

	כּ	לּ	יּ	וּ
letter:	chaf sofeet	lahmed	yod	vav
sound:	CH	Leh	Yyei	Vah

and he went = VAYELECH = וילך

Related Words

to go, walk, step, wander, travel, depart, disappear, vanish, pass away	<i>halach</i>	הלך
law, rule, tradition; legal part of Talmud; theory	<i>halachah</i>	הלכה
Traveler	<i>helech</i>	הלך
step, walk, conduct	<i>halich</i>	הליך
walk, journey	<i>mahalach</i>	מהלך
Go yourself! (Gen. 12:1)	<i>lech l'cha</i>	לך-לך
to walk continuously with (Gen. 5:22 Enoch, Gen. 6:9 Noah, Gen. 17:1 Abraham)	<i>hit'halech</i>	התהלך

Key Words

He Went H1980

הלך

hâlak

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

עבר

ʿâbar

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 H3423

ירש / ירש

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

Strong H2388

חזק

châzaq

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

אָמַץ

'â mats

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 in 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 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.¹

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.”

¹ Varner, W. (2016). Joshua, Son of Nun. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema & W. Widder (Eds.), *The Lexham Bible Dictionary* (J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema & W. Widder, Ed.). Bellingham, WA: Lexham Press.

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).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.”

KJV The King James Version

KJV The King James Version

² Elwell, W. A., & Beitzel, B. J. (1988). *Baker encyclopedia of the Bible* (1214). Grand Rapids, MI: Baker Book House.

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.³

³ Ellsworth, R. (2008). *Opening up Joshua*. Opening Up Commentary (28–31). Leominster: Day One Publications.

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. 3:3*b*). 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. 17:17*a*). 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. 3:2*b*).

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. 3:2*a*).

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 20:28*b*). 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. 25:2*b*; 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).⁴

⁴ Newheiser, J. (2008). *Opening up Proverbs*. Opening Up Commentary (162–170). Leominster: Day One Publications.

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 enjoiner 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.