

# Parashat Devarim

## פרשת דברים

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### Do you know Yeshua based on the “Scroll of the Torah?”

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 1:1-3:22

הפטרה: Isaiah 1:1-27

הברית: Acts 1-2

החדשה

*Triennial cycle: Devarim / Deuteronomy 1:1-2:1*

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In this week's reading from Parashat Devarim (*Devarim / Deuteronomy 1:1-3:22*) Moshe retells the history of what has happened to Yisrael that led the people to remain in the wilderness. The name of the fifth book of Devarim comes from the opening words **אלה הדברים** “Eleh ha'davarim” meaning *“These are the words.”* The English translation “Deuteronomy” is derived from the Greek translation Δευτερονόμιον, *Deuteronomion* meaning “second law.” Here the phrase **אלה הדברים** translated as Δευτερονόμιον show a movement from the traditional name of the book derived from the Hebrew text. Sefer Devarim can be divided into 3 major sections; Section 1 restates the journey from Mitzrayim (Egypt) to the Promised Land leading to this moment the people are not being allowed to enter the Land. Section 2 reminds the people of the absolute necessity to obey God and His ways. Section 3 discusses the topic of the unfaithfulness of Yisrael; unfaithfulness will cause the people to lose the land. However, if the people repent their place in the land will remain secure (the land will not be taken from them). *Devarim 1:7* says **פָּנוּ | ויסעו לכם וב' או הר האמרי ואל- פָּנוּ | ויסעו לכם וב' או הר האמרי ואל-** *to פָּנוּ | ויסעו לכם וב' או הר האמרי ואל-* *“Turn and set your journey, and go to the hill country of the Amorites, and to all their neighbors in the Arabah, in the hill country and in the lowland and in the Negev and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates.”* Yisrael received God's Torah and are commanded to turn and go to the Promised Land. As we place our faith and trust in Yeshua the Messiah, our lives “turn” in repentance and we are set on a journey of living for God and to glorify His Name.

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## דברים 1:5-8

5 **הַבְּשֵׁן אֲשֶׁר-יוֹשֵׁב בְּעִשְׂתָּרֶת בְּאֶרְצֵי: כְּעֵבֶר הַיַּרְדֵּן**  
**בְּאֶרֶץ מוֹאָב הוּאֵל מֹשֶׁה בָּאֵר אֶת-הַתּוֹרָה הַזֹּאת**  
6 **לֵאמֹר: יְהוָה אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחֹרֵב לֵאמֹר רַב-**  
7 **לָכֶם שָׁבֹת בְּהַר הַזֶּה: פָּנוּ | ויסעו לכם וב' או הר האמרי**  
**וְאֶל-כָּל-שְׂכֵנֵי בְּעַרְבָּה בְּהַר וּבְשַׁפְלָה וּבְנֶגֶב וּבְחֹוֹף**  
**הַיָּם אֶרֶץ תְּכַנְעֵנִי וְהַלְבִּנוּן עַד-הַנְּהַר הַגָּדֹל נְהַר פְּרָת:**  
8 **רְאֵה נָתַתִּי לְפָנֵיכֶם אֶת-הָאָרֶץ בָּאוּ וְרָשׁוּ אֶת-הָאָרֶץ**

It is interesting that the Hebrew Scriptures were meticulously copied and reproduced letter by letter.

When a translation is produced changes begin to occur, produced by the translators. Evidence for this is found in the Greek translation, the Septuagint (LXX) over 250 years before Yeshua walked this Earth.

### Devarim / Deuteronomy 1:5-8

1:5 Across the Jordan in the land of Moab, Moses undertook to expound this law, saying, 1:6 'The Lord our God spoke to us at Horeb, saying, 'You have stayed long enough at this mountain. 1:7 *“Turn and set your journey, and go to the hill country of the Amorites, and to all their neighbors in the Arabah, in the hill country and in the lowland and in the Negev and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates.* 1:8 'See, I have placed the land before you; go in and possess the land which the Lord swore to give to your fathers, to Abraham, to Isaac, and to Jacob, to them and their descendants after them.' (NASB)

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As we read and study the Torah we find many parallels that not only correspond to how we should be living our lives but also provide an illustration of what happens when we place our faith and trust in God's Messiah. Here in our text (*Bamidbar / Devarim 1:5-8*) the retelling of what has happened to Yisrael, the

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(Eretz Canaan). based upon the love, understand, Scriptures, we Scriptures obtain a clearer

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Yeshua the understand

Grace/Mercy

40. הללויהו  
 הודו ליהוה בייטוב  
 כי לעולם חסדו:  
 45. מי ימלא נבורות יהוה  
 ישמיע כל־תהלתו:  
 אשרי שמרי משפט  
 עשה צדקה בכל־עת:  
 זכרני יהוה ברצון עמו  
 פניו בישוב־עתי:  
 לראות במוכת בחורו  
 לשמח בשמחת נורו  
 להתהלל עם־נחלתו:  
 המאנו עם־אבותינו  
 הענינו הרשענו:  
 אבותינו במצרים לא־השפילו נפלאותיו  
 לא זכרו את־דב־חסדו  
 ויסדו עליהם בים־סוף:  
 וישעם למען שמו  
 להודיע את־נבורתו:  
 ויגער בים־סוף ויחרב  
 ויגליבם בתהמות במדבר:  
 וישעם מיד שונא  
 וינאלם מיד אויב:  
 ויכסרמום צדיהם  
 את־מדם לא נותר:  
 ויאמינו בדבריו  
 ישירו תהלתו:  
 מהרו שכחו מעשיו  
 לא־חכו לעצתו:  
 ויתאו תאוה במדבר  
 וינסו־אל בשימון:  
 ויתן להם שאלתם

If we are to understand the world Scriptures, and if we seek to live, and worship God according to the absolutely must study all of the especially the Torah in order to picture of who we are in Christ, in Messiah. It is important to that all of scripture is interpreted and understood from a Torah based, Hebrew, and cultural perspective by the Hebrew people. If we do not have a thorough and working knowledge of the Torah, it will be difficult to understand the rest of scripture, especially for understanding the Ketuvei Shelachim (Apostolic Writings). Reading through the Tanach and the Ketuvei Shelachim, we quickly realize that God deals with mankind through history just like He is dealing with us today, working in our hearts, right this moment as we study His Word. In the Tanach and the Ketuvei Shelachim (Apostolic Writings), God interacts with man through various covenant systems throughout the Scriptures, thus knowing God occurs through a covenant based relationship. The covenant relationship is the heart of the Hebraic understanding of Scripture and is foundational for the reason Yeshua needed to go to the cross to lay down His life for our sins. Knowing God and understanding our covenant relationship with God can only be understood by studying how the Lord interacted with His people in

Tehilim / Psalms 106:1-15

106:1 Praise the Lord! Oh give thanks to the Lord, for He is good; For His lovingkindness is everlasting. 106:2 Who can speak of the mighty deeds of the Lord, Or can show forth all His praise? 106:3 How blessed are those who keep justice, Who practice righteousness at all times! 106:4 Remember me, O Lord, in Your favor toward Your people; Visit me with Your salvation, 106:5 That I may see the prosperity of Your chosen ones, That I may rejoice in the gladness of Your nation, That I may glory with Your inheritance. 106:6 We have sinned like our fathers, We have committed iniquity, we have behaved wickedly. 106:7 Our fathers in Egypt did not understand Your wonders; They did not remember Your abundant kindnesses, But rebelled by the sea, at the Red Sea. 106:8 Nevertheless He saved them for the sake of His name, That He might make His power known. 106:9 Thus He rebuked the Red Sea and it dried up, And He led them through the deeps, as through the wilderness. 106:10 So He saved them from the hand of the one who hated them, And redeemed them from the hand of the enemy. 106:11 The waters covered their adversaries; Not one of them was left. 106:12 Then they believed His words; They sang His praise. 106:13 They quickly forgot His works; They did not wait for His counsel, 106:14 But craved intensely in the wilderness, And tempted God in the desert. 106:15 So He gave them their request, But sent a wasting disease among them. (NASB)

history past. *Tehilim / Psalms 106* illustrates the significance of the covenant relationship Yisrael had with the Lord God and the importance of properly understanding history on how God worked to deliver and establish His covenant with His people.

In the first verse of *Tehilim / Psalms 106* the Scriptures say *הַלְלוּהָ | הוֹדוּ לַיהוָה* meaning "Halleluiah, give thanks to the Lord, because He is good, because forever is His grace." Here the translators for the NASB translated the word *הַסְדוּ* as "His lovingkindness" instead of "His Grace." According to the Hebrew Scriptures, *חסד* is the word used to describe "grace, charity, kindness, benevolence, graciousness, and mercy" as it refers to God's Grace described in the Ketuvei Shelachim (Apostolic Writings) as opposed to the word *חן* which is used in the Hebrew text to refer to "finding favor" in God's eyes (see *Bereshit / Genesis 6*, Noah found "favor" in God's eyes). Based on these scriptures, God's Grace has been shown to mankind throughout history and not just now in this Messianic age. I find it interesting that most Christian commentaries (i.e Easton's dictionary) neglect to mention that God's grace (His forgiving Mercy) was given to Yisrael according to the Hebrew Scriptures. In the Torah, a man would bring a Korban (Sacrifice) before God, and trust by faith that our Father in Heaven would forgive his sin. As a result, the Lord extended Grace and Mercy and forgave his sins. Each of these things directs us to God's ultimate plan of redemption and salvation in His Messiah Yeshua. Today, we do not look to return to the temple sacrifices for expiation of sin since for we have a better sacrifice, a sacrifice that God Himself provided in Yeshua the Messiah. The uniqueness and power of what God has done is found in *sefer Ivrit / Hebrews* chapter 2. It is also important to understand that not all of the Temple sacrifices were performed for the sole purpose of expiating sin, for example, the Shilamim Korban was a time of rejoicing and eating before the Lord with friends and family. In this *Psalm*, David begins by giving praise to the Lord God Almighty and proclaiming God's Mercy and Grace. The context changes in *106:6*, indicated by the change in person from "me"

וַיִּשְׁלַח רוּחוֹ בַּנְּפֹשִׁים׃  
וַיִּצְאָאוּ לְמֹשֶׁה בַּמַּחֲנֶה  
לְאַהֲרֹן קָדוֹשׁ יְהוָה׃  
הִתְחַדְדָּרְצָן וַתִּבְלַע דָּתָן׃  
וְחִמְרָאֵשׁ עַל־עֲרַת אֲבִירָם׃  
וַתִּקַּח אֵשׁ בְּעֵדָתָם׃  
לְהִבְהֶה תִּלְחַט רְשָׁעִים׃  
יַעֲשִׂי־עֹגֶל בְּחָרֵב׃  
וַיִּשְׁתַּחֲוּוּ לַמִּסְכָּה׃  
וַיִּמְדּוּ אֶת־כְּבוֹדָם׃  
בְּתִבְנִית שׁוֹר אֲכָל עֵשֶׂב׃  
שָׁכְחוּ אֶל מוֹשִׁיעֵם׃  
עֲשֵׂה נִדְלוֹת בְּמִצְרָיִם׃  
נִפְלְאוֹת בְּאֶרֶץ חָם׃  
נִזְרָאוֹת עַל־יַם־סוּף׃  
וַיֹּאמֶר לְהַשְׁמִידֵם׃  
לִזְלוֹ מֹשֶׁה בַּחֲרוֹן׃  
עַמְד בַּפָּרִץ לִפְנֵי׃  
לְהַשִּׁיב חַמְתּוֹ מֵהַשְׁחִית׃  
וַיִּמְאַסּוּ בְּאֶרֶץ הַמִּדְבָּר׃  
לֹא־דָאֲמִינוּ לְדִבְרֹו׃  
וַיִּרְוּנוּ בְּאַהֲלֵי־ם׃  
לֹא־שָׁמְעוּ בְּקוֹל יְהוָה׃  
וַיִּשָּׂא יְדוֹ לָדָם׃  
לְהַפִּיל אוֹתָם בַּמִּדְבָּר׃  
וַיִּתְעַרְבוּ בְּנוֹגִים׃  
וַיִּלְמְדוּ מַעֲשֵׂיהֶם׃  
וַיַּעֲבְדוּ אֶת־עֲצֻבֵיהֶם׃  
וַיִּדְּרוּ לָדָם לְמוֹקֵשׁ׃  
וַיִּזְבְּחוּ אֶת־בְּנֵיהֶם׃  
וַאֲתֵּיבְנוֹתֵיהֶם לְשָׂדִים׃  
וַיִּשְׁכְּחוּ דָם נְלִי׃  
דַּם־בְּנֵיהֶם וּבְנוֹתֵיהֶם׃  
אֲשֶׁר זָבְחוּ לְעֲצֻבֵי כְנָעַן׃

וַיִּזְבְּחוּ אֶת־בְּנֵיהֶם  
וַאֲתֵּיבְנוֹתֵיהֶם לְשָׂדִים׃

**Tehilim / Psalms 106:16-34**

106:16 When they became envious of Moses in the camp, And of Aaron, the holy one of the Lord, 106:17 The earth opened and swallowed up Dathan, And engulfed the company of Abiram. 106:18 And a fire blazed up in their company; The flame consumed the wicked. 106:19 They made a calf in Horeb And worshipped a molten image. 106:20 Thus they exchanged their glory For the image of an ox that eats grass. 106:21 They forgot God their Savior, Who had done great things in Egypt, 106:22 Wonders in the land of Ham and awesome things by the Red Sea. 106:23 Therefore He said that He would destroy them, Had not Moses His chosen one stood in the breach before Him, To turn away His wrath from destroying them. 106:24 Then they despised the pleasant land; They did not believe in His word, 106:25 But grumbled in their tents; They did not listen to the voice of the Lord. 106:26 Therefore He swore to them That He would cast them down in the wilderness, 106:27 And that He would cast their seed among the nations And scatter them in the lands. 106:28 They joined themselves also to Baal-peor, And ate sacrifices offered to the dead. 106:29 Thus they provoked Him to anger with their deeds, And the plague broke out among them. 106:30 Then Phinehas stood up and interposed, And so the plague was stayed. 106:31 And it was reckoned to him for righteousness, To all generations forever. 106:32 They also provoked Him to wrath at the waters of Meribah, So that it went hard with Moses on their account; 106:33 Because they were rebellious against His Spirit, He spoke rashly with his lips. 106:34 They did not destroy the peoples, As the Lord commanded them, (NASB)

125 to "we." David is showing why he has chosen the word *חסד* rather than *חן* to illustrate God's Mercy and Grace saying "we have sinned like our fathers." The children of Yisrael over and over again were shown found Mercy and forgiveness.

וְלֹהֲפִיל זְרַעַם בְּנוּיִם  
 וְלִזְכוֹתֵם בְּאַרְצוֹתַי:  
 וַיַּצְמְדוּ לִבְעַל פְּעוֹר  
 וַיֹּאכְלוּ זִבְחֵי מִתִּים:  
 וַיִּבְעִסוּ בְּמַעַלְלֵיהֶם  
 וַתִּפְרֹץ בָּכֶם מִנְפֵהָ:  
 וַיַּעֲמֵד בִּינְהֶם וַיִּפְלַל  
 וַתַּעֲזַר הַמִּנְפֵהָ:  
 וַתִּחַשְׁבֵּה לּוֹ לַצְדִּיקָה  
 לְדֹר וָדֹר עַד-עוֹלָם:  
 וַיִּצְלַפוּ עַל-מִן מְרִיבָה  
 וַיִּרַע לְמֹשֶׁה בְּעֵבְרוֹם:  
 כִּי-הִמְרוּ אֶת-רִחוֹ  
 וַיִּבְפֹּא בְשַׁפְּתָיו:  
 לְאַחַד שְׂמִידוֹ אֶת-הָעַמִּים  
 אֲשֶׁר אָמַר יְהוָה לְדָם:  
 וַתִּהְיֶה הָאָרֶץ פְּדִימִים:  
 וַיִּטְמְאוּ בְּמַעֲשֵׂיהֶם  
 וַיִּזְנוּ בְּמַעַלְלֵיהֶם:  
 וַיִּזְנוּ אֶת-יְהוָה בְּעַמּוֹ  
 וַתִּעַב אֶת-יְהוָה לְחֹתָו:  
 וַיִּתְּנֵם בְּיַד-גּוֹיִם  
 וַיִּמְשְׁלוּ בָהֶם שְׂנְאֵדָם:  
 וַיִּחַדְּאוּם אוֹיְבֵיהֶם  
 וַיִּבְנְעוּ תַחַת יָדָם:  
 פְּעָמִים רַבּוֹת יִצְלַם  
 וַהֲמָה יִמְרוּ בְּעַצְתָּם  
 וַיִּזְכְּנוּ בְּעוֹנֵם:  
 וַיִּבְצַר לָהֶם  
 בְּשִׁמְעוֹ אֶת-רִנְתָּם:  
 וַיּוֹפֵר לָדָם בְּרִיתוֹ  
 וַיִּנְחֵם כְּרַב חֲסָדוֹ:  
 וַיִּתֵּן אוֹתָם לְרַחֲמִים  
 לְפָנָי כָּל-שׁוֹבֵיהֶם:  
 הוֹשִׁיעֵנו יְהוָה אֱלֹהֵינוּ  
 וְקַבְּצֵנוּ מִקִּדְמוֹת  
 לְחַדוֹת לִשְׁם קְדוֹשׁ  
 לְשִׁמְחַת בְּתוֹלְתָד:  
 כְּרוֹךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל  
 מִקִּדְמוֹת וְעַד הַשָּׁמַיִם  
 וְאָמַר כָּל-הָעָם אָמֵן  
 הַלְלוּהָ:  
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Here we find the retelling of the journey from Mitzrayim (Egypt) in order to contrast the Mercy and Grace of God with the sin of the people; David says *לֹא זָכְרוּ אֶת-רַב חֲסָדֶיךָ* meaning “they did not remember your Grace.” The word “Rov” means “many, much, great, numerous, infinite, or extreme.” The Hebrew word “Rov” places emphasis upon God’s Grace describing the magnitude or greatness of God’s Mercy and Grace. These words of the Psalms are written to emphasize the abundance of God’s Mercy and Grace to Yisrael. David continues to show example after example of Yisrael’s sin before God and God’s corresponding Mercy and Grace toward His Children. Yisrael was envious of Moshe and Aharon and fire consumed them, they made a golden calf, they despised the Promised Land, grumbled in their tents, we learned earlier that the tent is also a reference to our bodies and thus grumbling in their hearts. They provoked God by worshiping idols and sexual sin at Baal Peor. They mingled with the nations and learned their wicked practices. They even offered their sons and daughters as a sacrifice by fire to demons. The land was polluted with blood as the people became unclean in their practices. Thus God gave the people to the nations so that the pagan nations would rule over and oppress them. God delivered them again and again and the people continued to rebel in their iniquity. The context of this Psalm changes again back to magnifying the Lord showing the greatness of His Mercy and Grace in *106:45*. David says that God remembered His covenant to them and showed mercy according to His Grace. The word חסד is defined by the context of the Torah narrative to show the greatness of God’s Mercy and Grace. How often have we sinned and how often has God shown us Mercy and Grace to forgive us our sins?

Again and again in the Torah we see how the Torah was given by God to His people to show them how they are to be holy and set-apart from the world. The greatest emphasis for believers today (this generation) is “separation from the world.” The generation that lived during the giving of the Torah grew up in Mitzrayim (Egypt) they had difficulty setting themselves apart from the world, from the nations. Today, this generation of believers similarly does not know how to be different from everyone else. There seems to be the false belief that to make an impact on the world we need to “blend in” with

**Tehilim / Psalms 106:16-34**  
 106:35 But they mingled with the nations And learned their practices,  
 106:36 And served their idols, Which became a snare to them.  
 106:37 They even sacrificed their sons and their daughters to the demons,  
 106:38 And shed innocent blood, The blood of their sons and their daughters, Whom they sacrificed to the idols of Canaan;  
 And the land was polluted with the blood.  
 106:39 Thus they became unclean in their practices, And played the harlot in their deeds.  
 106:40 Therefore the anger of the Lord was kindled against His people And He abhorred His inheritance.  
 106:41 Then He gave them into the hand of the nations, And those who hated them ruled over them.  
 106:42 Their enemies also oppressed them, And they were subdued under their power.  
 106:43 Many times He would deliver them; They, however, were rebellious in their counsel, And so sank down in their iniquity.  
 106:44 Nevertheless He looked upon their distress When He heard their cry;  
*106:45 And He remembered His covenant for their sake, And relented according to the greatness of His lovingkindness.*  
 106:46 He also made them objects of compassion In the presence of all their captors.  
 106:47 Save us, O Lord our God, And gather us from among the nations, To give thanks to Your holy name And glory in Your praise.  
 106:48 Blessed be the Lord, the God of Israel, From everlasting even to everlasting. And let all the people say, ‘Amen.’ Praise the Lord! (NASB)

contemporary culture rather than to be different and stand firm in God's Word. The children of Yisrael would not listen to the Word of the Lord, they lost their direction because of their sin and went their own way and the Lord was not with them. Similarly, the body of believers today has also lost their direction.

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## במדבר 1:38-2:1

38 לֹא־תָבֹא שָׁמָּה יְהוֹשֻׁעַ בֶּן־נוּן הַעֹמֵד לְפָנֶיךָ הוּא יָבֹא  
 39 שָׁמָּה אִתּוֹ חֹזֵק כִּי־הוּא יַחֲלֶנָה אֶת־יִשְׂרָאֵל וְשַׁפְּתֶם  
 אֲשֶׁר אָמַרְתֶּם לְבֹן יְהוָה וּבְנֵיכֶם אֲשֶׁר לֹא־יָדַעְתֶּם הַיּוֹם  
 מִיֵּב וְיָרַע הַמָּה יָבֹא שָׁמָּה וְלָהֶם אֶתְנֶנָּה וְהֵם יִירְשׁוּהָ  
 40 וְאַתֶּם פְּנֵי לַכֶּסֶף וְסֵעוּ הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף וְתַעֲנֵנוּ  
 41 וְתֹאמְרוּ אֵלַי הֲטֹאֲנוּ לַיהוָה אֲנַחְנוּ נִשְׁלָה וְנִלְחַמְנוּ כְּכֹל  
 אֲשֶׁר־צִוָּנוּ יְהוָה אֱלֹהֵינוּ וְתַחַנְנוּ אִישׁ אֶת־כַּלְבִּי מִלְחַמְתּוֹ  
 42 וְתַחַנְנוּ לַעֲלֹת הַהָרָה וְיֹאמַר יְהוָה אֵלַי אֲמַר לָדָם לֹא  
 תַעֲלֹ וְלֹא תִלְחַמוּ כִּי אֵינִי בְקִרְבְּכֶם וְלֹא תִנְגְּפוּ לִפְנֵי  
 43 אֵיבֵיכֶם וְאֶדְבַר אֵלֵיכֶם וְלֹא שָׁמַעְתֶּם וְתֹמְרוּ אֶת־פִּי  
 44 יְהוָה וְתַזְדּוּ וְתַעֲלוּ הַהָרָה וַיֵּצֵא הָאֱמֹרִי הַיּוֹשֵׁב בְּהָר  
 הַהוּא לְקִרְאֲתֶכֶם וַיִּרְדְּפוּ אֲתֶכֶם כַּאֲשֶׁר תַּעֲשִׂינָה  
 45 הַדְּבָרִים וַיִּפְתּוּ אֲתֶכֶם בְּשֵׁעִיר עַד־חֶרְמָה וַתִּשְׁבּוּ  
 וְתָבֹבוּ לִפְנֵי יְהוָה וְלֹא־שָׁמַע יְהוָה בְּקִלְכֶם וְלֹא הֶאֱזִין  
 46 אֵלֵיכֶם וַתִּשְׁבּוּ בְקִדְשׁ יָמִים רַבִּים כַּיָּמִים אֲשֶׁר  
 יִשְׁבַּחְתֶּם וַנִּפְּן וְנִסַּע הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף כַּאֲשֶׁר  
 נָדַבַר יְהוָה אֵלַי וְנִסַּכְתִּי אֶת־הַר־שֵׁעִיר יָמִים רַבִּים  
 2 וַיֹּאמַר יְהוָה אֵלַי לֵאמֹר רַב־לָכֶם סֹב 2

### Devarim / Deuteronomy

#### 1:38-2:1

1:38 'Joshua the son of Nun, who stands before you, he shall enter there; encourage him, for he will cause Israel to inherit it. 1:39 'Moreover, your little ones who you said would become a prey, and your sons, who this day have no knowledge of good or evil, shall enter there, and I will give it to them and they shall possess it. 1:40 'But as for you, turn around and set out for the wilderness by the way to the Red Sea.' 1:41 'Then you said to me, 'We have sinned against the Lord; we will indeed go up and fight, just as the Lord our God commanded us.' And every man of you girded on his weapons of war, and regarded it as easy to go up into the hill country. 1:42 'And the Lord said to me, 'Say to them, 'Do not go up nor fight, for I am not among you; otherwise you will be defeated before your enemies.' 1:43 'So I spoke to you, but you would not listen. Instead you rebelled against the command of the Lord, and acted presumptuously and went up into the hill country. 1:44 'The Amorites who lived in that hill country came out against you and chased you as bees do, and crushed you from Seir to Hormah. 1:45 'Then you returned and wept before the Lord; but the Lord did not listen to your voice nor give ear to you. 1:46 'So you remained in Kadesh many days, the days that you spent there. 2:1 'Then we turned and set out for the wilderness by the way to the Red Sea, as the Lord spoke to me, and circled Mount Seir for many days. (NASB)

This is most evident in the many problems that plague those in the faith today. The widespread proliferation of sin and unbiblical behavior results in lives that are ineffective, their spiritual walk is unfulfilled, and they are unable to have victory over sin and reach out to the lost in the world. The response of many is to return to being grounded in God's Word the Bible; this is evidenced by the popular question from the acronym WWJD meaning "What Would Jesus Do?" Many people are earnestly and sincerely seeking the Lord and want Him to have total control over their lives but refuse to turn their lives completely over to the Lord. It is my belief that Christianity today has missed the majority of the truths contained in the Torah on how to turn our lives completely over to the Lord that has a direct connection to the question of "What Would Jesus Do?" Yeshua (Jesus) our Messiah obeyed the Torah and if we wish to emulate our Savior in all respects, we need to examine the scriptures, study the Torah, and understand who we are in Yeshua the Messiah. In Yeshua the Messiah we are set-apart from the world. Today it is thought that living a life that is consistent with scripture means to only follow the Ketuvei Shelachim (Apostolic Scriptures). This comes from not understanding the Torah in its proper context in the life of a believer. As a

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250 **What to pray:**

- *Ask the Lord to help you understand the scriptures and apply them to your life for the purpose of bringing glory to His name.*
- *Ask the Lord to help you to set your feet on the path of righteousness, and to begin walking in the spirit by the power of His Ruach HaKodesh (Holy Spirit).*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart.*

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**Be Blessed in Yeshua, Christ our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
“Yeshua” King Messiah forever and ever