

# Shavua Tov



*A Rood Awakening!* Torah Commentary  
By Glenn Mc Williams

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Torah Portion: *Devarim*

דברים

“Words”

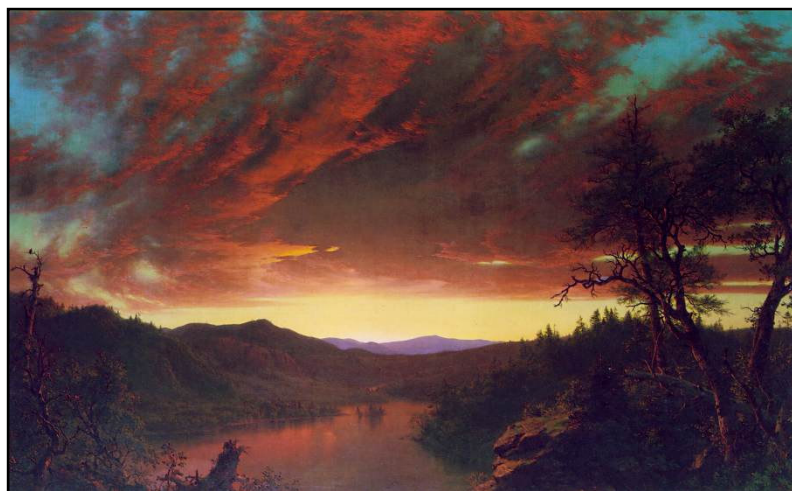
**These are the words that Moses spoke to all Israel on the east bank of the Jordan, in the desert [and] in the Aravah, near Suf, in the vicinity of Paran, Tofel, Lavan, Chatzeroth and Di Zahav.**

**Eleh ha *devarim* asher diber Moshe el-kol-Yisra'el be'ever haYarden bamidbar ba'Aravah mol Suf beyn-Paran uveyn-Tofel veLavan vaChatserot veDi Zahav.**

Scripture for Study:

*Devarim* (Deuteronomy) 1:1 - 3:22

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With this portion we begin the fifth and final book of the Torah. The name of the book is “Devarim” derived from the opening sentence of the book and the portion. It covers the last 34 days of Moses’ life. The more subtle meaning of it’s title, “words” is that GOD most often speaks to us in the various “wildernesses” of despair in our lives – just as He did through His servant Moses, as the children of Israel were in the final days of the wilderness, standing just across the

Jordan river from the Promised Land. Miriam (representing water = mayim = Torah) had died. Aaron (the protection of the pillar of fire by night and cloud by day) had died, and now Moshe, the provider (manna) was about to die.

*"Eleh ha-d'varim asher diber Moshe el-kol-Israe"l "These be the words (devarim) which Moses spake unto all Israel on the bank of the Jordan in the wilderness..." (Deuteronomy 1:1)*

The English title of the book "Deuteronomy" comes from the Greek name "Deuteronomion"<sup>i</sup> which was continued in the Latin Vulgate as "Liber Deuteronomii"<sup>ii</sup>. The name Deuteronomy is a combination of two Greek words, Deutero meaning "second" and Nomos which is translated into English as "Law". Thus the name Deuteronomy means "second law" or "repetition of the law." The Greek/English title of the book gives the impression that the book of Deuteronomy is simply a restating or repetition of the Torah as it has already been given in the previous books. A comparison of the introductions of a few study bibles will demonstrate this point.

*"The English title (from the Greek Septuagint) means "second law-giving" and comes from the mistranslation of 17:18 which actually says "a copy of this law." The Jewish title (which means "words") comes from the first verse and is typical of the beginning of ancient suzerainty treaties... Much of the material in the book follows the treaty pattern, elaborating the responsibilities of Israel as God's covenant people. Included are repetitions of many of the laws contained in Exodus, Leviticus, and Numbers."iii*

*"The word "Deuteronomy" (meaning "repetition of the law"), the name of the last book of the Pentateuch, arose from a mistranslation of the Greek Septuagint and the Latin Vulgate of a phrase in Deuteronomy 17:18, which in Hebrew means "copy of this law". The error is not serious, however, since Deuteronomy is, in a certain sense, a "repetition of the law". ..." iv*

*"Deuteronomy begins with a survey of the history of Israel then enlarges upon some of the basic laws of the preceding books..."v*

If this were truly the case, that the book of Deuteronomy is merely a rehashing of previously covered material one may be tempted to be careless or lax in reading this final book of Moses. Rabbi Samson Raphael Hirsch, however points out that "Deuteronomy" may not be such an accurate description of the fifth book of the Torah.

*"Of the more than one hundred articles of law contained in the present Book, more than seventy are entirely new; they do not appear in the preceding Books. These topics include: "Hear, O Yisrael" (Deut. 6:4ff); the prohibition against marriage to natives of the land of Canaan (Deut. 7:3); the prohibition against deriving benefit from idol worship or places of idol worship (Deut. 7:26); the commandment to give thanks to God after meals (Deut. 8:10); acceptance of the yoke of the commandments (Deut. 11:13); the blessings and the curses recited on Mount Gerizim and Mount Ebal (Deut. 11:26ff.); the prohibition against destroying places and objects consecrated to God (Deut. 12:4ff); laws regarding*

*the bringing of offerings to the Temple (Deut.12:11); the prohibition against making offerings on "high places" and against worshipping on such elevations after the manner of the heathens (Deut.12:8,9); the prohibition against partaking of specified tithes or firstlings at a place other than that chosen by God (Deut. 12:17); the manner of slaughtering animals (Deut. 12:23); laws regarding the meat and the blood of animal offerings (Deut. 12:27); the prohibition against adding anything to the Law of God (Deut. 13:1); the prohibition against eliminating any part of the Law (Deut. 13:1); law regarding a false prophet (Deut. 13:2f); laws regarding temptations to go astray (Deut. 13:7ff); laws applicable if a whole city goes astray (Deut. 13:13ff); the tithe to the poor (Deut. 14:22ff); the law regarding the release of debts at the end of the seventh year (Deut. 15:1ff); the laws of tzedakah (Deut. 15:8); the institution of the Sanhedrin (Deut. 16:18ff); the prohibition against asheroth (Deut. 16:21); the law regarding a Jewish individual who worships idols (Deut. 17:3ff); testimonies of witnesses (Deut. 17:6ff); kingship (Deut.17:14ff); laws regarding the "rebellious elder" (Deut. 17:12); the first of the fleece of the sheep to be given to the priests (Deut. 18:4); the ministering duties of the priests (Deut. 18:5ff); attitude toward true prophets (Deut. 18:15ff); the prohibition against removing the landmark of another in the land of Canaan (Deut. 19:14); regarding scheming witnesses (Deut. 19:15ff.); regarding military service (Deut. 20:1ff.); regarding peace offers to be made before laying siege to a city (Deut. 20:10ff.); the prohibition against the wanton destruction of trees in a captured city (Deut.20:19); procedure to be followed if a murder victim is discovered but the murderer is not known (Deut. 21:1ff.); laws regarding the treatment of women captured from the enemy (Deut. 21:11ff.); regarding the rights of firstborn sons (Deut. 21:18ff.); the prohibition against allowing the body of a hanged criminal to remain unburied (Deut. 21:22-23); the prohibition against wearing garments or accessories usually worn by the opposite sex (Deut. 22:5); sending away the mother bird before taking her young (Deut. 22:6-7); regarding the construction of a guard rail on roofs to prevent accidents (Deut. 22:8); the prohibition against using an ox and a donkey together in plowing (Deut. 22:10); casting unjustified aspersions on a woman's virginity (Deut. 22:13ff.); punishment for adulterous relationships (i.e. sexual relations between a married woman and a man other than her husband) (Deut. 22:22); punishment for sexual relations between a betrothed maiden and a man other than her betrothed (Deut. 22:23ff); laws regarding rape (Deut. 22:25); the prohibition against sexual relations with the wife of one's father (Deut. 23:1); regarding a man with maimed genitals (Deut. 23:2); restrictions applicable to mamzerim (Deut. 23:3); restrictions in relations with Ammonites and Moabites (Deut. 23:4); the attitude toward a Mitzrite (Deut. 23:8); the "holiness of the camp" ( Deut. 23:10ff.); extradition of an escaped bondservant (Deut. 23:16-17); harlotry (Deut. 23:18-19); the prohibition against the use of a harlot's hire or the price of a dog for redeeming a pledge (Deut. 23:19); the right of a hired laborer to eat grapes from the vineyard he is harvesting for his employer (Deut. 23:25); bills of divorce (Deut. 24:1ff); prohibition against a man remarrying his divorced wife after she has been married to another man (Deut. 24:4); legal exemptions to which a newly married man is entitled (Deut. 24:5); regarding loan pledges (Deut. 24:10-13); fathers must not be put to death for the sins of their children, or vice versa (Deut. 24:16); punishment by lashes (Deut. 25:2-*

*3); prohibition against muzzling an ox while it is treading grain (Deut. 25:4); levirate marriage (Deut. 25:5ff.); the commandment to remember the Amalekite sneak attack on the Israelites in the wilderness (Deut. 25:17ff.); regarding the offering of first fruits at the Temple (Deut. 26:1ff.); declaration to be pronounced when offering the tithe (Deut. 26:5ff.); the commandment to inscribe the Law upon stones (Deut. 27:2ff); the public reading of the Law (Deut. 31:11ff.); the command that every Jew must have a correct Sefer Torah written for himself (Deut 31:19).” vi*

Clearly there is more to this book than a mere reiteration of the Torah as it was presented in the other books. The book of Devarim is in many ways the climax of the Torah, and contains numerous and important teachings and revelations which are geared toward living long in the land. We should remember YHWH’S commands to the children of Israel concerning the land that they are preparing to enter.

*“Speak unto the children of Israel, and say to unto them, When ye are passed over Jordan into the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families:” (Numbers 33:51-54)*

There are seven commands given to the children of Israel in this passage, all of which are directing the children of Israel not only to take the land, but to possess it and dwell in it. The laws, teachings, and revelations contained in the book of Devarim are in a large way directed toward teaching the children of Israel how they are to live and remain in the land once they have entered and conquered it. But entering the land was something that the previous generation of Israelites was unwilling to do. For this reason Moses begins this fifth and last book of the Torah with a very specific history of the journey of Israel. Before we delve into the details of this history, let us recognize that this portion begins with the breaking of a pattern.

Throughout the Torah thus far we have seen the pattern where YHWH speaks to Moses telling the prophet what he is to say to the children of Israel, and then the prophet saying it.

*“And Elohim said moreover unto Moses, Thus shalt thou say unto the children of Israel...” (Exodus 3:15)*

*“And YHWH said unto Moses; See I have made a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee:” (Exodus 7:1-2)*

*“And YHWH spake unto Moses, GO unto Pharaoh, and say unto him....” (Exodus 8:1)*

*“And YHWH said unto Moses, say unto Aaron....” (Exodus 8:16)*

*“And YHWH said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo he cometh forth to the water and say unto him, Thus saith YHWH...”*  
(Exodus 8:20)

*“And YHWH said unto Moses, Thus thou shalt say unto the children of Israel ...”*  
(Exodus 20:22)

The phrase *“Speak unto the children of Israel, saying...”* appears at least twenty-four times in the Torah.<sup>vii</sup> Clearly the Torah teaches that Moses is the prophet of YHWH ELOHIM, and what he speaks is what he has received from YHWH. We should, therefore, take his word seriously. We may remember that Moses was placed in this position at Mount Sinai when the children of Israel trembled at the voice of YHWH coming from the fire upon the mountain.

*“And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not Elohim speak with us lest we die.”* (Exodus 20:18-19)

While this pattern has clearly been established in the Torah, our portion today breaks this pattern and begins simply, *“These be the words which Moses spake unto all Israel...”* (Deuteronomy 1:1). Note that there is no mention of YHWH ELOHIM first telling Moses to speak these particular words. This change of pattern implies that the words which we are about to hear are in fact the words of Moses and not of YHWH. What we witness in this opening portion of the fifth book of the Torah is Moses, as a dying father, giving his children all of the encouragement that he can to help them to fulfill their destiny as the children of Abraham, Isaac, and Jacob. We have already heard YHWH’S decree that Moses shall not enter the land with the children of Israel, this role would fall to Joshua the son of Nun.

*“And YHWH spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.”* (Numbers 20:12)

*“And YHWH said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.”*  
(Numbers 27:12-13)

*“And YHWH spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.”* (Numbers 31:1-2)

Having accomplished the avenging of the children of Israel upon the Midianites<sup>viii</sup> Moses knows that his time and leadership are nearing an end. In the opening verses of our current portion Moses recounts the history of his leadership and experience among the children of Israel. In many ways the portion Devarim is divided into two major sections. The first part of the portion, Devarim 1:1-5 simply sets the time and context for what is to follow. In Devarim 1:5-46 Moses recounts both the mighty works of YHWH for the children of Israel as well as all of the

shortcomings of the children of Israel, culminating in the refusal of the children of Israel to enter the land of Canaan. There are several reasons that Moses begins his address with this history. The first reason for recounting the history of Israel to the children of Israel is because this is a new generation, many of which were born in the wilderness and never new Egypt or the experience of the exodus. The bulk of the generation that is being talked about in this first chapter of the book Devarim, was those who died in the wilderness. Thus by recalling the past Moses is helping the current generation understand and relate to their past. All Moses is relating to them is their heritage and their history. By retelling the history of the people of Israel, the new generation becomes one with the former generation, to become a people. By retelling the history the new generation relives the events for themselves, making the previous generation's legacy their own legacy. Every year we celebrate the Passover so each new generation may experience the great deliverance for themselves. By retelling and reliving the story through ritual, we and our children experience for ourselves the mighty arm of YHWH rising against those who would seek to enslave us; we experience the parting of the sea, and the path of safe passage appearing before us; we witness the destruction of our enemies and our salvation. By experiencing these events for ourselves, our faith in YHWH is strengthened and the promises to our fathers become promises to us. So it is in our portion that "father" Moses tells his children what transpired before them so they will have confidence in the faithfulness of YHWH and not be afraid to obey his commands. We remember that it was fear and unbelief that prevented the first generation of the children of Israel to rebel and not enter the land.

*"Whither shall we go up? Our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there." (Devarim 1:28)*

How baffling this may appear to us, that after witnessing all of the many mighty acts of YHWH in Egypt, the plagues, the parting of the Red Sea, the pillars of cloud and fire, the manna, the quail, and the water from a rock, how could it be that the children of Israel would not have the faith to believe that YHWH would indeed fight for them and deliver their enemy into their hands, that they may conquer and inherit the promised land? And yet, how many still today suffer this same lack of faith. We in this day and age have an even larger testimony of miracles testifying to the power, grace, and love of YHWH which includes the death and resurrection of Messiah, and still we do not have the faith to fulfill our calling. In truth, this is not difficult to understand. For most who suffer from such unbelief, it is not a lack of faith in the existence of Elohim, nor in the power of the Eternal One to act, nor a lack of faith in his will to do. Nor is this unbelief based in the thought that the Holy One does not will to act in a certain fashion, for we have his solemn word and promise to the contrary. Most unbelief is based instead upon the thought that YHWH can do and wills to do, but how can this be so for a sinner such as me? For many unbelievers the challenge of faith is believing that YHWH loves ME, and wills to do for ME what he has promised. The lack of faith is not in YHWH'S will or ability to do, but in our own worthiness to receive such attention from the Creator. This may also be the case for the generation of oppressed slaves that YHWH dramatically brought out of Egypt.

Rabbi Abravanel raises the question: if Moses was intending merely to inform the second generation of their heritage through the recounting of the history of the previous generation, why then does Moses limit the incident of the spies to only himself, and instead begins with the

story of the Golden Calf.<sup>ix</sup> While it is true that the focus of Moses' history is based upon the stories of the spies<sup>x</sup> this is not to say that all of the other stories are absent from our portion. Concerning the names listed in the first two verses of our portion Rabbi J. H. Hertz writes,

*"The five names mentioned above seem to delimit the place where Moses gave one of the discourses to Israel. Their identification is uncertain and full of difficulties. Some of the ancient and medieval teachers have been inclined to treat these names homiletically. By playing on their meaning, they associated these places with the murmurings and transgressions of the children of Israel. Thus Onkelos translates this verse as follows: 'These are the words which Moses spake to all Israel beyond Jordan. He reproved them because they had sinned in the wilderness and have provoked God to anger in the plain (Arabah) of Moab; over against the Red Sea (Suph) they murmured against God; and in Paran they had spoken contemptuously (Tophel) concerning the manna (Laban); and in Hazeroth they angered him on account of the Golden Calf (Di-zahab).'"<sup>xi</sup>*

Even if Onkelos and Hertz are correct it is clear that the primary reason that Moses focuses upon the incident of the spies, instead of the Golden Calf, is because he is drawing a parallel between the first generation and the second. This parallel between the two generations may be seen in parallel language found in each of the two parts of the portion.

To the first generation it is said,

*"Ye have dwelt long enough in this mount: Turn you, and take your journey and go to the mount of the Amorites." (Deuteronomy 1:6-7)*

To the second generation it is said,

*"Ye have compassed this mountain long enough: turn you northward." (Deuteronomy 2:3)*

Once again we find the children of Israel knocking at the same door. Forty years ago faith failed the children of Israel and they refused to go through the door. This caused the forty years of wandering in the wilderness. Now, forty years later the children of the children of Israel again stand at the threshold of the promise land. Moses now wants nothing more than to assure that this second generation will have the faith to succeed where their parents had failed. So after recounting the sad history of their parents, Moses now begins to build the confidence and faith of this present generation, so they will boldly go where YHWH commands them. While we do recognize that there are great parallels between the first generation and the second, we must also recognize that there are great differences. The first generation were slaves, worn and wearied by hard labor and oppression under the tyrannical rule of Pharaoh. Of this generation the Torah declared;

*"And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage." (Exodus 6:9)*

This generation of slaves failed to go up to battle out of fear.

*“But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel saying, The land though which we have gone to search it is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.” (Numbers 13:31-33)*

*“Notwithstanding ye would not go up, but rebelled against the commandment of YHWH your Elohim: And ye murmured in your tents, and said, Because YHWH hated us, he hath brought us forth out of land of Egypt, to deliver us into the and of the Amorites, to destroy us. Whither shall we go up? Our brethren have discouraged our heart saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.” (Deuteronomy 1:26-28)*

We should take note here that in Moses retelling of the incident he does not include the full description of the land as reported by the spies in the original story. This we may assume is so that Moses does not inadvertently evoke fear from those who he is trying to encourage. While fear may have been the test for the generation of slaves, this is not so for the well hardened generation born in the training ground of the wilderness. Of this present generation Nehama Leibowitz writes,

*“The new generation ‘unaccustomed to degradation and bondage’ was now to be confronted not with the test of courage involved in the stand of the weak versus the strong which their forbears had failed, when they had stated:*

*We cannot go up against the people, for they are stronger than we. (Numbers 13,31)*

*A reverse test faced the children of those who had died in the wilderness, that of the strong versus the weak, that of resisting the temptation to take advantage of their superior strength by harassing their weaker neighbors:*

*Command thou the people, saying Ye are to pass through the territory of your brethren the children of Esau, which dwell in Seir: and they shall be afraid of you: take ye good heed unto yourselves therefore: Contend not with them; for I will not give you of their land. No, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession. Ye shall buy food for money, that ye may eat; and ye shall buy of them for money that ye may drink. For the Lord thy God hath blessed thee in all the words of thy hand: He knoweth thy walking though this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing. ( Deuteronomy 2, 4-7)*

*Rashi appropriately comments:*



*'They shall be afraid of you. Take ye good heed unto yourselves therefore'*

*How should they take good heed? 'Contend not with them.'*

*The new generation, full of their own strength and vigor had to learn to practice self-control and curb their own aggressiveness aroused by the very fear displayed by the weaker neighbor. No advantage should be taken but:*

*...Buy food of them for money... water of them for money....*

*This restraint was demanded of them three times in our sidra- regarding the sons of Esau, the Moabites, and Ammonites."<sup>xii</sup>*

By emphasizing the fear of the nations and the superior strength and number of the children of Israel Moses begins to evoke a sense of confidence in their own ability. Here YHWH teaches them that though they are superior to their neighbors their strength is to be for blessing: "buying food for money". In this we may recall YHWH'S promise to Abraham;

*"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him the curseth thee: and in thee shall all families of the earth be blessed."  
(Genesis 12:2-3)*

But is this truly the goal of Moses? While Moses may indeed want to bolster their confidence, the greater issue is their faith and confidence in YHWH ELOHIM of Israel. This is most clearly seen in the three exemptions mentioned above. Three times YHWH commands that Israel exercise restraint when passing through the lands on their way to their promised land: Esau, Moab, and Ammon. In all three cases Moses emphasizes that YHWH gave these nations the lands which they inhabit as their inheritance.

*"Meddle not with them, [Esau] for I will not give you of their land, no, not so much as a foot breath; because I have give Mount Seir unto Esau for a possession." (Deuteronomy 2:5)*

*"And YHWH said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession." (Deuteronomy 2:9)*

*"And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession." (Deuteronomy 2:19)*

Three times Moses declares how YHWH gave land to the kinfolk of the children of Israel and now protects them in it. Even more encouraging are the words Moses shares concerning how the children of Esau and Lot came into their land.

*“The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; Which also were accounted giants, as the Anakims; but the Moabites call them Emims. The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead;” (Deuteronomy 2:10-12)*

*“That also was accounted a land of giants: giants dwelt there in old time; and the Ammorites call them Zamzummims; A people great, and many, and tall, as the Anakims; but YHWH destroyed them before them; and they succeeded them, and dwelt in their stead: As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day. And the Avims which dwelt in Hazerim, even unto Assah, the Captorims, which came forth out of Capthor, destroyed them, and dwelt in their stead.” (Deuteronomy 2:20-23)*

The message of Moses is quite clear. If YHWH ELOHIM would do this for the descendants of the nephew of Abraham, how much more so would he do it for the descendants of Abraham? If YHWH ELOHIM would do this for the descendants of the brother of Jacob, how much more so would he do it for the descendants of Jacob? If YHWH ELOHIM will drive out giants and allot their land to nations not in covenant with YHWH ELOHIM, how much more shall he drive out the enemy and allot their land to those who are in covenant with him! The answer to these questions and the evidence that Moses was correct in his assessment of YHWH'S ability and willingness to do the same and more for the children of Israel is confirmed in their victories over Sihon, king of Heshbon, and Og, king of Bashan. The land of these kings was designated to be the inheritance of the children of Reuben, Gad, and Manasseh. Clearly now, Israel has again seen what YHWH can and will do for the generation of the wilderness, the children of Israel, if they but remain obedient to the covenant. Clearly faith and trust in YHWH ELOHIM, demonstrated in obedience to his commands, is the key to Israel's victory and success. This is the message that Moses wants so desperately to communicate to the children of Israel which he will leave at the threshold of the land. Like a loving father sending his children off to fulfill their destiny, Moses inspires this generation and equips them with all that they need to succeed: Faith, Trust, and Obedience in the Holy One of Israel.

Without straying too far into a realm in which I am not comfortable, I will dare to share what I believe may be a prophetic shadow picture making this portion of particular importance to me. Last year I was given the honor and opportunity of being a guest teacher a Monte Judah's (Lion and Lamb) Sukkoth gathering in Chandler, Oklahoma. If one has never experienced a Sukkoth gathering, I highly recommend this one. At worship one evening, I was watching the dancing going on in front of me. The floor was filled with youth dancing in praise to YHWH and Messiah. The circle of dancers continued to grow incorporating young men and women and numerous little children. I spotted one old timer brave enough, and devoted enough, to join the circle. He danced with all that he had, and yet, could not quite keep up with the younger generation. As I prayerfully watched this event, it hit me. This old man was Joshua. I do not know what his real name was, but clearly he belonged to the previous generation. I realized then that the story of the exodus and entrance is the story of two different generations. One is

the generation that came out of Egypt, the second is the generation that went into the land. I strongly believe that this is a prophetic picture of our current situation. Many of us belong to the generation that is coming out of the Church, and for some out of Rabbinic Judaism. We are the generation that is set free. But we may not be the generation that will inherit the land. At present, those of us who have come out of man's traditions, be they Christian or Pharisaic, are wandering and journeying through the wilderness with YHWH. The Hebrew Roots, Messianic Movement clearly is a wilderness filled with pitfalls, challenges, tests, and temptations. Many will fall as we try to sort this all out and begin to find our identity in the Living Torah Y'shua the Messiah. While we are wandering, however, there is another generation being born in this wilderness that has never known the confines or corruptions of man's traditions. This new generation is cutting its teeth on the Living Torah Messiah. I believe it will be this generation that will indeed have the faith to fulfill their calling. I am not a prophet, nor do I pretend to understand all the end time prophecies of the scriptures. But I trust brothers like Michael Rood, Monte Judah, Eddie Chumney and others who have a grasp upon the prophetic calendar. All of these brothers are speaking of an advancing of the prophetic clock. I would suggest along with these prophetic brothers, the generation that will enter the land is already being born among us. I am making no predictions, nor am I saying, 'Thus saith YHWH'. But, given the great exodus of people coming out of the Church and from the four corners of the earth, Costa Rica, Nigeria, Germany, Russia, and North America, I believe we may easily find ourselves in this portion. If I am correct in this observation, then we need to learn carefully how Moses recounted the history of that new generation, so they have continuity with those who had received the promises. It is important that the second generation understands that Abraham, Isaac, and Jacob, Joseph, Moses, David and Y'shua are their heritage. It is also important that we learn how to tell our stories and experiences in such a way as to both glorify YHWH, who has led us thus far and allowed us to lack nothing in the wilderness, while at the same time encouraging the faith of these young warriors who will see the coming of Messiah. Following Moses' example we need to prepare our children for success in their calling and victory in their battles.

In truth, however, I must conclude that the prophetic shadow picture includes yet a third generation. While the first failed to enter the land, the second entered, but failed to successfully drive out all of the inhabitants and occupy the land. Therefore, there must be a third generation which will complete the whole mission. This generation, however, will be raised up in the land. I believe that we will see this generation only when Messiah returns and the dead are raised and all things become new. I pray that we may all see that day soon. In the mean time let us pray for the peace of Jerusalem and for all Israel. Amen.

## SHAVUA TOV!

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<sup>i</sup> The Septuagint With Apocrypha: Greek and English, Sir Lancelot C.L. Benton, Hendrickson Publishers, Pg. 229

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