

Parasha 45: Va'etchanan (And I Pleaded) D'varim/Deuteronomy 3:23-7:11

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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We now come to our second parasha of our 'sefer/book of D'varim/Deuteronomy'. It is entitled 'Va'etchanan meaning, And I Pleaded'. As we will see, in the opening verse there is another very interesting use of the 'Hebrew word structure' that is not seen in our English translations. We have seen this in other places in our studies through the Torah, but here in our sefer/book of D'varim/Deuteronomy, we seem to be encountering these 'anomalies' more often. But, before we do, let us take a moment to review from our previous Torah parasha 'D'varim/Words'. Yisrael was poised on the eastern banks of the Yarden/Jordan River in the land of Moab. An important point to keep in mind is, the 'sefer/book of D'varim/Deuteronomy is a speech' that Moshe is giving to Am Yisrael. We gave an outline of the 'order of this speech' and I want to give it again here.

- 1.) The Introduction- Chapters 1-4
- 2.) The Main Body- Chapters 5-26
- 3.) The ReNewed Covenant- Chapters 27-28
- 4.) The Call to Repentance- Chapters 29-30

As you can see from the above list, our present parasha picks up in the 'midst of the Introduction' of Moshe's speech and continues on into the first portion of the Main Body. It helps to keep our focus as to what is being discussed so we can be aware of where we are as Moshe moves along.

This parasha contains 'two of the most recognizable parts' of the Torah: 'The Aseret HaD'varim/The Ten Words and the Sh'mah/Hear O Yisrael'. We will look briefly into both to get an overview and continue to examine other important points that need to be 'repeated' for us today, even as it was 'needed for Yisrael' then.

The Alef/Tav א ת In Moshe's Beseeching YHWH

*"And I besought Hashem [YHWH] at that time, saying..." (D'varim/Deuteronomy 3:23a
OJB- definitions mine)*

In the above verse, we have Moshe beginning to 'plead with YHWH' concerning his being allowed to go into The Land. Before we go further, let's 'touch on one thing here'. The title to our parasha is 'Va'etchanan'. That word is most times transliterated as 'pleaded'. However, Moshe **IS NOT** 'asking for rachamim/mercies. **['plural'- YHWH doesn't have 'mercy'. He gives 'mercy' in abundance!]. He is asking YHWH on the ground of 'chesed/grace'. What's the difference? One asks for 'rachamim/mercies' when he desires something 'because he has failed/fallen short' and therefore, realizes he 'no longer deserves to receive' what he had hoped for. In the 'pleading

process' he may resort to 'listing certain events' showing that though he certainly 'fell short', there were plenty of times where he did not.

Moshe does none of this in his approach to YHWH. Instead, he addresses YHWH on the 'ground of chesed/grace'. When 'chesed/grace' is in view one is looking for a 'gift'. This 'gift' is not a 'reward based on merit'. It may be sought solely out of one's desire to receive the 'gift based on hope'. The 'hope to receive what is desired by obtaining favor' in the eyes of the One who has what is needed. This is the difference between 'pleading and beseeching'. It is why in our opening verse the 'Orthodox Jewish Bible' follows this 'line of thought' by using the word 'besought' rather than 'pleaded'.

There is another consideration that is 'touched' on in the 'Jewish Traditional Writings'. (**Talmud-Mishnah**) Moshe at this point has come to realize, that though he is still on the 'other side of the Yarden/Jordan River' opposite Cana'an, he is actually 'standing on land' given to the tribes of Gad, Reuven and the half tribe of Menasheh as their inheritance! This land has now been 'annexed' by YHWH to be 'considered a part of The Land of Yisrael's inheritance'. As a result, Moshe is 'standing on this very land'. Might it be possible for YHWH to be 'willing to allow him to cross over' with Yisrael into Canaan?

Now, while we are 'pondering the above', let us move on to consider 'some further interesting aspects' of our opening verse. There are a few things 'peculiar to this verse' as it appears in the Hebrew. We don't see this in our usual English translations. It is not evident even here in the 'Orthodox Jewish Bible'. It 'appears' **ONLY** in the 'Torah scroll or a Jewish Chumash'. ****[The Torah scroll in book form]** YHWH does this because there is 'something very specific' He wants us to see.

First, the way 'and I besought is regularly written in Biblical Hebrew' is... **וְאֲנִי הִנֵּנִי**. ****[read right to left]** To write this in 'transliterated' Hebrew would be... 'Va'anichanan'. But, here in our p'suk/verse, it is written in Hebrew **וְאֲנִי הִנֵּנִי/Va'et'chanan** ****[emphasis mine- no space]**. In the actual Hebrew, the 'et' is **אֵת** ****[tav/alef- read right to left]** These are the 'first and last' letters of the Hebrew Alef-Bet. There are places in the Torah where you will find the 'alef/tav/אֵת' ****[read right to left]** alone in the Torah scroll. In those instances, there is 'no actual word' that is produced in the Hebrew. Grammatically, when these 'two letters' are used in Hebrew alone, they are used to 'point toward the direct object' of the sentence. However, there may also be a 'spiritual alternative' intended. It is a 'sign' that is meant to **POINT TO THE MASHIACH!** Some Orthodox Jewish rabbi's may 'downplay this', but others 'know it is true'. So, in other words, what Moshe is trying to get across in his prayer is, his 'impetus in speaking forth was a reaching out from the depth of himself'. It was coming 'out of his human ruach/spirit'. Literally, from YHWH's 'HaRuach HaKodesh/The Spirit of His Holiness'. It was the **ANOINTING** of YHWH that was praying through him! This is how 'intense' this prayer was.

Second, the word for 'besought' in Hebrew is, 'chanan'... **חָנַן** ****[final nun/nun/chet- read right to left]**. Its root is 'chen', **חָנָן**. ****[nun/chet- read right to left]**, meaning 'grace and favor'. The 'intensity of Moshe's prayer' was using YHWH's 'grace' to **LEAN UPON** as a 'support'. How wonderful is that? Moshe, YHWH's very own 'beloved servant', chosen by Him, prepared by Him, anointed by Him, uses that standing of 'grace/favor' in order to have his Master possibly 'allow him to go into The Land'! The rabbis say that Moshe asked 515 times! This comes from the

'gematria' of the word 'va'etchanan' which equals 600. After going through a particular process, the number was reduced to 515. They site this as to why YHWH's 'final word' on the subject was with such 'seemingly harsh inflection'... **ENOUGH! SPEAK NO MORE TO ME ON THIS MATTER!** Whether it was actually 515 times he asked or only a few, Moshe had some 'chutzpah/nerve' to even bring it up to YHWH at all. Yet, he pressed YHWH's 'chesed/grace' to its full end. Finally, when YHWH would not relent, He brought the episode to an abrupt end!

The last thing to bring out here is, again, something that doesn't appear in our English translations. In most of our English Bibles chapter 3 verse 24 has Moshe crying out to YHWH...

"O Lord God..."

However, in the actual Hebrew it reads...

"...אדוני יהוה..."

Which when transliterated into English actually reads...

"Lord/Master YHWH..."

Moshe addresses his Mighty One as **LORD/MASTER** and then follows this with His **MEMORIAL NAME... YHWH!** ****[Our elder brother Yehudah/Judah by Rabbinic Tradition is not allowed to pronounce The Memorial Name]** However, it is clear that Moshe did indeed call upon His Mighty One by the Memorial Name! Why? Because YHWH is the 'Name of His mercies'. Moshe is using **EVERYTHING AT HIS DISPOSAL** to make this 'one last plea to be allowed to enter The Land'. Those who say that there is **NO 'grace'** in the Torah **ARE WRONG!** The Hebrew Scriptures (**TaNaKh**) are **FULL OF YHWH's 'mercies and grace'**. The book of D'varim/Deuteronomy is itself a 'love letter to His Am Segulah/Treasured People' Yisrael. I wanted to bring the above out to you in order to show clearly that the Torah **IS NOT ABOUT MERE LAW** as it is so many times said to be. **IT IS ABOUT LOVE!** The love of YHWH for His people and 'the call for them to respond in love' to His Torah... **HIS LOVING INSTRUCTIONS.**

YHWH Responds In A Measure Of Grace To Moshe

"Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and see it with thine eyes; for thou shalt not go over this Yarden [Jordan].

But commission Yehoshua [Joshua], and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit ha'aretz [the land] which thou shalt see." (Devarim/Deuteronomy 3:27-28 OJB- definitions mine)

YHWH, while still not allowing Moshe to 'enter The Land', does show him His 'chesed/grace' in measure. While His supplications were not allowed their full intention, they were **NOT** a complete failure either. YHWH 'instructs Moshe' to go up to mount Pisgah and 'lift up thine eyes'. That latter phrase is a 'Hebraic idiom'. It is a 'lifting up into the spirit' as in a 'prophetic vision or revelation'. YHWH spoke this way to Abraham after he and Lot separated. (**B'resheet/Genesis 13**) Wherever Abraham 'looked', this was to be 'his land and the land of his generations... Yisrael's inheritance'. For Moshe, it was a 'prophetic vision' not only of The Land itself, but even of the 'future times' of the nation of Yisrael. The 'Jewish Traditional Writings' (**Talmud-Mishnah**) say that Moshe, while

on Pisgah, was 'allowed to see by YHWH's HaRuach HaKodesh/The Spirit of His Holiness' Yisrael's entrance into The Land. He 'saw in that divine moment' where eternity broke into time **YET FUTURE!** It is told that He 'saw' Yisrael's conquests, failures, their captivities and scatterings. He was also allowed to 'see' Yerushalayim/Jerusalem, the Heikhal/Temple and even the Mashiach! It was said to be like a 'panoramic scene' that YHWH caused to 'pass before his eyes'. It included the 'Acharit HaYamim/Latter Days' when Yisrael would be 're-gathered' and enter the time of the 'Great Shabbat/The Millennial Kingdom'. The time when M'lekh Mashiach/King Messiah would be seated on His throne!

Another interesting point in this 'prophetic revelation' is the word 'Pisgah', which is normally translated 'cleft or cliff', comes from the root word 'pasag meaning to divide or pass between'. This again brings to mind Abraham (**Abram at the time**) when YHWH ****[the 'Word of YHWH/Adon/Lord Yeshua pre-incarnate']** 'cut covenant' with him. (**B' resheet/Genesis 15**) Just after the korbanot/animal offerings had been 'cut, divided and lain out', something happened to Abram/Abraham. He fell into a 'deep sleep'. Then, a 'smoking furnace and a burning lamp' appeared. Who was this? It was, in fact, **YHWH MANIFEST as ABBA/FATHER AND ALSO MANIFEST AS THE PRE-INCARNATE SON!** ****[a compound/distinct not separate unity of divinity]** Later in time, physically, YHWH MANIFEST Himself as the **SON... our ADON/LORD YESHUA!** Both of these **MANIFESTATIONS** of YHWH were at the same moment 'passing between' the korbanot as a **SURETY/GUARANTEE** for the 'covenant of The Land' to be ratified. So, in a sense, YHWH was doing the same for Moshe here on Pisgah. In this vision, He, as **FATHER AND SON** were 'passing between' Moshe and **THE LAND** in 'manifestation' to **ASSURE** His beloved servant that He **WOULD KEEP** His promise to bring Yisrael into their inheritance!

YHWH then 'instructs' Moshe to encourage Yehoshua/Joshua. He is the one chosen to lead Am Yisrael into The Land and obtain their inheritance. We learn something in this. The **TORAH OF MOSHE** is what **PREPARES** us to 'receive our inheritance' ****[both physically and spiritually]**. But, it takes **YEHOShUA/JOSHUA** ****[WHO IS THE TYPE/PICTURE OF OUR YEHOShUA/YESHUA HAMASHIACH]** to 'bring us' to actually **POSSESSING** it. Amein!

The Torah Gives Validity To The Gospel

There is a very interesting concept given to us here in D'varim chapter four of our parasha. I am going to go 'all the way round to make a complete connection' between the Besorah/Gospel and the Torah. We are all very familiar with the words of our blessed Adon/Lord Yeshua to his talmidim/disciples following His resurrection.

"And he came up and spoke to them, saying, All samchut (authority) has been given to me in Shomayim [The Heavens] and on HaAretz [The Earth].

*Go, therefore, make talmidim [disciples] for Rebbe, Melech HaMoshiach [Teacher, King, The Messiah] of all the nations, giving them a tevilah [immersion] in a mikveh mayim [a gathering of living/fresh, moving waters] in Hashem [YHWH], in the Name of HaAv [The Father], and HaBen [The Son], and HaRuach Hakodesh [The Spirit of His Holiness] ****[the Name of Yeshua is what all 'three manifestations' of YHWH recognize],***

Teaching them to observe all that I have commanded you. And hinei [behold]! I [Moshiach] am with you always, even unto the Ketz HaOlam Hazeh [End of The Present World].”
(Mattityahu/Matthew 28:18-20 OJB- emphasis/definitions mine)

I am going to make a few statements concerning what has been termed ‘The Great Commission’ and its understanding from within the ‘Hebraic mindset’. It should simply be noted that what religion has made of the above words is **NOT**, in reality, what our blessed Master Yeshua was ‘actually instructing’ His talmidim/disciples to undertake. Traditionally, the ‘theology of the church of Christendom’ has made the ‘emphasis of preaching the Gospel’ one basic endeavor: ‘To bring the lost to a saving knowledge of YHWH’s plan of redemption through His Son, Jesus’. Those termed ‘lost’, in general, are made up of those within ‘all of humanity within a global setting’. They have never, personally, made the ‘decision to believe’ on Jesus/Yeshua and His redemptive work. While this is commendable, we must ask... ‘Was this our Master’s real intention’?

Scripturally, according to the passage quoted above, Rebbe Yeshua first ‘empowers those talmidim/disciples’ who were present hearing His words. They, in turn, were to go and do a very concise set of instructions.

- 1.) He commissions these talmidim/disciples who are gathered, with the ‘authority of the Malchut Shomayim/Kingdom of the Heavens’ to go and take the message (**Heb. Besorah/Gospel**) of His ‘redemptive work’ into **ALL** the earth
- 2.) In turn, as those who ‘hear their message and believe upon’ Master Yeshua and His ‘redemptive work’, these too were to be made ‘talmidim/disciples’ of His as ‘M’lekh HaMashiach/King Messiah’ **OF YISRAEL!** ****[Those last two words are paramount]**
- 3.) As a part of that ‘process of believing’ those who had made that choice were to then be ‘immersed in a mikvah’ ****[a traditional ritual bath of ‘mayim chayim/living waters’]**- this ‘immersion’ was a ‘sign of covenantal relationship’ with YHWH, ‘release’ from **ALL** other unions with **ALL** other false elohim/mighty ones and **ALL** other nations, to be **JOINED WHOLLY AND SOLELY TO THE NATION OF YISRAEL!**
- 4.) As such, they were from this point on to ‘sanctify and purify’ themselves **THROUGH TORAH OBEDIENCE** and by the power of YHWH, through His ‘HaRuach HaKodesh/The Spirit of His Holiness’, be made ready as ‘The Bride/Yisrael’ to be ‘joined to YHWH through His physical manifestation’ as The Son... Yeshua HaMashiach/The Messiah. Together they will **RULE** and **REIGN** in His Kingdom on earth. First, in Yerushalayim/Jerusalem and then ultimately over **ALL** the earth until...

‘The Malchuyot of the Olam Hazeh [Kingdoms of the Present World] become the Malchut of Adoneinu and of His Moshiach [the Kingdom of our Master YHWH, and of His Messiah], and He will reign l'Olemei Olamim [Forever and Ever].”
[Hitgalut/ Revelation 11:15- OJB definitions mine]

- 5.) These ‘talmidim/disciples’, through there having been ‘immersed’ in the waters of the ‘mikvah’, were literally to be ‘immersed **INTO** the Name of Yeshua’ and to declare His **LORDSHIP** over their lives to the glory of YHWH. ****[As we go into the sefer/book of Ma’asim/Acts, we see Master Yeshua’s talmidim/disciples carrying out these**

instructions. It was the 'Name of Yeshua' which was used in this process (Ma'asim/Acts 2:38-41; 8:12-13; 10:47-48; 19:1-5; 22:16)]

- 6.) Afterward, 'all who believed' through the ministry of these 'talmidim/disciples by trusting faithfulness' were then to **DO ALL** the commandments Master Yeshua had taught them. What were those commandments? They were the 'true words of YHWH', the 'Torah Sh'bichtav/written Torah', as given to 'Moshe Rabbeinu/our Teacher' ****[Note- This was minus the 'added words of the Torah Sh'be'al Peh/Oral Torah' of that day... 'The Traditions of the Elders'- this was the 'precursor' to the later efforts of 'rabbinic Judaism's codified volumes of 'Oral Traditions': (Talmud-Mishnah)**

Beloved, let the above 'sink down' into your hearing. There is **NOTHING** in the above which in any way says that those who 'believed upon Master Yeshua' were to become a part of 'another entity', organization, called 'church'. What am I saying? The Besorah/Gospel was a 'redemptive message' meant... **FOR THE NATION OF YISRAEL FIRST!** Our blessed Master Yeshua ministered as a **YISRAELI/JEWISH RABBI**. He 'taught His talmidim/disciples' in that tradition. Now, that the 'redemptive aspects' of His ministry had been accomplished; it was time to **BROADEN THE IMPACT** of that message to **ALL** the 'nation of Yisrael'... **WHEREVER IT WAS TO BE FOUND SCATTERED IN THE WORLD!** In the process, **ANY AND ALL** who desired to **BELIEVE**, regardless of their nationality, **WERE WELCOME!**

Yisrael, as we have learned through this call for the 'restoration of the Whole House of Yisrael' today, is made up of **TWO HOUSES...** 'southern and northern'. The 'southern house', which is Jewish, is made up of 'two tribes'. The 'northern house', which is 'non-Jewish', is made up of 'ten tribes'. The 'northern house', historically, was the **FIRST** to be taken into captivity into Assyria. It was YHWH's judgment for their paganism, idolatry and sexual immorality. There, in time, they became 'assimilated into the Assyrian culture'. This culture was itself a 'hybrid of its own origin', as well as the 'multi-ethnic origins' of the nations they had conquered. In time, these **NORTHERN NON-JEWISH YISRAELITES**, after 'multiple generations of captivity and assimilation', became **FULLY LOST TO THEIR HEBRAIC IDENTITY, AND CULTURE**. Finally, they 'became scattered' among **ALL** of the 'nations of the earth'. From this point, they became 'further assimilated into the foreign cultures of those nations' into which they settled.

Along the way, historically, the 'southern', Jewish house also became 'scattered in judgment' among the nations for their own sins; **BUT... THEY WERE ABLE TO RETAIN THEIR HEBRAIC IDENTITY AND CULTURE!** So, **ALL** the 'nations of the earth became filled with Yisraelites from both houses', but the majority of these were from the 'northern non-Jewish house'. We must remember the following statement: **YHWH NEVER LOST THESE YISRAELITES!** The navi/prophet Amos speaks to this,

"For, hinei, I will command, and I will sift Bais Yisroel [House of Yisrael... Yosef-Ephraim] among all Goyim [Nations], like as grain is sifted in a sieve, YET SHALL NOT THE LEAST GRAIN FALL UPON HA'ARETZ [THE LAND]." (Amos 9:9 OJB- emphasis/ definitions mine)

The last phrase emphasized is a 'Hebraic idiom' meaning: The grains (**House of Yisrael- the northern house**) though scattered, not one would be lost. YHWH **ALWAYS** knew where His 'Am Segulah/Treasured People from the northern house were at all times'. He also had within His

'redemptive plan' accomplished by Yeshua HaMashiach/The Messiah, a 'comprehensive intention' for ALL of Yisrael... **BOTH HOUSES**. It included deliverance from the 'penalty of sin and its power', and a plan for the **FUTURE RECOVERY OF BOTH HOUSES OF YISRAEL** and their end-time promised restoration as **ONE... WHOLE... NATION again!**

“And it shall come to pass in Yom HaHu [That Day- the day of the restoration of the Whole House of Yisrael], that Adonoi [My Master... YHWH] shall set His yad [hand] again the SECOND TIME [The FIRST TIME from Egypt- the SECOND TIME from the nations] to recover the She'ar (Remnant) of His people, which shall be left [as survivors], from Assyria, and from Mitzrayim, and from Patros, and from Kush, and from Elam, and from Shinar, and from Chamat, and from the islands of the sea.

And He shall raise up a nes [a banner, i.e., send a signal] for the Goyim [Nations], and shall assemble the OUTCASTS OF YISROEL [the northern House of Yosef-Ephraim], and gather together the DISPERSED OF YEHUDAH [the southern House of Judah] from the four corners of ha'aretz.” Yeshayahu/Isaiah 11:11-12 OJB- emphasis/definitions mine)

Now I know, for most, outside this current restoration of 'Hebraic understanding' that is flowing today, what is being said here may be hard to grasp. It is nonetheless true. For those of us who are in this restoration, it is **IMPERATIVE** that we are clear on what exactly **THE IMPLICATIONS INVOLVED TRULY MEAN**.

Let me ask a question. What do you think Master Yeshua meant when He spoke those words, 'Go and make talmidim/disciples... teach them to observe ALL that I have commanded you?' Where was He calling those who would become talmidim/disciples through the ministry of those being sent forth to? More clearly... Were they being called to some other entity? Some other organization? Something other than to be a 'living, life giving joint that supplies life' to the rest of the Body of Mashiach? **BELOVED, THIS IS NOT ABOUT RELIGION!** What is the Body of Mashiach? A 'true understanding' of that question will change everything??? It **IS** about... has **ALWAYS** been about... will **CONTINUE** to be about... **YHWH'S NATION... YISRAEL!!!**

Then Why The Entity Called Church?

Beloved, when YHWH called my wife and I out of the 'church system of Christendom', we had no idea where we were going. Something called the 'Hebraic' was not even on the radar. All I knew was there was something called 'house church'. So, we began to search in that direction. We made at least five attempts to meet with different ones who were practicing this lifestyle. Each time we were met with failure for one reason or another. Finally, we just **STOPPED!** In frustration, I prayed and told Abba, I didn't understand. We were doing all we knew to do. So, until He moved clearly, we would just simply remain where we were. Our family, meeting in our house, until He confirmed His direction. It was almost two years before the answer came. In the meantime, YHWH continued to be faithful to give us His Presence.

In His time, YHWH sovereignly placed a book in our hand through my mother-in-law. She had always had a love for the Jewish people. Sadly, I was not as big a fan. The theology I was brought up on (**Replacement Theology**) taught that because Yisrael had failed to accept Yeshua's ****[Jesus to me at the time]** redemptive ministry, YHWH ****[God to me at the time]** raised up the 'church' to be His 'vessel of redemption' to the world. To put it bluntly, I believed 'the church was now the

Yisrael of God'. However, YHWH used the words of that book, He sovereignly put into my hands by my dear mother-in-law, to answer the cry of my heart. It opened an entirely new dimension of ministry that I **NEVER** knew existed... **The Restoration Of The Whole House Of Yisrael!**

After a year or so, YHWH had rearranged my *'theological mindset'* to begin to understand things from what I could only label as, a *'Hebraic mindset'*. It left me with one nagging thought that would not go away. If Yisrael had been YHWH's *'eternal/redemptive instrument'*, **THEN WHY THE CHURCH?** It took a moment, but He answered.

YHWH plays according to the long game. He knew Yehudah/Judah would not relinquish his control easily within the Jewish house. He also knew that it would take time to raise up and position things outside of Judaism to be conducive to His purpose of restoring the *'Whole House of Yisrael'*. So, He allowed the *'concept of church'* to come into existence. YHWH needed a place for the *'house of Yosef/Ephraim'* to wait until the *'timing of His restoration'* could begin. The *'church of Christendom'* became His *'vessel of mercies'* for the scattered, northern *'house of Yosef/Ephraim'*. ****[For those of us who have received YHWH's mercies to see and be a part of His *'Restoration of the Whole House'*, we must NOT condemn the church system of Christendom too harshly. The truth is, if it had not been for the church, most of us would not even be a part of this restoration today!]**

THE CHURCH SYSTEM WAS A WOMB to hold the *'house of Yosef/Ephraim'* until the *'time of our revealing'*. That time began to manifest in the mid 1990's. Many within the *'church system'* who had a love for Yisrael, began to realize that not only did their faith have a *'Hebraic root'*, so did they! Suddenly, the truth of there being *'another house'* beside the Jewish one, began to be unveiled in the hearts of thousands of believers within the *'church system of Christendom'*. The rest is history. It's been wonderful. It's been messy. **IT WILL BE MORE INTERESTING AND MESSY AS THINGS CONTINUE!** However, YHWH has promised, His **WHOLE HOUSE OF YISRAEL** will be restored. Baruch HaShem! Our Mighty One does not lie!

First The Besorah/Gospel... Then The Torah

What did Rebbe Yeshua in fact teach? He came teaching the Torah of Moshe Rabbeinu/our Teacher and calling *'Jewish Yisrael'* in His day **BACK FROM THE WEIGHTINESS** of the *'fences'* which the *'professional Torah teachers'* (**scribes/pharisees**) had *'set up around'* the Torah. These scribes and pharisees had *'forgotten the words of the Torah'* which Moshe was speaking here in our sefer/book of D'varim.

“YE SHALL NOT ADD UNTO THE WORD *which I command you*, NEITHER SHALL YE TAKE ANYTHING FROM IT, *that ye may be shomer mitzvot [guard the judgments] of the commandments of Hashem Eloheichem [YHWH Your Mighty One] which I command you.*” (D'varim/Deuteronomy 4:2 OJB- *emphasis/definitions mine*)

Rebbe Yeshua taught the Torah in its *'true spirit and simplicity'*. He also *'showed by the example'* of His own life, what a life lived **FULL OF THE COMMANDMENTS** looked like. (**Mattityahu/Matthew 5:17-18**) It's true, our entrance into *'eternal salvation has nothing to do with our own effort'*. It is solely based upon the *'finished/redemptive work'* of our blessed Master Yeshua. But is that all? Is that where it ends? We just *'say we believe'* and that's it? Beloved, that is **NOT THE END. IT'S ONLY THE BEGINNING!** It's not enough to simply say *'I believe'*

and stop there. That was **NOT** the message of our Master. It's **NOT** the testimony of Scripture as a whole either.

As a further witness to the above. The word for 'faith' in Greek is 'pistis'. It is a noun in the 'feminine' case. Why is this important? Ya'akob/James says, 'faith without works is dead'. **(Ya'akob/James 2:17)** So, what's his point? A woman cannot become pregnant by herself. You need the male and the female in the equation. Yet, even with these added parts, pregnancy is not guaranteed. The 'male sperm/seed has to penetrate the egg' of the female. That is what causes the woman to become pregnant. Even so, in the spirit, though there is the 'faith/female' and the 'Word/seed/male, each alone is not enough. 'Works or corresponding actions' is what 'germinates the egg'. Otherwise, no matter what a woman 'claims/says' about being pregnant, time will prove her wrong. Unless the 'seed' is allowed to 'germinate the egg' she will never 'become pregnant'. Her words are just dead air!

Now, comes the next question. What 'kind of works' are we talking about? Going to church meetings? Going to congregation? Reading the Bible? Prayer? Witnessing? This is leading us to the point I want to make in all of this. Rebbe Yeshua gave it to us in His words from our passage in Mattityahu/Matthew, the so-called 'Great Commission'. He told us:

- 1.) First: **GO MAKE TALMIDIM/DISCIPLS** from among all the nations. Once they have been immersed in My Name...
- 2.) **THEN TEACH THEM ALL THAT I HAVE COMMANDED YOU.** The thing you must understand is, to the Jewish mind of our Master's hearers, that meant only one thing... **TEACH THEM THE TORAH!**

Our Adon/Lord Yeshua's warning was for His talmidim/disciples, **NOT** to teach the Torah 'like the professional legalistic Torah teachers' of His day. **(see Mattityahu/Matthew 23)** No! Teach them as He did. The true, pure, simplistic 'spirit of the written Torah'. This Torah 'was not burdened down with the added commandments and traditions of men'. The Torah of Moshe that Rebbe Yeshua taught was one all who loved YHWH could keep by the power of YHWH's 'HaRuach HaKodesh/The Spirit of His Holiness'. **(Mattityahu/Matthew 11:28-30) THE TRUE TORAH OF YHWH DOES NOT LEAD TO BONDAGE. IT IS THE WAY TO TRUE FREEDOM IN EVERY LEVEL OF OUR LIVES!** This is why Ya'akob/James in his letter calls the Torah, 'HaCherut' in Hebrew: The Torah of Covenant Freedom! **(Ya'akob/James 1:25; 2:12)** Keeping YHWH's Torah, by the 'power of His HaRuach HaKodesh/The Spirit of His Holiness', **IS THE WAY** to 'complete freedom' in every area of our lives! Now, let's return to our Torah parasha and look at the following passage,

"Behold, I have taught you chukkim [ordinances] and mishpatim [judgments], even as Hashem Elohai [YHWH our Mighty One] commanded me, that ye should do so in ha'aretz [the land] whither ye go to possess it.

Be shomer [on guard] therefore and do them; for this is your chochmah [wisdom] and your binah [understanding] in the sight of the peoples, which shall hear all these chukkim [ordinances], and say, Surely HaGoy HaGadol [This Great Nation (Yisrael)] is a wise and understanding people.

For what nation is there so great, who hath elohim [mighty ones] so near unto them, as Hashem Eloheinu [YHWH their Mighty One] is in all things for which we call upon Him?

And what nation is there so great, that hath chukkim [ordinances] and mishpatim [judgments] tzaddikim [righteousnesses] as all this torah [teaching/ instruction], which I set before you today?

Only be shomer [be on guard] over thyself, and be shomer [on guard] over thy nefesh [soul/life] diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy lev kol yamim [heart all the days] of thy life; but teach them to thy banim [children], and the banim [children] of thy banim [children/grandchildren];” (D’varim 4:5-9 OJB-definitions mine)

Do you see what is being said? When Yisrael ‘lives out the Torah before the nations’, the nations will notice. These nations will ‘SEE the wisdom and understanding’ which is revealed in their works. **IT WILL CAUSE THE NATIONS TO ACTUALLY GIVE PRAISE TO YHWH!** Our Mighty One will be glorified because they will **SEE HIS GREATNESS** expressed in our daily worship by our ‘guarding His Torah’ in our lives. The bracha/blessing on our lives will cause them to want **WHO**, not simply **WHAT** we have. Who is it? **IT IS YHWH!** The Tripartite/Elohim who manifests Himself **NOT** as three Persons as one God. **NO!** But as He is expressed by the Torah through the: ‘kedusha meshuleshet/three-measures of echad/ONE MANIFESTATION of holiness-YHWH Abba/The Father... YHWH Ben/The Son... and YHWH The HaRuach HaKodesh/The Spirit of His Holiness! Beloved, the Besorah/Gospel coupled with ‘guarding and obeying’ the Torah in our lives is the ‘greatest tool’ we have for influencing the world around us. **THEY WILL SEE MASHIACH/THE MESSIAH IN US! THEY WILL SURRENDER TO THE MIGHTY ONE OF YISRAEL!** Beloved, that is true evangelism!

YHWH He Is The Mighty One And There Is No Other

“Unto thee it was showed, that thou mightest know that Hashem [YHWH] He is HaElohim [The Mighty One]; there is none else beside Him.” (D’varim/Deuteronomy 4:35 OJB-definitions mine)

“Know therefore today, and consider it in thine lev [heart], that Hashem [YHWH] He is HaElohim [The Mighty One] in Shomayim [the Heavens] above, and upon Ha’Aretz [The Earth] beneath: there is no other.” (D’varim/Deuteronomy 4:39 OJB-definitions mine)

The rest of chapter four is spent by Moshe making the case that **YHWH ALONE IS THE MIGHTY ONE** in the heavens above and on the earth beneath. **BESIDES HIM THERE IS NO OTHER!** The phrase in Hebrew is... ‘YHWH hu haelohim ein ud milvado’. It transliterates as: **YHWH HE IS THE MIGHTY ONE AND THERE IS NOTHING BUT HIM!** Moshe ‘repeats’ a number of the experiences that make up the history of Yisrael thus far to show this fact. Let us look at some of these points.

- 1.) **Vs.s 10-12-** Yisrael stood at the foot of the mountain (**Mt. Sinai**) and **SAW** the ‘manifestations’ as YHWH came down. They **SAW** the ‘darkness, the cloud and the fire’. They **HEARD** ‘His voice’, but they **SAW** ‘no form or shape’.
- 2.) **Vs.s 13-19-** YHWH declared to Yisrael ‘His covenant’ and wrote His Words upon stone tablets. Moshe was ‘instructed to teach’ YHWH’s ‘chukkot/ordinances and mishpatim/judgments’ to Yisrael, in order that they might be able to ‘go into The Land and possess it’. Yisrael was warned again, that through all of the ‘manifestations’ of YHWH

upon the mountain they 'saw **NO shape**'. This was a clear warning that they were to make **NOTHING** to represent Him. This was also a clear '*repetition*' hearkening back to the incident of the '*Golden Calf*'. There was to be **NO PHYSICAL REPRESENTATIONS** of Him made for worship. It was also a warning against when they went into The Land that they were **NOT** to '*learn the ways of the nations*' there by worshipping their idols.

- 3.) Vs. 20- Yisrael was meant to be YHWH's '*nachalah/inheritance*'
- 4.) Vs.s 21-24- Yisrael has always had a '*deep seated penchant toward idolatry, sexual sinfulness and paganistic practices*'. Again, in these verses, YHWH warns His people against idolatry. They are His '*betrothed*' and as such, YHWH tells them one of His titles is '*El Kanah... The Jealous Mighty One*'. He will **NOT** tolerate unfaithfulness on their part with any other false elohim/mighty ones. This will bring His judgment.
- 5.) Vs.s 25-28- Moshe prophesies of Yisrael's '*future unfaithfulness*' because they have a habit of '*continuing to fail to heed*' YHWH's commandments against idolatry. As a result, they will be '*removed out of The Land and scattered among the nations*'. They will then be given over to idolatry in those foreign lands.
- 6.) Vs.s 29-31- again YHWH proclaims His greatness over all other false mighty ones. Though Yisrael has been unfaithful, **IF** they will begin to '*seek Him*' with **ALL THEIR HEART AND SOUL, THEY WILL FIND HIM!** In the '*Acharit HaYamim/Latter Days*', YHWH will not utterly abandon, destroy or forsake Yisrael. He promises to '*remember His covenant*' with their avot/fathers. Even in the midst of the time of '*Ya'akob's/Jacob's Trouble/The Great Tribulation*' of those '*Latter Days*', He will '*reveal Himself to Yisrael*' by the title '*El Rachamim- The Merciful Mighty One*' who will '*re-gather them*'.
- 7.) Vs.s 32-40- there is **NO OTHER MIGHTY ONE** besides YHWH! He loved the avot/fathers of His people Yisrael and '*chose their seed*' after them, to '*bring them into The Land of Promise*'. He went before them and removed those inhabitants of that Land who were greater and stronger than they were.

The Repetition Of The Ten Words

In Chapter five, Moshe begins the '*repetition of the Aseret HaD'varim/The Ten Words*' as they are known in '*Hebraic thought*'. These '*Ten Words*' are not just a '*list of Commandments*'. They instead are actually '*headings*' under which all the '*mitzvot/commands and chukkim/ordinances*' of the original '*Sinaitic Covenant*' may be placed in relation to their purpose. We do not have the space here to do an in-depth study of this, but I would like to make a few important points.

The '*Ten Words*' comprise what is known as the '*Ketubah/Betrothal or Wedding Covenant*'. The '*Hebraic idea of marriage is a process*'. The first step is the '*betrothal*'. The '*bridegroom and the bride*' are at this point '*enjoined one to another*' and are no longer allowed to entertain any outside parties for affection or intimacy. They are '*vowed*' one to another alone. After a '*period of time and preparation*' on both parties' behalf, then the '*wedding is inaugurated*'. The ceremony is fulfilled, and the couple then '*consummates their betrothal by sexual intimacy*'. Afterwards, they begin to make their lives together and start building their family.

The '*Ketubah/Wedding contract*' is not just a '*cold document of legalistic demands*'. It is YHWH's offer to Yisrael to become His Bride. **IT IS ABOUT LOVE!** If you go back to the sefer/book of Shemot/Exodus chapter 20, you will find that the Torah, in the '*form of the Ten Words*', was **NOT FORCED** upon Yisrael. YHWH gave it to them, and they had the '*right to accept or reject*' the

offer. This *'Ketubah'* was made after the order of all such contracts of that region in its day. It listed out the *'benefits which the Bridegroom vowed to do'* if the proposal was accepted. Following the *'blessings and the curses were listed'*. These could be expected if the marriage was later *'broken by infidelity'*. In the offering of this *'Ketubah'*, Am Yisrael *'fully accepted'* YHWH's offer with the words: *'As He has spoken; so, shall we do'*. They did this with such anticipation that they did not even let Moshe finish with reciting the whole contract! Yisrael *'immediately responded'* with affirmation. The one *'underlying stipulation of the contract was'*, that the *'Bride vowed to love the Bridegroom'* **SOLELY AND FOREVER**. In return, the *'Bridegroom'* would love her, protect her, and provide for her every need. Those who see the Torah as a *'source of bondage and fear'* are completely *'ignorant of the love that permeates every word of that covenant'*. Including the *'blessings'* that are reaped by both of those involved.

An Important Point To Repeat

We have already discussed this, but it bears repeating here again. The *'Ten Words'*, along with the *'fullness of Torah as a whole'*, was **NEVER** meant to be a means to obtain *'eternal salvation'*. There are the *'effects of salvation'* that accompanies the Torah, but **NO ONE CAN EARN ETERNAL SALVATION BY KEEPING COMMANDMENTS ALONE**. Eternal salvation comes **ONLY** through the *'finished, once-for-all, redemptive work of our Go'el/Kinsman Redeemer... Yeshua HaMashiach'*.

This is what Sha'ul/Paul found out when he *'encountered the Resurrected/Living Mashiach'* on the Damascus Road. As a Pharisee, he *'believed in the prevalent mindset'* of those within that *'system of religion'* at the time. It was believed, *'eternal salvation could be attained by works'*, by diligently keeping the Torah. ****[This included, the 'added additions of the Traditions of the Elders' (Mattityahu/Matthew 15) This was the 'precursor' in Master Yeshua's day of the added volumes of the Jewish Oral Torah, 'Talmud/Mishnah', in the 2nd century and beyond]** The need for a *'suffering Mashiach' (Mashiach Ben Yosef)* was not essential. The *'encounter on the Damascus Road'* changed everything for Sha'ul/Paul! It was *'the beginning of the realization/revelation'* that there was **NO** *'eternal salvation'* apart from the *'redemptive, once-for-all work'* provided through Yeshua HaMashiach/The Messiah and His blood. It took *'fourteen long years'* for YHWH to *'work that reality out'* into Sha'ul's/Paul's life. **(Galatians 2:1; Romans 7) IT REQUIRED DEATH!** The *'self-confident concept of the pharisaical ideal of attaining personal salvation by one's own efforts'* must go. On that Damascus Road, this *'concept gave way to reality'*. The *'commandments/instructions of Torah'* were meant to bring those who embraced them into *'heart union'* with the One who gave them. A *'real relationship'* with YHWH, through the **LIVING, RESURRECTED MASHIACH**, combining the reality of *'eternal salvation through chesed/grace PLUS trusting faithfulness'* into Sha'ul's life. This, along with the *'proper placement of Torah'*, gave a *'complete picture of how the process of eternal salvation'* was to be realized.

This resultant *'revelation, caused considerable consternation'* among Sha'ul's/Paul's Jewish brethren there in Yerushalayim/Jerusalem. Many of the Pharisees who had *'supposedly become believers'* upon Yeshua as Mashiach, accused Sha'ul/Paul of *'forsaking Moshe and the Torah'*. Which of course he never did. He had *'simply learned YHWH's proper order'* ****[Messianic Halakha- the way to walk]**, in learning to *'walk in obedience'* to YHWH's commands/instructions. It is always **ABRAHAM FIRST** ****[salvation BY faith], THEN MOSHE** ****[sanctification BY works]**. These *'works OF righteousness'* validated/justified the testimony of those who said they

had become believers. These *'works produced a continuous manifestation'* of **DAILY DELIVERANCE AND BLESSING**. It resulted in **MAINTAINING** a *'present testimony'* of having received the *'eternal redemption'* they had originally entered into *'by trusting faithfulness'* in Yeshua HaMashiach/The Messiah. Once having accepted that work by their *'trusting faithfulness'*, **THEN** the believer is made a part of the *'household of faith'*. (**Ephesians 2:19**). He becomes a member of the **COMMONWEALTH NATION OF YISRAEL!** (**Ephesians 2:12**) Once **IN** the house, **THEN** one begins to *'learn the rules'* that govern both **LIVING IN AND STAYING IN THE HOUSE**. Again, the Torah is for *'sanctification NOT eternal salvation'*.

One last point on this and we'll move on. **YHWH NEVER INTENDED** for Yisrael or us to **KEEP THE TORAH** by *'systematically and/or perfectly keeping His commandments'* and the traditional concepts that were added. He understands that for us, there is always the *'possibility of falling short'*. That's why He instituted the *'animal korbanot system'* of obtaining *'atonement/covering'* for sins through the *'blood of the sacrificial animals'*, after the *'sin of the Golden Calf'*. Even so, under the *'Final ReNewed Covenant'* provision is made for **ALL BELIEVERS** *'if we sin'*. We may come to YHWH and *'confess our sins with true sorrow'*. In turn, *'we may be forgiven'* and the blood of Yeshua HaMashiach is applied to those sins. (**Yochanon Alef/1 John 1:7**) This blood not only *'atones/covers, it blots out, wipes away and takes away our sins'*. (**Colossians 2:14; 1:20**) As a result, there is **THEREFORE NOW NO CONDEMNATION**, because our sins are **REMOVED** from the *'inner sanctum of our spirit... the conscience'*! (**Romans 8:1**)

While the rabbis have established a precise list of 613 *'positive and negative commandments'* that are said to *'make up the Torah'*, there is **NO PLACE** in the *'actual Torah'* that you find such a list in such a *'systematic order'*. In fact, if commandments were the *'crux of the Torah'*, then it seems starting with the sefer/book of B'resheet/Genesis, you would find that list being given. Instead, the Torah opens as a *'commentary'*. You do not really encounter such commandments until you are well into the second book of the Torah, Shemot/Exodus. In fact, you have to read the **ENTIRE 'Torah proper'** ****[First five seferim/books of the TaNaKh- Hebrew Scriptures]** to discover where *'all of YHWH's commandments'* are. Why? Because it's about our *'relationship'* **FIRST** by *'trusting faithfulness'*; **THEN THE WORKING OUT OF THAT RELATIONSHIP** through *'obedience'* as we mature. Keeping Torah is a *'conceptual not systematic effort'*. It is about a *'relationship of faithful obedience in love'*, not a *'cold checklist of 613 commandments'* we must accomplish perfectly. **We are SONS FIRST, NOT SLAVES!**

The Sh'mah

"Shema Yisroel [Hear Yisrael] Adonoi Eloheinu Adonoi Echad. [YHWH is our Mighty One YHWH is One]" (D'varim/Deuteronomy 6:4 OJB- definitions mine)

Our last consideration will be the most holy affirmation that Jewish Yisraelites and those from the *'returning house'* of Yosef-Ephraim can make. It is known as *'The Sh'mah'*. It is spoken at least twice to three times a day by those from Jewish Yisrael who are considered to be *'observant'* of YHWH's Torah. It is the last words that are uttered by brother Yehudah/Judah as he is dying. It should be the *'pledge of dependence'* to YHWH and His Kingdom for all Yisraelites indeed. Again, we don't have the space here in our commentary to do an in-depth study of the *'Sh'mah'* and the chapter in which it is found. (**D'varim/Deuteronomy 6**) However, I will make some important comments as we close.

The word 'sh'mah' literally encompasses both 'hearing and doing'. In the 'Hebraic mind', if you do not 'follow through with action' in what has been 'heard', then accordingly, you **CANNOT** be said 'to have truly heard'! This is where Ya'akob's/James' statement in his letter comes from,

“But prove yourselves doers of the word, and not merely hearers who delude themselves.”
(Ya'akob/James 1:22 NASB- New American Standard Bible)

The 'Sh'mah' is the 'declaration' of the **ONENESS** in essence of YHWH. The Torah reveals YHWH as 'one unit' of Divinity. The Christian ideal of the 'Trinity' is simply flawed, because it is an 'attempt to define YHWH apart from the very Torah' He gave to do so. The term 'Trinity' is not a 'biblical term' at all. It is a 'theological term'. While I do not believe that it was the church of Christendom's initial intention to separate YHWH into a 'plurality of three separate gods', it is nonetheless an 'unwitting consequence of their rejection of the Torah'. It is 'one of the basic reasons' why Jewish Yisrael rejects Christianity. By the very definition of the 'systematic theology' of Christendom, YHWH is said to be 'three in one'. That would have been somewhat acceptable. However, **THEN** comes the words that 'totally violate' YHWH's **ONENESS: God** the Father, **God** the Son and **God** the Holy Spirit. In doing this, you have effectively 'divided' YHWH into **THREE SEPARATE PERSONAGES...** resulting in **THREE SEPARATE GODS!** Consequently, that is a 'complete violation' of YHWH's 'revealed understanding of Himself' as being **ONE MANIFESTATION** of 'three measures of Holiness'. ****[kedushah meshuleshet in Hebrew]** The Torah language of the 'Sh'mah' is an exact reflection of this intrinsic unity. In the 'eyes of Jewish Yisrael' any other 'declaration or definition' is **IDOLATRY!**

We must keep in mind that 'rabbinic Judaism is a reaction' against Adon/Lord Yeshua. They use Christianity's definition of the 'Trinity' as a means to 'discredit the belief system' of the church. They say, either what is worshipped by Christians is **ANOTHER** god or He **BECAME** 'another god'. **NOTHING IS FURTHER FROM THE TRUTH!** Yeshua is **THE** 'continuous physical manifestation' of YHWH's Word **IN THE FLESH/HUMANITY**. He is **NOT** 'separate' from the **ESSENCE** of Abba YHWH, though He is **UNSEEN**. Our Master Yeshua, as 'The Son', is merely **DISTINCT** having 'changed His mode of existence' from a solely 'non-corporeal spirit' to that of a 'physically (**seen**) body of 'sinless flesh/humanity'. As an ultra-Orthodox Jewish rabbi once said, when asked how the Torah, which is said to be eternal, could then be put into a physical form as a book? His reply is very interesting. He said to the one asking the question, 'You do not know what you are saying. HaShem is Great! He alone is Mighty and as such, He can do whatever He wills!' ****[Please click [here](#) to see our completely updated 3-Part study on our Adon/Lord Yeshua as YHWH's manifestation in humanity. A redemptive study in complete harmony with the Hebraic mindset's revelation contained both within the TaNaKh/Hebrew Writings and the Ketuvim HaNotzrim/Messianic Writings/Matthew-Revelation]**

Well, by that 'exact same premise', YHWH is indeed **GREAT!** He alone is the Mighty One. Therefore, if He decided to 'take on human flesh', then He could certainly do whatever He wills within the integrity of His own Being! (**Tehillim/Psalms 135:6**) YHWH **DID NOT SAY** that He would **NEVER** 'manifest' Himself as a man. He said, He would **NOT** be 'like mankind marred by sin' and constantly be **CHANGING HIS MIND**. He would **NOT** say one thing and then do another. (**M'lakhi/Malachi 3:6**)

I will close with the following statement. We need to understand, if YHWH had intended to 'reveal Himself' as **ONE AND ONLY ONE**, then there is a Hebrew word for that. He could have used

'yachid'- יחיד ****[dalet-yod-chet-yod- spelled right to left]** It is a word not used often in the biblical record, but when it is, it means... 'one and only one'. YHWH instead chose to use the word 'echad'- אחד ****[dalet-chet-alef- spelled right to left]** because it 'defines Himself' as He truly is... 'a compound unity of **ONE Devine Essence**'. Beloved, when we get this right and we begin to 'worship YHWH in the Hebraic truth' of His **TRUE ESSENCE** something wonderful will happen. We too will begin to be 'healed of the fragmentation of our soul' which sin has caused. **WHAT WE WORSHIP... WE BECOME! YHWH IS ONE.** We too will become **ONE** with Him in **TRUE UNITY** as we 'experience Him in the glorious reality of His Hebraic mindset'... **ECHAD... OUR WHOLE BEING ONE IN HIS ONENESS**'. Amen!

We say the following blessing as we continue each week's study of Torah...

Chazak u'Barukh...
Strength and Blessings

****Click the link below to listen to the mp3 audio-reading of our parasha**

[Parasha 45: Va'etchanan/And I Pleaded](#)