

Parashat Vaetchanan

פרשה ואתחנן

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d
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Intercessor, Relationship, and Holiness

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 3:23-7:11
הפטרה: Isaiah 40:1-40:26
הברית: Matthew 23:31-39, Mark 12:28-34
החדשה

This week's Torah Portion from the Triennial cycle (*Devarim / Deuteronomy 5:1-7:11*) is packed with some of the most important scriptures found in the entire Bible. In this week's reading I would like to look at three portions of text (i) *Devarim / Deuteronomy 5:23-29* which speaks of the role of the intercessor, someone who acts on behalf of the people before G-d, (ii) *Devarim / Deuteronomy 6:3-9* which speaks of the importance of scripture in our lives and a life lived in a relationship with the living G-d, and (iii) *Devarim / Deuteronomy 7:5-11* that describes how G-d has separated us to be a holy people before him.

In *Devarim / Deuteronomy 5:5* Moshe speaks of having stood in the place between the children of Yisrael and HaShem during the giving of the commandments. The foremost important thing to consider while reading these scriptures is that Moshe acted as an intercessor between the people and G-d as he indicates in *Devarim / Deuteronomy 5:5*.

Devarim 5:5

אָנֹכִי עָמַד בֵּין־יְהוָה וּבֵין־כֶּם בְּעֵת הַהוּא לְהַגִּיד לְכֶם אֶת־דְּבַר יְהוָה כִּי יִרְאַתֶּם מִפְּנֵי הָאֵשׁ וְלֹא־עָלִיתֶם בְּהָר לְאֹמֶר:

Moshe's role as intercessor was accepted by G-d according to *Devarim / Deuteronomy 5:28* 'The Lord heard the voice of your words when you spoke to me, and the Lord said to me, 'I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have spoken.' (NASB) Moshe's role as an intercessor was to reveal the word of G-d to the people. Similarly, Yeshua the Messiah revealed the "One true G-d as the One who is all powerful and the One who orders and patterns the events of life and is therefore able to bring about all His holy will. Yeshua also explains to us how He is the source of all that is, the One through whom all things have their existence (*Colossians 1:16*). As our intercessor, Yeshua confirms the covenant and the promises of G-d and we know these things are certain because G-d orders all things in heaven and on earth according to His will (see *Daniel 4:35*). Here we are reminded that the role of intercessor is the person who pleads on our behalf as a mediator and that He teaches us of G-d's character, His works, and what He

Devarim / Deuteronomy 5:5

5:5 while I was standing between the Lord and you at that time, to declare to you the word of the Lord; for you were afraid because of the fire and did not go up the mountain. He said, (NASB)

promises (His covenant) that all blessings in every area of life come from Him and through Him alone. To accept this truth requires faith which is the conduit for G-d's blessing.

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דברים 5:23-29

23 לְשִׁמְעַתְּ אֶת־קוֹל יְהוָה אֱלֹהֵינוּ עוֹד וּמִתְּנוּ: כִּי מִי כָל־
בָּשָׂר אֲשֶׁר שָׁמַעַתְּ קוֹל אֱלֹהִים חַיִּים מִדְּבַר מִתּוֹךְ־הָאֵשׁ
24 כָּמֵנוּ וַיְחִי: קִרְבַּת אֶתְּהָ וּשְׁמַעַתְּ אֶתְּ כָל־אֲשֶׁר יֹאמֵר יְהוָה
אֱלֹהֵינוּ וְאֵתְּ | תִּדְבַּר אֵלֵינוּ אֶתְּ כָל־אֲשֶׁר יִדְבַּר יְהוָה
25 אֱלֹהֵינוּ אֵלֶיךָ וּשְׁמַעְנוּ וְעֲשִׂינוּ: וַיִּשְׁמַעַתְּ יְהוָה אֶת־קוֹל
דִּבְרֵיכֶם בְּדִבְרֵיכֶם אֵלַי וַיֹּאמֶר יְהוָה אֵלַי שְׁמַעְתִּי אֶת־
קוֹל דִּבְרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלַיךָ הִיטִיבוּ כָל־אֲשֶׁר
26 דִּבְּרוּ: מִי־יִתֵּן וְהָיָה לְבָבְכֶם זֶה לָהֶם לִירְאָה אֶתִּי וּלְשַׁמֵּר
אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יִיטַב לָהֶם וּלְבָנֵיהֶם
לְעֹלָם: 27 לָךְ אָמַר לָהֶם שׁוּבוּ לָכֶם לְאַהֲלֵיכֶם: וְאֶתְּהָ
28 פֹּה עֹמֵד עֹמְדִי וְאֶדְבַּרְתִּי אֵלֶיךָ אֶתְּ כָל־הַמִּצְוָה וְהַחֲקִים
וְהַמִּשְׁפָּטִים אֲשֶׁר תִּלְמְדוּם וְעֲשׂוּ בְּאָרְצְךָ אֲשֶׁר אֲנִי נֹתֵן
29 לָהֶם לְרִשְׁתָּהּ: וּשְׁמַרְתֶּם לַעֲשׂוֹת כָּאֲשֶׁר צִוָּה יְהוָה
30 אֱלֹהֵיכֶם אֶתְּכֶם לֹא תִסְרוּ יְמִין וּשְׂמָאל: בְּכָל־הַדֶּרֶךְ

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G-d has revealed himself to us in the mediatorial work of those who he chooses, in the Torah He chose the Cohenim (Priests) each of which are a foreshadowing of the final and ultimate Cohen (Priest) Yeshua. All of the promises of G-d, the “yes” (established) and “amen” (confirmed) are in Yeshua (2

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The singular pronoun in the Hebrew language can be used to denote the corporate identity of all of Yisrael. When the singular is used in texts where G-d is addressing Yisrael, the singular form of the pronoun also places some emphasis upon a one-to-one relationship with Him. This emphasis is revealed to us when the use of the singular “you” in the initial giving of the Shema in *Devarim / Deuteronomy 6:4-9* is changed to the plural form “you” in the reiteration of the

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Devarim / Deuteronomy 5:23-29
5:23 ‘And when you heard the voice from the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes and your elders. 5:24 ‘You said, ‘Behold, the Lord our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; we have seen today that God speaks with man, yet he lives. 5:25 ‘Now then why should we die? For this great fire will consume us; if we hear the voice of the Lord our God any longer, then we will die. 5:26 ‘For who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we have, and lived? 5:27 ‘Go near and hear all that the Lord our God says; then speak to us all that the Lord our God speaks to you, and we will hear and do it. 5:28 ‘The Lord heard the voice of your words when you spoke to me, and the Lord said to me, ‘I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have spoken. 5:29 ‘Oh that they had such a heart in them, that they would fear Me and keep all My commandments always, that it may be well with them and with their sons forever! (NASB)

70 Shema in **Devarim / Deuteronomy 11:13**. The duality of the use of the singular pronoun that refers to all of Yisrael and also to each individual believer shows us the connection of community, family, and individuality that is a part of and being a member of the body of Messiah (Christ).

75 **דברים 6:3-9**

3 וּבְדַבְרֵךָ כָּל יְמֵי חַיֶּיךָ וּלְמַעַן יֵאָרְכַן יְמֵיךָ: וּשְׁמַעַת
 יִשְׂרָאֵל וּשְׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִטֵּב לְךָ וְאֲשֶׁר תִּרְבֶּינָה
 מְאֹד כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לְךָ אֶרֶץ זָבַת
 חֶלֶב וְדָבָשׁ:
 4 שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: וְאָדַבַּת אֶת שׁ
 5 יְהוָה אֱלֹהֶיךָ בְּכָל לִבְכָּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ:
 6 וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוֶּךָ הַיּוֹם עַל-
 7 לִבְכָּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בֵּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
 8 וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ בְּקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת
 9 עַל יָדֶיךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוּזֹת
 10 בֵּיתְךָ וּבְשַׁעְרֶיךָ: וְהָיָה כִּי-יָבִיאֲךָ |

דברים 11:13-16

13 וְהָיָה אִם-שָׁמַעַת תִּשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי
 מְצַוֶּה אֲתֶכֶם עַיִן לְאֶהְבָּה אֶת־יְהוָה אֱלֹהֵיכֶם יִלְעָבוּ
 14 בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם
 בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפֹּת דְּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ:
 15 וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהֵמָתְךָ וְאִכְלָתָּ וּשְׂבַעְתָּ: הַשְׁמֵרוּ
 16 לָכֶם פְּרִיפְתָה לְבַבְכֶם וּסְרַתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
 17 וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְתָלָה אֶת־יְהוָה בְּכֶם וְעָצַר אֶת־

80 As you can see I circled all of the singular pronouns used in **Devarim / Deuteronomy 6:4-9** and the reiteration of the Shema in **Devarim / Deuteronomy 11:13** that show the use of the second person pronoun. The singular to second person shift in the text (6:4-9 → 11:13) indicates that the reiteration of the Shema is to the corporate body of believers. However, in 6:4-9 the use of the singular pronoun shows that the command is also bound up in the one-to-one relationship he has with each believer thus, the pronoun is used to represent the corporate nature of G-d's family. As mentioned earlier, the personal one-to-one relationship with G-d through faith is lived out through personal practice.

85 Drawing nearer to the Lord, sound study of the Scriptures, and faith in Yeshua the

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Devarim / Deuteronomy 6:3-9
 6:3 'O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey. 6:4 'Hear, O Israel! The Lord is our God, the Lord is one! 6:5 'You shall love the Lord your God with all your heart and with all your soul and with all your might. 6:6 'These words, which I am commanding you today, shall be on your heart. 6:7 You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. 6:8 'You shall bind them as a sign on your hand and they shall be as frontals on your forehead. 6:9 'You shall write them on the doorposts of your house and on your gates. (NASB)

Devarim / Deuteronomy 11:13-16
 11:13 'It shall come about, if you listen obediently to my commandments which I am commanding you today, to love the Lord your God and to serve Him with all your heart and all your soul, 11:14 that He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new wine and your oil. 11:15 'He will give grass in your fields for your cattle, and you will eat and be satisfied. 11:16 'Beware that your hearts are not deceived, and that you do not turn away and serve other gods and worship them. (NASB)

Messiah must give rise to personal practice. Those who walk by faith and who are willing to walk in G-d's ways are submitting to the authority of the Word of G-d. Far too often preachers and teachers either loose the centrality of the Word in their ministry or confuse the order of things to study, practice, draw near to G-d, and teach what the Lord has laid upon the heart. Ezra sets the example for us in *Ezra 7:10* **כִּי עֲזָרָא הֵכִין לִבּוֹ לְדַרְוֹשׁ וְשׂוֹמֵר אֶת־תּוֹרַת יְהוָה וְלַעֲשׂוֹתָהּ וְלַלְמֹד בִּישְׂרָאֵל חֹק** *(Ezra 7:10 For Ezra had set his heart to study the law of the Lord and to practice it, and to teach His statutes and ordinances in Israel.)* We need to be serious about applying G-d's Word in our lives; applying the Word and then proclaiming the Word, in that order. In context, the relationship with the Lord and personal commitment that Ezra had led to a ministry that was blessed by G-d. We would do well to follow the pattern Ezra set for us in his life: *Ezra 8:22 "The hand of God works for good on all who seek Him, but His powerful wrath is against all who forsake Him."* The life that Ezra lived, and the life that we are called to live is a life of holiness before G-d that is illustrated by G-d's call to destroy the wicked places of worship, idols, and high places in *Devarim / Deuteronomy 7:5-6*.

דברים 7:5-11

5 **וְהִשְׁמִידָהּ מִהֵרָא: כִּי אִם־כִּפָּה תַעֲשׂוּ לָהֶם מִזִּבְחֹתֵיהֶם תִּתְּצוּ וּמִצִּבְתֵּיהֶם תִּשְׁבְּרוּ וְאִשִּׁירֵיהֶם תִּגְדְּעוּן וּפְסִילֵיהֶם תִּשְׂרֹפוּן בְּאֵשׁ: כִּי עַם קְדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ בְּךָ בָחַר וַיהוָה אֱלֹהֶיךָ לְהוֹיֹת לּוֹ לְעַם סְגֻלָּה מִכָּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאָדָמָה: לֹא מֵרַבְבְּכֶם מִכָּל־הָעַמִּים חָשַׁק יְהוָה בְּכֶם וַיִּבְחַר בְּכֶם כִּי־אַתֶּם הִמְעַט מִכָּל־הָעַמִּים: כִּי מֵאֲהַבְתָּ יְהוָה אֶתְכֶם וּמִשְׁמְרוּ אֶת־הַשְּׁבָעָה אֲשֶׁר נִשְׁבַּע לְאַבְתֵּיכֶם הוֹצִיא יְהוָה אֶתְכֶם בְּיַד חֲזָקָה וַיַּפְדֶּךָ מִיַּד עֲבָדִים מִיַּד פַּרְעֹה מֶלֶךְ־מִצְרַיִם: וַיִּגְדַּעַתָּ כִּי־יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שֹׁמֵר הַבְּרִית וְהַחֶסֶד לְאַהֲבָוִי וּלְשֹׂמְרֵי מִצְוֹתָי לְאַהֲבָה דָּוָר: וּמִשְׁלֵם לְשֹׂנְאָיו אֶל־פְּנֵיו לְהַאֲבִידוֹ לֹא יֵאחָז לְשֹׂנְאָו אֶל־פְּנֵיו יִשְׁלֹם־לוֹ: וּשְׂמֵרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹתָם:**

The call to tear down their altars, to smash their sacred pillars, and to burn their graven images (*Devarim / Deuteronomy 7:5*) is a call to holiness because G-d says *Devarim / Deuteronomy 7:6 'For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.* The present day

Devarim / Deuteronomy 7:5-11

7:5 'But thus you shall do to them: you shall tear down their altars, and smash their sacred pillars, and hew down their Asherim, and burn their graven images with fire. 7:6 'For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. 7:7 'The Lord did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, 7:8 but because the Lord loved you and kept the oath which He swore to your forefathers, the Lord brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. 7:9 'Know therefore that the Lord your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments; 7:10 but repays those who hate Him to their faces, to destroy them; He will not delay with him who hates Him, He will repay him to his face. 7:11 'Therefore, you shall keep the commandment and the statutes and the judgments which I am commanding you today, to do them. (NASB)

120 application of these scriptures has deep spiritual meaning and illustrates how the
Torah is consistently directing us to Yeshua as the Messiah of G-d. Yeshua
operates as an intercessor on our behalf today seated at the right hand of G-d. As
believers in the Messiah Yeshua, we know that our High Priest *“ever lives to
125 make intercession for us” (Ivrit / Hebrews 7:25)* because the role Moshe played
as intercessor has parallels in the life of Yeshua. We are blessed to know the
revealed son of G-d and we are blessed to carry the Name of G-d to the nations.
But the only way to do this is to diligently study the Word of G-d; the singular
130 pronoun illustrates the one-to-one relationship G-d desires of us both as
individuals and as a community of believers. And because of this one-to-one
relationship G-d will keep and guard us by making His presence known to us as a
continual demonstration of His grace. His grace is also revealed to us through His
continuing call to holiness by the conviction of the Ruach HaKodesh (Holy
135 Spirit). Understanding the Torah, the Prophets, and the Writings, we can rest
assured that the Scriptures fully affirm the deity of Yeshua as well as His
complete humanity (which confers a one-to-one relationship). The scriptures
state that He (Yeshua) existed from all eternity, without beginning and without
end and that He is not the product of creation but is Himself the Creator (*John
140 1:1-14, Colossians 1:16-17*). Yeshua was conceived by the power of the Spirit
within Miriam (Mary), a virgin that was betrothed to Yoseph (Joseph). Yeshua
was born as the gospel record says and that He lived, suffered, and died as a man.
Yeshua arose from the dead after three days just as He claimed would happen and
He showed himself to many people afterwards. Yeshua ascended into Heaven
where He now resides at the right hand of the Father, interceding for all who are
145 His and call upon His name. Yeshua is the “son of man” spoken of by Daniel
(*Daniel 7:13*) Who reigns in glory and Who is therefore worthy of our worship
and adoration. In the Ketuvei Shelachim (Apostolic Writings) the phrase “son of
man” it is used forty-three times as a distinctive title of the Savior. In the Tanach
the title is used only in *Tehilim / Psalms 80:17* and *Daniel 7:13* with the same
150 application. It denotes the true humanity of our Lord. He had a real physical body
(*Ivrit / Hebrews 2:14, Luke 24:39*) before and after the resurrection. By rendering
worship to Him (Yeshua), in doing so we give glory to the Father (*Philippians
2:11 and that every tongue will confess that Jesus Christ is Lord, to the glory of
God the Father. (NASB)*). Yeshua is the only way of salvation for any who
155 would be saved (*Acts 4:12*) and apart from Him no eternal salvation or place in
the world to come is possible. No deeds of loving kindness and no bulls of our
lips will be acceptable before G-d except to have faith in the way G-d has
provided that is found in Yeshua the Messiah. I would like you to take a few
minutes today to consider the Scriptures we have studied and think about the
following questions.

Questions:

- 160 1. Do I understand the meaning and role Yeshua has as an intercessor? How
does his role of intercessor parallel that of Moshe in the wilderness? (See
Shmot / Exodus 32:32-33)

2. Have I taken seriously my relationship with the Lord and practiced what I believe is true?

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3. Am I living a life of holiness as G-d has called me to be holy as He is holy? (see *1 Peter 1:13-16*) What pattern of living should I now break in order to become what G-d desires for me to become?

170 As the Children of G-d we are called to live a higher moral life than the ungodly citizens of this world. The lifestyle expected of us is called “holy living.”

1 Peter 1:13-16

1:13 Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. 1:14 As obedient children, do not be conformed to the former lusts which were yours in your ignorance, 1:15 but like the Holy One who called you, be holy yourselves also in all your behavior; 1:16 because it is written, ‘You shall be holy, for I am holy.’ (NASB)

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G-d both challenges us and encourages us with the reminder that He is Holy. Let’s pray!

Heavenly Father,

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In my heart I desire to begin having a real and authentic relationship with You. There are so many things that draw me away from You, the words of my mouth are impure and the thoughts in my heart are unacceptable. My behavior in both word and deed seems to come so naturally. I struggle with life and living for You Lord. Right now, I commit myself, my life, my heart, my thoughts, my actions, all that I am to You Lord. I believe the scriptures reveal that You sent Your son Yeshua to be my Savior. I also believe that His blood was shed for the forgiveness of my sins. Please forgive me of my sins. I believe and receive Yeshua Your Messiah and accept Him into my heart. Help me to have a passion for You Lord and a deep and meaningful relationship by the power of Your Spirit. Help me to be an obedient child and not to be conformed to the lusts of this world. Help me to set my priorities straight so that I can begin to put You first in my life and ahead of the things that would take me away from You. Please help to strengthen my faith and draw me nearer to You. Thank you for all of Your blessings. I give You all of the glory, the honor, and the praise. In Yeshua’s name I pray.

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Amen

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Be Blessed in Yeshua our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד

Hallelujah for our Lord, our Teacher, our Rabbi,

“Yeshua” King Messiah forever and ever

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