

פרשת ויילך *Parashat Vayelech*

*Devarim / Deuteronomy 31:1-31:30,
Hosea 14:2-10; Micah 7:18-20; Joel 2:15-27,
Matthew 21:9-17*

Resurrection according to the Torah!

In this week's Torah portion, Moshe writes of the importance of hearing the Word of God for the purpose of learning to fear him. *Devarim / Deuteronomy 31:10-13*, וַיִּצְוּ מֹשֶׁה אוֹתָם לֵאמֹר מִקֵּץ | שָׁבַע, שָׁנִים בְּמִעַד שְׁנַת הַשְּׁמִטָּה בְּחַג הַסֻּכּוֹת: יֵאָבֹאוּ כָל-יִשְׂרָאֵל לִרְאוֹת אֶת-פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר תִּקְרָא אֶת-הַתּוֹרָה הַזֹּאת נֹגֵד כָּל-יִשְׂרָאֵל בְּאָזְנֵיהֶם: יִבְּרַח אֶת-הָעָם הָאֲנָשִׁים וְהַנְּשִׁים וְהַטַּף וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יִשְׁמְעוּ וְלִמְעַן יִלְמְדוּ וַיִּרְאוּ אֶת-יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת: יִגְבִּיֵהֶם אֲשֶׁר לֹא-יָדְעוּ וְשָׁמְעוּ וְלִמְדוּ לִירְאֵה אֶת-יְהוָה אֱלֹהֵיכֶם כָּל-הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל-הָאָדָמָה אֲשֶׁר אַתֶּם עֹבְרִים עָלֶיהָ: *31:10 Then Moses commanded them, saying, 'At the end of every seven years, at the time of the year of remission of debts, at the Feast of Booths, 31:11 when all Israel comes to appear before the Lord your God at the place which He will choose, you shall read this law in front of all Israel in their hearing. 31:12 'Assemble the people, the men and the women and children and the alien who is in your town, so that they may hear and learn and fear the Lord your God, and be careful to observe all the words of this law. 31:13 'Their children, who have not known, will hear and learn to fear the Lord*

your God, as long as you live on the land which you are about to cross the Jordan to possess. (NASB) Notice something here in the Hebrew text on these verses from *Devarim / Deuteronomy 31* (verses 12 and 13):

יב הקהל את-העם האנשים והנשים והטף וגרף אשר
בשעריך למען ישמעו ולמען ילמדו ויראו את-יהוה
אלהיכם ושמרו לעשות את-כל-דברי התורה הזאת:

יג ובניהם אשר לא-ידעו ישמעו וילמדו ליראה את-יהוה
אלהיכם כל-הימים אשר אתם חיים על-האדמה אשר
אתם עברים את-הירדן שמה לרשתה:

Moshe changed the sequence in describing the reading of the Torah to the people every 7 years using the vav (ו) and the lamed (ל). In verse 12, Moshe stated ויראו וילמדו: *“learn and fear”* and in verse 13 he writes, וילמדו ליראה: *“learn to fear.”* In the first instance, Moshe writes the people will learn and the result will be to fear, and in the later, they will learn to fear. The children who are present during the reading in the midst of all the congregation will inspire the fear and respect of God and Moshe adds in verse 13 *“all the days”* כל-הימים to remind us that when the young ones learn to fear and respect God at an early age, it will last them all the days of their lives (*Or HaChaim on Devarim / Deuteronomy 31:13 Parts 1-2*) The inclusion of the children suggests that even though a child may be too young to understand what they are hearing, they are not too young to understand what it means to fear the Lord as the Scriptures state that we are to train up a child in the way that he should go from an early age. (*Mishley / Proverbs 22:6*) These Scriptures teach us how important it is to teach our children about the Word of God no matter how young they are. The point is each person is to hear the Word of God, to store up God’s Word in his or her heart such that we do not sin before God. Moshe also wrote in *Devarim / Deuteronomy 10* that we are to always be speaking of God’s word, when we raise, when we are in the home, outside the home, and when we lay down. This follows from *Devarim*

יח וְאֲנֹכִי הִסְתֵּיר אֶסְתִּיר פְּנֵי בְיֹום הַהוּא עַל כָּל- / *Deuteronomy 31:18*, -כָּל- :
 31:18 *‘But I will surely hide My face in that day because of all the evil which they will do, for they will turn to other gods. (NASB)* The Lord is saying the people will eventually prostitute themselves to foreign gods and the Lord will hide His face due to the idols the people have established in their lives. This is a warning for us today! We read more about these things in the book of Ezekiel on what happens as the people are exiled to Babylon due to their sins doing the very things the Torah warned them about.

Ezekiel 14:1-8

14:1 Then some elders of Israel came to me and sat down before me. 14:2 And the word of the Lord came to me, saying, 14:3 ‘Son of man, these men have set up their idols in their hearts and have put right before their faces the stumbling block of their iniquity. Should I be consulted by them at all? 14:4 ‘Therefore speak to them and tell them, ‘Thus says the Lord God, ‘Any man of the house of Israel who sets up his idols in his heart, puts right before his face the stumbling block of his iniquity, and then comes to the prophet, I the Lord will be brought to give him an answer in the matter in view of the multitude of his idols, 14:5 in order to lay hold of the hearts of the house of Israel who are estranged from Me through all their idols.’ 14:6 ‘Therefore say to the house of Israel, ‘Thus says the Lord God, ‘Repent and turn away from your idols and turn your faces away from all your abominations. 14:7 ‘For anyone of the house of Israel or of the immigrants who stay in Israel who separates himself from Me, sets up his idols in his heart, puts right before his face the stumbling block of his iniquity, and then comes to the prophet to inquire of Me for himself, I the Lord will be brought to answer him in My own person. 14:8 ‘I will set My face against that man and make him a sign and a proverb, and I will cut him off from among My people. So you will know that I am the Lord. (NASB)

In this case, the people did not learn from their being sent into the diaspora; they did not learn to be in awe of the Lord God of Israel but continued in their sinful ways. The Lord God turning from the people, withdrawing His face is synonymous to withdrawing His presence from their midst. Ezekiel describes situations that continue to happen today, where men are setting up idols in their heart. God's Word to Ezekiel states one must confess his or her guilt before God and repent, or there is the danger of being made a sign and a proverb meaning he will be cut off from God's people. From a Torah perspective, which is the general consensus throughout Scripture, redemption will not come until the repentance described in *Devarim / Deuteronomy 30:2* has become a reality. (*30:2 and when you and your children return to the LORD your God and obey His voice with all your heart and all your soul according to everything I am giving you today, 30:3 then He will restore you from captivity and have compassion on you and gather you from all the nations to which the LORD your God has scattered you. BRB*) The Lord God states that He Himself will circumcise their hearts, and the hearts of their children to love and obey. The idol that is in the heart Ezekiel is speaking about requires a change from the inside, something of a miraculous nature, a transformation. Midrash Rabbah describes the garments God made for Adam were not of skin, but of light (*Genesis Rabbah 20*), and Adam was the first to receive the promise of resurrection (*Midrash Genesis Rabbah 21:7, following from Tehillim Psalms 17:15*). What is interesting is that the rabbis compare the first Adam and his sons, to Jacob with his sons. We know that in many instances, children grow up to be similar to their parents. The first Adam gave birth to sinful men, the second Adam (Jacob) gave birth to righteousness and a righteous people. This alludes to the Apostle Paul's words to the Corinthians in *1 Corinthians 15:39-52*. In the *Zohar Volume 2, Noah 1 "Noah and the Ark"* section *1.10* speaks of Noah being perfect in his generation and describes what it means to be perfect. One interpretation is that he perfected the generations which descended from him, the second interpretation is that he was perfected by the generations that descended from him. The third interpretation was that he was walking before God in perfection (*Bereshit / Genesis 17:1*) meaning that he was circumcised by God

as being born circumcised. This describes something that is changing from within that the Lord does. (*Devarim / Deuteronomy 30:6*) The *Zohar Volume 2, Noah 1 “Noah and the Ark”* section 1.13 asks the question why Naoah’s name was repeated *Bereshit / Genesis 6:9*, Abraham *Bereshit / Genesis 22:11*, Moshe *Shemot / Exodus 3:4*, Jacob *Bereshit / Genesis 46:2*, *Samuel 1 Samuel 3:10*, the answer was that all righteous persons are given two souls, one that stays in this world and one that remains in the world to come. This is connected to Isaac who was not named twice being that as he lay upon the altar of sacrifice, his earthly soul left him, and what returned to him was only the heavenly one. The rabbis connect this to the resurrection, (*Bereshit / Genesis 22:12*) to life, and of the Lord God Almighty bringing life to those who are already considered dead. This parallels to the Lord God who dwells within, who changes us from within. Note the NT principle here. Though we struggle with sin, in this body, we want to do what is right according to God’s Word but we end up choosing to do what is wrong. Paul wrote extensively about this in the book to the Romans. If we study the midrashic literature (Midrash Tehillim) on *Tehillim / Psalms 68-71* we see over and over again resurrection themes such as when the people arrived at the mountain of Sinai they all died, then the Lord God raised them up from the dead, and gave them His Torah (Instruction). All of these things lend themselves to the interpretation of the newness of life, the new man is raised up by God to walk in righteousness, holiness, justice and truth according to His Torah (Instruction). Studying the “*mixed multitude*” whom God delivered from Egypt provides us with a foreshadowing of what our Father in Heaven had planned from the beginning, that both Jew and non-Jew (Gentile) are grafted into one family of God (*Galatians 3:28*) through faith. The Scriptures state that God sanctifies both the Jew and non-Jew in the same way. He saves us in the Messiah Yeshua by faith in the same way, and the Lord wants us to live and walk before Him in the same way, in the way that brings glory to His name. This is the point of Moshe writing to the people in *Devarim / Deuteronomy 31:12* and *31:13* לִמְדוּ וַיִּרְאוּ “*learn and fear*” and לִמְדוּ לִירְאָה “*learn to fear.*” In the first instance, Moshe writes the people will learn and the result will be to fear, and in the later, they will learn to fear. We stand before a holy and righteous God and rightly so we stand in awe, fear,

and trembling, believing in the One who loves us and saved us in His Son Yeshua the Messiah!

This week we are looking at the Scriptures from *Devarim / Deuteronomy 31:1-29*.

Devarim / Deuteronomy 31:1-29

31:1 So Moses went and spoke these words to all Israel. 31:2 And he said to them, 'I am a hundred and twenty years old today; I am no longer able to come and go, and the Lord has said to me, 'You shall not cross this Jordan.' 31:3 'It is the Lord your God who will cross ahead of you; He will destroy these nations before you, and you shall dispossess them. Joshua is the one who will cross ahead of you, just as the Lord has spoken. 31:4 'The Lord 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. 31:5 'The Lord will deliver them up before you, and you shall do to them according to all the commandments which I have commanded you. 31:6 'Be strong and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you.' 31:7 Then Moses called to Joshua and said to him in the sight of all Israel, 'Be strong and courageous, for you shall go with this people into the land which the Lord has sworn to their fathers to give them, and you shall give it to them as an inheritance. 31:8 'The Lord is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear or be dismayed.' 31:9 So Moses wrote this law and gave it to the priests, the sons of Levi who carried the ark of the covenant of the Lord, and to all the elders of Israel. 31:10 Then Moses commanded them, saying, 'At the end of every seven years, at the time of the year of remission of debts, at the Feast of Booths, 31:11 when all Israel comes to appear before the Lord your God at the place which He will choose, you shall read this law in front of all Israel in their hearing. 31:12 'Assemble the people, the men and the women and children and the alien who is in your town, so that they may hear and learn and fear the Lord your God, and be careful to observe all the words of this law. 31:13 'Their children, who have not known, will hear and learn to fear the Lord your God, as long as you live on the land which you are about to cross the Jordan to possess.' 31:14 Then the Lord said to Moses, 'Behold, the time for you to die is near; call Joshua, and present yourselves at the tent of meeting, that I may commission him.' So Moses and Joshua went

and presented themselves at the tent of meeting. 31:15 The Lord appeared in the tent in a pillar of cloud, and the pillar of cloud stood at the doorway of the tent. 31:16 The Lord said to Moses, 'Behold, you are about to lie down with your fathers; and this people will arise and play the harlot with the strange gods of the land, into the midst of which they are going, and will forsake Me and break My covenant which I have made with them. 31:17 'Then My anger will be kindled against them in that day, and I will forsake them and hide My face from them, and they will be consumed, and many evils and troubles will come upon them; so that they will say in that day, ' Is it not because our God is not among us that these evils have come upon us?' 31:18 'But I will surely hide My face in that day because of all the evil which they will do, for they will turn to other gods. 31:19 'Now therefore, write this song for yourselves, and teach it to the sons of Israel; put it on their lips, so that this song may be a witness for Me against the sons of Israel. 31:20 'For when I bring them into the land flowing with milk and honey, which I swore to their fathers, and they have eaten and are satisfied and become prosperous, then they will turn to other gods and serve them, and spurn Me and break My covenant. 31:21 'Then it shall come about, when many evils and troubles have come upon them, that this song will testify before them as a witness (for it shall not be forgotten from the lips of their descendants); for I know their intent which they are developing today, before I have brought them into the land which I swore.' 31:22 So Moses wrote this song the same day, and taught it to the sons of Israel. 31:23 Then He commissioned Joshua the son of Nun, and said, 'Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and I will be with you.' 31:24 It came about, when Moses finished writing the words of this law in a book until they were complete, 31:25 that Moses commanded the Levites who carried the ark of the covenant of the Lord, saying, 31:26 'Take this book of the law and place it beside the ark of the covenant of the Lord your God, that it may remain there as a witness against you. 31:27 'For I know your rebellion and your stubbornness; behold, while I am still alive with you today, you have been rebellious against the Lord; how much more, then, after my death? 31:28 'Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them. 31:29 'For I know that after my death you will act corruptly and turn from the way which I have commanded you; and evil will befall you in the latter days, for you

will do that which is evil in the sight of the Lord, provoking Him to anger with the work of your hands. (NASB)

א וַיִּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת-הַדְּבָרִים הָאֵלֶּה אֶל-כָּל-יִשְׂרָאֵל: ב וַיֹּאמֶר אֲלֵהֶם
בֶּן-מֵאָה וָעֶשְׂרִים שָׁנָה אֲנֹכִי הַיּוֹם לֹא-אוֹכֵל עוֹד לְצֵאת וּלְבוֹא וַיְהִי אָמַר אֱלֹהִים
לֹא תַעֲבֹר אֶת-הַיַּרְדֵּן הַזֶּה: ג יְהוָה אֱלֹהֵיךָ הוּא | עִבֵר לַפְּנֵיךָ הוּא-יִשְׁמֵד
אֶת-הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ וַיִּרְשָׁתֶם; הוֹשִׁעַ הוּא עִבֵר לַפְּנֵיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה:
[שְׁנִי] ד וַעֲשֵׂה יְהוָה לָהֶם כַּאֲשֶׁר עָשָׂה לְסִיחֹן וַיִּלְעוֹג מֶלֶכִי הָאֲמֹרִי וּלְאָרֶץ-
צֹם אֲשֶׁר הִשְׁמִיד אֹתָם: ה וַיִּנְתְּנֶם יְהוָה לַפְּנִיכֶם וַעֲשִׂיתֶם לָהֶם כְּכֹל-הַמְצָוָה
אֲשֶׁר צִוִּיתִי אֹתְכֶם: ו חֲזַקוּ וְאִמְצוּ אֶל-תִּירְאוֹ וְאֶל-תַּעֲרָצוֹ מִפְּנֵיהֶם כִּי | יְהוָה
אֱלֹהֵיךָ הוּא הַהִלֵּךְ עִמָּךְ לֹא יִרְפָּךָ וְלֹא יַעֲזֹבְךָ: ס [שְׁלִישִׁי] [חֲמִישִׁי כִשְׁהוּ
מִחוּבְרִין] ז וַיִּקְרָא מֹשֶׁה לַיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינַי כָּל-יִשְׂרָאֵל חֲזַק וְאִמְץ
כִּי אַתָּה תָּבוֹא אֶת-הָעָם הַזֶּה אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָם לְתַת לָהֶם
וְאַתָּה תִּנְחִילָנָה אוֹתָם: ח וַיְהִי הוּא | הַהִלֵּךְ לַפְּנֵיךָ הוּא יְהִי עִמָּךְ לֹא יִרְפָּךָ
וְלֹא יַעֲזֹבְךָ לֹא תִירָא וְלֹא תַחַת: ט וַיִּכְתֹּב מֹשֶׁה אֶת-הַתּוֹרָה הַזֹּאת וַיִּתְּנָהּ
אֶל-הַכֹּהֲנִים בְּנֵי לֵוִי הַנִּשְׂאִים אֶת-אָרוֹן בְּרִית יְהוָה וְאֶל-כָּל-זִקְנֵי יִשְׂרָאֵל:
[רְבִיעִי] י וַיִּצְוּ מֹשֶׁה אוֹתָם לֵאמֹר מִקֵּץ | שְׁבַע שָׁנִים בְּמַעַד שְׁנַת הַשְּׁמִטָּה
בְּחַג הַסִּכּוֹת: יא כְּבוֹא כָל-יִשְׂרָאֵל לְרֵאוֹת אֶת-פְּנֵי יְהוָה אֱלֹהֵיךָ בַּמָּקוֹם אֲשֶׁר
יִבְחַר תִּקְרָא אֶת-הַתּוֹרָה הַזֹּאת נֶגֶד כָּל-יִשְׂרָאֵל בְּאָזְנֵיהֶם: יב הִקְהֵל אֶת-הָעָם
הָאֲנָשִׁים וְהַנְּשִׂאִים וְהַטַּף וַגֵּר אֲשֶׁר בְּשַׁעְרֵיךָ לְמַעַן יִשְׁמְעוּ וְלִמְעַן יִלְמְדוּ וַיִּרְאוּ
אֶת-יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת: יג וּבְנֵיהֶם
אֲשֶׁר לֹא-יָדְעוּ יִשְׁמְעוּ וְלִמְדוּ לִירְאֵה אֶת-יְהוָה אֱלֹהֵיכֶם כָּל-הַיָּמִים אֲשֶׁר
אַתֶּם חַיִּים עַל-הָאָדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ: פ יד
וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הֵן קָרְבוּ יְמֵיךָ לְמוֹת קָרָא אֶת-יְהוֹשֻׁעַ וְהִתְיַצְּבוּ בְּאֵהָל
מוֹעֵד וְאִצְוֶנּוּ וַיִּלֶךְ מֹשֶׁה וַיְהוֹשֻׁעַ וַיִּתְיַצְּבוּ בְּאֵהָל מוֹעֵד: טו וַיִּרְא יְהוָה בְּאֵהָל
בְּעַמּוּד עָנָן וַיַּעֲמֵד עַמּוּד הָעָנָן עַל-פֶּתַח הָאֵהָל: טז וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הִנֵּה
שָׁכַב עִם-אַבְתְּיָךָ וְקָם הָעָם הַזֶּה וַזָּנָה | אַחֲרַי | אֱלֹהֵי גֵכַר-הָאָרֶץ אֲשֶׁר הוּא
כֹּא-שָׁמָּה בְּקִרְבּוֹ וַעֲזַבְנִי וְהִפָּר אֶת-בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ: יז וְחָרָה אַפִּי
בּוֹ בַיּוֹם-הַהוּא וַעֲזַבְתִּים וְהִסְתַּרְתִּי פְּנֵי מַהֶם וְהָיָה לְאָכֹל וּמִצָּאָהוּ רְעוֹת רַבּוֹת
וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עַל כִּי-אֵין אֱלֹהֵי בְּקִרְבִי מִצָּאוֹנֵי הָרְעוֹת הָאֵלֶּה:
יח וְאֲנֹכִי הִסְתַּר אֶסְתִּיר פְּנֵי בַיּוֹם הַהוּא עַל כָּל-הָרָעָה אֲשֶׁר עָשָׂה כִּי פָּנָה
אֶל-אֱלֹהִים אַחֲרָיִם: יט וַעֲתָה כְּתָבוּ לָכֶם אֶת-הַשִּׁירָה הַזֹּאת וְלִמְדָהּ אֶת-בְּנֵי-
יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם לְמַעַן תִּהְיֶה-לִּי הַשִּׁירָה הַזֹּאת לְעֵד בְּבְנֵי יִשְׂרָאֵל: [שְׁשִׁי]
כ כִּי-אֲבִיאֲנֹו אֶל-הָאָדָמָה | אֲשֶׁר-נִשְׁבַּעְתִּי לְאַבְתְּיוֹ זַבַּת חֶלֶב וּדְבַשׁ וְאָכַל
וְשָׁבַע וְדָשֵׁן וּפָנָה אֶל-אֱלֹהִים אַחֲרָיִם וַעֲבָדוּם וַנִּאֲצוֹנֵי וְהִפָּר אֶת-בְּרִיתִי: כא
וְהָיָה כִּי-תִמְצָאוּ אֹתוֹ רְעוֹת רַבּוֹת וְצָרוֹת וַעֲנָתָה הַשִּׁירָה הַזֹּאת לַפְּנֵי לְעֵד כִּי
לֹא תִשְׁכַּח מִפִּי זִרְעוֹ כִּי יִדְעֹתִי אֶת-יִצְרוֹ אֲשֶׁר הוּא עָשָׂה הַיּוֹם בְּטֶרֶם אֲבִיאֲנֹו
אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי: כב וַיִּכְתֹּב מֹשֶׁה אֶת-הַשִּׁירָה הַזֹּאת בַּיּוֹם הַהוּא

וַיִּלְמְדָה אֶת-בְּנֵי יִשְׂרָאֵל: כִּג וַיִּצְוּ אֶת-יְהוֹשֻׁעַ בֶּן-נוּן וַיֹּאמֶר תְּזַק וַאֲמַץ פִּי
 אַתָּה תְּבִיא אֶת-בְּנֵי יִשְׂרָאֵל אֶל-הָאָרֶץ אֲשֶׁר-נִשְׁבַּעְתִּי לָהֶם וְאַנְכִי אֶהְיֶה עִמָּךְ:
 כד וַיְהִי | כְּכַלּוֹת מֹשֶׁה לְכַתֹּב אֶת-דִּבְרֵי הַתּוֹרָה-הַזֹּאת עַל-סֵפֶר עַד תִּמָּם:
 [שביעי] כה וַיִּצְוּ מֹשֶׁה אֶת-הַלְוִיִּם נֹשְׂאֵי אַרְוֹן בְּרִית-יְהוָה לֵאמֹר: כו לְקַח
 אֶת סֵפֶר הַתּוֹרָה הַזֹּה וְשַׁמְתֶּם אֹתוֹ מִצַּד אַרְוֹן בְּרִית-יְהוָה אֲלֵהֶיכֶם וְהָיָה-שֵׁם
 בָּהּ לְעֵד: כז פִּי אֲנֹכִי יִדְעֹתִי אֶת-מִרְיָהּ וְאֶת-עֲרֻפָּהּ הַקְּשָׁה הִן בְּעוֹדֵנִי חַי עִמָּכֶם
 הַיּוֹם מִמָּרִים הָיִתֶם עִם-יְהוָה וְאַף פִּי-אַחֲרַי מוֹתִי: [מפטיר] כח הִקְהִילוּ אֵלַי
 אֶת-כָּל-זִקְנֵי שְׁבִטֵיכֶם וְשִׁטְרֵיכֶם וְאֹדְבָרָה בְּאֲזִנֵיהֶם אֶת הַדְּבָרִים הָאֵלֶּה וְאַעֲיִ-
 דָּה בָּם אֶת-הַשְּׁמִימִם וְאֶת-הָאָרֶץ: כט פִּי יִדְעֹתִי אַחֲרַי מוֹתִי פִּי-הַשְּׁחַת תִּשְׁחַתּוּן
 וְסִרְתֶּם מִן-הַדֶּרֶךְ אֲשֶׁר צִוִּיתִי אֶתְכֶם וְקִרְאת אֶתְכֶם הִרְעָה בְּאַחֲרֵית הַיָּמִים פִּי-
 תַעֲשׂוּ אֶת-הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ בְּמַעֲשֵׂה יְדֵיכֶם: ל וַיִּדְבֵר מֹשֶׁה בְּאֲזַנֵּי
 כָּל-קְהַל יִשְׂרָאֵל אֶת-דִּבְרֵי הַשִּׁירָה הַזֹּאת עַד תִּמָּם:

As we have seen, there is a principle that is being drawn out from the Torah text on the importance of the Lord God changing us from the inside out. This principle is taught according to both the Torah text (all of the Tanach) and the rabbinic literature. This belief in the resurrection was not just derived from the biblical story of Isaac in *Bereshit / Genesis 22*. Right here in this week's Torah portion we read something very interesting in the Hebrew text of what the Lord is going to do to those who are His after they die. We read the following in *Devarim / Deuteronomy 31:16*.

Devarim / Deuteornomy 31:16

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הִנֵּה שֹׁכֵב עִם-אֲבֹתֶיךָ וְקִם הָעָם הַזֶּה
 וַיִּזְנֶה | אַחֲרַי | אֲלֵהֶי גִכְרֵ-הָאָרֶץ אֲשֶׁר הוּא בָא-שָׁמָּה בְּקִרְבּוֹ
 וַעֲזָבֵנִי וְהִפְרָ אֶת-בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתָּם:

The LORD said to Moses: You are soon to lie with your fathers. This people will thereupon go astray after the alien gods in their midst, in the land that they are about to enter; they will forsake Me and break My covenant that I made with them.

Now if we divide this Hebrew sentence in the following way [וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה] [הִנֵּה שֹׁכֵב עִם-אֲבֹתֶיךָ וְקִם] [הָעָם הַזֶּה וַיִּזְנֶה | אַחֲרַי | אֲלֵהֶי]

גִּבְרֵהָאָרֶץ אֲשֶׁר הוּא בְּא־שָׁמָּה בְּקִרְבּוֹ וְעִזְבֵנִי וְהִפֵּר אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי
:אִתּוֹ] The text reads [“*and the Lord spoke unto Moshe*”] [“*behold you
will lay down with your fathers and raise*”] [“*this people will prostitute
themselves after foreign gods of the land...*”] Here it is possible to read
the text to say that Moshe will lay down with his fathers, meaning that
he will die, and raise (וְקָם) suggesting the God of Israel is capable of
raising to life one who was dead (resurrection). The rabbis recognize
this and discuss this in the *Talmud Bavli Sanhedrin 90b*.

Talmud Bavli Sanhedrin 90b:14

*The Romans asked Rabbi Yehoshua ben Hananya:
From where is it derived that the Holy One, Blessed be
He, revives the dead, and from where is it derived that
He knows what is destined to be? Rabbi Yehoshua ben
Hananya said to them: Both of those matters are de-
rived from this verse, as it is stated: “And the Lord said
to Moses, Behold, you shall lie with your fathers and
arise; this people will go astray” (Deuteronomy 31:16).
This indicates that Moses will die and then arise from
the dead and that the Holy One, Blessed be He, knows
what the children of Israel are destined to do.*

In the Talmud, the rabbis conclude the word “*arise*” (וְקָם) is a part of
the previous phrase. The context however indicates that the word is
part of the latter, otherwise, how then could one make sense out of the
following words, *this people will prostitute themselves after foreign
gods of the land...etc?* (*Ibn Ezra on Devarim / Deuteronomy 31:16 Part
1*) These words from *Devarim / Deuteronomy 31:16* are used to prove
that resurrection is promised in the Torah. Other commentaries reason
the word הִנָּהוּ may allude to the life of the souls, the words וְשָׁכַב וְקָם,
“*lie down and arise,*” are an allusion to this life after the period of the
resurrection when both body and soul are reunited. (*Rabbeinu Bahya,
Devarim / Deuteronomy 31:16 Parts 1-2*) In *Midrash Tehillim 68-71*,
the resurrection is connected to the people of God, as when they met
the Lord at the mountain of Sinai, the Midrash states all of the people
died, then they were resurrected again in order to be capable of receiv-

ing God's Torah! (If you want to [read more](#) see the studies on *Tehillim / Psalms 68-71*) The Midrashic literature describe the necessity of transformation before being capable of receiving God's Word. This is an important concept for us today to understand we too must be transformed, changed on the inside (see *Devarim / Deuteronomy 30:6*) this is a work of God in us, and it is only when we are changed on the inside that we are able to receive God's work, believe God's word, and apply God's word to our lives! The Scripture from *Devarim / Deuteronomy 31:16* speak of the resurrection of the dead according to the rabbinic sources. This is coupled to "*the Akedah,*" back in *Bereshit / Genesis 22* the rabbis interpret that Abraham believed in the resurrection due to his willingness to sacrifice his son based upon the Word of the Lord (God's command to do so).

This process of resurrection, the renewing of the heart, mind, and soul, by the power of God by His presence, His dwelling in each of us by His Holy Spirit, is how He accomplishes these things. God's presence in our lives is what draws us away from the idolatry and false gods that are set up or established in our lives. In the context of the reason the Torah speaks of אֱלֹהֵי יְגֵר־הָאָרֶץ from *Devarim / Deuteronomy 31:16*, the rabbis describe this refers to all kinds of idolatry which are alien to Israel and to the land. They say anyone practicing idolatry in that land is seen as if he were trying to expel the king of that country from his palace. This is one of the ways in which the rabbis say the land of Israel is superior to all other countries. (*Rabbeinu Bahya, Devarim / Deuteronomy 31:16 Part 3*)

The weightiness of these things of the necessity of being made new, of turning from idolatry, seeking the Lord, and resurrection are connected to this idea that the Lord God has set up His sanctuary in the land. The midrash Petichta Rabbah to Lamentations 22 states, "*How long (did they relentlessly introduce more and more idolatry)? Until they introduced idolatry into the Sanctuary itself.*" The Midrash refers to a verse in *Jeremiah 11:6* in which the proliferation of idolatry in the towns of Judah is described and the word הוֹצוֹת describes the innermost part of Jerusalem. It adds a verse from *Ezekiel 8:5* describing penetration by idolatry of the Sanctuary itself as the ultimate act of rebellion against the Lord. (*Rabbeinu Bahya, Devarim / Deuteronomy 31:16 Part 4*) *Ezekiel 8:5* describes an idol standing at the entrance

of the North gate of the temple. The Lord speaks to Ezekiel about the abominations the people of Israel are committing which cause to drive the presence of God from the sanctuary. This is a very important concept as we learn from the Apostle Paul that the sanctuary of God is in our hearts, where His presence dwells by the Holy Spirit. David refers to the areas described as חוצות as אהלי רשע, “*the tents of the wicked.*” (*Tehillim / Psalms 84:11*) The whole verse there reads, “*Better one day in Your courts than a thousand anywhere else; I would rather stand on the threshold of God’s House than dwell in the tents of wickedness.*” This speaks to us today about turning from unrighteousness and turning towards the presence of God in our lives. When compared to Jerusalem, the city of righteousness, the Lord is looking for us to walk in His ways, to seek His face, and to bear His testimonies. This is why Paul wrote in *1 Corinthians 3:1 Brothers and sisters, I could not address you as people who live by the Spirit but as people who are still worldly—mere infants in Christ. 3:2 I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready. (NIV)* Paul speaks to those who do not consider the spiritual consequences of their actions, in fact, they do not seem to have a desire to seek the Lord and His ways based upon what he is saying, they are infants knowing only of Yeshua the Messiah but not remaining “*in*” him because they continue to walk in their sinful ways. He goes on to say, *1 Corinthians 3:16 Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst? 3:17 If anyone destroys God’s temple, God will destroy that person; for God’s temple is sacred, and you together are that temple. (NIV)* This parallels to the one who has been transformed from the inside out. Only the Lord is able to prepare the sanctuary of the heart, and these things are teaching us that if we hold on to idols, sin, and wickedness, this will drive the presence of God from us as opposed to drawing Him near. This is illustrated from the Zohar in the following way:

Zohar Volume 2 Noach 7 “And Elohim looked on the earth”

7.40 But the people corrupt their ways, do not observe the commandments of the Torah, and sin before its Master, then it is as if they drive the Shechinah out of the

world. Then the earth is left corrupt, for the Shechinah is repelled by it and does not dwell on it. Then the earth is corrupt. And why should the earth be corrupt? Because a different spirit rests upon it, causing the corruption.

The point being drawn out in the Zohar is wickedness, corruption, sin, drives the presence of God (Shechinah) from the earth. Because of the corruption of sin, a different spirit rests upon it causing its continuing in its corrupt ways. So the idea being put forward here is entering into a covenant relationship with God, we are to walk in His righteous ways, and seek God's help to do so by the transformation from within and by His presence in our lives. If we choose to disregard God's word, to neglect our sins, live unrepentant lives, this will drive the presence of God from our lives. These things are a warning to us, and Paul taught something very similar to the Corinthians in relation to the temple of God in our hearts. Paul spoke of the power of the resurrection in his life (*Philippians 3:10-11*). Knowing the power of the resurrection of Yeshua to overcome sin is what all of these things are speaking about. Each day ask if the Lord is working in your life in a tangible way? Do you see His work? Do you see His influence? This is what the Torah teaches us, a loving God that is coupled to a practical faith seeing the power of God in our lives each day! This is how the Torah and the Gospel Message go hand in hand!

