (P), who in all likelihood drew this form from Israelite liturgy.

In 2 Sam 6:18, David is described as pronouncing a blessing at the ritual accompanying the entrance of the ark into Jerusalem for the first time: When David completed the sacrifice of the whole burnt offerings and the peace offerings, he blessed the people in the name of Yahweh of the Armies. David functions here as the mediator of Yahweh’s blessing to the congregation at the conclusion of the ritual.

The clearest example of a priestly blessing is the so-called “Aaronic Blessing” in Num 6:22–27:

And Yahweh spoke to Moses saying: “Speak to Aaron and to his sons saying: ‘Thus you shall pronounce the blessing on the community of Israel, saying to them:

“May Yahweh bless you and guard you. May Yahweh cause his face to shine on you and be gracious to you. May Yahweh raise his face to you, and establish peace for you.”

And they will place my name on the community of Israel, and I will bless them.

This clarifies that the authorized cultic representative (the priest) calls down divine favor on the community so that they may enjoy the benefits of Yahweh’s patronage. It also makes explicit that it is Yahweh who bestows these powers of life and protection, not the priest. The priest acts as the mediator of grace; and this takes place in a liturgical settings
In the Community Rule from Qumran, the priestly blessing of the faithful is coupled with the levitical curse of the wicked:

And the priests shall pronounce a blessing on all the men who have cast their lot with God—those who walk in integrity in all their ways—and say:

“May he bless you with all goodness,
and protect you from all evil,
and illuminate your heart with the insight of life,
and bestow on you knowledge of eternal matters;
and may he raise his loyal face toward you for eternal peace.”

And the Levites shall pronounce a curse on all the men who have cast their lot with Belial and respond and say:

“Cursed are you in all your wickedly evil deeds.
May God make you accursed in the hand of all who take vengeance,
and assign your descendants to destruction at the hand of all who exact reprisals.
Cursed are you! Hopeless!
Like the darkness are your deeds.
Denounced are you into the gloom of perpetual fire.
May God neither be gracious to you when you cry out,
nor forgive for the purification of your sins.
May he raise his face to wreak vengeance on you.
And may none of those who possess their patrimony say to you: ‘Peace’.”

And all that enter into the covenant shall respond after the pronouncements of the blessing and curse: “Amen, Amen.” (1QS 2:1–10)

This parallels the juxtaposition of blessing and curse in Deut 28:1–24. They are both liturgical, words of power, and pronounced by a cultic leader.

The story of Jacob tricking his father Isaac into blessing him (instead of Esau) provides an example of a patriarchal blessing:

So [Jacob] came near and kissed [Isaac]; and [Isaac] smelled the odor of his garments, and blessed him, and said: “See, the aroma of my son is like the aroma of a field which Yahweh has blessed! And may God provide for you from the dew of heaven, and from the fatness of the earth, and plenteous grain and wine. Let peoples serve you, and nations bow down to you. Be a lord over your brothers, and may your mother’s sons bow down to you. The one who curses you be accursed, and the one who blesses you be blessed.” (Gen 27:27–29)

And in this ancient context, the blessing is not merely a promise, but a formal conferring of favor and an empowerment which cannot be taken back or transferred (see Gen 27:30–40). Like the example from Qumran, this text clarifies that cursing is the reciprocal of blessing Semeia, 68. Honor and Shame in The World of the Bible Page 75. Exported from Logos Bible Software 4, 3:37 PM August 31, 2016.
The test of obedience, the “if you” clauses - In other words, we have the responsibility to respond to God via obedience, which will bring the blessings. If we ignore His ways, we will be cursed, this will later be discussed in more detail in Deuteronomy 28.

Here are a few as a reminders

Gen_4:7  If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it.

Exo_15:26 saying, "If you will diligently listen to the voice of the LORD your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the LORD, your healer."

Exo_18:23 If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace."

Exo_19:5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine;

Exo_23:22 "But if you carefully obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.

Lev_26:3 "If you walk in my statutes and observe my commandments and do them,

Lev_26:14 "But if you will not listen to me and will not do all these commandments,

Lev_26:15 if you spurn my statutes, and if your soul abhors my rules, so that you will not do all my commandments, but break my covenant,

Lev_26:21 "Then if you walk contrary to me and will not listen to me, I will continue striking you, sevenfold for your sins.

Deu_11:13 "And if you will indeed obey my commandments that I command you today, to love the LORD your God, and to serve him with all your heart and with all your soul,

Deu_11:22 For if you will be careful to do all this commandment that I command you to do, loving the LORD your God, walking in all his ways, and holding fast to him,

Deu_11:27 the blessing, if you obey the commandments of the LORD your God, which I command you today,

Deu_11:28 and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way that I am commanding you today, to go after other gods that you have not known.

Deu_13:18 if you obey the voice of the LORD your God, keeping all his commandments that I am commanding you today, and doing what is right in the sight of the LORD your God.

Deu_28:1 "And if you faithfully obey the voice of the LORD your God, being careful to do all his commandments that I command you today, the LORD your God will set you high above all the nations of the earth.

Deu_28:2 And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your God.

Deu_28:9 The LORD will establish you as a people holy to himself, as he has sworn to you, if you keep the commandments of the LORD your God and walk in his ways.
Deu_28:13  And the LORD will make you the head and not the tail, and you shall only go up and not down, if you obey the commandments of the LORD your God, which I command you today, being careful to do them,

Deu_28:14  and if you do not turn aside from any of the words that I command you today, to the right hand or to the left, to go after other gods to serve them.

Deu_28:15  "But if you will not obey the voice of the LORD your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you.

Deu_28:58  "If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, the LORD your God,

Deu_30:16  If you obey the commandments of the LORD your God that I command you today, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it.

Jos_23:16  if you transgress the covenant of the LORD your God, which he commanded you, and go and serve other gods and bow down to them. Then the anger of the LORD will be kindled against you, and you shall perish quickly from off the good land that he has given to you."

Jos_24:20  If you forsake the LORD and serve foreign gods, then he will turn and do you harm and consume you, after having done you good."

1Sa_7:3  And Samuel said to all the house of Israel, "If you are returning to the LORD with all your heart, then put away the foreign gods and the Ashtaroth from among you and direct your heart to the LORD and serve him only, and he will deliver you out of the hand of the Philistines."

1Sa_12:14  If you will fear the LORD and serve him and obey his voice and not rebel against the commandment of the LORD, and if both you and the king who reigns over you will follow the LORD your God, it will be well.

1Sa_12:15  But if you will not obey the voice of the LORD, but rebel against the commandment of the LORD, then the hand of the LORD will be against you and your king.

1Sa_12:25  But if you still do wickedly, you shall be swept away, both you and your king."

Jer_17:24  "'But if you listen to me, declares the LORD, and bring in no burden by the gates of this city on the Sabbath day, but keep the Sabbath day holy and do no work on it,

Jer_17:27  But if you do not listen to me, to keep the Sabbath day holy, and not to bear a burden and enter by the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem and shall not be quenched.'"

Zec_3:7  "Thus says the LORD of hosts: If you will walk in my ways and keep my charge, then you shall rule my house and have charge of my courts, and I will give you the right of access among those who are standing here.

Zec_6:15  "And those who are far off shall come and help to build the temple of the LORD. And you shall know that the LORD of hosts has sent me to you. And this shall come to pass, if you will diligently obey the voice of the LORD your God."

Mal_2:2  If you will not listen, if you will not take it to heart to give honor to my name, says the LORD of hosts, then I will send the curse upon you and I will curse your blessings. Indeed, I have already cursed them, because you do not lay it to heart.

Joh_5:46  For if you believed Moses, you would believe me; for he wrote of me.
Joh 5:47  But if you do not believe his writings, how will you believe my words?"
Joh 8:31  So Jesus said to the Jews who had believed him, "If you abide in my word, you are truly my disciples,
Joh 15:7  If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.
Joh 15:10  If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love.
Joh 15:14  You are my friends if you do what I command you.
Re'eh Haftorah in a Nutshell

_Isaiah 54:11-55:5_

This week's _haftorah_ is the third of a series of seven "_haftarot_ of Consolation." These seven _haftarot_ commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

G-d addresses the "afflicted and storm-tossed" Jerusalem "who has not been comforted," assuring her that she, and her people, will be restored to full glory. The foundation, walls and ground of Jerusalem will be laid with precious stones. Her children will be "disciples of the L-rd," and will enjoy abundant peace. Any weapon engineered against her will fail.

The prophet then invites the thirsty to acquire "water," namely those who are thirsty for spirituality should study the quenching words of Torah. He promises the nation an everlasting covenant similar to that made with King David. This is also an allusion to the Messiah, David's descendant, who will be revered by all of the nations of the world.

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HafTorah – From Shame to Honor and Restoration

_Isa 54:11_ "O afflicted one, storm-tossed and not comforted, behold, I will set your stones in antimony, and lay your foundations with sapphires.

_Isa 54:12_ I will make your pinnacles of agate, your gates of carbuncles, and all your wall of precious stones.

_Isa 54:13_ All your children shall be taught by the L-rd, and great shall be the peace of your children.

_Isa 54:14_ In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you.

_Isa 54:15_ If anyone stirs up strife, it is not from me; whoever stirs up strife with you shall fall because of you.

_Isa 54:16_ Behold, I have created the smith who blows the fire of coals and produces a weapon for its purpose. I have also created the ravager to destroy;

_Isa 54:17_ no weapon that is fashioned against you shall succeed, and you shall refute every tongue that rises against you in judgment. This is the heritage of the servants of the L-rd and their vindication from me, declares the L-rd."

_Isa 55:1_ "Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price.

_Isa 55:2_ Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food.

_Isa 55:3_ Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David.

_Isa 55:4_ Behold, I made him a witness to the peoples, a leader and commander for the peoples.
Isa 55:5  Behold, you shall call a nation that you do not know, and a nation that did not know you shall run to you, because of the LORD your God, and of the Holy One of Israel, for he has glorified you.

**Apostolic Scriptures**

Yeshua announcing blessings upon those who walk in Torah and woes upon certain people who think they are self-sufficient and have no need of God or Torah in their lives.

Matthew 5:3-11

3  “Blessed are the poor in spirit, because theirs is the kingdom of heaven.
4  Blessed are the ones who mourn, because they will be comforted.
5  Blessed are the meek, because they will inherit the earth.
6  Blessed are the ones who hunger and thirst for righteousness, because they will be satisfied.
7  Blessed are the merciful, because they will be shown mercy.
8  Blessed are the pure in heart, because they will see God.
9  Blessed are the peacemakers, because they will be called sons of God.
10 Blessed are those who are persecuted because of righteousness, because theirs is the kingdom of heaven.
11 Blessed are you when they insult you and persecute you and say all kinds of evil things against you, lying on account of me.
12 Rejoice and be glad, because your reward is great in heaven, for in the same way they persecuted the prophets before you.


24 “But woe to you who are rich, because you have received your comfort.
25 Woe to you who are satisfied now, because you will be hungry.
Woe, you who laugh now, because you will mourn and weep.
26 Woe whenever all people speak well of you,

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for their fathers used to do the same things to the false prophets. 15

**The Sermon on the Mount**

According to noted Messianic Jewish scholar Arnold Fruchtenbaum: ‘In its context – the Jewish frame of reference in which it was spoken- The Sermon on the Mount is the Messiah’s interpretation of the standard of righteousness which the Torah demanded, put in contrast with some of the Pharisaic interpretations. A better title for this “sermon” would be ‘The Messiah’s Interpretation of the Righteousness of the Torah” Simplistically stated, the difference is between mere external conformity in contrast to internal conformity that naturally lend itself to external conformity to Torah.

**How blessed.** Greek *makarios* corresponds to Hebrew *asher* and means “blessed,” “happy,” and “fortunate” all at once, so that no one English word is adequate. For a Hebrew example, compare Psalm 144:15: “How blessed/happy/fortunate the people whose God is Adonai!” Verses 3–12 are known as the Beatitudes because the word “beatus” was used in the best-known Latin version, Jerome’s “Vulgate” (c. 410 C.E.), to translate “*makarios.*”

According to Elazar (Larry) Brandt, a Messianic Jewish friend, the Beatitudes are actually *Tanakh* phrases in the form of blessings representing the messianic age. At the end of them, Yeshua says, “How blessed you are when people insult you and persecute you and tell all kinds of vicious lies about you because you follow me” (v. 11; italics added). By pronouncing this blessing in the context of messianic blessings, he is saying, in code, that he is the Messiah—which must have surprised and shocked his hearers.

This understanding supports my interpretation of v. 17 as the theme sentence for the Messiah’s interpretation of *Torah*. Previously I did not have ground for assuming that Yeshua’s premise in his Sermon on the Mount was “I am the Messiah,” so that my understanding of v. 17 “came from nowhere.” Now I see that it is the logical implication of the “I am the Messiah” premise, communicated in code by the Beatitudes.

**Don’t think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete,** to make their meaning full. The Hebrew word “Torah,” literally “teaching, doctrine,” is rendered in both the Septuagint and the New Testament by the Greek word “nomos,” which means “law.” Greek has had a more direct and pervasive influence on English and other modern languages than Hebrew has, and this is why in most languages one speaks of the “Law” of Moses rather than the “Teaching” of Moses. It is also part of the reason why the Torah has mistakenly come to be thought of by Christians as legalistic in character (see Ro 3:20bN, Ga 3:23bN).

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In Judaism the word “Torah” may mean:

(1) *Chumash* (the Pentateuch, the five books of Moses); or

(2) That plus the Prophets and the Writings, i.e., the *Tanakh* (known by Christians as the Old Testament; see 4:4–10N); or

(3) That plus the Oral *Torah*, which includes the Talmud and other legal materials; or

(4) That plus all religious instruction from the rabbis, including ethical and aggadic (homiletical) materials.

Here it means the first of these, since “the Prophets” are mentioned separately.

**The Prophets.** The word “Prophets,” capitalized (as here, 7:12, 22:40; Lk 16:16, 28, 31; 24:44; Yn 1:45, 6:45; Ac 13:15, 27, 40; 15:15; 24:14; 28:23; Ro 3:21), refers to the second of the three main parts of the *Tanakh*. When the *Tanakh* prophets as persons are referred to, the word is not capitalized; “prophet” in the singular is never capitalized. By mentioning both the *Torah* and the Prophets Yeshua is saying that he has not come to modify or replace God’s Word, the *Tanakh*. Compare Lk 24:44–45.

**To complete.** The Greek word for “to complete” is “plerôsai,” literally, “to fill”; the usual rendering here, however, is “to fulfill.” Replacement theology, which wrongly teaches that the Church has replaced the Jews as God’s people (v. 5N), understands this verse wrongly in two ways.

First, Yeshua’s “fulfilling” the *Torah* is thought to mean that it is unnecessary for people to fulfill it now. But there is no logic to the proposition that Yeshua’s obeying the *Torah* does away with our need to obey it. In fact, Sha’ul (Paul), whose object in his letter to the Romans is to foster “the obedience that comes from trusting” in Yeshua, teaches that such trusting does not abolish *Torah* but confirms it (Ro 1:5, 3:31).

Second, with identical lack of logic, Yeshua’s “fulfilling” the *Prophets* is thought to imply that no prophecies from the *Tanakh* remain for the Jews. But the Hebrew Bible’s promises to the Jews are not abolished in the name of being “fulfilled in Yeshua.” Rather, fulfillment in Yeshua is an added assurance that everything God has promised the Jews will yet come to pass (see 2C 1:20&N).

It is true that Yeshua kept the *Torah* perfectly and fulfilled predictions of the Prophets, but that is not the point here. Yeshua did not come to abolish but “to make full” (*plerôsai*) the meaning of what the *Torah* and the ethical demands of the Prophets require. Thus he came to complete our understanding of the *Torah and the Prophets*, so that we can try more effectively to be and do what they say to be and do. Verses 18–20 enunciate three ways in which the *Torah* and the Prophets remain necessary, applicable
and in force. The remainder of chapter 5 gives six specific cases in which Yeshua explains the fuller spiritual meaning of points in the Jewish Law. In fact, this verse states the theme and agenda of the entire Sermon on the Mount, in which Yeshua completes, makes fuller, the understanding of his talmidim concerning the Torah and the Prophets, so that they can more fully express what being God’s people is all about.  

Shoftim- Judges D’varim 16:18-21:9
Year One Study D’varim 18:18 to 18:5
Rabbin D’vorah Eliana Brandt
Related Words

justice, judgment, law, case, sentence; plural

judgment, punishment

judge, referee, umpire
(singular, plural forms)

precedence (sentence of the firstling)

death sentence

law court, court of justice; (also beit-mishpah, (also beit-din)

jurist

Key Words

**Judges H8199**

שָׁפַת
shâphaṭ

**BDB Definition:**
1) to judge, govern, vindicate, punish
   1a) (Qal)
      1a1) to act as law-giver or judge or governor (of God, man)
      1a2) to rule, govern, judge
      1a3) to execute judgment
         1a3a) discriminating (of man)
         1a3b) vindicating
         1a3c) condemning and punishing
         1a3d) at theophanic advent for final judgment
   1b) (Niphal)
      1b1) to enter into controversy, plead, have controversy together
      1b2) to be judged
   1c) (Poel) judge, opponent-at-law (participle)

**Part of Speech:** verb

**A Related Word by BDB/Strong’s Number:** a primitive root

**Same Word by TWOT Number:** 2443

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**Officers H7860**

שִׁטֶר
shôṭèr

**BDB Definition:**
1) (Qal) official, officer

**Part of Speech:** verb or noun masculine

**A Related Word by BDB/Strong’s Number:** active participle of an otherwise unused root probably meaning to write

**Same Word by TWOT Number:** 2374a
Judgment הָגֹדֵר
mishpâṭ

**BDB Definition:**
1) judgment, justice, ordinance
   1a) judgment
      1a1) act of deciding a case
      1a2) place, court, seat of judgment
      1a3) process, procedure, litigation (before judges)
      1a4) case, cause (presented for judgment)
      1a5) sentence, decision (of judgment)
      1a6) execution (of judgment)
      1a7) time (of judgment)
   1b) justice, right, rectitude (attributes of God or man)
   1c) ordinance
   1d) decision (in law)
   1e) right, privilege, due (legal)
   1f) proper, fitting, measure, fitness, custom, manner, plan

**Part of Speech:** noun masculine

**A Related Word by BDB/Strong's Number:** from H8199
**Same Word by TWOT Number:** 2443c
Parsha Outline Shof’tim Year One

- Judges and Justice (16:18)
- Sacred Trees & Pillars (16:21)
- Blemished Sacrifices (17:1)
- Penalties for Idolatry (17:2)
- The Supreme Court (17:8)
- The Monarch (17:14)
- Levitical Priests (18:1)
- Priestly Portion (18:3)

Haftorah Portion: Isaiah 51:12-52:12

Apostolic Scriptures References

- Disputes – Matthew 18:15-20, 1 Corinthians 6:1-8
- Retaliation – Matthew 5:38-42
- Idolatry – 1 Corinthians 5:9-13
- Testimony – John 8:17, 2 Corinthians 13:1, Hebrews 10:28-31
- Supporting Ministry – 1 Timothy 5:17-22, 1 Corinthians 9: 6-14, Galatians 6:6
Introduction:

**Shoftim in a Nutshell**

Deuteronomy 16:18–21:9

Moses instructs the people of Israel to appoint *judges* and law enforcement officers in every city. “*Justice, justice* shall you pursue,” he commands them, and you must administer it without corruption or favoritism. Crimes must be meticulously *investigated* and evidence thoroughly examined—a minimum of two credible *witnesses* is required for conviction and punishment.

In every generation, says Moses, there will be those entrusted with the task of *interpreting and applying* the laws of the Torah. “According to the law that they will teach you, and the judgment they will instruct you, you shall do; you shall not turn away from the thing that they say to you, to the right nor to the left.”

Shoftim also includes the prohibitions against *idolatry* and *sorcery*; laws governing the appointment and behavior of a *king*; and guidelines for the creation of “*cities of refuge*” for the *inadvertent murderer*. Also set forth are many of the rules of *war*: the exemption from battle for one who has just built a *home, planted a vineyard, married*, or is “afraid and soft-hearted”; the requirement to offer *terms of peace* before attacking a city; and the prohibition against wanton *destruction* of something of value, exemplified by the law that forbids to cut down a *fruit tree* when laying siege (in this context the Torah makes the famous statement, “*For man is a tree of the field*”).

The Parshah concludes with the law of the *eglah arufah*—the special procedure to be followed when a person is killed by an unknown murderer and his body is found in a field—which underscores the *responsibility* of the community and its leaders not only for what they do, but also for what they might have prevented from being done.

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Torah Reading:

Moses is continuing to instruct Israel regarding Torah obedience as they enter the land. A people or civilization cannot survive without Law and Order. There must be structure if a community is to live together and to make sure crime and evil does not take over. We see many laws in place in our own country regarding Court systems and judges, that I believe were founded upon Torah principles since these laws go back before any Greek or Roman laws were in place. Every area of society and religious life is covered in these Torah commands to insured the peace/Shalom and safety of God’s people in the land and to insure the pure worship of Elohim was kept from being polluted by the paganism that surrounded them.

The same principle must be followed in our local Messianic Congregations as well, there must be structure and order in order for us to function as a community. Without order and structure there will be chaos and the congregation will not survive.

Our decisions must be based upon fairness and justice not favoritism. This is why it is important to be connected to a Beit Din, so that difficult situations can be judged fairly for all who are involved and preserve the peace within the community.

Judges & Justice

Deu 16:18 “Judges and officers you are to appoint within all your gates that Adonai your God is giving you, according to your tribes; and they are to judge the people with righteous judgment.

Deu 16:19 You are not to twist justice—you must not show partiality or take a bribe, for a bribe blinds the eyes of the wise and distorts the words of the righteous.

Deu 16:20 Justice, justice you must pursue, so that you may live and possess the land that Adonai your God is giving you.

Righteous judgment was to be the standard in Israel. Judges were to make decisions fairly and equitably according to the Torah. They were not to accept bribes in order for judgment to be in favor of one over the other.

Proverbs 17:23 - Bribes
Micah 6:8 - Justice
Philippians 4:8 – Justice
Sacred Trees and Pillars

Idolatry was not to be tolerated. Unfortunately, we see many times where Israel succumbed to Idol worship which cause them much sorrow and loss. This is true today as well, there are many areas in our lives where we can put something before God, which makes it an idol. We tend to make idols out of wealth, celebrities, sports figures etc. and make them into something to be idolized. We need to guard against idols in our hearts as well as anything that would detract from true worship of Elohim. Also in Christianity today we see rejection of God’s feasts and have substituted celebrations that are not scriptural, i.e. Christmas, Easter, Lent, Halloween (All Saints Day), Sunday worship and many more practices that find their roots in idolatry.

Deu 16:21 You are not to plant for yourself an Asherah pole of any kind of wood beside the altar of Adonai your God that you make for yourself.
Deu 16:22 Nor are you to set up a pillar for yourself—Adonai your God hates this.

Jeremiah 10

ASHERAH. A Canaanite mother-goddess mentioned in the Ras Shamra texts (aṯrtt) as a goddess of the sea and the consort of El, but associated in the OT with Baal (e.g. Jdg. 3:7). While the OT sometimes refers to Asherah as a goddess (e.g., 1 Ki. 18:19; 2 Ki. 23:4; 2 Ch. 15:16), the name is used also of an image made for that goddess (e.g. 1 Ki. 15:13) which consequently came to represent her. The Israelites were commanded to cut down (e.g. Ex. 34:13) or burn (Dt. 12:3) the asherim of the Canaanites, and were likewise forbidden themselves to plant ‘an Asherah of any kind of tree’ beside God’s altar (Dt. 16:21). From these references it appears that the object was of wood, and was presumably an image of some kind. A piece of carbonized wood about 1.2 m long, discovered in the Early Bronze Age shrine at Ai, has been interpreted as a possible asherah, but many scholars would now reject the view that the object was a post, and would give the translation ‘Asherah-image’ in all occurrences. In the AV the word is consistently translated ‘grove’.

Blemished Sacrifice

We are to give God our best, not our rejects or leftovers. He is to get the First Fruits, not the damaged fruits.

Deu 17:1 You are not to sacrifice to Adonai your God a bull or a sheep that has a defect or anything bad—for that would be an abomination to Adonai your God.

Penalties for Idolatry

AV Authorized Version (King James’), 1611

Webster’s 1826 Dictionary Definition

**Idolatry**

**IDOL'ATRY**, n. [L. idololatria. Gr. idol, and to worship or serve.]

1. The worship of idols, images, or anything made by hands, or which is not God.

Idolatry is of two kinds; the worship of images, statues, pictures, &c. made by hands; and the worship of the heavenly bodies, the sun, moon and stars, or of demons, angels, men and animals.

2. Excessive attachment or veneration for anything, or that which borders on adoration.

**Deu 17:2** Suppose there is found in your midst—within one of your gates that Adonai your God is giving you—a man or woman who does what is evil in the eyes of Adonai your God by transgressing His covenant.

*within any of thy gates:* The expression, "within any of thy gates," denoted all residing in the cities, and all who went in and came out at the gates of them; so that it included the inhabitants of the whole land.

**Deu 17:3** This person goes and serves other gods and worships them—the sun or moon or any of the heavenly host, which I have not commanded.

**Deu 17:4** It is told to you and you have heard about it, and you investigate thoroughly and indeed it is true and the thing certain—this abomination has been done in Israel.

**Deu 17:5** Then you are to bring out to your gates that man or woman who has done this evil thing, and stone that man or woman with stones to death.

**Deu 17:6** By the word of two or three witnesses, the one who is to die is to be put to death. No one is to be put to death by the word of one witness.

**Deu 17:7** The hand of the witnesses is to be first to put him to death, and afterward the hand of all the people. So you are to purge the evil from your midst.

See: Deuteronomy 4:19

2 Kings 21

**The Supreme Court**

A **supreme court** (17:9). Local judges might determine the facts, but not be expert enough in the Law to make a ruling. So Moses provides for a higher, final court of priests and judges. This system was adopted by Jehoshaphat (872–848 B.C., 2 Chron. 19:5–11). The same system was followed in N.T. times. Each town had local judges, but the Jerusalem Sanhedrin was Judaism’s supreme court.²¹

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Sanhedrin n. Hebrew (san-HED-rin) From the Greek word for “council.” The Supreme Court of the Jews who lived in ancient Israel. Composed of 71 wise elders who dispensed legislation and judgment, it was the chief judicial and legislative body during the time of the Second Temple and for several hundred years after its destruction. The scholar Hillel served as its president at one time. It disbanded in 425 C.E. 22

Deu 17:8 “Suppose a matter arises that is too hard for you to judge—over bloodshed, legal claims or assault—matters of controversy within your gates. Then you should go up to the place Adonai your God chooses,
Deu 17:9 and come to the Levitical kohanim and the judge in charge at that time. And you will inquire, and they will tell you the sentence of judgment.
Deu 17:10 You are to act according to the sentence they tell you from that place Adonai chooses, and take care to do all that they instruct you.
Deu 17:11 You are to act according to the instruction they teach you and the judgment they tell you—you must not turn aside from the sentence they tell you, to the right or to the left.
Deu 17:12 The man who acts presumptuously by not listening to the kohen who stands to serve there before Adonai your God, or to the judge, that man must die. So you are to purge the evil from Israel.
Deu 17:13 Then all the people will hear and be afraid, and not act presumptuously again.

The Monarch/King
The King was to write a Torah Scroll for himself so that He would not forget the Laws of YHWH. It also has been proven that writing things down helps you to remember better!

Deu 17:14 “When you come to the land that Adonai your God is giving you, possess it and dwell in it, and you say, ‘I will set a king over me, like all the nations around me,’
Deu 17:15 you will indeed set over yourselves a king, whom Adonai your God chooses. One from among your brothers will be appointed as king over you—you may not put a foreigner over you, who is not your brother.
Deu 17:16 Only he should not multiply horses for himself or make the people return to Egypt to multiply horses, because Adonai has said to you, “You must never go back that way again.”
Deu 17:17 Nor should he multiply wives for himself, so that his heart does not turn aside, nor multiply much silver and gold for himself.
Deu 17:18 “Now when he sits on the throne of his kingdom, he is to write for himself a copy of this Torah on a scroll, from what is before the Levitical kohanim.
Deu 17:19 It will remain with him, and he will read in it all the days of his life, in order to learn to fear Adonai his God and keep all the words of this Torah and these statutes.

n. noun

Deu 17:20  Then his heart will not be exalted above his brothers, and he will not turn from the commandment to the right or to the left—so that he may prolong his days in his kingship, he and his sons, in the midst of Israel.

**The Levitical Priests**

The Priests were to be supported by the Tribes as ministers of Israel. In the same way we are to support our Congregations and Leadership who’s job it is, is to pray and study so we can be instructed correctly in the Word of Elohim.

**Deu 18:1** “The Levitical kohanim, all the tribe of Levi, are to have no portion or inheritance with Israel. They are to eat the offerings made to Adonai by fire as His inheritance.
Deu 18:2  They will have no inheritance among their brothers—Adonai is their inheritance, just as He promised them.

**Priestly Portion**

The Priests were to be taken care regarding all their needs including food.

Deu 18:3  So this will be the share due to the kohanim from the people—from those who offer a sacrifice, whether a bull or sheep, they are to give the kohen the shoulder, two cheeks, and the stomach.
Deu 18:4  The firstfruits of your grain, of your new wine, of your oil, and the first fleece of your sheep, you are to give him.
Deu 18:5  For Adonai your God has chosen him from all your tribes to stand and serve in the Name of Adonai—him and his sons forever. (TLV)
Shoftim Haftorah in a Nutshell

Isaiah 51:12-52:12

This week's haftorah is the fourth of a series of seven "Haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The haftarot of the past two weeks open with Israel's complaint that they have been abandoned by G-d. Israel is not content with consolations offered by the prophets -- instead they demand that G-d alone comfort them. In response, this week's haftorah begins with G-d's response: "I, indeed I, will comfort you."

After briefly reprimanding Israel for forgetting their Creator for fear of human and finite oppressors, the prophet describes the suffering and tribulations which Israel has endured. However, the time has arrived for the suffering to end. The time has come for Israel's oppressors to drink the "cup of suffering" which they had hitherto forced Israel to drink: "Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion."

Isaiah extols the beauty of the messenger who will announce the good tidings of Redemption. "Burst out in song, sing together, O ruins of Jerusalem, for the L-rd has consoled His people; He has redeemed Jerusalem."

The haftorah ends by highlighting the difference between the Egyptian Exodus, when the Israelites hurried out of their exile and bondage, and the future Redemption: "For not with haste shall you go forth and not in a flurry of flight shall you go, for the L-rd goes before you, and your rear guard is the G-d of Israel."
Apostolic Scriptures References

- **Disputes – Matthew 18:15-20, 1 Corinthians 6:1-8**

  Mat 18:15 "Moreover, if your brother commits a sin against you, go and show him his fault—but privately, just between the two of you. If he listens to you, you have won back your brother.

  Mat 18:16 If he doesn't listen, take one or two others with you so that every accusation can be supported by the testimony of two or three witnesses.

  Mat 18:17 If he refuses to hear them, tell the congregation; and if he refuses to listen even to the congregation, treat him as you would a pagan or a tax-collector.

  Mat 18:18 Yes! I tell you people that whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven.

  Mat 18:19 To repeat, I tell you that if two of you here on earth agree about anything people ask, it will be for them from my Father in heaven.

  Mat 18:20 For wherever two or three are assembled in my name, I am there with them."

  1Co 6:1 How dare one of you with a complaint against another go to court before pagan judges and not before God's people?

  1Co 6:2 Don't you know that God's people are going to judge the universe? If you are going to judge the universe, are you incompetent to judge these minor matters?

  1Co 6:3 Don't you know that we will judge angels, not to mention affairs of everyday life?

  1Co 6:4 So if you require judgments about matters of everyday life, why do you put them in front of men who have no standing in the Messianic Community?

  1Co 6:5 I say, shame on you! Can it be that there isn't one person among you wise enough to be able to settle a dispute between brothers?

  1Co 6:6 Instead, a brother brings a lawsuit against another brother, and that before unbelievers!

  1Co 6:7 Actually, if you are bringing lawsuits against each other, it is already a defeat for you. Why not rather be wronged? Why not rather be cheated?

  1Co 6:8 Instead, you yourselves wrong and cheat; and you do it to your own brothers!

- **Retaliation – Matthew 5:38-42**

  Mat 5:38 "You have heard that our fathers were told, 'Eye for eye and tooth for tooth.'

  Mat 5:39 But I tell you not to stand up against someone who does you wrong. On the contrary, if someone hits you on the right cheek, let him hit you on the left cheek too!

  Mat 5:40 If someone wants to sue you for your shirt, let him have your coat as well!

  Mat 5:41 And if a soldier forces you to carry his pack for one mile, carry it for two!

  Mat 5:42 When someone asks you for something, give it to him; when someone wants to borrow something from you, lend it to him.

- **Idolatry – 1 Corinthians 5:9-13**

  1Co 5:9 In my earlier letter I wrote you not to associate with people who engage in sexual immorality.

  1Co 5:10 I didn't mean the sexually immoral people outside your community, or the greedy, or the thieves or the idol-worshippers—for then you would have to leave the world altogether!
1Co 5:11  No, what I wrote you was not to associate with anyone who is supposedly a brother but who also engages in sexual immorality, is greedy, worships idols, is abusive, gets drunk or steals. With such a person you shouldn't even eat!
1Co 5:12  For what business is it of mine to judge outsiders? Isn't it those who are part of the community that you should be judging?

- **Leadership – Acts 14:23, Titus 1:5, Ephesians 4:11-15**

Act 14:23  After appointing elders for them in every congregation, Sha'ul and Bar-Nabba, with prayer and fasting, committed them to the Lord in whom they had put their trust.

Tit 1:5  The reason I left you in Crete was so that you might attend to the matters still not in order and appoint congregation leaders in each city—those were my instructions.

Eph 4:11  He Himself gave some to be emissaries, some as prophets, some as proclaimers of the Good News, and some as shepherds and teachers—
Eph 4:12  to equip the kedoshim for the work of service, for building up the body of Messiah.
Eph 4:13  This will continue until we all come to the unity of the faith and of the knowledge of Ben-Elohim—to mature adulthood, to the measure of the stature of Messiah’s fullness.
Eph 4:14  As a result, we are no longer to be like children, tossed around by the waves and blown all over by every wind of teaching, by the trickery of men with cunning in deceitful scheming.
Eph 4:15  Instead, speaking the truth in love, we are to grow up in all ways into Messiah, who is the Head.

- **Testimony – John 8:17, 2 Corinthians 13:1, Hebrews 10:28-31**

Joh 8:17  Even in your Torah it is written that the testimony of two men is true.
2Co 13:1  This is the third time I am coming to you. “By the testimony of two or three witnesses shall every word be established.”
Heb 10:28  Anyone who rejected the Torah of Moses dies without compassion on the word of two or three witnesses.
Heb 10:29  How much more severe do you think the punishment will be for the one who has trampled Ben-Elohim underfoot, and has regarded as unholy the blood of the covenant by which he was made holy, and has insulted the Spirit of grace?
Heb 10:30  For we know the One who said, “Vengeance is Mine; I will repay,” and again, “Adonai will judge His people.”
Heb 10:31  It is a terrifying thing to fall into the hands of the living God.

- **Supporting Ministry – 1 Timothy 5:17-22, 1 Corinthians 9: 6-14, Galatians 6:6**

1Ti 5:17  The elders who lead well are worthy of honor and honorarium—especially those who work hard in the word and teaching.
1Ti 5:18 For the Scripture says, “You shall not muzzle the ox while he is threshing,” and, “The worker is worthy of his wage.”
1Ti 5:19 Do not accept an accusation against an elder except on the evidence of two or three witnesses.
1Ti 5:20 Correct those who continue sinning in the presence of everyone, so that the rest also may fear.
1Ti 5:21 I solemnly charge you—before God and Messiah Yeshua and the chosen angels—to observe these things without taking sides, doing nothing out of favoritism.
1Ti 5:22 Do not lay hands on anyone hastily or take part in the sins of others—keep yourself pure.
1Co 9:6 Or is it only Barnabas and I who have no right to not work?
1Co 9:7 What soldier ever serves at his own expense? Who plants a vineyard and does not eat its fruit? Or who tends a flock and does not drink its milk?
1Co 9:8 I don’t say these things merely as a man, do I? Doesn’t Torah also say these things?
1Co 9:9 For it is written in the Torah of Moses, “You shall not muzzle an ox while it is threshing.” Is it the oxen that concern God,
1Co 9:10 or is He speaking entirely for our sake? Yes, it was written for our sake, because the one plowing ought to plow in hope and the one threshing in hope of a share in the crop.
1Co 9:11 If we sowed spiritual things into you, is it too much if we reap material things from you?
1Co 9:12 If others have a share in this claim over you, shouldn’t we even more? Nevertheless we did not use this right, but we put up with all things so that we cause no hindrance to the Good News of Messiah.
1Co 9:13 Don’t you know that those who perform the holy services eat from the Temple, and those who wait on the altar receive a share at the altar?
1Co 9:14 So also the Lord ordered those who proclaim the Good News to get their living from the Good News.

Gal 6:6 Now let the one who is taught the word share all good things with his teacher.
Year One Study D’varim 21:10-23:7

Rabbin D’vorah Eliana Brandt

Unwholesome Behavior
When you go out = Ки תצא =כי תצא

Related Words

and he went out (Gen. 28:10) va-yetse

to go out, leave, expire, be exempt, defecate yotsa

exit, departure, emigration, death, expense y’tsiäh

the Exodus from Egypt y’tsiä Mitsrayim

extraordinary (went out from the rule) yotsa min ha-c’lal

blessing for bread coming forth ha-motsi

for from Zion goes out (the) Torah ki mi-Tsiyon tetse Torah
Key Words

Go Forth H3318

יָצָא
yâtsâ'

**BDB Definition:**
1) to go out, come out, exit, go forth
   1a) (Qal)
      1a1) to go or come out or forth, depart
      1a2) to go forth (to a place)
      1a3) to go forward, proceed to (to or toward something)
      1a4) to come or go forth (with purpose or for result)
      1a5) to come out of
   1b) (Hiphil)
      1b1) to cause to go or come out, bring out, lead out
      1b2) to bring out of
      1b3) to lead out
      1b4) to deliver
   1c) (Hophal) to be brought out or forth

**Part of Speech:** verb

**A Related Word by BDB/Strong’s Number:** a primitive root

**Same Word by TWOT Number:** 893
Haftorah Reading

- Isaiah 54:1–10

Torah Portion: KiTetze

- 21:10 A Beautiful Woman Among the Captured
- 21:15 The Right of Inheritance of the Firstborn
- 21:19 The Death Penalty for a Wayward and Rebellious Son
- 21:22 Hanging and Burial of Those Condemned to Death
- 22:1 Concern for Your Brother’s Property
- 22:5 Male and Female Clothing to Be Different
- 22:6 Care for a Mother Bird and Her Nest
- 22:8 A Protective Fence on the Roof of Your House
- 22:9 Unlawful Mixtures
- 22:12 The Tzitzit—the Law of the Blue Fringes
- 22:13 Defamation of a Married Woman by Her Husband Regarding Her Virginity
- 22:20 Death Penalty If the Accusation Was True and the Woman Was Not a Virgin
- 22:22 Death Penalty for Adultery
- 22:23 Fornication Versus Rape of a Betrothed Maiden
- 23:2 Those Excluded from the Congregation of Israel
Ki Teitzei in a Nutshell
Deuteronomy 21:10–25:19

Seventy-four of the Torah’s 613 commandments (mitzvot) are in the Parshah of Ki Teitzei. These include the laws of the beautiful captive, the inheritance rights of the firstborn, the wayward and rebellious son, burial and dignity of the dead, returning a lost object, sending away the mother bird before taking her young, the duty to erect a safety fence around the roof of one’s home, and the various forms of kilayim (forbidden plant and animal hybrids).

Also recounted are the judicial procedures and penalties for adultery, for the rape or seduction of an unmarried girl, and for a husband who falsely accuses his wife of infidelity. The following cannot marry a person of Jewish lineage: a mamzer (someone born from an adulterous or incestuous relationship); a male of Moabite or Ammonite descent; a first- or second-generation Edomite or Egyptian.

Our Parshah also includes laws governing the purity of the military camp; the prohibition against turning in an escaped slave; the duty to pay a worker on time, and to allow anyone working for you—man or animal—to “eat on the job”; the proper treatment of a debtor, and the prohibition against charging interest on a loan; the laws of divorce (from which are also derived many of the laws of marriage); the penalty of thirty-nine lashes for transgression of a Torah prohibition; and the procedures for yibbum (“levirate marriage”) of the wife of a deceased childless brother, or chalitzah (“removing of the shoe”) in the case that the brother-in-law does not wish to marry her.

Ki Teitzei concludes with the obligation to remember “what Amalek did to you on the road, on your way out of Egypt.”

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Living A Sanctified Life in This World

Introduction:
There are over 75 laws contained in this Torah portion, so I choose to focus on only a few of them that effect us as a Community and as a people set apart for God.

Brothers Property

Returning lost objects: When we find something that somebody has lost, if there's any way we can figure out how it belonged to, we must return it to the owner. This is big mitzvah.

Remember the saying “Finders Keepers Losers Weepers” or Possession is 9/10 of the Law? However, the Torah does not view other property in this manner. When we find something, whether it is a wallet, a ring, money or property we are under a moral obligation to try to find the rightful owner and return it to them. Also if we borrow something from anyone, we are to return it in the same condition in which we received it. If we break it then we are obligated to pay for the repairs or replace the property. To borrow something and not return it to the owner is the same as stealing.

22:1 Concern for Your Brother’s Property

Deu 22:1 "You are not to watch your brother's ox or sheep straying and behave as if you hadn't seen it; you must bring it back to your brother.

Deu 22:2 If your brother is not close by, or you don't know who the owner is, you are to bring it home to your house; and it will remain with you until your brother asks for it; then you are to give it back to him.

Deu 22:3 You are to do the same with his donkey, his coat or anything else of your brother's that he loses. If you find something he lost, you must not ignore it.

Deu 22:4 "If you see your brother's donkey or ox collapsed on the road, you may not behave as if you hadn't seen it; you must help him get it up on its feet again.

Men vs Woman’s Clothing

Men are to wear clothes that are made for men and they are to look like men. Woman are to wear clothes made for woman and they are to look like woman.

Today we live in a society that is pushing the limits on defining who is a man and who is a woman, or who is a male and who is a female. We have Gender Neutral bathrooms, Gender Neutral clothing and men who dress like woman, woman who dress like men and people wanting to change their sex. Those of us who stand for Men and Woman to function as God created them to function face persecution and even jail time in some areas if we go against the current sexual trends. We even see some mainline Churches embracing these changes and going against what God’s word says, but still calling themselves Christians.
However for those of us who fear God and want to walk in obedience these lines can not be crossed in our personal lives or in the lives of our Community.

22:5 Male and Female Clothing to Be Different

**Deut 22:5** "A woman is not to wear men's clothing, and a man is not to put on women's clothing, for whoever does these things is detestable to Adonai your God.

Compassion for Animals

**Protecting the mom:** Before we take eggs or baby birds from a nest, we must send away the mother bird, so she shouldn't see and be sad. We learn from this to be compassionate to all creatures.

**God hates cruelty to animals! They are His creation and many such as dogs, cats and birds function as household pets.** Even the laws for slaughtering kosher animals for food i.e. Kosher killing are designed to cause the least amount of pain and discomfort for the animal. The way a person treats an animal is the same way he will treat human beings as well. If a person is cruel to animals, they will be cruel to humans as well.

Not that this verse says that the way we treat a mother and her chicks will determine if we live a blessed and prolonged life or not!

**Animals are wonderful companions to people, they love unconditionally and only want to be loved back.**

22:6 Care for a Mother Bird and Her Nest

Deu 22:6 "If, as you are walking along, you happen to see a bird's nest in a tree or on the ground with chicks or eggs, and the mother bird is sitting on the chicks or the eggs, you are not to take the mother with the chicks.

Deu 22:7 You must let the mother go, but you may take the chicks for yourself; so that things will go well with you, and you will prolong your life.

Law of the Tzizit

22:12 The Tzizit—the Law of the Blue Fringes

Deu 22:12 "You are to make for yourself twisted cords on the four corners of the garment you wrap around yourself.

**Tzitzit:** Anytime we wear something that has four corners, we have to attach strings, called tzitzit, at the corners. In order to do this mitzvah at all times, we wear a special garment with four corners with the strings attached. That garment is called tzitzitas well.
So we know that the TzitTzit must have blue in it and be twisted cord, but how the Torah says nothing more? How did the TzitTzit come to be tied the way they are today? What is the message in the TzitTzit?

**What is the significance of the number of coils on the tzitzit?**

By Naftali Silberberg

There are five (double) knots on each of the tzitzit tassels. In the spaces between these knots, one of the fringes – which is longer than the others – is coiled around the rest. Seven coils in the first space, eight in the second, eleven in the third, and thirteen in the fourth. These 39 coils have the same numerical value as "Hashem Echad" -- G-d is One.

We start with seven coils and conclude with thirteen because when the blue (techelet) fringe was added to the tzitzit, it was coiled around the white fringes anywhere between seven and thirteen times. Techelet is sky-blue, (a constant reminder of the G-d in Heaven who watches over our every action), and there are seven (spiritual) heavens. If including in the count also the six spaces between the seven heavens, there are a total of thirteen.

Perhaps the reason why the middle two spaces have eight and eleven coils is because G-d's name (the Tetragrammaton) is divided into two parts; the first part, Yud-Hey, equals fifteen (which is the total of coils in the first two spaces), and the second part, Vav-Hey, equals eleven (the total for the third space). The last space then is the numerical value of "Echad" -- "One."

**Comments from the Sages on the TzitTzit**

his mitzvah of tzitzit is the equivalent of all the mitzvot combined. -- TalmudMenachot 43b.

Whoever observes the mitzvah of tzitzit meticulously will be found worthy of beholding the Divine Presence. -- ibid.

Rabbi Eliezer ben Yaakov said: He who has tefillin on his head and arm, tzitzit fringes on his garment, and a mezuzah on his doorway, presumably will not sin. As it is stated (Ecclesiastes 4:12), "a three-stranded cord will not quickly be broken." -- ibid.

Rabbi Nattan said: there is no "minor" mitzvah in the Torah whose observance isn't rewarded in this world and the next. How much is the reward? Let us use the mitzvah of tzitzit as an example:

One who meticulously observes the mitzvah of tzitzit is rewarded with [the resources to afford] a nice wardrobe. -- Talmud Shabbat 23b.

"This is my G-d and I will beautify Him" (Exodus 15:2). Be beautiful before him with mitzvot ... a beautiful tallit. -- Talmud Shabbat 133b.

The numerical value of the word tzitzit is 600, with eight strings and five knots -- this equals 613, the amount of the commandments of the Torah. -- Pesikta Zutreta Shelach.
Whoever observes the mitzvah of tzitzit, it is considered as if he has observed the entire Torah. -- ibid.

Sexual Morality

The Torah has a lot to say about sexual contact and the cost of sexual sin. From the very beginning God created 1 Man for 1 Woman in marriage. Today in a society that rejects God’s Torah (teaching and instructions) anything goes. Along with the so called “Sexual” revolution came increased abortion of innocent babies, STD’s that have no cure, AIDS, families destroyed by adultery and divorce along with much unhappiness and sorrow. We will never be happy or free outside God’s standards of conduct.

God is concerned about the dignity and protection of woman and also the morality of His people Israel. However, this seems to be the most broken of His commandments.

Sexuality is a good thing and blessed when it is practiced in the confines of marriage only as God designed marriage, 1 man and 1 woman.

22:13 Defamation of a Married Woman by Her Husband Regarding Her Virginity

Deu 22:13 "If a man marries a woman, has sexual relations with her and then, having come to dislike her,
Deu 22:14 brings false charges against her and defames her character by saying, 'I married this woman, but when I had intercourse with her I did not find evidence that she was a virgin';
Deu 22:15 then the girl's father and mother are to take the evidence of the girl's virginity to the leaders of the town at the gate.
Deu 22:16 The girl's father will say to the leaders, 'I let my daughter marry this man, but he hates her,
Deu 22:17 so he has brought false charges that he didn't find evidence of her virginity; yet here is the evidence of my daughter's virginity'—and they will lay the cloth before the town leaders.
Deu 22:18 The leaders of that town are to take the man, punish him,
Deu 22:19 and fine him two-and-a-half pounds of silver shekels, which they will give to the girl's father, because he has publicly defamed a virgin of Isra'el. She will remain his wife, and he is forbidden from divorcing her as long as he lives.

22:20 Death Penalty If the Accusation Was True and the Woman Was Not a Virgin

Deu 22:20 "But if the charge is substantiated that evidence for the girl's virginity could not be found;
Deu 22:21 then they are to lead the girl to the door of her father's house, and the men of her town will stone her to death, because she has committed in Isra'el the disgraceful act of being a prostitute while still in her father's house. In this way you will put an end to such wickedness among you.

In this section five different cases of sexual misconduct are dealt with. In form and structure these regulations are like those in chapter 21.

**Section heading:** if a heading is desired for this section, a general title such as “Laws Concerning Sexual Misconduct” can be used; or TEV (22:12–30) “Laws concerning Sexual Purity” may be satisfactory. Other possibilities are “Adultery and Related Offenses” (NRSV) or “Laws about Illegal Sex” (CEV).

**22:22 Death Penalty for Adultery**

**22:23 Fornication Versus Rape of a Betrothed Maiden**

Deu 22:22  "If a man is found sleeping with a woman who has a husband, both of them must die—the man who went to bed with the woman and the woman too. In this way you will expel such wickedness from Isra'el.

Deu 22:23  "If a girl who is a virgin is engaged to a man, and another man comes upon her in the town and has sexual relations with her;

Deu 22:24  you are to bring them both out to the gate of the city and stone them to death—the girl because she didn't cry out for help, there in the city, and the man because he has humiliated his neighbor's wife. In this way you will put an end to such wickedness among you.

Deu 22:25  "But if the man comes upon the engaged girl out in the countryside, and the man grabs her and has sexual relations with her, then only the man who had intercourse with her is to die.

Deu 22:26  You will do nothing to the girl, because she has done nothing deserving of death. The situation is like the case of the man who attacks his neighbor and kills him.

Deu 22:27  For he found her in the countryside, and the engaged girl cried out, but there was no one to save her.

Deu 22:28  "If a man comes upon a girl who is a virgin but who is not engaged, and he grabs her and has sexual relations with her, and they are caught in the act,

Deu 22:29  then the man who had intercourse with her must give to the girl's father one-and-a-quarter pounds of silver shekels, and she will become his wife, because he humiliated her; he may not divorce her as long as he lives.

22:22

This is the first case dealing with adultery. Both the man and the woman are to be put to death, presumably by stoning (as in verses 21 and 24).

With the beginning of a new section, Moses should be reintroduced as the speaker.

**Lying with the wife of another man** means “having intercourse with [or, sleeping with] the wife of….”

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**TEV Today's English Version**

**NRSV New Revised Standard Version**

**CEV Contemporary English Version**
For purge the evil, see 13:5; 19:13.

22:23

Verses 23–24 deal with another case, this one involving a woman who is engaged.

A betrothed virgin: to be betrothed meant that the marriage had already been agreed upon, and a bride-price had been paid by the groom to the woman’s parents. In Israel such people were regarded as already married. So in some languages this first sentence will be expressed as “Suppose a man is caught sleeping with a girl [or, young woman] for whom the bride-price has been paid by another man.”

Lies with her: that is, “Has intercourse with her.” As the next case shows (verses 25–27), it is assumed that she was a willing partner; she was not forced to have sex with the man.

22:24

The long first sentence in RSV may be broken up into at least three shorter ones (see TEV).

You shall bring them both out to the gate of the city: this is where the sentence of death will be pronounced on them by the town’s elders (see 22:15).

You shall stone them to death with stones: the plural you seem to include all the citizens of the town. In actual practice it appears that only the men carried out the death sentence.

TEV takes the text to mean that the actual execution took place outside the town (see also 17:5), not at the gate of the city (RSV, CEV). We should notice, however, that the execution in verse 21 above takes place inside the town. However, in this verse translators are urged to have either “outside the gates of the town” or simply “outside the town.”

Because she did not cry for help: the reasoning here is that, since this took place in town, the woman would have cried out for help and been rescued if she didn’t agree to have sex with the man. The fact that she didn’t cry out is proof that she agreed to have sex with him.

Violated: the same verb used in 21:14 (see also 22:29).

You shall purge the evil: see 13:5.

22:25

Verses 25–29 deal with another case: rape. This case assumes that the woman did cry out but was not heard (see verse 27).

In the open country: meaning that it was at a distance from any town. We may express this as “in the fields outside a town” or “away from where people live.”

Who is betrothed: see verse 23.
Seizes her and lies with her: both TEV and CEV combine the two actions with the term “rape,” meaning sex by force. In languages that do not have a single term for “rape,” we may say, for example, “forces her to have sex with him.”

Then only the man is to be put to death: in languages that do not use the passive voice, this may be transformed to “they [people not named] shall kill only the man.”

22:26

To the young woman you shall do nothing: TEV has “nothing is to be done to the girl,” and CEV is more direct, with “Do not punish the woman at all.”

No offense punishable by death: not a capital offense (see 21:22).

This case is like that of a man attacking and murdering his neighbor: the raped woman is like the murdered man; she is the innocent party, she is the victim.

Neighbor: a fellow Israelite. TEV and NJPSV have “another man [or, person].”

22:27

This verse explains why the woman is presumed innocent. A woman promised in marriage would not willingly have sex with another man.

Because he came upon her in the open country: other ways to express this are “The man raped the engaged girl in the countryside,” or even “the woman was alone out in the countryside when the man found her and raped her.”

Though the … woman cried for help: see verse 24.

22:28

This is another case: a young woman (a virgin) not promised in marriage is raped (verse 29 “violated”). See Exo 22:16–17.

22:29

Fifty shekels of silver: see verse 19.

Violated: see 21:14.
May not put her away all his days: see verse 19.23

Immorality, Nature of Sexual Immorality

Sexual behavior which is contrary to God’s law.

Sexual immorality is widespread in the world
1Co 5:9-10 See also 1Co 7:1-2; Rev 9:21

The cause of sexual immorality
Gal 5:19 See also Mt 15:19-20 pp Mk 7:21-23; Eph 4:17-19

The folly of sexual immorality
Pr 6:32 See also Pr 5:3-5,20; 6:26

Sexual immorality brings punishment
Heb 13:4 See also Lev 20:10-21; Pr 2:16-19; 22:14; Eze 16:38; Ro 1:24-27; Eph 5:5; Col 3:5-6; 1Th 4:3-6; Jude 7; Rev 21:8; 22:15

Sexual immorality has no place in the Christian life
1Th 4:3,7 See also Ac 15:20,29; 21:25; Ro 13:13; 1Co 6:9-11,13-20; 10:8; Eph 5:3; Col 3:5; Heb 12:16

Forgiveness for sexual immorality
1Co 6:11 See also Lk 7:36-39; Jn 8:3-1124

immorality, Examples of sexual Immorality

Prohibited sexual relationships
Incest Lev 18:6 See also Ge 19:33-36 Lot’s daughters; Ge 35:22; 38:13-18; Lev 18:7-20; 2Sa 16:22; 1Co 5:1 more likely referring to his stepmother

Adultery 2Sa 11:4; Jer 23:14; 29:23; Hos 1:2; Jn 4:17-18

Prostitution 1Co 6:15-16 See also Jdg 16:1; 1Ki 3:16; Hos 4:13-15

Fornication Nu 25:1,6; 1Sa 2:22

Rape Ge 34:1-2; 2Sa 13:10-14

Homosexuality Ge 19:5 the men of Sodom; Jdg 19:22 the men of Gibeah


pp parallel passage

Sexual immorality among Christians
1Co 5:1; 2Pe 2:13-14; Jude 4; Rev 2:14,20

Sexual immorality as a picture of spiritual unfaithfulness
Among God’s people Jer 3:20 See also Jer 13:26-27 reflecting the immorality of the pagan religions in which Israel had indulged; Eze 6:9; 16:15-17; Hos 2:1-10; 3:1; 4:10-12; 5:4; Mt 12:39; 16:4

In the world Rev 14:8; 17:1-2,4; 18:2; 19:2

The Brit Chadasha carries forward the themes of the Torah portion by supporting the need to help one another, the TzitTzit, Taking care of Animals and sexual purity.

B’rit Chadashah

- On the difference between men and women’s attire: 1Corinthians 11:2–15;
- On garment fringes: Mark 6:56; Matthew 9:20; Luke 8:44;
- On prohibition against sexual immorality: 1Corinthians 6:9; Philippians 3:2; Revelation 22:15;
- On caring for animals: Luke 12:6; 1Corinthians 9:9; 1Timothy 5:18

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Ki Teitzei Haftorah in a Nutshell

Isaiah 54:1-10.

Isa 54:1  "Sing, barren woman who has never had a child! Burst into song, shout for joy, you who have never been in labor! For the deserted wife will have more children than the woman who is living with her husband," says Adonai.

Isa 54:2  Enlarge the space for your tent, extend the curtains of your dwelling; do not hold back, lengthen your cords, make your tent pegs firm.

Isa 54:3  For you will spread out to the right and the left, your descendants will possess the nations and inhabit the desolated cities.

Isa 54:4  Don't be afraid, for you won't be ashamed; don't be discouraged, for you won't be disgraced. You will forget the shame of your youth, no longer remember the dishonor of being widowed.

Isa 54:5  For your husband is your Maker, Adonai-Tzva'ot is his name. The Holy One of Isra'el is your Redeemer. He will be called the God of all the earth.

Isa 54:6  For Adonai has called you back like a wife abandoned and grief-stricken; "A wife married in her youth cannot be rejected," says your God.

Isa 54:7  "Briefly I abandoned you, but with great compassion I am taking you back.

Isa 54:8  I was angry for a moment and hid my face from you; but with everlasting grace I will have compassion on you," says Adonai your Redeemer.

Isa 54:9  "For me this is like Noach's flood. Just as I swore that no flood like Noach's would ever again cover the earth, so now I swear that never again will I be angry with you or rebuke you.

Isa 54:10  For the mountains may leave and the hills be removed, but my grace will never leave you, and my covenant of peace will not be removed," says Adonai, who has compassion on you. (CJB)

This week's haftorah is the fifth of a series of seven "Haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

Forsaken Jerusalem is likened to a barren woman devoid of children. God enjoins her to rejoice, for the time will soon come when the Jewish nation will return and proliferate, repopulating Israel's once desolate cities. The prophet assures the Jewish people that God has not forsaken them. Although He has momentarily hid His countenance from them, He will gather them from their exiles with great mercy. The haftorah compares the final Redemption to the pact God made with Noah. Just as God promised to never bring a flood over the entire earth, so too He will never again be angry at the Jewish people.

"For the mountains may move and the hills might collapse, but My kindness shall not depart from you, neither shall the covenant of My peace collapse.”
KiTavo Deuteronomy 26:1-29:8
When You Enter In

Year One Deuteronomy 26:1-27:10

Rabbin D'vorah Eliana Brandt
Parasha KiTavo Outline

- 26:1-11 – First Fruits
- 26:12-15 - Declaration for Removing Tithes
- 26:16-19 - Concluding the Commandments
- 27:1-8 – The Written Stones
- 27:9-10 – Becoming a Nation
- 28:11-14 – Blessings and Curses
- 28:15-25 - Curses
- 28:1-14 – Blessings for Obedience
- 28:15-65 – Curses for Disobedience
- 28:69 - The Covenant
- 29:1-8 – Moses Final Discourse

Haftorah

Isaiah 60:1-22

Apostolic Scriptures

B’rit Chadashah

- On giving tithes and offerings:
  - Torah-obedience: Matthew 5:17–19; John 14:15; Romans 3:31; 7:12,14; 1John 2:3–6; Revelation 12:17; 14:12; 22:14
  - Being a peculiar people and a set-apart (holy) nation: Matthew 5:16; John 17:11,14; Philippans 2:15; Titus 2:14; 1Peter 2:9,12
when you enter in = בִּיתָבוּא = **Ki Tavo**

letter: alef vav vet tav yod kaf

sound: (silent) Oh V Tah EE Kee

**Related Words**

enter!, come

**bo**

enter into a covenant, make an agreement

**ba bi-vrit**

negotiate (to enter into words with him)

**ba bi-dvarim imo**

welcome! (blessed is the one who comes)

**baruch ha-ba**

next year (the year the coming)

**la-shanah ha-ba’ah**

to be born (come to the world)

**ba la-olam**

the world to come

**ha-olam ha-ba**

**Key Words**
Inheritance **H5159**

**נחלת**
nachālāh

**BDB Definition:**
1) possession, property, inheritance, heritage
   1a) property
   1b) portion, share
   1c) inheritance, portion

**Part of Speech:** noun feminine

**A Related Word by BDB/Strong's Number:** from **H5157** (in its usual sense)

**Same Word by TWOT Number:** 1342a

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First **H7225**

**ראשית**
rē'šīyṯ

**BDB Definition:**
1) first, beginning, best, chief
   1a) beginning
   1b) first
   1c) chief
   1d) choice part

**Part of Speech:** noun feminine

**A Related Word by BDB/Strong's Number:** from the same as **H7218**

**Same Word by TWOT Number:** 2097e

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Fruit **H6529**

**פרי**
perīy

**BDB Definition:**
1) fruit
   1a) fruit, produce (of the ground)
   1b) fruit, offspring, children, progeny (of the womb)
   1c) fruit (of actions) (figuratively)

**Part of Speech:** noun masculine

**A Related Word by BDB/Strong's Number:** from **H6509**

**Same Word by TWOT Number:** 1809a
Tithing **H6237**

עָשׂר

*‘ăšar*

**BDB Definition:**
1) to tithe, take the tenth part of, give a tithe, take a tithe
   1a) (Qal) to tithe
   1b) (Piel) to give a tithe
   1c) (Hiphil) to take a tithe

**Part of Speech:** verb

**A Related Word by BDB/Strong's Number:** a primitive root (ident. with H6238)

**Same Word by TWOT Number:** 1711c

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Tithes **H4643**

מַעְשֶׂר

*ma‘āšîr / ma‘āšar / ma‘āshrâh*

**BDB Definition:**
1) tithe, tenth part
   1a) tenth part
       1b) tithe, payment of a tenth part

**Part of Speech:** noun masculine

**A Related Word by BDB/Strong's Number:** from H6240

**Same Word by TWOT Number:** 1711h
Introduction:

Dr. J.H. Hertz “The present chapter prescribes the rituals that were to accompany the presentation of the first fruits and the tithe at the Sanctuary. It was to be an occasion of thanksgiving to God, by whose favor the Israelites had been rescued from the hardships of the past, and raised to become a great nation that dwelt in comfort in a rich and fertile land.

Tithing was and is still a mitzvah, commandment of YHWH. It was also an act of love and thanksgiving for all that God had done for them.

The First fruits offering was specifically limited to the 7 kinds listed in Deuteronomy 8:8 as typical of the fruitfulness of the Land.

They are:

Wheat
Barley
Vines
Figs
Pomegranates
Olives
Date-honey

This is one area that many present day believers try to argue against saying that this only pertained to those living in the land. Yes, these particular first fruits were particular to Israel, however does this exempt us from giving the first fruits of our paychecks to the work of the Kingdom? Many would say yes, however our giving is also tied to our love and thankfulness to Elohim.

God is only asking for 10% across the board no matter how much you have or how little you have. If you refuse to tithe, then how much do you feel shows your love and thankfulness to God for all he has done? 1%, 2%, 5%, 20% etc. etc. Or do you feel that you can give when you feel like it and if there is any left over after you have paid our debts?

Tithing is a part of Torah obedience, you can’t pick and choose what you will or will not obey.
Ki Tavo in a Nutshell
Deuteronomy 26:1–29:8

Moses instructs the people of Israel: When you enter the land that G-d is giving to you as your eternal heritage, and you settle it and cultivate it, bring the first-ripened fruits (bikkurim) of your orchard to the Holy Temple, and declare your gratitude for all that G-d has done for you.

Our Parshah also includes the laws of the tithes given to the Levites and to the poor, and detailed instructions on how to proclaim the blessings and the curses on Mount Gerizim and Mount Eival—as discussed in the beginning of the Parshah of Re’eh. Moses reminds the people that they are G-d’s chosen people, and that they, in turn, have chosen G-d.

The latter part of Ki Tavo consists of the Tochachah (“Rebuke”). After listing the blessings with which G-d will reward the people when they follow the laws of the Torah, Moses gives a long, harsh account of the bad things—illness, famine, poverty and exile—that shall befall them if they abandon G-d’s commandments.

Moses concludes by telling the people that only today, forty years after their birth as a people, have they attained “a heart to know, eyes to see and ears to hear.”

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Torah Reading
Tree of Life Version

Deu 26:1 “Now when you enter the land that Adonai your God is giving you as an inheritance, and you possess it and dwell in it,

Deu 26:2 you are to take some of the first of all the produce of the soil, which you gather from your land that Adonai your God is giving you, put it in a basket and go to the place Adonai your God chooses to make His Name dwell.

Deu 26:3 You are to go to the kohen in charge in those days and say to him, ‘I declare today to Adonai your God, that I have entered into the land Adonai swore to our fathers to give us.’

Deu 26:4 The kohen is to take the basket from your hand and set it down before the altar of Adonai your God.

Deu 26:5 “Then you are to respond before Adonai your God, ‘My father was a wandering Aramean, and he went down to Egypt and lived there as an outsider, few in number. But there he became a great nation—mighty and numerous.

Deu 26:6 The Egyptians treated us badly, afflicted us, and imposed hard labor on us.

Deu 26:7 Then we cried out to Adonai, God of our fathers, and Adonai listened to our voice and saw our affliction, our toil and our oppression.

Deu 26:8 Then Adonai brought us out from Egypt with a mighty hand and an outstretched arm, with great terror, and with signs and wonders.

Deu 26:9 He brought us to this place and gave us this land—a land flowing with milk and honey.

Deu 26:10 So now, look! I have brought the first of the fruits of the soil that You have given me, Adonai.’ Then you are to set it down before Adonai your God and worship before Adonai your God.

Deu 26:11 You will rejoice in all the good that Adonai your God has given to you and to your house—you, the Levite, and the outsider in your midst.

Deu 26:12 “When you finish tithing the full tenth of your produce in the third year, the year of the tithe, you are to give it to the Levite, to the outsider, to the orphan and to the widow, so that they may eat within your town gates and be satisfied.

Deu 26:13 Then you are to say before Adonai your God, ‘I have removed the holy tithe from my house and also have given it to the Levite and to the outsider, to the orphan and to the widow, according to all Your mitzvah that You have commanded me. I have not transgressed or forgotten any of Your mitzvot.

Deu 26:14 I have not eaten from the tithe in my mourning, or removed any of it while unclean, or given any of it to the dead. I have obeyed the voice of Adonai my God; I have done all just as You commanded me.

Deu 26:15 Look down from Your holy dwelling place, from the heavens and bless Your people Israel and the soil You have given us, as You swore to our fathers—a land flowing with milk and honey.’

Deu 26:16 This day Adonai your God is commanding you to do these statutes and ordinances—so you are to take care and do them with all your heart and with all your soul.
Deu 26:17  Today you have affirmed Adonai as your God, that you will walk in His ways, keep His statutes, mitzvot and ordinances, and listen to His voice. Deu 26:18  Now today Adonai has affirmed you as His treasured people, as He promised you; that you are to keep all His mitzvot; Deu 26:19  that He will set you high above all the nations He has made, for praise, fame and honor; and that you are to be a holy people to Adonai your God, as He has promised.”

Deu 27:1  Moses and the elders of Israel commanded the people, saying, “Keep the whole mitzvah that I am commanding you today. Deu 27:2  Now on the day when you cross over the Jordan to the land that Adonai your God is giving you, you are to set up large stones for yourself and coat them with plaster. Deu 27:3  Then you are to write on them all the words of this Torah when you cross over—so that you may enter the land that Adonai your God is giving you, a land flowing with milk and honey just as Adonai, the God of your fathers, promised you. Deu 27:4  Now when you cross over the Jordan, you are to set up these stones about which I am commanding you today on Mount Ebal, and coat them with plaster. Deu 27:5  There also you will build an altar to Adonai your God, an altar of stones—you are not to use an iron tool on them. Deu 27:6  You are to build the altar of Adonai your God of whole stones, and you are to offer up burnt offerings on it to Adonai your God. Deu 27:7  You are to sacrifice fellowship offerings and eat there, and you will rejoice before Adonai your God. Deu 27:8  You are to write on the stones all the words of this Torah very clearly.”
Deteronomy 26:12-15 – Triennial Distribution of Tithes and Prayer

There were three tithes. The first tithe as applied to the maintenance of the landless Levites; Numbers 18:31-32. The second tithe was taken by the owner to Jerusalem, where he and the members of his family consumed it, or else redeemed it for money; Deuteronomy 14:22f. In the third year, this second tithe was devoted entirely to the poor and dependent lasses whose sufferings so often excite the compassion or indignation of the Prophets and Psalmists. It was later called “the tithe of the poor”. The third year was also known as “the year of removal”. In it the landowner had to remove all his tithes out of the house; that is, pay all his arrears (back payments). This “removal” was accompanied by a solemn declaration, and a prayer for Divine blessing on Israel.

Deu 26:12 “When you finish tithing the full tenth of your produce in the third year, the year of the tithe, you are to give it to the Levite, to the outsider, to the orphan and to the widow, so that they may eat within your town gates and be satisfied.

Deu 26:13 Then you are to say before Adonai your God, ‘I have removed the holy tithe from my house and also have given it to the Levite and to the outsider, to the orphan and to the widow, according to all Your mitzvah that You have commanded me. I have not transgressed or forgotten any of Your mitzvot.

Deu 26:14 I have not eaten from the tithe in my mourning, or removed any of it while unclean, or given any of it to the dead. I have obeyed the voice of Adonai my God; I have done all just as You commanded me.

In my mourning: lit “as a mourner”. The second tithe, like all sacrificial meats, had to be eaten in a spirit of joy.

Being unclean: IN that state it was unlawful to eat anything that was hallowed.

Nor Given thereof for the dead: Not used any part of the tithe to provide a coffin or grave clothes for a dead person (Sifri) or towards a meal in the house of mourning.

Some commentators refer these words to the Egyptian custom of placing articles of food inside the tomb. According to others, the allusion is to actual sacrifices offered to the dead in order to render them propitious to the survivors. However, the cult of the dead is opposed to both the letter and spirit of Torah. (Dr. Hertz)

Deu 26:15 Look down from Your holy dwelling place, from the heavens and bless Your people Israel and the soil You have given us, as You swore to our fathers—a land flowing with milk and honey.’

Even as we have fulfilled our obligations unto Thee, O God, so do Thou fulfil Thy promise unto us, by blessing us and making the land Thou has given us a land flowing with milk and honey.

Here we see paying all tithes was linked to being blessed in the land.
Here is a beautiful example of a Jewish community taking care of their own:

**Pale of Settlement**

This area of Russia where Jews were most oppressed gave rise to amazing achievements.

by Rabbi Ken Spiro

The Napoleonic Enlightenment, which emancipated the Jews of Western Europe, did not make it to Eastern Europe where most Jews lived in the 18th-19th centuries.

The largest concentration of Jews — about 5 million — was located there, representing 40% of the Jewish population worldwide.

From 1791 until 1915, the majority of Jews living in Eastern Europe were confined by the Czars of Russia — starting with Catherine the Great — to an area known as the "Pale of Settlement" (meaning "borders of settlement"). The Pale consisted of 25 provinces that included Ukraine, Lithuania, Belorussia, Crimea, and part of Poland (which had been partitioned between Russia, Prussia, and Austria in 1772).

The western side of what had formally been Poland was absorbed into the Austro-Hungarian Empire. This western half of Poland (which contained important Jewish communities such as those located in Galicia) contained a smaller, but not insignificant, number of Jews. The physical and economic situation of these Jews of the eastern Austro-Hungarian Empire was generally much better than their fellow Jews living in western end of Czarist Russia.

The Jews of Russia were specifically expelled from Moscow and St. Petersburg and forced into the Pale. Later they were also expelled from rural areas within the Pale and forced to live only in shtetls.

Despite the oppression some amazing things happened in the Pale.

For one thing, charity — *tzedakah*, which in Hebrew means "justice" — thrived, as Jews helped each other. The historian Martin Gilbert writes in his *Atlas of Jewish History* that no province in the Pale had less than 14% of Jews on relief, and Lithuanian and Ukrainian Jews supported as much as 22% of their poor population:

"Among the charitable societies organized by Jews were those to supply poor students with clothes, soldiers with kosher food, the poor with free medical treatment, poor brides with dowries, and orphans with technical education."
This was an incredibly sophisticated social welfare system. In times of great hardship, no Jew was abandoned. (Jewish Crash Course Rabbi Ken Spiro)

Once again, our attitude towards “our” money is that it is really not “our” money but represents the blessing of God so that we can support his work and help those in our community who need help, in other words “Charity” starts at home, and that home is our local Synagogue or Kahilah.

**Our tithes and offerings support:**

#1. Our Rabbis/Leaders who work for us to teach and train us and minister to us

#2. Those in our Community who might be going through hard times

#3. Outside Charities and the homeless

#4. Teaching and training of our young people via schools that teach Torah principles

#5 Helping the Congregation fulfill their calling and mandate from God

We claim we love God, but the truth of the matter is, if you are not tithing then you have misplaced priorities.

What was the attitude of the First Century believers and what did Yeshua teach regarding the principle of giving?

Ever Congregation leader is given a mandate and instructions and a vision from God for the area He has placed them. It is also the members of the Communities responsibility to support that vision with their finances and spiritual gifts.

Example: God has given our Congregation in the Chicago area to be a Teaching and Training Facility of Torah and Messiah. Part of that vision includes a place of worship, a daycare center and Youth Coffee House and training Confernces. However, it takes money and commitment to bring these things to pass. God uses people for His purposes. Yes, He could rain down money from heaven if He wanted to, but He wants His people to invest in what is eternal and that is reaching people for Messiah and this is done via tithes and offerings.

How many times do leaders cry out to God for the funds needed to do what He has called us to do? The problem is not with God, but with God’s people not obeying what God is telling them to do.

Again we need to ask ourselves, if we refuse to tithe and support our local Messianic Communities, do we really love God and are we really being the Torah obedient we claim to be?
Do you know why Evil is prevailing? Because money is no object and no expense too
great in order to spread their lies and they will do whatever it takes to make false
disciples of evil, whether they go by the name of Islam or other false religions of the
world.

The truth is, most Rabbis and Pastors do not live like the rich and the famous, most of
us who are in full time ministry, depending on the size of the Congregations are living
way below the “standard” of living in the U.S.

**Average salary for a pastor (not the Mega Church Group)**

One out of five pastors has to work a second job to support himself and his family. The
average pastor's salary of **$28,000 a year**.

Pastors and Rabbis put the longest amount of hours compared to other professions, it is
one of the most stressful jobs in the top 10 list and they make the least amount of pay.
The average Pastor only lasts about 10 years due to the financial hardship.

Now here is how the Jewish Community supports their Rabbis who walk according to
Torah Principles. **BIG DIFFERENCE!**

**Average Rabbi salary**

For instance, a 2011 survey conducted by Pay Scale discovered that rabbis had an
average annual salary of **about $80,000** , according to eHow Money. The report points
out that the number varies depending on years of experience and where they preach.

I would venture to say that the average salary for a Messianic Rabbis is probably in the
$28,000 range if any.

So stop listening to these “internet” so called Torah teachers who are telling you not to
tithe and support your leaders, who are at the same time collecting offerings, selling
books, CD's, DVD's and doing speaking engagements to make a living but are telling
you to let your Rabbi or Pastor starve or work like a dog to survive!

The local Congregation or Synagogue is the heart of the Community and needs to be
supported so they can be a light in the darkness!

One day we will all stand before the judgment seat of Messiah to give account of our life
here on earth. Is He going to say to us, I gave your Rabbi/Pastor a call to make a
difference in your community and a vision to reach many for me, but you would not
support what I had called Him to do. Will we hang our head in shame? Or will He say
well done good and faithful servant? No tithing is not a salvation issue, but it is an
obedience issue.
Apostolic Scriptures
B’rit Chadashah

On giving tithes and offerings:

- Luk 6:38 Give, and it will be given to you—a good measure, pressed down, shaken together, overflowing, will be given into your lap. For whatever measure you measure out will be measured back to you."

- 2Co 9:1 Now about this service to the kedoshim, it is indeed unnecessary for me to write to you—
- 2Co 9:2 for I know your eagerness. I boast about it to the Macedonians, that Achaia has been preparing for a year already; and your zeal has stirred up most of them.
- 2Co 9:3 But I am sending the brothers in order that our boasting about you may not be in vain in this case, so that you may be prepared, just as I kept saying.
- 2Co 9:4 Otherwise, if any Macedonians were to come and find you unprepared, we—not to mention you—would be put to shame in this undertaking.
- 2Co 9:5 So I thought it necessary to urge the brothers to go on to you and arrange ahead of time your generous gift that had been promised beforehand, so that it would be ready as a gift and not as an extortion.
- 2Co 9:6 The point is this: whoever sows sparingly shall also reap sparingly, and whoever sows bountifully shall also reap bountifully.
- 2Co 9:7 Let each one give as he has decided in his heart, not grudgingly or under compulsion—for God loves a cheerful giver.
- 2Co 9:8 And God is able to make all grace overflow to you, so that by always having enough of everything, you may overflow in every good work.
- 2Co 9:9 As it is written, "He scattered widely, He gave to the poor; His righteousness endures forever."
- 2Co 9:10 Now the One who supplies seed to the sower and bread for food will supply and multiply your seed and increase the harvest of your righteousness.
- 2Co 9:11 You will be enriched in everything for all generosity, which through us brings about thanksgiving to God.
- 2Co 9:12 For this service of giving is not only supplying the needs of the kedoshim, but is also overflowing with many thanksgivings to God.
- 2Co 9:13 Because of the evidence of this service, they praise God for the obedience of your affirmation of the Good News of Messiah and for the generosity of your contribution to them and to everyone.
- 2Co 9:14 And in their prayer for you, they long for you because of the surpassing grace of God upon you.
- 2Co 9:15 Thanks be to God for His indescribable gift!
• 1Ti 5:17 The elders who lead well are worthy of honor and honorarium—especially those who work hard in the word and teaching.
• 1Ti 5:18 For the Scripture says, “You shall not muzzle the ox while he is threshing,” and, “The worker is worthy of his wage.”

Torah-obedience: Matthew 5:17–19; John 14:15; Romans 3:31; 7:12,14; 1John 2:3–6; Revelation 12:17; 14:12; 22:14

• Mat 5:17 “Do not think that I came to abolish the Torah or the Prophets! I did not come to abolish, but to fulfill.
• Mat 5:18 Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass.
• Mat 5:19 Therefore, whoever breaks one of the least of these commandments, and teaches others the same, shall be called least in the kingdom of heaven. But whoever keeps and teaches them, this one shall be called great in the kingdom of heaven.
• Joh 14:15 “If you love Me, you will keep My commandments.
• Rom 3:31 Do we then nullify the Torah through faithfulness? May it never be! On the contrary, we uphold the Torah.
• Rom 7:12 So then, the Torah is holy, and the commandment is holy and righteous and good.
• Rom 7:13 Therefore did that which is good become death to me? May it never be! Rather it was sin working death in me—through that which is good—so that sin might be shown to be sin, and that through the commandment sin might become utterly sinful.
• Rom 7:14 For we know that the Torah is spiritual; but I am of the flesh, sold to sin.
• 1Jn 2:3 Now we know that we have come to know Him by this—if we keep His commandments.
• 1Jn 2:4 The one who says, “I have come to know Him,” and does not keep His commandments is a liar, and the truth is not in him.
• 1Jn 2:5 But whoever keeps His word, in him the love of God is truly made perfect. We know that we are in Him by this—
• 1Jn 2:6 whoever claims to abide in Him must walk just as He walked.
• Rev 12:17 So the dragon became enraged at the woman and went off to make war with the rest of her offspring—those who keep the commandments of God and hold to the testimony of Yeshua.
Rev 14:12  Here is the perseverance of the kedoshim—those who keep the
commandments of God and the faith of Yeshua.

Rev 22:14  How fortunate are those who wash their robes, so that they may
have the right to the Tree of Life and may enter through the gates into the city.

**Being a peculiar people and a set-apart (holy) nation:** Matthew 5:16; John
17:11,14; Philippians 2:15; Titus 2:14; 1Peter 2:9,12

- Mat 5:16  In the same way, let your light shine before men so they may see your
good works and glorify your Father in heaven."
- Joh 17:11  I am no longer in the world; but they are in the world, and I am coming
to You. Holy Father, keep them in Your name that You have given Me, so that
they may be one just as We are.
- Joh 17:14  I have given them Your word; and the world hated them, because
they are not of the world just as I am not of the world.
- Tit 2:14  He gave Himself for us so that He might redeem us from every lawless
deed and so that He might purify for Himself a chosen people, zealous for good
deeds.
- 1Pe 2:9  But you are a chosen people, a royal priesthood, a holy nation, a people
for God's own possession, so that you may proclaim the praises of the One who
called you out of darkness into His marvelous light.
- 1Pe 2:12  Keep your conduct honorable among the Gentiles. Then while they
speak against you as evildoers, they may—from noticing your good deeds—
glorify God in the day of visitation.

**Blessings for obedience and curses for disobedience:** Romans 1:18; 2:6–11; 2
Corinthians 5:10; Revelation 20:11–15; 22:11–15

- Rom 1:18  For the wrath of God is revealed from heaven against all ungodliness
and unrighteousness of men. In unrighteousness they suppress the truth,
- Rom 2:6  He will pay back each person according to his deeds.
- Rom 2:7  To those who by perseverance in doing good are seeking glory, honor,
and immortality—eternal life.
- Rom 2:8  But to those who are self-seeking and do not obey the truth, but obey
unrighteousness—wrath and fury.
- Rom 2:9  There will be trouble and hardship for every human soul that does
evil—to the Jew first and also to the Greek.
- Rom 2:10  But there will be glory, honor, and shalom to everyone who does
good—to the Jew first and also to the Greek.
- Rom 2:11  For there is no partiality with God.
• 2Co 5:10 For we must all appear before the judgment seat of Messiah, so that each one may receive what is due for the things he did while in the body—whether good or bad.

• Rev 20:11 Then I saw a great white throne, and the One seated on it. The earth and heaven fled from His presence, but no place was found for them.

• Rev 20:12 And I saw the dead—the great and the small—standing before the throne. The books were opened, and another book was opened—the Book of Life. And the dead were judged according to what was written in the books, according to their deeds.

• Rev 20:13 The sea gave up the dead that were in it, and death and Sheol gave up the dead in them. Then they were each judged, each one of them, according to their deeds.

• Rev 20:14 Then death and Sheol were thrown into the lake of fire. This is the second death—the lake of fire.

• Rev 20:15 And if anyone was not found written in the Book of Life, he was thrown

• Rev 22:11 Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do righteousness, and the holy still be holy.

• Rev 22:12 Behold, I am coming soon, and My reward is with Me, to pay back each one according to his deeds.

• Rev 22:13 “I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

• Rev 22:14 How fortunate are those who wash their robes, so that they may have the right to the Tree of Life and may enter through the gates into the city.

• Rev 22:15 Outside are the dogs and the sorcerers and the sexually immoral and the murderers and the idolaters, and everyone who loves and practices falsehood.
Netzavim – Deuteronomy 29:9-30:20

You Are Standing

Rabbin D’vorah Eliana Brandt
you are standing = נטולים = Nitsvim

Related Words

to stand, station yourself  natsav

standing, normal, perpendicular nitsav

pillar  n’tsiv, matsuvah

station; standing place, post  matsav

tombstone, monument, pillar,  matsevah

column
Key Words

Stand H5324

נָצַב
nâtsab

BDB Definition:
1) to stand, take one’s stand, stand upright, be set (over), establish
   1a) (Niphal)
      1a1) to station oneself, take one’s stand
      1a2) to stand, be stationed
      1a3) to stand, take an upright position
      1a4) to be stationed, be appointed
      1a5) deputy, prefect, appointed, deputed (substantive)
      1a6) to stand firm
   1b) (Hiphil)
      1b1) to station, set
      1b2) to set up, erect
      1b3) to cause to stand erect
      1b4) to fix, establish
   1c) (Hophal) to be fixed, be determined, be stationary

Part of Speech: verb

A Related Word by BDB/Strong’s Number: a primitive root

Same Word by TWOT Number: 1398

Before H6440

פּנֵי / פּנֵי
pânîym / pânēh

BDB Definition:
1) face
   1a) face, faces
   1b) presence, person
   1c) face (of seraphim or cherubim)
   1d) face (of animals)
   1e) face, surface (of ground)
   1f) as adverb of loc/temp
      1f1) before and behind, toward, in front of, forward, formerly, from beforetime, before
   1g) with preposition
      1g1) in front of, before, to the front of, in the presence of, in the face of, at the face or
          front of, from the presence of, from before, from before the face of

Part of Speech: noun masculine
The Lord H3068

יהוה
yehôvâh

**BDB Definition:**
Yahovah = “the existing One”
1) the proper name of the one true God
   1a) unpronounced except with the vowel pointings of H136

**Part of Speech:** noun proper deity

**A Related Word by BDB/Strong’s Number:** from H1961

**Same Word by TWOT Number:** 484a

Your God H430

 אלהים
‘ĕlôhîym

**BDB Definition:**
1) (plural)
   1a) rulers, judges
   1b) divine ones
   1c) angels
   1d) gods
2) (plural intensive - singular meaning)
   2a) god, goddess
   2b) godlike one
   2c) works or special possessions of God
   2d) the (true) God
   2e) God

**Part of Speech:** noun masculine plural

**A Related Word by BDB/Strong’s Number:** plural of H433

**Same Word by TWOT Number:** 93c
Outline of Parasha Netzvim

- 29:9-28 – The Covenant Renewed
- 30: 1-10 – Repentance and Restoration
- 30:11-14 – Availability of the Torah
- 30:15-20 – Free Choice

Haftorah Reading

- Isaiah 61:10-63:9

Brit HaDasha

- Blotting out one’s name: Revelation 3:5
- Forsaking YHVH’s covenants: Hebrews 8:7–12
- Serving other gods: Romans 1:18–25
- Circumcision of the heart: Romans 2:28–29; Colossians 2:11
- Torah not too difficult to do: Romans 10:6–8
- Hearing YHVH’s voice: John 10:1–5
Introduction:

Moses reviews the different orders of people before him, all assembled to enter into a Covenant with God; heads of tribes, elders, officers, all the men of Israel, the little ones, the wives, the strangers; he things of others who shall hereafter take part in such solemn acts. He warns every man or woman, every family or tribe, against nourishing evil in their hearts, and trusting to escape in the general righteousness. He proclaims how the sinful individual shall be separated for doom, the land of a sinful tribe overthrown with a curse. But he adds words of mercy/ and he makes solemn appeals to choose life and not death (Moulton)

Moses spoke these words to the multitudes of Israel, whom he had assembled to stand before God on the day of his death (Rashi)

The Covenant is one which must be held to bind not only the living who were present that day, but their distant posterity (generations) as well.

Nitzavim in a Nutshell

The Parshah of Nitzavim includes some of the most fundamental principles of the Jewish faith:

The unity of Israel: “You stand today, all of you, before the L-rd your G-d: your heads, your tribes, your elders, your officers, and every Israelite man; your young ones, your wives, the stranger in your gate; from your wood-hewer to your water-drawer.”

The future redemption: Moses warns of the exile and desolation of the Land that will result if Israel abandons G-d’s laws, but then he prophesies that in the end, “You will return to the L-rd your G-d . . . If your outcasts shall be at the ends of the heavens, from there will the L-rd your G-d gather you . . . and bring you into the Land which your fathers have possessed.”

The practicality of Torah: “For the mitzvah which I command you this day, it is not beyond you, nor is it remote from you. It is not in heaven. . . . It is not across the sea. . . . Rather, it is very close to you, in your mouth, in your heart, that you may do it.”

Freedom of choice: “I have set before you life and goodness, and death and evil: in that I command you this day to love G-d, to walk in His ways and to keep His commandments . . . Life and death I have set before you, blessing and curse. And you shall choose life.”
Netzavim Study

- **29:9-28 – The Covenant Renewed**

Deu 29:9  “You are standing today, all of you, before Adonai your God—the heads of your tribes, your elders, your officials, all the men of Israel,
Deu 29:10 your children, your wives, and the outsider within your camp (from your woodchopper to your water carrier).
Deu 29:11 Each of you is to cross over into the covenant of Adonai your God that He is cutting with you today, and into His oath.
Deu 29:12 “This is in order to confirm you today as His people. So He will be your God, just as He promised you and just as He swore to your fathers—to Abraham, to Isaac and to Jacob.
Deu 29:13 Not with you alone am I cutting this covenant and this oath,
Deu 29:14 but with whomever is standing here with us today before Adonai our God and with whomever is not here with us today.

**Parties are included in The Covenant**

1. God
2. Captains of the Tribes
3. Elders of the Tribes
4. Officers of the Tribes
5. All the men of Israel
6. Little ones of Israel
7. Wives in Israel
8. Strangers in Israel
9. Servants of Israel
10. Generations to Come

**Purposes of The Covenant**

1. To establish Israel as a special people unto God
2. To be their God
3. To fulfill His promise to them
4. To fulfill His promise to Abraham, Isaac and Jacob
5. To have a people eternally

Deu 29:15 Indeed you know how we dwelt in the land of Egypt and how we crossed through the nations that we passed through.
Deu 29:16 You saw their detestable things and their idols—wood and stone, silver and gold—that were with them.
Deu 29:17 Beware in case there is among you a man or woman, or family or tribe, whose heart turns away today from Adonai our God to go serve the gods of those nations. Beware in case there is among you a root producing poison and bitter fruit.
Deu 29:18 “Now when someone hears the words of this oath and in his heart considers himself blessed, thinking, ‘Shalom will be mine, even though I walk in the stubbornness of my heart’—thus sweeping away the moist with the dry—
Predictions of Moses

1. The Lord will not spare him (the apostate 2 Peter 2:4-9, Jude 5-7)
2. The anger and jealousy of YHWH shall smoke against him
3. All the curses of the law shall come upon him
4. His name shall be blotted out from under heaven
5. The Lord shall separate him unto evil form all the tribes of Israel
6. Generations to come shall wonder at the plaques of the apostates
7. Their whole land shall become barren and unfit for human habitation
8. Such judgements will be will be the talk of all the nations who will recognize the hand of God in such curses (vs 24-28)

Deu 29:19 Adonai will be unwilling to forgive him. For then the anger of Adonai and His jealousy will smoke against that person. So all the oath that is written in this scroll will settle on him, and Adonai will blot out his name from under the heavens.

Deu 29:20 Adonai will single him out from all the tribes of Israel for calamity, according to all the oaths of the covenant written in this scroll of the Torah.

Deu 29:21 “The following generation, your children who rise up after you, and the foreigner who comes from a distant land will say, when they see the plagues of that land and the sicknesses Adonai afflicted on it:

Deu 29:22 ‘Sulfur and salt, the whole land burnt! It cannot be planted, it cannot sprout, no grass can grow up on it—like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which Adonai overturned in His anger and in His wrath!’

Deu 29:23 “All the nations will say, ‘Why has Adonai done this to this land? Why this great burning anger?’

Deu 29:24 “Then they will say, ‘Because they abandoned the covenant of Adonai, the God of their fathers, which He cut with them when He brought them out from the land of Egypt.

Deu 29:25 They went and served other gods and bowed down to them—gods they never knew, that He had not allotted to them.

Deu 29:26 So Adonai’s anger burned against that land, bringing on it every curse written in this scroll.

Deu 29:27 Adonai has uprooted them from their soil, in anger and wrath and great fury, and hurled them into another land, as is the case this day.’

Deu 29:28 “The secret things belong to Adonai our God, but the things revealed belong to us and to our children forever—in order to do all the words of this Torah.
30: 1-10 – Repentance and Restoration

Deu 30:1 “Now when all these things come upon you—the blessing and the curse that I have set before you—and you take them to heart in all the nations where Adonai your God has banished you,
Deu 30:2 and you return to Adonai your God and listen to His voice according to all that I am commanding you today—you and your children—with all your heart and with all your soul,
Deu 30:3 then Adonai your God will bring you back from captivity and have compassion on you, and He will return and gather you from all the peoples where Adonai your God has scattered you.
Deu 30:4 Even if your outcasts are at the ends of the heavens, from there Adonai your God will gather you, and from there He will bring you.
Deu 30:5 Adonai your God will bring you into the land that your fathers possessed, and you will possess it; and He will do you good and multiply you more than your fathers.
Deu 30:6 Also Adonai your God will circumcise your heart and the heart of your descendants—to love Adonai your God with all your heart and with all your soul, in order that you may live.
Deu 30:7 “Adonai your God will put all these curses on your enemies and on those who hate you, who persecuted you.
Deu 30:8 Then you—you will return and listen to the voice of Adonai and do all His mitzvot that I am commanding you today.
Deu 30:9 Adonai your God will make you prosper in all the work of your hand—in the fruit of your womb, and the offspring of your livestock, and the produce of your soil—for good. For Adonai will again rejoice over you for good, as He rejoiced over your fathers—
Deu 30:10 when you listen to the voice of Adonai your God, to keep His mitzvot and His statutes that are written in this scroll of the Torah, when you turn to Adonai your God with all your heart and with all your soul.

Predictions of Moses
1. Complete fulfillment of the blessings and then all the curses of the law
2. Dispersion among the nations
4. Liberation of Israel from captivity
5. God showing mercy again
6. The Return of Messiah and the regathering of Israel from all nations (Isa 11:11-12, Matthew 24:29-31)
7. Israel settled safely in the land and blessed of God with goodness and offspring above their fathers who came out of Egypt
8. Judgment upon Israel’s oppressors (Joel 3, Zechariah 14, Matthew 25:21-46)
The 3 Great Returns of this Prophecy


30:11-14 – Availability of the Torah

Deu 30:11 “For this mitzvah that I am commanding you today is not too difficult for you, nor is it far off.
Deu 30:12 It is not in the heavens, that you should say, ‘Who will go up for us to the heavens and get it for us, and have us hear it so we may do it?’
Deu 30:13 Nor is it across the sea, that you should say, ‘Who will cross over for us to the other side of the sea and get it for us, and have us hear it so we may do it?’
Deu 30:14 No, the word is very near to you—in your mouth and in your heart, to do it.

Torah in Our Hearts - Jeremiah 31:31-34

30:15-20 – Free Choice

Deu 30:15 “See, I have set before you today life and good, and death and evil.
Deu 30:16 What I am commanding you today is to love Adonai your God, to walk in His ways, and to keep His mitzvot, statutes and ordinances. Then you will live and multiply, and Adonai your God will bless you in the land you are going in to possess.
Deu 30:17 But if your heart turns away and you do not listen, but are drawn away and bow down to other gods and worship them,
Deu 30:18 I tell you today that you will certainly perish! You will not prolong your days on the land, where you are about to cross over the Jordan to go in to possess.
Deu 30:19 “I call the heavens and the earth to witness about you today, that I have set before you life and death, the blessing and the curse. Therefore choose life so that you and your descendants may live,
Deu 30:20 by loving Adonai your God, listening to His voice, and clinging to Him. For He is your life and the length of your days, that you may dwell on the land that Adonai swore to your fathers—to Abraham, to Isaac and to Jacob—to give

Blessings for Choosing God (See Deut 28:1-10)

1. Life and good things
2. Privilege to live and multiply
3. Blessings in the land of promise
4. Long life on earth
5. Life for children

Curses for Rejecting God (See Deut 28: 11ff)

1. Death and Evil
2. Sure destruction
3. Short life on earth
4. Death to children (our sins effect our children)
5. Curses of various kinds

Sins of the Backsliders

1. Heart turned away from God – Prov 14:14
2. Refusing to hear God -Neh 9:26
3. Allowing heart to be drawn away from God – Deut 30:17
4. Worship of other gods – 1 Kings 9:6, 2 Chr. 7:19
5. Service to other gods – Jeremiah 13:10; 25:6
Nitzavim Haftorah in a Nutshell

Isaiah 61:10-63:9

Isa 61:10  I will rejoice greatly in Adonai. My soul will be joyful in my God. For He has clothed me with garments of salvation, He has wrapped me in a robe of righteousness—like a bridegroom wearing a priestly turban, like a bride adorning herself with her jewels.

Isa 61:11  For as the earth brings forth its sprouts, and as a garden causes things sown to spring up, so Adonai Elohim will cause justice and praise to spring up before all the nations.

Isa 62:1  For Zion’s sake I will not keep silent, for Jerusalem’s sake I will not rest, until her righteousness shines out brightly, and her salvation as a blazing torch.

Isa 62:2  Nations will see your righteousness, and all kings your glory. You will be called by a new name, which Adonai’s mouth will bestow.

Isa 62:3  You will also be a crown of beauty in the hand of Adonai, and a royal diadem in the hand of your God.

Isa 62:4  No longer will you be termed “Forsaken”, no longer your land termed “Desolate”. Instead you will be called, “My Delight is in Her” and your land, “ Married”. For Adonai delights in you, and your land will be married.

Isa 62:5  For as a young man marries a virgin, so your sons will marry you. As a bridegroom rejoices over a bride, so your God will rejoice over you.

Isa 62:6  On your walls, Jerusalem, I have set watchmen. All day and all night, they will never hold their peace. “You who remind Adonai, take no rest for yourselves,

Isa 62:7  And give Him no rest until He establishes and makes Jerusalem a praise in the earth.

This week's haftorah is the seventh and final installment of a series of seven "Haf tarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The prophet begins on a high note, describing the great joy that we will experience with the Final Redemption, comparing it to the joy of a newly married couple.

Isaiah than declares his refusal to passively await the Redemption: "For Zion's sake I will not remain silent, and for Jerusalem's sake I will not be still, until her righteousness emerges like shining light..." He implores the stones of Jerusalem not to be silent, day or night, until G-d restores Jerusalem and establishes it in glory.

The haftorah then recounts G-d's oath to eventually redeem Zion, when the Jews will praise G-d in Jerusalem. The haftorah also contains a description of the punishment G-d will mete out to Edom and the enemies of Israel.

Isaiah concludes with the famous statement:

"In all [Israel's] afflictions, He, too, is afflicted, and the angel of His presence redeemed them..."
Like a loving father who shares the pain of his child, G-d, too, shares the pain of His people, and awaits the redemption along with them.

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Brit HaDasha


Rev 22:18  I testify to everyone who hears the words of the prophecy of this book. If anyone adds to them, God shall add to him the plagues that are written in this book;
Rev 22:19  and if anyone takes away from the words of the book of this prophecy, God shall take away his share in the Tree of Life and the Holy City, which are written in this book.
Rev 22:20  The One giving testimony to these things says, “Yes! I am coming soon!” Amen! Come, Lord Yeshua!
Rev 22:21  May the grace of the Lord Yeshua be with all!

Blotting out one’s name: Revelation 3:5

Rev 3:5  The one who overcomes thus will be dressed in white clothes; I will never blot his name out of the Book of Life, and will confess his name before My Father and His angels

Forsaking YHVH’s covenants: Hebrews 8:7–12

Heb 8:7  For if that first one had been faultless, there would not have been discourse seeking a second.
Heb 8:8  For finding fault with them, He says, “Behold, days are coming, says Adonai, when I will inaugurate a new covenant with the house of Israel and with the house of Judah.
Heb 8:9  It will not be like the covenant I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt. For they did not remain in My covenant, and I did not care for them, says Adonai.
Heb 8:10  For this is the covenant that I will make with the house of Israel after those days, says Adonai. I will put My Torah into their mind, and upon their hearts I will write it. And I will be their God, and they shall be My people.
Heb 8:11  And no more will they teach, each one his fellow citizen and each one his brother, saying, ‘Know Adonai,’ because all will know Me, from the least of them to the greatest.
Heb 8:12  For I will be merciful toward their iniquities, and their sins I will remember no more.”

Serving other gods: Romans 1:18–25

Rom 1:18  For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. In unrighteousness they suppress the truth,
Rom 1:19  because what can be known about God is plain to them—for God has shown it to them.
Rom 1:20  His invisible attributes—His eternal power and His divine nature—have been clearly seen ever since the creation of the world, being understood through the things that have been made. So people are without excuse—
Rom 1:21  for even though they knew God, they did not glorify Him as God or give Him thanks. Instead, their thinking became futile, and their senseless hearts were made dark.
Rom 1:22  Claiming to be wise, they became fools.
Rom 1:23  They exchanged the glory of the immortal God for an image in the form of mortal man and birds and four-footed beasts and creeping things.
Rom 1:24  Therefore God gave them over in the evil desires of their hearts to impurity, to dishonor their bodies with one another.
Rom 1:25  They traded the truth of God for a lie and worshiped and served the creation rather than the Creator, who is blessed forever. Amen

**Circumcision of the heart: Romans 2:28–29; Colossians 2:11**

Rom 2:28  For one is not a Jew who is one outwardly, nor is circumcision something visible in the flesh.
Rom 2:29  Rather, the Jew is one inwardly, and circumcision is of the heart—in Spirit not in letter. His praise is not from men, but from God.
Col 2:11  In Him you were also circumcised with a circumcision done not by hand, in the stripping away of the body of the flesh through the circumcision of Messiah.

**Torah not too difficult to do: Romans 10:6–8**

Rom 10:6  But the righteousness based on faith speaks in this way: “Do not say in your heart, ‘Who will go up into heaven?’ (that is, to bring Messiah down),
Rom 10:7  or, ‘Who will go down into the abyss?’ (that is, to bring Messiah up from the dead).”
Rom 10:8  But what does it say? “The word is near you, in your mouth and in your heart”—that is, the word of faith that we are proclaiming:

**Hearing YHVH’s voice: John 10:1–5**

Joh 10:1  “Amen, amen I tell you, he who does not enter the sheepfold by the door, but climbs in some other way, is a thief and a robber.
Joh 10:2  But he who enters through the door is the shepherd of the sheep.
Joh 10:3  To him the doorkeeper opens, and the sheep hear his voice. The shepherd calls his own sheep by name and leads them out.
Joh 10:4  “When he has brought out all his own, he goes ahead of them; and the sheep follow him because they know his voice.
Joh 10:5  They will never follow a stranger, but will run away from him, for they do not know the voice of strangers.”
Vayelekh- Deuteronomy 31:1-31:30
He Went
Rabbin D’vorah Eliana Brandt
and he went = vaYelech = וילך

Related Words

to go, walk, step, wander, halach
travel, depart, disappear, vanish, pass away

law, rule, tradition; legal part of halachah
Talmud; theory

Traveler hehlech

step, walk, conduct halich

walk, journey mahalach

Go yourself! (Gen. 12:1) lech l’cha

to walk continuously with (Gen. hit’holech
5:22 Enoch, Gen. 6:9 Noah,
Gen. 17:1 Abraham)
Key Words

He Went **H1980**

rovers

**BDB Definition:**
1) to go, walk, come
   1a) (Qal)
      1a1) to go, walk, come, depart, proceed, move, go away
      1a2) to die, live, manner of life (figuratively)
   1b) (Piel)
      1b1) to walk
      1b2) to walk (figuratively)
   1c) (Hithpael)
      1c1) to traverse
      1c2) to walk about
   1d) (Niphal) to lead, bring, lead away, carry, cause to walk

**Part of Speech:** verb

**A Related Word by BDB/Strong’s Number:** akin to **H3212**, a primitive root

**Same Word by TWOT Number:** 498

Go Over **H5674**

rovers

**BDB Definition:**
1) to pass over or by or through, alienate, bring, carry, do away, take, take away, transgress
   1a) (Qal)
      1a1) to pass over, cross, cross over, pass over, march over, overflow, go over
      1a2) to pass beyond
      1a3) to pass through, traverse
      1a3a) passers-through (participle)
      1a3b) to pass through (the parts of victim in covenant)
      1a4) to pass along, pass by, overtake and pass, sweep by
      1a4a) passer-by (participle)
      1a4b) to be past, be over
      1a5) to pass on, go on, pass on before, go in advance of, pass along, travel, advance
      1a6) to pass away
      1a6a) to emigrate, leave (one’s territory)
1a6b) to vanish
1a6c) to perish, cease to exist
1a6d) to become invalid, become obsolete (of law, decree)
1a6e) to be alienated, pass into other hands

1b) (Niphal) to be crossed
1c) (Piel) to impregnate, cause to cross
1d) (Hiphil)
   1d1) to cause to pass over, cause to bring over, cause to cross over, make over to, dedicate, devote
   1d2) to cause to pass through
   1d3) to cause to pass by or beyond or under, let pass by
   1d4) to cause to pass away, cause to take away
1e) (Hithpael) to pass over

Part of Speech: verb
A Related Word by BDB/Strong’s Number: a primitive root
Same Word by TWOT Number: 1556

Possess Hָּרֵשׁ

yârash / yârêsh

BDB Definition:
1) to seize, dispossess, take possession off, inherit, disinherit, occupy, impoverish, be an heir
   1a) (Qal)
      1a1) to take possession of
      1a2) to inherit
      1a3) to impoverish, come to poverty, be poor
   1b) (Niphal) to be dispossessed, be impoverished, come to poverty
   1c) (Piel) to devour
   1d) (Hiphil)
      1d1) to cause to possess or inherit
      1d2) to cause others to possess or inherit
      1d3) to impoverish
      1d4) to dispossess
      1d5) to destroy, bring to ruin, disinherit

Part of Speech: verb
A Related Word by BDB/Strong’s Number: a primitive root
Same Word by TWOT Number: 920
BDB Definition:

1) to strengthen, prevail, harden, be strong, become strong, be courageous, be firm, grow firm, be resolute, be sore

1a) (Qal)

1a1) to be strong, grow strong
   1a1a) to prevail, prevail upon
   1a1b) to be firm, be caught fast, be secure
   1a1c) to press, be urgent
   1a1d) to grow stout, grow rigid, grow hard (bad sense)
   1a1e) to be severe, be grievous

1a2) to strengthen

1b) (Piel)

1b1) to make strong
1b2) to restore to strength, give strength
1b3) to strengthen, sustain, encourage
1b4) to make strong, make bold, encourage
1b5) to make firm
1b6) to make rigid, make hard

1c) (Hiphil)

1c1) to make strong, strengthen
1c2) to make firm
1c3) to display strength
1c4) to make severe
1c5) to support
1c6) to repair
1c7) to prevail, prevail upon
1c8) to have or take or keep hold of, retain, hold up, sustain, support
1c9) to hold, contain

1d) (Hithpael)

1d1) to strengthen oneself
1d2) to put forth strength, use one’s strength
1d3) to withstand
1d4) to hold strongly with

Part of Speech: verb

A Related Word by BDB/Strong’s Number: a primitive root

Same Word by TWOT Number: 636
Courage H553

'âmats

**BDB Definition:**
1) to be strong, alert, courageous, brave, stout, bold, solid, hard
   1a) (Qal) to be strong, brave, bold
   1b) (Piel) to strengthen, secure (for oneself), harden (heart), make firm, make obstinate, assure
   1c) (Hithpael) to be determined, to make oneself alert, strengthen oneself, confirm oneself, persist in, prove superior to
   1d) (Hiphil) to exhibit strength, be strong, feel strong

**Part of Speech:** verb

**A Related Word by BDB/Strong’s Number:** a primitive root

**Same Word by TWOT Number:** 117
Torah Parashah Outline
31:1-6 Preparation for New Leadership
31:7-13 Joshua; The Torah
31:14-30 Final Preparations

Haftorah
Isaiah 55:6–56:8; Hosea 14:2-10; Micah 7:18–20; Joel 2:15–27

B’rit Chadashah
YHVH going before you: Hebrews 13:5
Be strong and of a good courage: Romans 8:31,37; Ephesians 6:10; Philippians 4:13; 1Peter 5:10
YHVH’s people turning away from him: 2Thessalonians 2:3,10–12; 1Timothy 4:1; 2Timothy 4:3–4; 2Peter 2:1–3
Stiffneckedness: Acts 7:51
The Parshah of Vayelech ("and he went") recounts the events of Moses’ last day of earthly life. “I am one hundred and twenty years old today,” he says to the people, “and I can no longer go forth and come in.” He transfers the leadership to Joshua, and writes (or concludes writing) the Torah to a scroll which he entrusts to the Levites for safekeeping in the Ark of the Covenant.

The mitzvah of hak’hel ("gather") is given: every seven years, during the festival of Sukkot of the first year of the shemittah cycle, the entire people of Israel—men, women and children—should gather at the Holy Temple in Jerusalem, where the king should read to them from the Torah.

Vayelech concludes with the prediction that the people of Israel will turn away from their covenant with G-d, causing Him to hide His face from them, but also with the promise that the words of the Torah “shall not be forgotten out of the mouths of their descendants.”

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Torah Reading

Deu 31:1 Then Moses went and spoke these words to all Israel.
Deu 31:2 He said to them, “I am 120 years old today. I am no longer able to go out and come in. Adonai has said to me, ‘You are not to cross over this Jordan.’
Deu 31:3 Adonai your God—He will cross over before you. He will destroy these nations from before you, and you will dispossess them. Joshua will cross over before you, just as Adonai has promised.
Deu 31:4 “Adonai will do to them just as He did to Sihon and Og, the kings of the Amorites, and to their land, when He destroyed them.
Deu 31:5 Adonai will give them over to you, and you are to do to them according to all the mitzvot that I commanded you.
Deu 31:6 Chazak! Be courageous! Do not be afraid or tremble before them. For Adonai your God—He is the One who goes with you. He will not fail you or abandon you.”
Deu 31:7 Then Moses summoned Joshua and said to him in the sight of all Israel, “Be strong! Be courageous! For you are to go with this people into the land Adonai has sworn to their fathers to give to them, and you are to enable them to inherit it.
Deu 31:8 Adonai—He is the One who goes before you. He will be with you. He will not fail you or abandon you. Do not fear or be discouraged.”
Deu 31:9 Moses wrote down this Torah and gave it to the kohanim, the sons of Levi who carry the Ark of the Covenant of Adonai, and to all the elders of Israel.
Deu 31:10 Then Moses commanded them saying, “At the end of every seven years, in the set time of the year of cancelling debts, during the feast of Sukkot,
Deu 31:11 when all Israel comes to appear before Adonai your God in the place He chooses, you are to read this Torah before them in their hearing.
Deu 31:12 Gather the people—the men and women and little ones, and the outsider within your town gates—so they may hear and so they may learn, and they will fear Adonai your God and take care to do all the words of this Torah.
Deu 31:13 So their children, who have not known, will hear and learn to fear Adonai your God—all the days you live on the land you are about to cross over the Jordan to possess.”

Deu 31:14 Then Adonai said to Moses, “Behold, your time to die is near. Call Joshua, and present yourselves at the Tent of Meeting, and I will commission him.” Moses and Joshua went and presented themselves at the Tent of Meeting.

Deu 31:15 Adonai appeared in the Tent in a pillar of cloud, and the pillar of cloud stood over the opening of the Tent.

Deu 31:16 Adonai said to Moses, “Behold, you are about to lie down with your fathers. Then this people will rise up and prostitute themselves with the foreign gods of the land they are entering. They will abandon Me and break My covenant that I cut with them.

Deu 31:17 Then My anger will flare against them on that day, and I will abandon them and hide My face from them. So they will be devoured, and many evils and troubles will come on them. They will say on that day, ‘Isn’t it because our God is not among us that these evils have come on us?’

Deu 31:18 I will surely hide My face on that day because of all the evil they have done, for they have turned to other gods.

Deu 31:19 “Now, write this song for yourselves, and teach it to Bnei-Yisrael—put it in their mouth, so that this song may be a witness for Me against Bnei-Yisrael.

Deu 31:20 “For when I bring them to the land flowing with milk and honey that I swore to their fathers, and they eat and are satisfied and grow fat—then they will turn to other gods and serve them, and they will spurn Me and break My covenant.

Deu 31:21 Now when many evils and troubles have come on them, this song will confront them as a witness; for it will not be forgotten from the mouth of their descendants. For I know the intention they are devising this day, even before I bring them into the land that I swore.”

Deu 31:22 That day Moses wrote this song and taught it to Bnei-Yisrael.

Deu 31:23 Then he commissioned Joshua son of Nun and said, “Chazak! Be courageous! For you will bring Bnei-Yisrael into the land I swore to them—and I will be with you.”

Deu 31:24 Now when Moses had finished writing the words of this Torah on a scroll, right to the end …

Deu 31:25 Moses commanded the Levites, carriers of the Ark of the Covenant of Adonai saying,

Deu 31:26 “Take this scroll of the Torah, and place it beside the Ark of the Covenant of Adonai your God. It will remain there as a witness against you,

Deu 31:27 for I know your rebellion and your stiff neck. Indeed, while I am still alive with you today, you have been rebellious against Adonai—how much more then after my death?

Deu 31:28 Gather to me all the elders of your tribes and your officials, so that I may speak these words in their ears and call heaven and earth to witness against them.

Deu 31:29 For I know that after my death you will certainly act corruptly and turn aside from the way I have commanded you. So evil will fall upon you in the latter days, because you will do what is evil in the sight of Adonai, provoking Him to anger by the work of your hands.”

Deu 31:30 Moses spoke in the hearing of the whole community of Israel the words of this song, right to the end:
The Call to Leadership – Joshua

Deu 31:3  Adonai your God—He will cross over before you. He will destroy these nations from before you, and you will dispossess them. Joshua will cross over before you, just as Adonai has promised.
Deu 31:4  “Adonai will do to them just as He did to Sihon and Og, the kings of the Amorites, and to their land, when He destroyed them.
Deu 31:5  Adonai will give them over to you, and you are to do to them according to all the mitzvot that I commanded you.
Deu 31:6  Chazak! Be courageous! Do not be afraid or tremble before them. For Adonai your God—He is the One who goes with you. He will not fail you or abandon you.”
Deu 31:7  Then Moses summoned Joshua and said to him in the sight of all Israel, “Be strong! Be courageous! For you are to go with this people into the land Adonai has sworn to their fathers to give them, and you are to enable them to inherit it.
Deu 31:8  Adonai—He is the One who goes before you. He will be with you. He will not fail you or abandon you. Do not fear or be discouraged.”

Joshua’s Resume’

Hebrew Name:

The name Joshua means “Yahweh is salvation.” Joshua was originally named Hoshea (Num 13:8, 16; Deut 32:44), meaning “salvation” or “deliverance.” When Moses sent Joshua into the promised land as one of 12 spies, he gave him a “Yahweh” name, Joshua.

Throughout the biblical text Joshua is identified as an “assistant” and “youth,” titles that highlight his subordinate role to Moses and Yahweh. At the end of his life, Joshua is called the “servant of Yahweh” (Josh 24:29; Judg 2:8), a designation that Moses also held.  

Joshua (Person).

1. Son of Nun, Moses’ assistant and successor, and the military leader whom God chose to lead the Israelites in the conquest of Canaan (1 Chr 7:27, KJV Yehoshua, Yehoshuah; also spelled Yeshua in Neh 8:17).

Early in the exodus Joshua was sent by Moses to fight against the Amalekites (Ex 17:8–15). Joshua defeated Amalek, and Moses wrote of the event and built an altar which he called “The Lord is my banner.”

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KJV The King James Version
When Moses sent 12 men from Kadesh barnea to spy out the land of Canaan, Joshua represented the tribe of Ephraim (Nm 13:8). At that time Joshua was called Hoshea (KJV Oshea), but Moses changed his name to Joshua (Nm 13:8, 16, KJV Yehoshua). Joshua and Caleb were the only two spies to bring back an affirmative report concerning an Israelite invasion of the land (Nm 14:6–9). Consequently, of all the adult Israelite males to leave Egypt in the exodus, only these two crossed the Jordan River and entered the Promised Land (Nm 14:30).

When the Lord announced to Moses his impending death, Moses asked about his successor, and the Lord appointed Joshua to that position (Nm 27:12–23). After the death of Moses on Mt Nebo, Joshua’s leadership was confirmed (Nm 34:17), and the Lord told Joshua to go over the Jordan and take the land (Jos 1:1, 2). Joshua is the hero and central figure of the book that bears his name, the leader chosen by God Himself to be the successor of Moses and to guide the Israelites in their wars for the possession of the promised land. Hence we are apt to think of Joshua mainly as the hardy warrior, the daring general, the wise judge and ruler of his people. Yet among Bible students Joshua is most celebrated for none of these things, but for his faithfulness, his utter lack of selfishness or vainglory. Joshua had been the personal attendant of Moses, and had learned from his master something of the latter’s intense devotion to Israel and disregard of self. There is no evidence that Joshua ever thought of becoming Moses’ successor. Others might have been chosen for the leadership as well as he, Caleb the lionhearted, or Phinehas the vigorous son of the high-priest. Indeed when Joshua was appointed by God, he in his simple heart doubted his own ability for the great office. God reassures him constantly. The first divine command to Joshua is “Be strong and of good courage.” After Moses’ death the new leader’s first act was to seek counsel of God in the sanctuary; and there he was again bidden be strong, “for the Lord thy God is with thee whithersoever thou goest.”

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What it Takes To Be a Leader

(Num. 27:18–23; Deut. 31:7–8; 34:9)

Joshua was facing an awesome task. He would follow the great Moses as the leader of a nation that did not yet possess any land! And the people he was called to lead were not known for being cooperative!

Joshua would have collapsed in despair if he had been called to face this monumental challenge alone, but he was not alone. The God of Moses was with Joshua. In these verses, we find God taking certain measures to prepare Joshua and the people of Israel for the coming change in leadership.

The inauguration (Num. 27:18–23)

The first measure consisted of Moses inaugurating Joshua for leadership. There are several things for us to note about this.

It was public and visible (vv. 18–19)

Moses was to lay his hand on Joshua in the presence of Eleazar the priest and the congregation of Israel. There was to be no room for doubt that Joshua was to be Moses’ successor and that Moses himself heartily endorsed Joshua.

As the high priest of Israel, Eleazar himself was in a position of influence. It was important for him to realize that Joshua would be the leader!

It transferred some power (v. 20)

How kind the Lord was to Joshua! The transfer of power was not abrupt. He was given some authority while Moses was still in command. This helped Joshua get accustomed to leadership and the people get accustomed to following his leadership.

It focused on the key thing (v. 21)

A very important part of this inauguration would consist of the people seeing Joshua seek leadership from the Lord. The people had to know that Joshua would not lead on the basis of whim or desire for political power.

Joshua was to seek God’s guidance by going to Eleazar, who, in turn, would use the ‘Urim’. The Urim and Thummim (Exod. 28:30) were two stones, one of which represented the curse, or the negative, and the other the blessing, or the positive. These stones were to be used to discover the will of God, especially in times of crisis.

The fact that Moses completely obeyed the Lord’s instructions (vv. 22–23) shows us the kind of man he was.
The charge (Deut. 31:7–8)

These verses come in the midst of the final message of Moses to the people of Israel (31:1–32:47). Early in this message, Moses called Joshua to stand with him. In the presence of ‘all Israel’ (v. 1), Moses gave Joshua an exhortation and encouragement.

The exhortation was to ‘Be strong and of good courage’ (v. 7). The task before him was very demanding. It could not be carried out by one who was weak, hesitant and doubtful. The encouragement for the task was to be found in the Lord (v. 8), who would both lead the way and go with Joshua every step of the way.

Moses died soon after delivering this message, and the people rallied around Joshua (Deut. 34:9). They did so because the Lord in grace and wisdom had so wonderfully prepared them for the loss of one leader and the coming of another.

A transfer of leadership thousands of years ago might seem at first glance to have little to do with us, but that transfer puts on display certain truths that are just as vital today as they were then.

The orderliness of God

Nothing in this transfer was left to chance or done at the last moment. Some seem to think that God loves chaos, but just the opposite is the case.

The sufficiency of the Lord

The transfer to Joshua was successful because the Lord graciously and wisely paved the way. The grace and wisdom of the Lord are sufficient for us as well, no matter what our situation or circumstances may be (2 Cor. 12:9).

The importance of leaders seeking and trusting the Lord

No one is adequate for the leadership of God’s people, but the Lord is more than adequate for leaders. The God who calls leaders can be trusted to enable those he calls. But he does not provide for them apart from them being faithful to seek him and his will.

The importance of God’s people supporting God’s leaders

Incalculable harm has been done to the cause of Messiah by people who undermine God’s leaders by constantly questioning and complaining. We need to realize that we can teach our own children to rebel against our leadership by our rebelling against the leadership of the Kahilah.29

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Characteristics of Joshua

Servants Heart

Exo_24:13 So Moses rose up along with his attendant Joshua, and Moses went up onto the mountain of God.
Exo_32:17 When Joshua heard the noise of the people as they shouted, he said to Moses, “There is the sound of war within the camp.”
Exo_33:11 So Adonai spoke with Moses face to face, as a man speaks with his friend. Then he would return to the camp, but his servant Joshua, the son of Nun, a young man, did not leave the Tent.
Num_11:28 Joshua son of Nun, the assistant of Moses since his youth, cried out and said, “Moses, my lord, stop them!”

Spiritual Warrior

Num_27:18 Adonai said to Moses, “Take Joshua son of Nun, a man in whom is the Ruach, and lay your hand on him.
Num_27:22 Moses did as Adonai commanded him. He took Joshua, stood him before Eleazar the kohen and all the entire assembly.
Deu_34:9 Now Joshua son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So Bnei-Yisrael listened to him and did just as Adonai had commanded Moses.

God Fearing

Warrior

Exo_17:9 Moses said to Joshua, “Choose men, go out, and fight the Amalekites. Tomorrow I will stand on the top of the hill with the staff of God in my hand.”
Exo_17:10 So Joshua did as Moses said, and fought the Amalekites, while Moses, Aaron and Hur went up to the top of the hill.
Exo_17:13 So Joshua overpowered the Amalekites and his army with the edge of the sword.
Exo_17:14 Adonai said to Moses, “Write this for a memorial in the book, and rehearse it in the hearing of Joshua, for I will utterly blot out the memory of the Amalekites from under heaven.”

A Man Of Faith

Num 14:6 Joshua son of Nun and Caleb son of Jephunneh, who were among those who had explored the land, tore their clothes.
Num 14:7 They said to the whole assembly of Bnei-Yisrael, “The land through which we passed is an exceptionally good land!
Num 14:8 If Adonai is pleased with us, He will lead us into that land and will give it to us—a land flowing with milk and honey.
Num 14:9 Only don’t rebel against Adonai, and don’t be afraid of the people of the land. They will be food for us. The protection over them is gone. Adonai is with us! Do not fear them.
In Leadership - God Does the Choosing

Deu 1:38  Joshua son of Nun, who stands before you, will enter there—encourage him, for he will enable Israel to inherit it.

Deu 3:21  “I commanded Joshua at that time saying, ‘Your eyes have seen all that Adonai your God has done to these two kings. Adonai will do the same to all the kingdoms you are about to cross into.

Deu 3:28  But commission Joshua, and encourage and strengthen him, for he will cross over before this people, and he will enable them to inherit the land that you will see.’

Deu 31:3  Adonai your God—He will cross over before you. He will destroy these nations from before you, and you will dispossess them. Joshua will cross over before you, just as Adonai has promised.

Deu 31:7  Then Moses summoned Joshua and said to him in the sight of all Israel, “Be strong! Be courageous! For you are to go with this people into the land Adonai has sworn to their fathers to give them, and you are to enable them to inherit it.

Deu 31:14  Then Adonai said to Moses, “Behold, your time to die is near. Call Joshua, and present yourselves at the Tent of Meeting, and I will commission him.” Moses and Joshua went and presented themselves at the Tent of Meeting.

Deu 31:23  Then he commissioned Joshua son of Nun and said, “Chazak! Be courageous! For you will bring Bnei-Yisrael into the land I swore to them—and I will be with you.”

Deu 32:44  Then Moses came and spoke all the words of this song in the ears of the people—he and Joshua son of Nun.
A wise leader reflects God’s holy character

(Principles of Leadership from Proverbs – Newheiser J.)

Politicians of every political stripe often invoke the name of God in their speeches. On whose side is God? Or better still: Which rulers are on God’s side.

He is righteous

Some people claim that it doesn’t matter how a ruler lives so long as he or she governs well. But wisdom proclaims that character counts when it comes to leadership: ‘It is an abomination for kings to commit wicked acts, for a throne is established on righteousness’ (16:12). If a politician wants to have a positive impact on the nation, he or she must live well. If a father wants his children to be righteous, he must set a godly example. Most of the qualifications for leadership in the church deal with moral character, which is more important than charisma or giftedness (1 Tim. 3:1–7).

He is not greedy

‘The king gives stability to the land by justice, but a man who takes bribes overthrows it’ (29:4). Those in power are often in a position to enrich themselves. There are extensive warnings in the Old Testament against this vice (Deut. 17:16–17; 1 Sam. 8:10–18). One of the qualifications for a leader in the church is that he be ‘free from the love of money’ (1 Tim. 3:3b). The early church was polluted by some leaders who tried to use their positions for financial gain (1 Tim. 6:5; 2 Cor. 2:17).

He is not enslaved to substance abuse

‘It is not for kings, O Lemuel, it is not for kings to drink wine, or for rulers to desire strong drink, for they will drink and forget what is decreed, and pervert the rights of all the afflicted’ (31:4–5). Substance abuse impairs judgement and makes a leader unfit to carry on his or her responsibilities. The wise man is sober, alert, and self-controlled. Inebriation often leads to other sins, such as fighting, sexual immorality, and blasphemy (20:1). Those who abuse substances suffer physically and financially.

Who has woe? Who has sorrow?
Who has contentions? Who has complaining?
Who has wounds without cause?
Who has redness of eyes?
Those who linger long over wine,
Those who go to taste mixed wine.
Do not look upon the wine when it is red,
When it sparkles in the cup,
When it goes down smoothly;
At the last it bites like a serpent
And stings like a viper.
Your eyes will see strange things
And your mind will utter perverse things.
The heavy drinker and the glutton will come to poverty (23:29–33, 21).

King Belshazzar lost his throne on the night he held a drunken party (Dan. 5). It is required that church leaders are not addicted to wine (1 Tim. 3:3) or other intoxicating substances.

**He does not give his strength to strange women**

‘Do not give your strength to women, or your ways to that which destroys kings’ (31:3). The law warned that the king must not ‘multiply wives for himself, or else his heart will turn away’ (Deut. 17:17a). Solomon’s heart was led astray by his foreign wives (1 Kings 11). Sexual sin undermines a ruler’s moral authority (2 Sam. 12). In the same way, a church leader must be faithful to his wife (1 Tim. 3:2b).

**He has personal integrity**

‘Excellent speech is not fitting for a fool; much less are lying lips to a prince’ (17:7). A kingdom is founded upon truth and faithfulness to God’s moral law. ‘Loyalty and truth preserve the king, and he upholds his throne by righteousness’ (20:28). When we vote for our leaders, we should ask ourselves, ‘Do these people keep their promises?’ One way to test this commitment to truth is to see how faithfully such men or women have kept the vows of marriage. Rulers of the church, likewise, must be above reproach (1 Tim. 3:2a).

**He fears God**

‘The fear of the LORD is the beginning of knowledge’ (1:7). A wise ruler recognizes that God sovereignly appoints and brings down rulers (Dan. 2:21). Such rulers acknowledge that they are under God’s authority. They do not become proud or set themselves up as saviours but look to God for security (21:31). When the nation enjoys victory in war or economic prosperity, the wise king does not take credit but realizes he is but a channel of God’s blessings to his people (21:1). Because he fears God, he doesn’t fear men (29:25) and isn’t afraid to alienate the powerful in the cause of righteousness. Pilate is an example of a weak ruler who compromised justice because of the fear of men. Likewise, leaders in the church are to recall that the Lord owns the flock (Acts 20:28b). They are not to lord it over those allotted to their charge but are to prove to be godly examples (1 Peter 5:3).

**He earnestly seeks wisdom**

Wisdom declares, ‘By me kings reign, and rulers decree justice’ (8:15). The kings of Israel were required to write out a copy of God’s law (Deut. 17:18). While our nations are not under the Mosaic Law, God’s Word still provides the basis for righteous human government. Without revealed moral absolutes, nations plunge into anarchy. ‘Where there is no vision, the people are unrestrained, but happy is he who keeps the law’ (29:18). The ‘vision’ spoken of here is not that from the politician’s platform but rather revelation from God. The Bible teaches the rule of God through the law of God. Even the king is subject to the law (see 1 Kings 21). A wise ruler doesn’t ‘shoot from the hip’ but takes the time to fully understand the issues of the day: ‘the glory of kings is to search out a matter’ (Prov. 25:2b; see also 18:17). Such rulers surround themselves with wise and righteous
advisors (11:14; 16:13) and purge their cabinets of the wicked and self-serving (29:12). Rehoboam lost most of his kingdom when he listened to wicked counsellors (1 Kings 12). We as citizens advise our rulers when we vote or contact our elected officials. The church also is dependent upon infallible and authoritative revelation from God. Many churches and denominations are ignoring God’s revelation and governing themselves according to the arbitrary whims of men. Without the authoritative revelation of Scripture, the people of God perish (Prov. 29:18). Within the church, the leaders are to be experts in God’s Word and able to teach and counsel others and to refute those who are in error (Titus 1:9). Wise church leaders thoroughly investigate major decisions and seek wise counsel.

He governs justly

‘The exercise of justice is joy for the righteous, but is terror to the workers of iniquity’ (21:15). While private individuals are not allowed to take revenge on those who wrong them, leaders act on God’s behalf when they punish the guilty (Rom. 13:4; 1 Peter 2:14) and are accountable to him for faithfully carrying out this task. ‘He who justifies the wicked and he who condemns the righteous, both of them alike are an abomination to the LORD’ (Prov. 17:15). Good rulers are passionately committed to righteousness and do not let the guilty go free. ‘A king who sits on the throne of justice disperses all evil with his eyes … A wise king winnows the wicked, and drives the threshing wheel over them’ (20:8, 26). Such a king is concerned for the rights of the victims of crime. He does not give preference to the rich and powerful: ‘If a king judges the poor with truth, his throne will be established forever’ (29:14). Nor does such a king rob the rich to gain the votes of the poor: ‘Nor shall you be partial to a poor man in his dispute’ (Exod. 23:3). He opposes moral evils, which in our day would include the killing of unborn babies and the promotion of homosexuality. ‘He who says to the wicked, “You are righteous,” peoples will curse him, nations will abhor him’ (Prov. 24:24). In the same way, church leaders are responsible for maintaining righteousness in the church. They are to exercise discipline among the members of the church (1 Cor. 5). They may be called upon to serve as impartial mediators in disputes among believers (as in 1 Cor. 6).

He protects the rights of the righteous and shows compassion to the helpless

Wise rulers respect the property rights of their people: ‘Do not move the ancient boundary or go into the fields of the fatherless, for their Redeemer is strong; He will plead their case against you’ (23:10–11). They honour productive citizens (22:29; see also 1 Peter 2:14). They guard the rights of the poor and exploited: ‘Do not rob the poor because he is poor, or crush the afflicted at the gate; for the LORD will plead their case’ (22:22–23); ‘the righteous is concerned for the rights of the poor, the wicked does not understand such concern’ (29:7). They protect those who cannot protect themselves: ‘Open your mouth for the mute, for the rights of all the unfortunate. Open your mouth, judge righteously, and defend the rights of the afflicted and needy’ (31:8–9). These verses have often been quoted in the pro-life (anti-abortion) movement because the unborn are the most helpless among us. In the context, we see that leaders have a particular responsibility to defend the afflicted and oppressed. In the past, leaders such as William Wilberforce spoke out for the afflicted by fighting to abolish the slave trade. Church leaders also have a significant responsibility to care for those in want. A major part of their ministry in the early church was benevolence towards widows and those suffering from famine (Acts 6; 2 Cor. 8–9; Gal. 2:10; James 1:27).
Leaders have an impact on the people

In 1 and 2 Kings, the fortunes of Israel and Judah rise and fall according to the quality of their rulers. ‘Righteousness exalts a nation, but sin is a disgrace to any people’ (14:34). A good ruler is a channel of blessing from God: the people enjoy prosperity (29:2a) and the nation enjoys security. ‘The king gives stability to the land by justice’ (29:4a). Corrupt leaders are a curse: ‘When a wicked man rules, people groan’ (29:2b). We see many examples in the current day of corrupt rulers who exploit and oppress their own people who often become refugees in neighbouring nations. ‘Like a roaring lion and a rushing bear is a wicked ruler over a poor people’ (28:15). The lack of justice at the top causes evil to spread: ‘When the wicked increase, transgression increases’ (29:16a). God often gives us the rulers we deserve (28:2a). Spiritual leaders also have an impact on God’s people. When they set a godly example, people follow (1 Peter 5:3b). When they are immoral, the leaven of corruption spreads (1 Cor. 5:6). The New Testament makes provision for the removal of unqualified leaders for the sake of the purity of the church (1 Tim. 5:19–20; Acts 20:28–31).

Act wisely towards those in authority over you

We are to respect and obey those in authority over us: ‘My son, fear the LORD and the king’ (24:21a). ‘The terror of a king is like the growling of a lion; he who provokes him to anger forfeits his own life’ (20:2). The New Testament reminds us that we are to obey those in governmental authority because God has put them in authority over us (Rom. 13:1–7), with the only exception being when we must obey God rather than man (Acts 5:29). Proverbs encourages us to deal wisely, gently, and discreetly with those in power, as Daniel and Abigail did (Prov. 16:14; 23:1–3; 25:15). Elsewhere, the Bible reminds us to pray for our rulers (1 Tim. 2:1–4; see also Ps. 72). We are also to honour those who are over us in the church so that they will find joy in their labours on our behalf (Heb. 13:17).

Yeshua HaMashiach is the ideal king

Everything which Proverbs teaches about the ideal ruler can be said of Christ. His character is perfect in righteousness and wisdom. His administration is just. He successfully implements his agenda because he is in complete control of all things. He will judge with complete righteousness and will establish a perfect and everlasting kingdom (Isa. 9:7; 11:1–5; Dan. 2:44; Rev. 21:1–5). He shows great compassion on all who humbly turn to him. ‘Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen’ (1 Tim. 1:17).30

Haftorah

Isaiah 55:6–56:8; Hosea 14:2-10; Micah 7:18–20; Joel 2:15–27

Vayelech (Shabbat Shuvah) Haftorah in a Nutshell

Hosea 14:2–10; Micah 7:18-20.

The Shabbat between Rosh Hashanah and Yom Kippur is known as Shabbat Shuva or "Shabbat of Return (Repentance)." The name is a reference to the opening words of the week's haftorah, "Shuva Israel -- Return O Israel." This haftorah is read in honor of the Ten Days of Repentance, the days between Rosh Hashanah and Yom Kippur.

The prophet Hosea exhorts the Jewish people to "Return, O Israel, to the L-rd your G-d," encouraging them to repent sincerely and ask for G-d's forgiveness. Hosea urges the Jews to put their trust in G-d, not in Assyria, powerful horses or idols. At that point, G-d promises to remove His anger from Israel, "I will be like dew to Israel, they shall blossom like a rose." The prophet then goes on to foretell the return of the exiles and the cessation of idol-worship amongst the people.

The haftorah concludes with a brief portion from the Book of Micah, which describes G-d's kindness in forgiving the sins of His people. "He does not maintain His anger forever, for He is a lover of kindness. He will have mercy on us, He will grasp our iniquities and cast all our sins into the depths of the sea." Micah concludes with an enjoinder to G-d to remember the pacts He made with the Patriarchs, Abraham, Isaac and Jacob.

This is a synopsis of the Haftorah that is read in Chabad synagogues. Other communities could possibly read more, less, or a different section of the Prophets altogether. Additionally, specific calendrical conditions can cause another Haftorah to be read instead of this one.

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B’rit Chadashah

YHVH going before you: Hebrews 13:5 (All TLV Translation)

Heb 13:5  Keep your lifestyle free from the love of money, and be content with what you have. For God Himself has said, “I will never leave you or forsake you,”

Be strong and of a good courage: Romans 8:31,37; Ephesians 6:10; Philippians 4:13; 1Peter 5:10

Rom 8:31  What then shall we say in view of these things? If God is for us, who can be against us?
Rom 8:32  He who did not spare His own Son but gave Him up for us all, how shall He not also with Him freely give us all things?
Rom 8:33  Who shall bring a charge against God’s elect? It is God who justifies.
Rom 8:34  Who is the one who condemns? It is Messiah, who died, and moreover was raised, and is now at the right hand of God and who also intercedes for us.
Rom 8:35  Who shall separate us from the love of Messiah? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?
Rom 8:36  As it is written, “For Your sake we are being put to death all day long; we are counted as sheep for the slaughter.”
Rom 8:37  But in all these things we are more than conquerors through Him who loved us.
Rom 8:38  For I am convinced that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers,
Rom 8:39  nor height nor depth, nor any other created thing will be able to separate us from the love of God that is in Messiah Yeshua our Lord.

Eph 6:10  Finally, be strong in the Lord and in His mighty power.

Php 4:13  I can do all things through Messiah who strengthens me.
1Pe 5:10  After you have suffered a little while, the God of all grace—who has called you into His eternal glory in Messiah—will Himself restore, support, strengthen, and establish you.

YHVH’s people turning away from him: 2Thessalonians 2:3,10–12; 1Timothy 4:1; 2Timothy 4:3–4; 2Peter 2:1–3

2Th 2:3  Let no one deceive you in any way, for the Day will not come unless the rebellion comes first and the man of lawlessness is revealed, the one destined to be destroyed.
2Th 2:10  and with every kind of wicked deception toward those who are perishing. They perish because they did not accept the love of the truth so as to be saved.
2Th 2:11  For this reason God sends them a delusional force, to lead them to believe what is false,
2Th 2:12  so that they may be judged—all those who did not believe the truth but delighted in wickedness.

1Ti 4:1  Now the Ruach clearly says that in later times some will fall away from the faith, following deceitful spirits and teachings of demons.

2Ti 4:3  For the time will come when they will not put up with sound instruction, but they will pile up for themselves teachers in keeping with their own desires, to have their ears tickled.

2Ti 4:4  And they will turn away from hearing the truth and wander off to myths.

2Pe 2:1  But false prophets also arose among the people, just as there will also be false teachers among you. They will secretly bring in destructive heresies. They will even deny the Master who bought them—bringing swift destruction upon themselves.

2Pe 2:2  Many will follow their immoral ways, and as a result the way of the truth will be maligned.

2Pe 2:3  In their greed they will exploit you with false words. Their judgment from long ago is not idle, and their destruction does not slumber.

Stiff-necked People : Acts 7:51

Act 7:51  “O you stiff-necked people! You uncircumcised of heart and ears! You always resist the Ruach ha-Kodesh; just as your fathers did, you do as well.
Ha’Azinu Deuteronomy 32:1-53

HEAR

Rabbin D’vorah Eliana Brandt
Torah Parasha

32:1-43 - The Song of Moses
32:44-47 – Presenting The Song
32:48-52- Death of Moses

Haftorah

2 Samuel 22:1-51

Apostolic Scriptures

- On the Song of Moses: Revelation 15:3;
- On YHVH’s Word being like water: Ephesians 5:26; Titus 3:5; Hebrews 10:22;
- On YHVH-Yeshua, the spiritual Rock: 1Corinthians 10:4; 1Peter 2:6;
- On the nations of the world: Acts 17:26; On YHVH making his people to ride on the high places of the earth: Ephesians 2:6;
- On YHVH’s people turning to strange gods: Romans 1:18–25; 1 John 5:21;
- On YHVH’s people being provoked to jealousy by the people of the nations: Romans 11:11;
- On Israel being lost and scattered: Matthew 10:6; 15:24;
- On Israel being lost among the Gentiles: Romans 9:24–29; 1Peter 2:9–10;
- On YHVH’s vengeance against the wicked: Romans 12:19; Hebrews 10:30;
- On YHVH’s judgment against the wicked: Revelation 14:14–20; 19:11–21;
- On YHVH avenging the blood of his saints: Revelation 6:10
letter: vav nun yod zayin alef hay

Sound: OO N EE Zee (silent)-ah Hah

give ear! = **HA’AZINU**

Related Words

listen, give ear  
**azan,** אָזָן

ear/hearing, ears (pl.)  
ozen, oznayim אֹזֶן, אוֹזְנֵי
to listen to the radio  
he’ezin l’radio הֶאזִּינוּ לְרָדִיו

headphone  
**aznit rosh** אַזְנִית רָשָׁה

ears they have  
oznayim lahem אוֹזְנֵי לָהֵם

but hear not  
v’lo yishma’oo וְלָא יִשְׁמַעְו

Hamantasch (en)  
ozen Haman, אוֹזֶן חָמָן

(Purim cookies shaped like Haman’s hat or ear)  
oznei Haman (pl.) אוֹזְנֵי חָמָן
Key Words

Give Ear 238

'âzan

BDB Definition:
1) to hear, listen
   1a) (Hiphil)
      1a1) to hear, listen, give ear
      1a2) to be obedient, harken
      1a3) to hear or listen to prayers (of God)

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 57

Hear h8085

shâma`

BDB Definition:
1) to hear, listen to, obey (verb)
   1a) (Qal)
      1a1) to hear (perceive by ear)
      1a2) to hear of or concerning
      1a3) to hear (have power to hear)
      1a4) to hear with attention or interest, listen to
      1a5) to understand (language)
      1a6) to hear (of judicial cases)
      1a7) to listen, give heed
         1a7a) to consent, agree
         1a7b) to grant request
      1a8) to listen to, yield to
      1a9) to obey, be obedient
   1b) (Niphal)
      1b1) to be heard (of voice or sound)
      1b2) to be heard of
      1b3) to be regarded, be obeyed
   1c) (Piel) to cause to hear, call to hear, summon
   1d) (Hiphil)
1d1) to cause to hear, tell, proclaim, utter a sound  
1d2) to sound aloud (musical term)  
1d3) to make proclamation, summon  
1d4) to cause to be heard  

2) sound (noun masculine)  

**Part of Speech:** see above in Definition  

**A Related Word by BDB/Strong's Number:** a primitive root  

**Same Word by TWOT Number:** 2412, 2412a

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## Words H561

**Amer**  

㎜ר

*BDB Definition:*  
1) utterance, speech, word, saying, promise, command  

**Part of Speech:** noun masculine  

**A Related Word by BDB/Strong's Number:** from H559  

**Same Word by TWOT Number:** 118a

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## Doctrine H3948

**Leqach**  

לֶקַח

*BDB Definition:*  
1) learning, teaching, insight  
1a) instruction (object)  
1b) teaching (thing taught)  
1b1) teaching-power  
1b2) persuasiveness  

**Part of Speech:** noun masculine  

**A Related Word by BDB/Strong's Number:** from H3947  

**Same Word by TWOT Number:** 1124a
The Rock ה6697

ץ"ר / צֵּר (Aramaic)

BDB Definition:
1) rock, cliff (noun masculine)
   1a) rocky wall, cliff
   1b) rock (with flat surface)
   1c) block of stone, boulder
   1d) rock (specific)
   1e) rock (of God)
   1f) rock (of heathen gods)
   1g) Rock (noun proper deity)

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number: from ה6696

Same Word by TWOT Number: 1901a
Deu 32:1 “Give ear, O heavens, and I will speak! Let the earth hear the words of my mouth.
Deu 32:2 May my teaching trickle like rain, my speech distill like dew—like gentle rain on new
grass, like showers on tender plants.
Deu 32:3 For I will proclaim Adonai’s Name, ascribe greatness to our God!
Deu 32:4 **The Rock—blameless is His work. Indeed, all His ways are just. God of**
faithfulness without iniquity, righteous and upright is He.
Deu 32:5 Did it corrupt Him? No! The blemish is His children’s—a generation crooked and
twisted.
Deu 32:6 Is this how you pay back Adonai, O foolish, unwise people? Isn’t He your Father who
ransomed you? He made you and established you.
Deu 32:7 “Remember the days of antiquity, understand the years across generations. Ask your
father and he will tell you, your elders and they will say to you.
Deu 32:8 When Elyon gave nations their heritage, when He separated the sons of man, He set
boundaries for the people by the number of Bnei-Yisrael.
Deu 32:9 But Adonai’s portion is His people—Jacob is the share of His inheritance.
Deu 32:10 He found him in the wilderness land, in the void of a howling waste. He surrounded
him, cared for him, guarded him as the pupil of His eye.
Deu 32:11 As an eagle stirs up its nest, hovers over its young, He spreads His wings, catches
him, lifts him up on His pinions.
Deu 32:12 Adonai alone guided him—there was no foreign god with him.
Deu 32:13 He made him mount the heights of the land. so he ate the produce of the field. He
suckled him with honey from a rock, with oil from a flinty boulder.
Deu 32:14 Butter of cattle and milk of a flock, with fat of lambs, rams of the Bashan and he-
goats, with fat of the kidneys of wheat, and blood of grapes you drank.
Deu 32:15 But Jeshurun grew fat and kicked—you got fat, you grew thick, you gorged! He
forsook God who made him. He mocked the Rock of his salvation.
Deu 32:16 They made him jealous with strangers, with abominations they angered Him.
Deu 32:17 They sacrificed to demons, a non-god, gods they had not known—to new ones who
came in lately, ones your fathers had not dreaded.
Deu 32:18 **The Rock who birthed you, you ignored. You forgot God who brought you forth.**
Deu 32:19 “Adonai saw, and He spurned His sons and His daughters out of vexation.
Deu 32:20 He said, “I will hide My face from them, I want to see their hereafter. For they are an
upside down generation, children with no faithfulness in them.
Deu 32:21 They made Me jealous with a non-god. They vexed Me with airy idols. So I will
make them jealous with a non-people. With a foolish nation I will vex them.
Deu 32:22 For fire has ignited in My nostrils—it will burn to Sheol beneath, devour the earth
and her produce, and scorch the foundations of mountains.
Deu 32:23 I will heap calamities upon them. With My arrows I will finish them.
Deu 32:24 Wasted by famine, ravaged by plague and pestilence so bitter, fangs of beasts I’ll let
loose on them, with venom of creepers in the dust.
Deu 32:25 Outside the sword deals death, and inside terror—to both young men and young
women, infants, with men of gray hair.
Deu 32:26 I would have said, ‘I will hack them to pieces, make the memory of them cease from
mankind,’
Deu 32:27 except I dread the taunt of the enemy, lest their foes might misconstrue—lest they say, ‘Our hand is held high, and Adonai has not done all this.’
Deu 32:28 For they are a nation lacking counsel, among them there is no understanding.
Deu 32:29 “If they were wise, they would discern this, they would understand their hereafter.
Deu 32:30 How can one chase a thousand and two put ten thousand to flight, unless their Rock had sold them and Adonai had handed them over?
Deu 32:31 Surely their rock is not like our Rock, as even our enemies judge.
Deu 32:32 For their vine is from the vine of Sodom and from the terraces of Gomorrah. Its grapes are grapes of poison—bitter clusters on it.
Deu 32:33 Venom of serpents is their wine—poison of vipers so cruel.
Deu 32:34 Is it not stored up with Me, sealed up in My treasuries?
Deu 32:35 Vengeance is Mine, and payback, for the time when their foot staggers. Surely their day of disaster is near—what is prepared rushes on them.
Deu 32:36 For Adonai will judge His people—for His servants, He will relent when He sees that strength is gone and no one is left, slave or free.
Deu 32:37 He will say, ‘Where are their gods, the “rock” they took refuge in?
Deu 32:38 Who ate the fat of their sacrifices and drank the wine of their libation? Let them rise up and help you and be a shelter over you!
Deu 32:39 See now that I, I am He! There are no other gods beside Me. I bring death and give life, I have wounded but I will heal, and none can rescue from My hand.’
Deu 32:40 “Yes, I lift My hand up to heaven and say, ‘As I Myself live forever,
Deu 32:41 when I sharpen My lightning sword and My hand seizes it in judgment, I will return vengeance on My foes, and those who hate Me I will pay back.
Deu 32:42 I will make My arrows drunk from blood, and My sword will devour flesh—the blood of the slain and the captive, the head of the leaders of the enemy.’
Deu 32:43 Make His people rejoice, O nations, for He will avenge the blood of His servants. He will return vengeance on His foes, and atone for the land of His people.”
Deu 32:44 Then Moses came and spoke all the words of this song in the ears of the people—he and Joshua son of Nun.
Deu 32:45 When Moses finished speaking all these words to all Israel,
Deu 32:46 he said to them, “Put in your hearts all the words that I call as witness against you today—that you may command your children to keep and do all the words of this Torah.
Deu 32:47 For it is not an empty thing for you, because it is your life! By this word you will prolong your days on the land, which you are crossing over the Jordan to possess.”
Deu 32:48 On that very day, Adonai spoke to Moses saying,
Deu 32:49 “Go up this mountain of the Avarim, Mount Nebo, which is in the land of Moab facing Jericho, and see the land of Canaan, which I am giving to Bnei-Yisrael as a possession.
Deu 32:50 On the mountain that you are ascending, there be gathered to your people—as Aaron your brother died on Mount Hor and was gathered to his people—
Deu 32:51 because you both broke faith with Me among Bnei-Yisrael at the waters of Meribath-kadesh in the wilderness of Zin, because you did not treat Me as holy in the midst of Bnei-Yisrael.
Deu 32:52 For you will see the land from afar, but you will not enter there, into the land that I am giving to Bnei-Yisrael.”
Haazinu in a Nutshell
Deuteronomy 32:1–52

The greater part of the Torah reading of Haazinu ("Listen In") consists of a 70-line "song" delivered by Moses to the people of Israel on the last day of his earthly life.

Calling heaven and earth as witnesses, Moses exhorts the people, "Remember the days of old / Consider the years of many generations / Ask your father, and he will recount it to you / Your elders, and they will tell you" how G-d “found them in a desert land,” made them a people, chose them as His own, and bequeathed them a bountiful land. The song also warns against the pitfalls of plenty—"Yeshurun grew fat and kicked / You have grown fat, thick and rotund / He forsook G-d who made him / And spurned the Rock of his salvation”—and the terrible calamities that would result, which Moses describes as G-d "hiding His face." Yet in the end, he promises, G-d will avenge the blood of His servants, and be reconciled with His people and land.

The Parshah concludes with G-d’s instruction to Moses to ascend the summit of Mount Nebo, from which he will behold the Promised Land before dying on the mountain. “For you shall see the land opposite you; but you shall not go there, into the land which I give to the children of Israel.”

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Introduction:

If you read both the Torah portion and the Haftorah portion, you will notice that both mention, “The Rock”. Moses prior to his death, is reminding Israel that their strength is not in themselves, but in YHWH, “The Rock”! Also David writing prior to his death bed as well that in the final analysis, that all his victories were due to “The Rock, my Fortress”.

All other ‘rocks’ are false and only Paper Mache’, with no substance or strength and offer only deception and death at the end. Only The Rock, Messiah can give us the strength we need to overcome the enemies that would come against us as we make our journey to the promised land, the Messianic Era.

Our strength, is ‘In Him”, “The Rock of Our Salvation”. When we allow YHWH to be our Rock and our Fortress, we need not fear our enemies, we only need to fear YHWH.

Moses is not only is exhorting them but prophesying as well regarding Israel’s falling away, but also restoration. The Human nature has not changed and unless we truly are sold out to God and fear Him we can fall away as well. The enemy does not play fair and his tactics do not change. That is why we need to daily walk in obedience to His Word and in obedience to Messiah Yeshua who said, “If you love me you will obey my Commandments”
We may become unfaithful in our walk and in keeping the Covenant, but YHWH is always faithful and true to His Word, He is always faithful and true. He does not hide the consequences of sin. He has made it plain to Israel and to all His Children that to obey is to receive the blessings, to disobey is to receive the curse, the choice is ours.

We see the same rebukes and chastening regarding those who would forsake the Covenants of God and their Messiah. (See Apostolic Scriptures below)

God is forever faithful to His Covenants and Messiah Yeshua is evidence of the Faithfulness and Mercy of our God.

Israel will enter the promised land via the leadership of Joshua. Joshua will lead Israel in great victories and in taking the land appointed to them. However, we will see after the death of the strong leadership of Joshua a decline in spiritual level of Israel in the book of Judges. From then on it is a roller coaster ride, with God having to raise up Judges to deliver them from their enemies due to their backsliding and eventually give them a King that they wanted only to eventually have the nation split into two (2) after Solomon’s reign with both Northern and Southern Kingdoms ending up in exile; all because of forsaking the covenant and turning to other gods and turning their hearts away from YHWH.

YHWH would then send them Prophets to preach repentance or receive the judgement of God and be sent into exile. Both Northern and Southern tribes would not heed the call to repent and would be sent in to exile to Babylon and Assyria with only Judah returning to Israel. However, YHWH always has a righteous remnant who will not compromise and will continue preserving His Word and He is forever watching over His Word to perform it.

In the Messianic Era, when Yeshua will return as Messiah Ben David and restore all of Israel as prophesied in Ezekiel 37, the final redemption and restoration will be completed!
The Rock of Israel

The Rock a Symbol of God

The Stable and Strong One – Vs. 4, Isa 17:10
Isa 17:10 For you have forgotten the God of your salvation and you have not remembered the Rock of your strength. Therefore you plant delightful plants and set out exotic vines.

The Rock of Salvation – Vs. 15, Psalm 89:27; 95:1
Psa 89:27 He will call to Me: ‘You are my Father, my God and the rock of my salvation.’
Psa 95:1 O come, let us sing for joy to Adonai. Let us shout for joy to the rock of our salvation.

The Rock that Begat Thee – Vs.18
Deu 32:18 The Rock who birthed you, you ignored. You forgot God who brought you forth.

The Rock that sold them – Vs. 30
Deu 32:30 How can one chase a thousand and two put ten thousand to flight, unless their Rock had sold them and Adonai had handed them over?
Deu 32:31 Surely their rock is not like our Rock, as even our enemies judge.

The Rock of Israel – Vs.37, 2 Samuel 23:3
2Sa 23:3 The God of Israel has said, the Rock of Israel has spoken to me, ‘He who rules over men righteously, he who rules in the fear of God—

No Rock Like God – 1 Samuel 2:2
1Sa 2:2 There is none holy as Adonai, for there is none besides You, nor is there any rock like our God.

YHWH is my Rock – 2 Samuel 22:2, 47; Ps. 18:3, 32; Ps 28:1; Ps 62:2, 6-7; 71:3
2Sa 22:2 He said: “Adonai is my rock, my fortress and my deliverer.
2Sa 22:3 My God is my rock, in Him I take refuge, my shield, my horn of salvation, my stronghold and my refuge, my Savior—You save me from violence.
2Sa 22:47 Adonai lives! And blessed be my Rock! Exalted be God—the Rock of my salvation!
Psa 18:3 Adonai is my rock, my fortress and my deliverer. My God is my rock, in Him I take refuge, my shield, my horn of salvation, my stronghold.
Psa 18:32 For who is God, except Adonai? And who is a Rock, except our God?
Psa 62:3 He alone is my rock and my salvation, my fortress—I will never be moved.
Psa 62:7 He alone is my rock and my salvation, my strong tower—I will not be moved.
Psa 62:8 On God, my salvation and my glory is the rock of my strength. My refuge is in God.
Psa 71:3 Be to me a sheltering rock where I may always go. Give the command to save me—for You are my rock and my fortress.
None like Him – 2 Sam 22:32
2Sa 22:32 For who is God, besides Adonai? and who is a Rock, besides our God?

The Rock of refuge – Ps 94:22
Psa 94:22 But Adonai has been my fortress and my God the rock of my refuge.
Psa 94:23 He will repay them for their wickedness, and will annihilate them in their evil. Adonai our God will annihilate them.

A Great Rock- Isa 32:2
Isa 32:2 Each will be like a refuge from the wind and a shelter from the storm, like streams of water in a dry place, like the shade of a massive rock in a weary land.

The Rock a Symbol of Messiah

A Rock of Offense – Isa. 8:14, Romans 9:33; 1 Peter 2:8
Isa 8:14 He will be a Sanctuary, but a stone of stumbling and a rock of offence to both the houses of Israel, a trap and a snare to the inhabitants of Jerusalem.
Rom 9:33 just as it is written, “Behold, I lay in Zion a stone of stumbling and a rock of offense, and whoever believes in Him shall not be put to shame.”
1Pe 2:8 and “a stone of stumbling, and a rock of offense.” They stumble because they are disobeying the word—to this they were also appointed.

A Spiritual Rock – 1 Cor. 10:4
1Co 10:2 They all were immersed into Moses in the cloud and in the sea.
1Co 10:3 And all ate the same spiritual food,
1Co 10:4 and all drank the same spiritual drink—for they were drinking from a spiritual rock that followed them, and the Rock was Messiah.

A literal rock a type of Messiah – Ex 17:6; Numbers 20:8-11; 1 Cor. 10:4
Exo 17:6 Behold, I will stand before you, there upon the rock in Horeb. You are to strike the rock, and water will come out of it so that the people can drink.” Then Moses did just so in the eyes of the elders of Israel.
Num 20:8 “Take the staff and gather the assembly, you and your brother Aaron. Speak to the rock before their eyes, and it will give out its water. You will bring out water from the rock, and you will give the community something to drink, along with their livestock.”
Num 20:9 So Moses took the staff from before the presence of Adonai, just as He had commanded him.
Num 20:10 Moses and Aaron gathered the assembly in front of the rock. He said, “Listen now, you rebels! Must we bring you water from this rock?”
Num 20:11 Then Moses raised his arm and struck the rock twice with the staff. Water gushed out and the community and its livestock drank.
1Co 10:4 and all drank the same spiritual drink—for they were drinking from a spiritual rock that followed them, and the Rock was Messiah.
18 Predictions of Moses Regarding Israel – 32:19

1. I will hide My face from them; I will see what their end shall be. Vs 20
2. I will move them to jealousy with men who are not now My People. Vs 21
3. I will provoke them to anger with a foolish nation Vs 21
4. A fire kindled in My anger shall burn in the lowest hell to consume the earth with her increase and to set the foundations of mountains on fire. Vs.22
5. I will heap mischief upon them Vs 23
6. I will send My arrows upon them Vs 23
7. They shall suffer hunger, drought and bitter destruction Vs. 24
8. Beasts shall devour them Vs 24
9. Poison serpents shall bite them Vs 24
10. The sword of foreigners shall destroy them Vs 25
11. I will scatter them Vs. 26
12. Their foot shall slide in due time, for their calamity is at hand Vs. 35
13. The Lord shall judge the people and change His mind to have mercy upon them they become helpless Vs 36
14. In that day I will inquire of their gods whom they trusted and served Vs 37-38
15. I will then remind them that I am the true God, the only One who is eternal and can kill and make alive, wound and heal; and not can deliver out of my hand Vs 39-40
16. When I judge I will render vengeance on My enemies and reward them that hate me. Vs 41-42
17. God will avenge the blood of His servants and render vengeance to His Adversaries Vs. 43
18. He will be merciful to His land and His people Israel Vs 43

The Arrows of YHWH in bringing judgement to His people who forsake Him and Torah

8 Arrows of God- 32:23

1. Burning with hunger – loss of crops and famine
2. Burning Heat – no rain from heaven, and burning fevers, boils, blains, and other kinds of pestilence
3. Bitter destruction – consuming plaques of various kinds – Lev. 26; Deut 28
4. Wild beasts – They shall multiply abundantly and destroy you – 7:22; 28:26; Lev 26:6,22
5. Serpents – poisonous serpent bites will destroy you – Numbers 21:1-19
6. The Sword – wars
7. Terror within – Civil Wars, Defeats of Israel
8. Dispersion – Captivities
Haazinu Haftorah in a Nutshell


God Is My Rock

This week's haftorah describes the song King David composed in his old age, echoing the weekly Torah reading, where Moses delivers his parting words to the Jewish nation in song form.

David's song expresses gratitude to G-d for saving him from all his enemies. He starts with the famous words, "The L-rd is my rock and my fortress." He goes on to describe the pain and hardships he encountered and reiterates that he always turned to G-d in his moments of distress. He recounts G-d's reaction to those who tormented him: "The Lord thundered from heaven; and the Most High gave forth His voice. And He sent out arrows and He scattered them, lightning and He discomfited them. . . I have pursued my enemies and have destroyed them; never turning back until they were consumed."

The King attributes his salvation to his uprightness in following G-d's ways: "The Lord rewarded me according to my righteousness; according to the cleanness of my hands He recompensed me..."

The song ends with David's expression of thankfulness: "Therefore I will give thanks to You, O Lord, among the nations, and to Your name I will sing praises. He gives great salvation to His king, and He performs kindness to His anointed; to David and to his seed, forevermore."

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2Sa 22:1 David spoke to Adonai the words of this song in the day that Adonai delivered him from the hand of all his enemies and from the hand of Saul.
2Sa 22:2 He said: “Adonai is my rock, my fortress and my deliverer.
2Sa 22:3 My God is my rock, in Him I take refuge, my shield, my horn of salvation, my stronghold and my refuge, my Savior—You save me from violence.
2Sa 22:4 I called upon Adonai, worthy of praise, and I was rescued from my enemies.
2Sa 22:5 For waves of death encompassed me. Torrents of Belial overwhelmed me.
2Sa 22:6 Cords of death entangled me. Snares of death came before me.
2Sa 22:7 In my distress I called upon Adonai, yes, I called to my God. From His Temple He heard my voice, my cry came into His ears.
2Sa 22:8 Then the earth rocked and quaked, the foundation of heaven trembled. They reeled because He was angry.
2Sa 22:9 Smoke rose from His nostrils and consuming fire from His mouth. Coals blazed from Him.
2Sa 22:10 He parted the heavens and came down, with thick darkness under His feet.
2Sa 22:11 He rode upon a cheruv and flew. He was seen on the wings of the wind.
2Sa 22:12 He made darkness as a sukkah around Him—a mass of waters, thick clouds of the skies.
2Sa 22:13 Out of the brilliance before Him coals of fire flamed out.
2Sa 22:14 Adonai also thundered from heaven and Elyon gave forth His voice.
2Sa 22:15 He shot arrows and scattered them, lightning bolts, and routed them.
2Sa 22:16 Then the ravines of the sea appeared, the foundations of the world were exposed by
    the rebuke of Adonai, at a blast of the breath of His nostrils.
2Sa 22:17 He reached down from on high and He took hold of me. He drew me out of mighty
    waters.
2Sa 22:18 He delivered me from my powerful enemy, from those who hated me—for they were
    much stronger than me.
2Sa 22:19 They came against me in the day of my calamity, but Adonai was my support.
2Sa 22:20 He brought me out to a wide-open place. He rescued me since He delighted in me.
2Sa 22:21 Adonai rewarded me for my righteousness. For the cleanness of my hands He repaid
    me.
2Sa 22:22 For I kept the ways of Adonai, and did not turn wickedly from my God.
2Sa 22:23 For all His judgments are before me. As for His rulings, I do not turn away from
    them.
2Sa 22:24 I also had integrity with Him, and kept myself from my sin.
2Sa 22:25 So Adonai rewarded me for my righteousness, according to my cleanness in His eyes.
2Sa 22:26 With the loyal You deal loyally. With the blameless You are blameless.
2Sa 22:27 With the pure You show Yourself pure, but with the crooked You show Yourself
    shrewd.
2Sa 22:28 You save lowly people. But Your eyes are on the haughty—You will humble them.
2Sa 22:29 For You are my lamp, Adonai. Adonai shines in my darkness.
2Sa 22:30 For with You I rush on a troop, with my God I can leap over a wall.
2Sa 22:31 As for God, His way is perfect. The word of Adonai is pure. He is a shield to all who
    take refuge in Him.
2Sa 22:32 For who is God, besides Adonai? and who is a Rock, besides our God?
2Sa 22:33 God is my strong fortress and He keeps my way blameless.
2Sa 22:34 He makes my legs like a deer and sets me on my heights.
2Sa 22:35 Who trains my hands for battle, so my arms can bend a bronze bow.
2Sa 22:36 You gave me Your shield of salvation. and Your answering has made me great.
2Sa 22:37 You broaden my steps beneath me, so my feet have not slipped.
2Sa 22:38 I pursue my enemies and destroy them. I will not return till they are consumed.
2Sa 22:39 I consumed them and crushed them till they cannot rise; yes, they fall beneath my
    feet.
2Sa 22:40 You girded me with strength for battle. You made those rising up against me bow
    down before me.
2Sa 22:41 You also made my enemies turn their backs to me. I cut off those who hate me.
2Sa 22:42 They looked, but there was none to save—to Adonai, but He did not answer them.
2Sa 22:43 Then I beat them as the dust of the earth, I stamped and crushed them like mud of the
    streets.
2Sa 22:44 You free me from strifes of my people. You kept me as head of the nations—people I
    did not know are serving me.
2Sa 22:45 Children of foreigners cringe before me. As soon as they hear, they obey me.
2Sa 22:46 Children of foreigners lose heart and come trembling from their hideouts.
2Sa 22:47 Adonai lives! And blessed be my Rock! Exalted be God—the Rock of my salvation!
2Sa 22:48 God—He gives me vengeance and brings down peoples under me.
2Sa 22:49 He brings me out from my enemies. Indeed You lift me up above those who rise up against me. You deliver me from the violent man.
2Sa 22:50 Therefore I praise You among the nations, Adonai, and will sing praises to Your name.
2Sa 22:51 He is a tower of salvation to His king, He shows loyal love to His anointed—to David and to his seed, forever.

Apostolic Scriptures for Study

- the Song of Moses: Revelation 15:3;
- YHVH’s Word being like water: Ephesians 5:26; Titus 3:5; Hebrews 10:22;
- YHVH-Yeshua, the spiritual Rock: 1Corinthians 10:4; 1Peter 2:6;
- the nations of the world: Acts 17:26; On YHVH making his people to ride on the high places of the earth: Ephesians 2:6;
- YHVH’s people turning to strange gods: Romans 1:18–25; 1 John 5:21;
- YHVH’s people being provoked to jealousy by the people of the nations: Romans 11:11;
- Israel being lost and scattered: Matthew 10:6; 15:24;
- Israel being lost among the Gentiles: Romans 9:24–29; 1Peter 2:9–10;
- YHVH’s vengeance against the wicked: Romans 12:19; Hebrews 10:30;
- YHVH’s judgment against the wicked: Revelation 14:14–20; 19:11–21;
- YHVH avenging the blood of his saints: Revelation 6:10
V’Zot HaBerachah- Deuteronomy 33:1-34:12
Rabbin D’vorah Eliana Brandt
And This Is the Blessing
אتروת הברכה = בז'וזה הרא'חה = and this the blessing

letter: tav alef zayin vav

sound: T (silent) Zo V'

letter: hay chaf reish bet hay

sound: H CHah Rah B' Hah
Related Words

and this is the Torah  

v’zot ha-Torah  

the Lord bless you  

y’varekh’cha Adonai  

God, blessed be He  

haShem yitbarach  

Thank God! (blessed is)  

baruch haShem  

the name)  

welcome (blessed is)  

baruch ha-ba  

the one who comes)  

blessed is the Lord  

bar’choo et Adonai  

who is blessed  

ha-m’vorach  

priestly benediction  

birkat kohanim  

toast (cup of blessing)  

kos shel b’rachah
Key Words

Blessing H1293

ברכה
berâkâh

BDB Definition:
1) blessing
2) (source of) blessing
3) blessing, prosperity
4) blessing, praise of God
5) a gift, present
6) treaty of peace

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from H1288

Israel H3478

ישראלי
yišrâ'îî

BDB Definition:
Israel = “God prevails”
1) the second name for Jacob given to him by God after his wrestling with the angel at Peniel
2) the name of the descendants and the nation of the descendants of Jacob
   2a) the name of the nation until the death of Solomon and the split
   2b) the name used and given to the northern kingdom consisting of the 10 tribes under Jeroboam; the southern kingdom was known as Judah
   2c) the name of the nation after the return from exile

Part of Speech: noun proper masculine

A Related Word by BDB/Strong's Number: from H8280 and H410

Yeshurun H3484

יוסף
yeshûrûn

BDB Definition:
Jeshurun = “upright one”
1) a symbolic name for Israel describing her ideal character

Part of Speech: noun proper masculine

A Related Word by BDB/Strong's Number: from H3474
Reuben H7205

ראבּן
re‘ûbên

**BDB Definition:**
Reuben = “behold a son”
1) the eldest son of Jacob by Leah
2) the tribe descended from Reuben
3) the territory inhabited by the tribe of Reuben

**Part of Speech:** noun proper masculine

**A Related Word by BDB/Strong’s Number:** from the imperative of H7200 and H1121

Judah H3063

יְהוּדָה
yehûdâh

**BDB Definition:**
Judah = “praised”
1) the son of Jacob by Leah
2) the tribe descended from Judah the son of Jacob
3) the territory occupied by the tribe of Judah
4) the kingdom comprised of the tribes of Judah and Benjamin which occupied the southern part of Canaan after the nation split upon the death of Solomon

Levi H3878

לֶוִי
lêvîy

**BDB Definition:**
Levi = “joined to”
1) the 3rd son of Jacob by Leah and progenitor of tribe of Levites

**Part of Speech:** noun proper masculine

**A Related Word by BDB/Strong’s Number:** from H3867

**Same Word by TWOT Number:** 1093

Benjamin H1144

בְּנֵימֶן
binyâmîyn

**BDB Definition:**
Benjamin = “son of the right hand”
1) Jacob’s and Rachel’s youngest son, Joseph’s full brother
2) son of Bilhan, great-grandson of Benjamin
3) a Benjamite, one of the sons of Harim, in the time of Ezra who had taken a strange wife
4) the tribe descended from Benjamin, the son of Jacob

**Part of Speech:** noun proper masculine

**A Related Word by BDB/Strong's Number:** from H1121 and H3225

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**Joseph** H3130

יוסף

**BDB Definition:**
Joseph = “Jehovah has added"
1) the eldest son of Jacob by Rachel
2) father of Igal, who represented the tribe of Issachar among the spies
3) a son of Asaph
4) a man who took a foreign wife in the time of Ezra
5) a priest of the family of Shebaniah in the time of Nehemiah

**Part of Speech:** noun proper masculine

**A Related Word by BDB/Strong's Number:** future of H3254

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**Ephraim** - H669

אפרים

**BDB Definition:**
Ephraim = “double ash-heap: I shall be doubly fruitful”
1) second son of Joseph, blessed by him and given preference over first son, Manasseh
2) the tribe, Ephraim
3) the mountain country of Ephraim

**Part of Speech:** noun proper masculine

**A Related Word by BDB/Strong’s Number:** dual of H672

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**Manasseh** H4519

מנשה

**BDB Definition:**
Manasseh = “causing to forget”
1) the eldest son of Joseph and progenitor of the tribe of Manasseh
   1a) the tribe descended from Manasseh
1b) the territory occupied by the tribe of Manasseh

A Related Word by BDB/Strong’s Number: from H5382
Same Word by TWOT Number: 1217

Zebulon H2074

זְבוּלון / בולון
zebûlôn / zebûlôn

BDB Definition:
Zebulun = “exalted”
1) the 10th of the sons of Jacob, 6th and last of Leah; progenitor of Zebulun (noun proper masculine)
2) the tribe descended from Zebulun (noun proper masculine)
3) the land allocated to the tribe of Zebulun (noun proper locative)

Part of Speech: see above in Definition

A Related Word by BDB/Strong’s Number: from H2082
Same Word by TWOT Number: 526b

Issachar H3485

יִשְׂשָׂכָר
yiśšāskâr

BDB Definition:
Issachar = “there is recompense”
1) the 9th son of Jacob and the 5th by Leah his first wife and the progenitor of a tribe by his name (noun proper masculine)
2) a Korahite Levite and the 7th son of Obed-edom and doorkeeper to the temple (noun proper masculine)
3) the tribe descended from Issachar the son of Jacob (noun proper collective)
4) the territory allocated to the descendants of Issachar when they entered the land of Canaan (noun proper locative)

Part of Speech: see above in Definition

Gad H1410

גָּד
gâd

BDB Definition:
Gad = “troop”
1) seventh son of Jacob by Zilpah, Leah’s handmaid, and full brother of Asher.
2) the tribe descended from Gad
Part of Speech: noun proper masculine
A Related Word by BDB/Strong's Number: from H1464

Dan H1835

דּן
dân
BDB Definition:
Dan = “a judge”
1) the 5th son of Jacob, the 1st of Bilhah, Rachel’s handmaid (noun proper masculine)
2) the tribe descended from Dan, the son of Jacob (noun proper masculine)
3) a city in Dan, the most northern landmark of Palestine (noun proper locative)
Part of Speech: see above in Definition
A Related Word by BDB/Strong’s Number: from H1777

Naphtali 5321

נפותלֵי
naphtâlîy
BDB Definition:
Naphtali = “wrestling”
1) the 5th son of Jacob and the 2nd by Bilhah the handmaid of Rachel (noun proper masculine)
2) the tribe descended from Naphtali the son of Jacob (noun proper masculine)
3) the territory assigned to the tribe of Naphtali (noun proper locative)
Part of Speech: see above in Definition
A Related Word by BDB/Strong’s Number: from H6617

Asher H836

אָשֶׁר
'âshêr
BDB Definition:
Asher = “happy”
1) son of Jacob and Zilpah
2) the tribe descended from Asher
3) a city east of Shechem in Manasseh
Part of Speech: noun proper masculine, locative
A Related Word by BDB/Strong’s Number: from H833
Haftorah Reading

- Joshua 1:1-18

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

- 33:1 Moses Gives Israel and Each Tribe a Patriarchal Blessing
- 33:25 Moses Gives a Final Blessing to All Israel
- 34:1 The Death of Moses
- 34:10 Moses: A Unique Prophet In Israel Before Elohim

B’rit Chadashah

- On sitting at YHVH’s feet: Luke 10:39;
- On Moses giving the law: John 1:17; 7:19;
V’Zot HaBerachah- Deuteronomy 33:1-34:12

V’Zot HaBerachah in a Nutshell
and the Sukkot Torah readings (Deut. 33:1–34:12)

The Sukkot and Shemini Atzeret Torah readings are from Leviticus 22-23, Numbers 29, and Deuteronomy 14-16. These readings detail the laws of the moadim or "appointed times" on the Jewish calendar for festive celebration of our bond with G-d; including the mitzvot of dwelling in the sukkah (branch-covered hut) and taking the "Four Kinds" on the festival of Sukkot; the offerings brought in the Holy Temple in Jerusalem on Sukkot, and the obligation to journey to the Holy Temple to "to see and be seen before the face of G-d" on the three annual pilgrimage festivals - Passover, Shavuot and Sukkot.

On Simchat Torah ("Rejoicing of the Torah") we conclude, and begin anew, the annual Torah-reading cycle. First we read the Torah section of Vezot Haberachah, which recounts the blessings that Moses gave to each of the twelve tribes of Israel before his death. Echoing Jacob's blessings to his twelve sons five generations earlier, Moses assigns and empowers each tribe with its individual role within the community of Israel.

Vezot Haberachah then relates how Moses ascended Mount Nebo from whose summit he saw the Promised Land. "And Moses the servant of G-d died there in the Land of Moab by the mouth of G-d... and no man knows his burial place to this day." The Torah concludes by attesting that "There arose not a prophet since in Israel like Moses, whom G-d knew face to face... and in all the mighty hand and the great awesome things which Moses did before the eyes of all Israel."

Immediately after concluding the Torah, we begin it anew by reading the first chapter of Genesis (the beginning of next Shabbat's Torah reading) describing G-d's creation of the world in six days and His ceasing work on the seventh--which He sanctified and blessed as a day of rest.

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Deu 33:1  This is the blessing with which Moses the man of God blessed Bnei-Yisrael before his death.

Deu 33:2  He said, "Adonai came from Sinai and dawned on Bnei-Yisrael from Seir. He shone forth from Mount Paran, and He came from the holy myriads—blazing fire for them from His right hand.

Deu 33:3  Indeed, a lover of peoples is He—all His kedoshim are in His hand. They followed in Your steps, each receiving Your words.

Deu 33:4  Torah Moses commanded us—a heritage for the community of Jacob.

Deu 33:5  He became king in Jeshurun when the heads of the people gathered, all the tribes of Israel together.

Per Jewish Encyclopedia - http://jewishencyclopedia.com/articles/11051-moses-blessing-of

Name given to the chapter in Deuteronomy (xxxiii,) containing the prophetic utterances of Moses concerning the destiny of the twelve tribes, which he had led to the boundary of Palestine. Moses begins with praise of Yhwh, who had revealed Himself to His beloved nation, and then passes on to the blessing of the different tribes. He mentions first the tribes of the south, beginning with Reuben and Judah, and then those of the north, Dan, Naphtali, and Asher.

In regard to Reuben there is only a prayer: "Let Reuben live, and not die; and let not his men be few" (verse 6). Simeon seems to be omitted, but this is explained by Josh. xix. 1: "Their [the children of Simeon] inheritance was within the inheritance of the children of Judah." For Judah, Moses prays that the Lord may hear his voice, and aid him against his enemies (verse 7). Next comes a lengthy laudation of Levi. After a reference to himself with the words "Who said unto his father and to his mother, I have not seen him" (comp. Ex. xxxii. 26-30), Moses declares that this tribe shall be the teachers of the Law and the priestly representatives of Israel before Yhwh. Benjamin is next blessed as the beloved of Yhwh, "whom the Lord shall cover . . . all the day long" (verse 12). By far the greatest attention is given to the tribe of Joseph; its land shall be enriched with all blessings, and it shall enjoy "the precious things of heaven" as well as the good-will of him that dwelleth "in the bush"; its blessing concludes with a comparison of its strength to the strength of the ox and of the horns of the "re'em" (verses 13-17, Hebr.; comp. Josh. xviii.). The Mount of Tabor and the sandy shore and seacoast figure forth the happiness of the tribes of Issachar and Zebulun (verses 18-19). Gad is as strong as a lion; he selected the land which was to be the last home of the legislator of Israel (verses 20-21; comp. Num. xxxii.).

The prophet then mentions the northern and the last three tribes of Israel. Dan is the lion which leaps from Bashan (verse 22; see Judges xviii. 1-3, 27, 29; Josh. xix. 47-48). Naphtali, whose possessions are to the west and the south, is filled with the blessing of the Lord (comp. Josh. xix. 32-39). Last of all comes Asher, who will "dip his foot in oil" and "whose shoes are of iron and brass" (verses 24-25). Here the prophet returns to the
opening words of the blessing, praising Yhwh and proclaiming the glory and honor of Israel.

The Blessings Over the Tribes

Here are the Names and blessings via Jacob/Ya’acov
Each Tribe had a path, a call they were to fulfill and walk in, along with certain character traits. Here is one of many applications of these twelve paths, based primarily on Yaakov’s blessings.

Reuben – The First
Simeon – The Aggressor
Levi – The Cleric
Judah – The Leader
Dan – The Judge
Naphtali – The Free Spirit
Gad – The Warrior
Asher – The Prosperous One
Issachar – The Scholar
Zebulun – The Businessperson
Joseph – The Sufferer
Menashe – Reconnection
Ephraim – Transformation
Benjamin – The Ravenous Consumer

Compared with Jacob's Blessing.

However, that may be, it is certain that the blessing of Moses is of later date than the kernel of Jacob's blessing. While in the latter Simeon and Levi (comp. Gen. xxxiv.) are censured on account of their sin and are threatened with dispersion in Israel (Gen. xlix. 5-7), the blessing of Moses does not mention Simeon at all; and in it Levi appears as the tribe of priests, although not yet assured of the sacerdotal office, nor respected for holding it. Rather he meets with persecutions, and these probably from the persons who dispute his right to the priesthood (Deut. xxxiii. 8 et seq.). While in Jacob's blessing Reuben is threatened with the loss of his birthright, the wish is expressed in the other blessing: "May Reuben live, and not die; and may not his men be few." This is a clear indication that Reuben before this time had sunk into a state of absolute insignificance. And while again the passage on Joseph in the one designates a period in which this
tribe successfully defended itself against its enemies, the corresponding passage in the other (Gen. xlix. 22 et seq.) points to a time when Ephraim maintained his power undiminished and defeated his enemies on all sides: "His [Joseph's] glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth" (Deut. xxxiii. 17). This verse certainly refers to a later time than the Syrian wars under Ahab. It more probably refers to the time of Jeroboam II., who was more successful than any of his predecessors in defeating Israel's enemies. It is likely that the passage on Gad alludes to the same period, in which this tribe successfully withstood the Syrians.

Here Moses is called "The Man of God", he is an example of what a leader should be and how we should walk with God.

The blessings by Moses are also prophetic as well. The blessings are over Israel as a whole, because all 12 tribes make up the Nation of Israel. Only walking in obedience to Torah can that unity be kept intact and truly walking out the Shema and V'ahavtah in our lives and walk as Yeshua walked, the Living Torah.

Just as Shaul/Paul points out we are one body, with different gifts and callings and characteristics, but each par makes up the complete Body of Messiah 1 Cor 12-13

As we look back at the characteristics of the Tribes, can we see our own character as well, both good and bad?

Reuben - The First, Turbulent, Unstable (by Leah) Gen 49:3
"Reuben, you are my firstborn, my might, the first sign of my strength, excelling in honor, excelling in power. (4) Turbulent as the waters, you will no longer excel, for you went up onto your father's bed, onto my couch and defiled it."

At Times do we show ourselves to be unstable in our faith and our walk and allow our flesh to rule us causing us to make bad decisions?

Simeon – The Aggressor, Anger, Self-Willed; (by Leah) Gen 49:5
"Simeon and Levi are brothers--their swords are weapons of violence. (6) Let me not enter their council, let me not join their assembly, for they have killed men in their anger and hamstrung oxen as they pleased. (7) Cursed be their anger, so fierce, and their fury, so cruel! I will scatter them in Jacob and disperse them in Israel."

Do we fight God’s will for our lives instead of submitting to his will, and do we allow anger to get the best of us at times?

"Simeon and Levi are brothers--their swords are weapons of violence. (6) Let me not enter their council, let me not join their assembly, for they have killed men in their anger and hamstrung oxen as they pleased. (7) Cursed be their anger, so fierce,
and their fury, so cruel! I will scatter them in Jacob and disperse them in Israel."

Are we zealous for God and do we stand against Idolatry and profaning of His Word? Do we let anger control our actions?

Judah – The Leader, Warrior, Ruler (until Shiloh); (by Leah) Gen 49:8
"Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down to you. (9) You are a lion's cub, O Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness--who dares to rouse him? (10) The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his. (11) He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes. (12) His eyes will be darker than wine, his teeth whiter than milk."

Are we the Spiritual Warriors and leaders we are supposed to be and do we Rule in the Power of the Ruach in our walk in Messiah Yeshua?

Zebulum – The Business Person, Merchant (by Leah) Gen 49:13
"Zebulun will live by the seashore and become a haven for ships; his border will extend toward Sidon."

Zebulum was a Merchant and business man. As business owners do we strive to bring God glory and honor Him in our business dealings?

Issacher -The Torah Scholar (by Leah) Gen 49:14
"Issachar is a rawboned donkey lying down between two saddlebags. (15) When he sees how good is his resting place and how pleasant is his land, he will bend his shoulder to the burden and submit to forced labor."

Issachar was the Torah Scholar, do we put forth daily effort in our study of His Word so that we can teach others?

Dan – The Judge; (by Rachel through Bilhah) Gen 49:16
"Dan will provide justice for his people as one of the tribes of Israel. (17) Dan will be a serpent by the roadside, a viper along the path, that bites the horse's heels so that its rider tumbles backward. (18) I look for your deliverance, O LORD."

Do we judge others fairly and also do we judge ourselves first before passing on judgement to others?

Gad – The Warrior; (by Leah through Zilpah) Gen 49:19
"Gad will be attacked by a band of raiders, but he will attack them at their heels."

Do we attack the enemies of God via Intercessory prayer and spiritual warfare?
Asher – The Prosperous One,  *(by Leah through Zilpah)*  Gen 49:20
"Asher's food will be rich; he will provide delicacies fit for a king."

So we honor God when He prospers us and give back to His Kingdom via Tithes and offerings?

"Naphtali is a doe set free that bears beautiful fawns." [footnote says 'he utters beautiful words']

Do we use our gifts to glorify God and praises to Him?

Joseph – The Sufferer, Fruitful, Strong, Ruler, Prosperous, Blessed, Smart, Wise; *(by Rachel)*  Gen 49:22
"Joseph is a fruitful vine, a fruitful vine near a spring, whose branches climb over a wall. (23) With bitterness archers attacked him; they shot at him with hostility. (24) But his bow remained steady, his strong arms stayed limber, because of the hand of the Mighty One of Jacob, because of the Shepherd, the Rock of Israel, (25) because of your father's God, who helps you, because of the Almighty, who blesses you with blessings of the heavens above, blessings of the deep that lies below, blessings of the breast and womb. (26) Your father's blessings are greater than the blessings of the ancient mountains, than the bounty of the age-old hills. Let all these rest on the head of Joseph, on the brow of the prince among his brothers."

Do we exhibit the character of Joseph when faced with great temptations and trials?

Benjamin – The Ravenous Consumer, Wolf, Kills and Shares; *(by Rachel - she dies in childbirth with him)*  Gen 49:27
"Benjamin is a ravenous wolf; in the morning he devours the prey, in the evening he divides the plunder."

Do we share our blessings with others as well or do we consume everything that God gives us for ourselves?
Torah Commentary– Rashi

Deu 33:6 ‘Let Reuben live and not die, though his people become few.’

and may his people be counted in the number: May Reuben be counted along with the enumeration of the rest of his brothers. This [matter, that the incident involving Bilhah should not exclude Reuben from being counted together with his brothers] is similar to what is said: “[And Reuben went] and lay with Bilhah… and Jacob’s sons were twelve” (Gen. 35:22), [indicating] that he was not excluded from the number [of Jacob’s sons, on account of this incident].

Deu 33:7 Now this is for Judah. He said, ‘Hear, Adonai, the voice of Judah! Bring him to his people. His hands contended for him, so You will be a help against his foes.’

O Lord, hearken to Judah’s voice: Here, included within Judah’s blessing, Moses alluded to [and incorporated] a blessing for Simeon [the allusion being in the word שְׁמַע, the very root of שִׁמְעוֹן]. Also [in accordance with this incorporation of Simeon within Judah], when they divided Eretz Israel [among the tribes], Simeon received [his portion] out of the lot of Judah, as Scripture states, “Out of the lot of the children of Judah was the inheritance of the children of Simeon” (Josh. 19:9). - [Sifrei 33:7] Now why did Moses not devote a separate blessing for him? Because he held against him what he had done in Shittim [referring to the sin of Zimri the son of Salu, a leader of the tribe of Simeon (see Num. 25:1-14)]. So it is written in the Aggadah of Psalms. — [Shocher Tov 90]

Deu 33:8 For Levi he said, ‘Let Your Thummim and Urim be with Your pious man. You tested him at Massah, You strived with him at the waters of Meribah.’

Deu 33:9 He said of his father and mother, “I have not seen them,” nor did he acknowledge his brothers or recognize his children. For they observed Your word and kept Your covenant.

Deu 33:10 They will teach Jacob Your judgments and Israel Your Torah. They will put incense in your nose and whole burnt offerings on Your altar.

Deu 33:11 Adonai, bless his resources, find favor in the work of his hands. Crush the loins of those who rise against him and hate him, so they do not rise again.’

and whom You tried….: [This is to be understood] as the Targum renders it [namely, “You tested him (Levi) at the Waters of Meribah, and he came out faithful”]. Another explanation: “whom you tried at the waters of Meribah” — You made false accusations against him [Levi], for if Moses [was punished with death and not permitted to enter the Land of Israel because he] said to Israel, “Listen now, you rebels!” (see Num. 20:10), then [how do we understand why] Aaron and Miriam [were also punished with death and were not permitted to enter the Land of Israel] — what did they do [to deserve this]?- [Sifrei 33:8]

who said of his father and his mother, ‘I do not see him…’: [Moses says:] When they [Israel] sinned with the calf, and I said, “Whoever is for the Lord, come to me!”
(Exod. 32:26), all the sons of Levi assembled to me, and I ordered them to kill [those guilty of worshipping the golden calf, even] one’s mother’s father, if he was an [ordinary] Israelite [and not a Levite], or his brother from his mother [if his brother’s father was not a Levite], or the son of his daughter [whose husband was not a Levite], and they did so. It is, however, impossible to explain [that it means literally his father and his brother from his father, and likewise, literally his sons, because all these were Levites, and not one of the tribe of Levi sinned, as it is said, “and all the sons of Levi [gathered to him)” (Exod. 32:26). - [Sifrei 33:9]

and kept Your covenant: namely, the covenant of circumcision. — [Sifrei 33:9] For the [ordinary] Israelites who were born in the desert did not circumcise their sons, whereas the Levites were [not only] circumcised themselves, [but they] also circumcised their sons. — [Sifrei Bemidbar 9:18]

Deu 33:12 For Benjamin he said, 'The beloved of Adonai rests securely beside Him. He shields him all day long. Between His shoulders he rests.'

And of Benjamin he said: Since Levi’s blessing pertains to the sacrificial service, and Benjamin’s blessing pertains to building the Holy Temple within his territory, Moses juxtaposed one to the other. He then juxtaposes Joseph immediately after him [Benjamin] because Joseph too [had a sanctuary built within his territory, namely] the Mishkan of Shiloh was erected in his territory, as is said:“He rejected the tent of Joseph” (Ps. 78:67). And because the Holy Temple is dearer [to God] than [the Mishkan of] Shiloh, he mentioned [the blessing of] Benjamin before [that of] Joseph [even though Joseph was older.].

and dwells between his shoulders: The Holy Temple was built on the highest point of his [Benjamin’s] land, except that it was twenty-three cubits below the Eitam Well (see Yoma 31a). Now, it was David’s intention to build it there [at the level of the Eitam Well], as is taught in Shechitath Kodashim [Zev. 54b]: [However,] they said to David:“Let us build it a little lower, for Scripture states, ‘and He dwells between his shoulders’ [which are lower than the head]-and there is no part of an ox more beautiful than its shoulders.”

Deu 33:13 For Joseph he said, ‘May his land be blessed by Adonai with heavenly bounty from the dew and from the deep lying beneath, and with the bounty of the sun’s produce and the months’ yield, and with the best from the ancient mountains and the bounty of the everlasting hills, with earth’s bounty and its fullness and the favor of the One dwelling in the bush. May it come on Joseph’s head, on the crown of the prince among his brothers. The firstborn ox—majesty is his. His horns are the horns of the wild ox. With them he gores peoples, all at once, to the ends of the earth. They are the myriads of Ephraim, they are the thousands of Manasseh.’

His land shall be blessed by the Lord: For throughout the inheritance of all the tribes, there was no land more full of goodness than Joseph’s land. — [Sifrei 33:13]
to his firstborn ox: Heb. הבורא المنزل [In addition to the simple meaning of “firstborn,”] there are some instances in which the word הבורא has the meaning of “greatness” and “majesty,” as it is said, “I will also make him a great man (בְׁכוֹר) [the highest of the kings on earth]” (Ps. 89:28); and similarly, “Israel is My son, my firstborn (בְׁכוֹר)” [denoting high status] (Exod. 4:22). [Thus:] הבורא here: The king who will descend from Joseph, namely, Joshua.

Deu 33:18 For Zebulun he said, ‘Rejoice, Zebulun, in your going out, and Issachar, in your tents.
Deu 33:19 Peoples they call to the mountain—there they offer righteous sacrifices. For they suckle the abundance of the seas and the hidden treasures of the sand.’ And to Zebulun he said: These five tribes whom [Moses] blessed last, namely, Zebulun, Gad, Dan, Naftali and Asher, have their names repeated [e.g., “And of Zebulun he said: Rejoice, Zebulun…”], in order to instill them with strength and power, for they were the weakest of all the tribes. And indeed [for this reason,] they were the ones Joseph introduced to Pharaoh, as it is said, “And from among his brothers, he took five men” (Gen. 47:2). [Joseph took these brothers and not the others,] because they looked weak, so that Pharaoh should not appoint them as his war officers. — [B.K. 92a]

and Issachar: Prosper when you sit in your tents to study the Torah, to sit [in the Sanhedrin] and to [calculate and] proclaim leap years, and to fix the months, as it is said, “And from the sons of Issachar, those who had an understanding of the times” (I Chron. 12:32) [and then the verse continues,] “their chiefs were two hundred” - the chiefs of the Sanhedrin occupied themselves with this, and in accordance with them, the seasons and leap years were fixed [for all Israel].

Deu 33:20 For Gad he said, ‘Blessed is the one who enlarges Gad. Like a lion he crouches, and tears off an arm or even the crown of a head.
Deu 33:21 He chose the best for himself, for there a marked portion was reserved. He came with the heads of the people. He carried out Adonai’s justice and His judgments for Israel.’

He dwells like a lion: Because Gad was near the border, he is therefore compared to lions, for all those who are located near the border must be mighty [like lions, in order to protect themselves from attack]. — [Sifrei 33:20]
tearing the arm [of his prey, together] with the head: Anyone slain by the Gadites could be readily identified: they used to cut off the head together with the arm in one blow. — [Jonathan Ben Uziel]

Deu 33:22 For Dan he said, ‘Dan is a lion’s cub leaping out of the Bashan.’

Dan is a young lion: Dan was also located close to the border, and so [like Gad], he is compared to lions. — [Sifrei 33:22]
Deu 33:23 For Naphtali he said, ‘O Naphtali, satisfied with favor and full of the blessing of Adonai, possess the sea and the south.’
Possess: Heb. יְׁרָשָה. This word is in the imperative form and is equivalent to [the simple command יְּרַש] in "Go up and possess (רֵש)" (Deut. 1:21). The fact that the accent is placed on next to the last syllable in the word, namely on the reish, proves this point, like the words: יְּרַש (possess!), יְּדַע (know!), יְּחַת (take!) and יְּמַע (listen!). Now, when one adds a hey at the end of this [simple command] form, the accent is on next to the last syllable of the word to become: יְּרָשָה. Here also, יְּרָשָה is an imperative form. Accordingly, in the Masoreth Gedolah, we find this in the alphabetically arranged imperative forms of verbs, which have their accents on next to the last syllable.

Deu 33:24 For Asher he said, 'Most blessed of sons is Asher—may he be the favorite of his brothers, and may he dip his foot in oil.

Deu 33:25 The bolts of your gates will be iron and bronze. As your days, so will your strength be.'

He will be pleasing to his brothers: Asher pleased his brothers with “Onpakinon oil” [oil of unripe olives, used for anointing one’s skin] and tasty foods (?), and they please him [by repaying him] with grain. Another explanation of “He will be pleasing to his brothers”: Because the women who came from Asher were beautiful [and were sought after for marriage]. This is the meaning of what is stated in Chronicles (I Chron. 7:31). [when it speaks of Malchiel, Asher’s grandson]"he was the father [literally, olive-child]" that is to say, his daughters were married to Kohanim Gedolim [and kings], who were anointed with olive oil (זַיִׁת). - [Gen. Rabbah 71:10]

and immerse his foot in oil: for his land flowed like a spring with oil. It once happened, that the people of Laodicea were in need of oil, and they appointed an agent [who was sent from place to place, until he found an olive farmer. The latter brought this agent to his home, and there, the olive farmer washed himself and then dipped his hands and feet, thereby fulfilling our verse here: “And dip his foot in oil.” Then, he supplied the agent from Laodicea with one million, one hundred and eighteen thousand maneh worth of olive oil!]. — [Tractate Men. 85b]

Deu 33:26 “There is none like God, Jeshurun, riding through the heavens to your aid and through the skies in His majesty.

Deu 33:27 A refuge is the ancient God, and underneath are everlasting arms. He drove out the enemy before you and said, 'Destroy!'

Deu 33:28 So Israel rests in safety, untroubled is Jacob’s fountain in a land of grain and new wine. Yes, his heavens drip dew.

Deu 33:29 Happy are you, O Israel! Who is like you, a people saved by Adonai, the Shield of your help and the Sword of your triumph? Your enemies will cower before you, and you will trample on their backs.”

Deu 34:1 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. Adonai showed him all the land—Gilead to Dan,
Deu 34:2  and all of Naphtali, the land of Ephraim and Manasseh, all the land of 
Judah as far as the western sea,
Deu 34:3  the Negev and the plain of the valley of Jericho the city of palm trees, 
as far as Zoar.
Deu 34:4  Then Adonai said to him, “This is the land that I swore to Abraham, 
Isaac and Jacob saying, ‘I will give it to your seed.’ I let you see it with your 
eyes, but you will not cross over there.”
Deu 34:5  So Moses the servant of Adonai died there in the land of Moab, as was 
from the mouth of Adonai.
Deu 34:6  Then He buried him in the valley in the land of Moab, opposite Beth-peor— 
but no one knows of his burial place to this day.
Deu 34:7  Moses was 120 years old when he died. His eye was not dim nor his vigor 
gone.

The Mighty Warrior, Leader, Prophet and Servant of Elohim was allowed to see the 
land before his death and buried by God himself. Even at an age of 120 years old, it 
states that he was still strong and his eyes were clear! He served God faithfully and 
did all that God had commanded him to do, with the exception of hitting the Rock 
instead of speaking to it, which cost him not to be able to bring Israel into the land.
Deu 34:8  Bnei-Yisrael wept for Moses in the plains of Moab thirty days. Then the days 
of weeping, mourning for Moses, were ended.
Deu 34:9  Now Joshua son of Nun was full of the spirit of wisdom, for Moses had 
laid his hands on him. So Bnei-Yisrael listened to him and did just as Adonai 
had commanded Moses.
Deu 34:10 There has not risen again a prophet in Israel like Moses, whom Adonai 
knew face to face,
Deu 34:11  with all the signs and wonders Adonai sent him to do in the land of 
Egypt—to Pharaoh, all his servants, and all his land—
Deu 34:12 by the strong hand and great awe that Moses did in the sight of all 
Israel.

Joshua steps into leadership as the Haftorah portion states – Joshua 1:1-18
Jos 1:1  Now it came about after the death of Moses the servant of Adonai that Adonai spoke to Joshua son of Nun, Moses’ aide saying:
Jos 1:2  “My servant Moses is dead. So now, arise, you and all these people, cross over this Jordan to the land that I am giving to them—to Bnei-Yisrael.
Jos 1:3  Every place on which the sole of your foot treads, I am giving to you, as I spoke to Moses.
Jos 1:4  From the wilderness and this Lebanon to the great river, the Euphrates River—all the land of the Hittites—to the Great Sea toward the setting of the sun will be your territory.
Jos 1:5  No one will be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not fail you or forsake you.
Jos 1:6  Chazak! Be strong! For you will lead these people to inherit the land I swore to their fathers to give them.
Jos 1:7  Only be very strong, and resolute to observe diligently the Torah which Moses, My servant commanded you. Do not turn from it to the right or to the left, so you may be successful wherever you go.
Jos 1:8  This book of the Torah should not depart from your mouth—you are to meditate on it day and night, so that you may be careful to do everything written in it. For then you will make your ways prosperous and then you will be successful.
Jos 1:9  Have I not commanded you? Chazak! Be strong! Do not be terrified or dismayed, for Adonai your God is with you wherever you go.”
Jos 1:10  Then Joshua commanded the officials of the people saying:
Jos 1:11  “Go through the camp and charge the people saying: ‘Prepare provisions, for within three days you will be crossing over this Jordan, to go in to possess the land which Adonai your God is giving you to possess it.’”
Jos 1:12  Then Joshua spoke to the Reubenites, Gadites and half-tribe of Manasseh saying:
Jos 1:13  “Remember the word that Moses the servant of Adonai commanded you saying: ‘Adonai your God has given you rest, and has assigned to you this land.’
Jos 1:14  Your wives, your little ones and your cattle will remain in the land which Moses gave you beyond the Jordan, but you will cross over before your brothers armed, all the mighty men of valor, and will help them
Jos 1:15  until Adonai gives your brothers rest, as He has given you, and they also possess the land that Adonai your God is giving them. Then you will return to the land of your inheritance, and possess what Moses the servant of Adonai gave you, beyond the Jordan toward the sunrise.”
Jos 1:16  Then they answered Joshua saying: “All that you have commanded us, we will do, and wherever you send us we will go.
Jos 1:17  Just as we obeyed Moses in all things, so we will obey you. Only may Adonai your God be with you as He was with Moses.
Jos 1:18  Whoever rebels against your command and does not obey your words in all that you command him, he will be put to death. Only be strong and courageous!”
V’Zot HaBerachah Haftorah in a Nutshell

*Joshua 1:1-18.*

This week’s Haftorah describes Joshua’s succession of his master Moses, whose passing is discussed in the Torah reading.

G-d reveals Himself to Joshua, and appoints him as Moses' successor. G-d encouraged Joshua to lead the Israelites into the Holy Land. "Every place on which the soles of your feet will tread I have given to you, as I have spoken to Moses. From this desert and Lebanon to the great river, the Euphrates, all the land of the Hittites to the great sea westward shall be your boundary." G-d assures Joshua that He will be with him just as He was with Moses and encourages him to be strong and brave, to study the Torah constantly and keep it close, so that he may succeed in all his endeavors.

Joshua orders his officers to prepare the Jewish people to cross the Jordan River. He then tells the members of the tribes of Reuben, Gad and half the tribe of Manasseh, who had chosen to settle on the eastern bank of the Jordan, to go and assist their brethren in the conquest of the Canaanite mainland, after which they would return to their plot of land. The Jewish people pledge their allegiance to Joshua: "Just as we obeyed Moses in everything, so shall we obey you. Only that the L-rd your G-d be with you as He was with Moses."

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B’rit Chadashah

- On sitting at YHVH’s feet: Luke 10:39;

Luk 10:38 Now while they were traveling, Yeshua entered a certain village; and a woman named Martha welcomed Him into her house.
Luk 10:39 She had a sister called Miriam, who was seated at the Master's feet, listening to His teaching.
Luk 10:40 But Martha was distracted with much serving; so she approached Yeshua and said, “Master, doesn’t it concern you that my sister has left me to serve alone? Then tell her to help me!”
Luk 10:41 But answering her, the Lord said, “Martha, Martha, you are anxious and bothered about many things; Luk 10:42 but only one thing is necessary. For Miriam has chosen the good part, which will not be taken away from her.”

- On Moses giving the law: John 1:17; 7:19;

Joh 1:17 Torah was given through Moses; grace and truth came through Yeshua the Messiah.
Joh 1:18 No one has ever seen God; but the one and only God, in the Father’s embrace, has made Him known.
Joh 7:19 Hasn't Moses given you the Torah? Yet none of you keeps it. Why are you trying to kill Me?"
Joh 7:20 The crowd answered, “You have a demon! Who’s trying to kill you?”
Joh 7:21 Yeshua answered, “I did one good work, and all of you are amazed.
Joh 7:22 Because Moses has given you circumcision (though it is not from Moses, but from the patriarchs), you circumcise a man on Shabbat.
Joh 7:23 If a man receives circumcision on Shabbat so that the Torah of Moses may not be broken, why are you angry that I healed a man’s whole body on Shabbat?
Joh 7:24 Do not judge by appearance, but judge righteously.”


Act 3:22 Moses said, ‘Adonai your God will raise up for you a Prophet like me from among your brothers. Hear and obey Him in all that He shall say to you.
Act 3:23 And it shall be that every soul that will not listen to that Prophet shall be completely cut off from the people.’

Act 7:37 This is the Moses who said to Bnei-Yisrael, ‘God will raise up for you a prophet like me from among your brothers.’
Heb 3:5 Now Moses surely was faithful in all God’s house as a servant, for a witness of things to be spoken later.
Heb 3:6 But Messiah, as Son, is over God’s house—and we are His house, if we hold firm to our boldness and what we are proud to hope.

Chazak, Chazak, Venis’chazeik
Be Strong, Be Strong and Let Us Be Strengthened

\footnote{All Scripture references are from the Tree of Life Version}