



**Parsha Va'etchanan / And I Pleaded**  
**Debarim/Deuteronomy 3:23-7:11**  
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Our *parsha* this week is “**Va’etchanan**”. As Moshe continues recounting the exodus, the giving of Torah and all the events that happened in the wilderness; he begins here by saying, “**And, I pleaded**”. How many times have you pleaded with Yahweh, regarding something important or urgent? Perhaps it was in a time of crisis, or a time of decision. Whatever the circumstances, you needed to hear from Elohim, your Abba and your Deliverer.

Our *parsha* opens with **Debarim 3:23-28**; “**And I pleaded with YHVH at that time, saying, ‘O Master YHVH, You have begun to show Your servant Your greatness and Your strong hand, for who is a mighty one in the heavens or on earth who does according to Your works and according to Your might? I pray, let me pass over and see the good land beyond the Yarden, this good hill country, and Lebanon.’ But YHVH was enraged with me, for your sake, and would not listen to me, and YHVH said to me, ‘Enough of that! Speak no more to Me about this matter. Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and look with your eyes, for you do not pass over this Yarden. But charge Yehoshua, and strengthen him and make him brave, for he shall pass over before this people and causes them to inherit the land which you see.’”**

These opening words, “**And I pleaded**” or, as it reads in Hebrew, “**Va’et chanan**”, give us an interesting look at what happens when we “**plead with**” or “**beseech**” Yahweh. But first, there’s a little something here in the Hebrew that’s very odd. If you were to say, in Hebrew, regarding yourself, “**And I pleaded**”, you would say, “**Va’ ani chanan**”? The grammatically correct Hebrew word for “**I**” or “**me**” is “**ani**”. We also see this several thousand times in Scripture; “**ani**” for *I* or *me*. But, that’s not what is written here in our text, in the Hebrew. It reads “**Va’ et (vav - aleph tav) chanan**”. Now, I know that there have been rules of grammar put in place to explain why “**aleph tav**” or “**et**” appears in places that are hard to explain without intimating another Presence, or another manifestation of Elohim, like Yahshua. But, I would remind everyone that these “**rules of grammar**” were invented well after Yahshua’s time here and some 2,000 years after these words, and all of Torah were written. I have a little challenge with “**retroactive rules of grammar**”. OK?

Next here, the word used for “**pleaded**” is “**chanan**”, (*chet, nun, nun*) and is from the root word “**chen**” which means “**grace**” or “**favor**”. This is an interesting connection; that of “**pleading**” and “**grace**”. We’re not talking “**mercy**”, but “**grace**” or “**favor**”. In our text, Moshe is pleading for the “**favor**” of Yahweh, so that he might be allowed into the Land. Interestingly enough, the numeric value of the

letters in **“Va’et chanan”** (vav-aleph-tav-chet-nun-nun) is 515 which equals the value of the Hebrew word **“yiqahat”** (yud-kuf-hey-tav) which means **“to submit”**. Also, 515 equals the letters in **“kohanim”** or **“priests”**. Through their service, they would **“plead”** for **“favor”** on behalf of B’nei Yisra’el.

So, our opening two verses could, or according to Hebrew grammar should, read, **“And Aleph Tav pleaded with YHVH at that time, saying, ‘O Master YHVH, You have begun to show Your servant Your greatness and Your strong hand, for who is a mighty one in the heavens or on earth who does according to Your works and according to Your might?’** It would seem here that it was a manifestation of Elohim (either *Yahshua* or *Ruach HaKodesh*) within Moshe, within his very soul, that pleaded with Yahweh for favor.

Next, Moshe says; **“O Master YHVH, You have begun to show Your servant Your greatness and Your strong hand, for who is a mighty one in the heavens or on earth who does according to Your works and according to Your might?”** Then he prays that Yahweh would let him pass over the Yarden, into Kena’an and Lebanon. Can you imagine the greatest prophet who ever lived, who saw all of the mighty miracles of Yah’s deliverance, who was taught the entire Torah by Yahweh Himself and had seen the manifestations of Elohim up close and personal, says at the age of 120 **“You have only begun to show Your servant Your greatness and Your strong hand.”**? He truly wanted to see more, to finish what was begun.

Next, I truly love the description Moshe uses here to describe the Land of Promise. My translation says; **‘I pray, let me pass over and see the good land beyond the Yarden, this good hill country, and Lebanon.’** In the Hebrew it says; **“Abarah na’ah va’a ra’ah ‘aleph-tav’ ha’eret ha’tovah ashar b’eber ha’yarden ha’har ha’tov ha’zah Labanown.”** Moshe literally says here; **“May I please cross and then see (aleph-tav) the land of goodness that is over the Yarden (revelation), the good mountain (Mt. More’yah) and Lebanon (those purified / white)”**.

Remember, Moshe was the prophet of Elohim. Yahweh had shown him the pattern in heaven, the originals, of the Ark of the Covenant, the Altar, the Tent of Meeting and all its accessories and utensils. In the time he spent with Yahweh on Mt. Sinai, he had seen it all, including the future. Moshe knew what was to happen in Yisra’el. He prophesied to the Children of Yisra’el regarding their turning away from Yahweh and His Torah and even our ultimate redemption and regathering, several times, including here, as we’ll see, in this parsha. Moshe wanted with everything in him to go in and experience the Land and see prophecy fulfilled.

But, as Moshe relates, Yahweh was enraged with him for the sake of B’nei Yisra’el and how Moshe and Aharon handled the situation in Qadesh, in the Wilderness of Tsin, when B’nei Yisra’el contended with Yahweh and Moshe over water. When the Children of Yisra’el complained because they saw no water to drink and they once again spoke against Yahweh for bringing them out into the wilderness, we read in **Bemidbar / Numbers 20:7-13**; **And YHVH spoke to Moshe, saying, “Take the rod and assemble the congregation, you and your brother Aharon. And you shall speak to the rock before their eyes, and it shall give its water. And you shall bring water for them out of the rock and give drink to the congregation and their livestock.” And Moshe took the rod from before YHVH as He commanded him. And Moshe and Aharon assembled the assembly before the rock. And he said to them, “Hear now, you rebels, shall we bring water for you out of this rock?” Then Moshe lifted his hand and struck the rock twice with his rod. And much water came out, and the congregation and their livestock drank. But YHVH spoke to Moshe and to Aharon, “Because you did not believe Me, to set Me apart in the eyes of the children of Yisra’el, therefore you do not bring this assembly into the land which I have given them.” These were the waters of Meribah, because the children of Yisra’el contended with YHVH, and**

**He was set apart among them.** This was why Yahweh was enraged with Moshe for the people's sake. Moshe disobeyed and did not set Yahweh apart in the eyes of the people. And because he disobeyed, Yahweh had no choice, but to reprove him in front of the people. If Yahweh cannot be trusted to keep His own Torah, then His Word means nothing, even to us, today.

Next, Yahweh tells him, **“Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and look with your eyes, for you do not pass over this Yarden.”** Yahweh actually tells Moshe to ascend to the top of **“the Pisgah”** or **“ha’pisgah”**. This is an interesting choice of locations. **“Pisgah”** is commonly translated as **“cleft”** or **“cliff”**, which indeed would fit here. However, it is from the root word **“pasag”** which is to **“pass between”** or to **“divide”**. It's like what Yahweh did when He caused a deep sleep to come over Avraham Avinu (*Father Abraham*) and he divided the heifer, the female goat and the ram. And, Yahweh passed between the halves, to guarantee the covenant for the Land, as written in **B'reshith / Genesis 15:8-21**. It's also interesting to note that the numeric value of the letters in **“Pisgah”** is 148, which equals **“Mahanayim”** or **“two camps”** and **“yachalaq”** or **“he divides”**. And, if you add the **“hey”** in front, making it **“ha’pisgah”**, as the Hebrew Torah reads, the numeric value is 153 which equals **“B’nei Elohim”** or **“sons of Elohim”**. Here, between the **“two camps”** of **“B’nei Elohim”**, Moshe was to look in each direction and, according to **Debarim 34:1-4**; **And Moshe went up from the desert plains of Mo’ab to Mount Nebo, to the top of Pisgah, which is opposite Yeriho. And YHVH showed him all the land of Gilead as far as Dan, and all Naphtali and the land of Ephraim and Menashsheh, all the land of Yehudah as far as the Western Sea, and the Negev, and the plain of the Valley of Yeriho, the city of palm trees, as far as Tso’ar. And YHVH said to him, “This is the land of which I swore to Abraham, to Yitsaq, and to Ya’aqob, saying, ‘To your seed I give it.’ I have let you look at it with your eyes, but you do not pass over there.”**

You know it had to be a tough thing for Yahweh to reprove Moshe in that way; knowing that Yah called him His friend and how much Moshe wanted to go into the Land. Remember, **Shemot 33:11** says that Moshe was **“a friend”** to Yahweh. But, as **Mishle / Proverbs 3:11-12** says; **My son, do not despise the discipline of YHVH, And do not loathe His reproof; For whom YHVH loves He reproveth, As a father the son whom he delights in.** And, as Yahshua says to His **talmidim** (*disciples*) in **Yochanan / John 15:14-16**; **“You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you. You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My Name He might give you.** That exactly sums up the relationship Moshe had with Yahweh.

When Moshe dies, as we'll read in a few weeks, Yahweh Himself buries Moshe in a secret place. I don't know about you; but, I get this image of Yahshua carrying Moshe's lifeless body, concealed from view by the *malakim* (*angels*), into a secret place and with great care and love (*much like Miryam and Miryam from Magdala were planning to do for Yahshua*) Yah buries him there. Yes, I believe that Yahshua touched the unclean dead body of His friend, Moshe. Why Not? He took on our uncleanness, didn't He?

There are consequences for our sins. Some may call them punishments; but, they are more accurately, consequences. Most of the time, they must play out. But, the power of **“teshuva”** is an amazing thing. As he was Yahweh's representative to B'nei Yisra'el; Moshe sinned in his misrepresenting Elohim to the people at Meribah. So Yahweh, in righteousness and right-ruling, barred Moshe from entering Eretz Yisra'el. But, Moshe made **“teshuva”**. He repented and willingly turned to Yahweh, in love, for judgment.

King David sinned against Yahweh and his fellow Yisraelites a number of times. Some of those sins, according to Torah, are punishable by death; including adultery and murder. As king, when David sinned, his people suffered the consequences along with David. When David ordered a census be taken without any thought given to the required ½ sheqel atonement, 70,000 Yisraelites died. But, King David, because of his love for Yahweh and his desire to be obedient, would always come before Yahweh in “*teshuva*” and seek Yahweh’s righteous judgment, in order that he could again have fellowship with Elohim. That is why Yahweh called David a man after His own heart, according to **1 Shemu’el 13:14** and **Acts 13:22**.

Can we be people after Yahweh’s heart? Philosophers throughout the ages have debated the Hebrew concept of “*Deve’iqut*” or the ability to bond to the Almighty. The whole sect of Judaism, known as “*Chasidut*” or “*Hasidic*” is devoted to just that; “*bonding with Elohim*”. They do so by keeping the mitzvoth (*commandments*), study and prayer. But, is it even possible in this physical world? Must we wait until we’re dead, or changed, rid of these earthly bodies, before we become one with the Infinite One? Are only some people so “*holy*”, so “*set-apart*” that they can cling to Elohim? Or, can everyone?

Well, Yahweh gave us a way to achieve that, Torah. And when we couldn’t, or wouldn’t, keep the Covenant we made with Him; He gave us His Salvation, **Yah-shua (Yah’s Salvation)**, Yahweh, manifested as Salvation Himself, as our way back to Covenant, back to Torah. Let’s read from another part of this week’s *parsha*, beginning with **Debarim 4:1-14**, paying special attention to **verse 4**; “*And now, O Yisra’el, listen to the laws and the right-rulings which I am teaching you to do, so that you live, and shall go in and possess the land which YHVH Elohim of your fathers is giving you. Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of YHVH your Elohim which I am commanding you. Your eyes have seen what YHVH did at Ba’al Pe’or, for YHVH your Elohim has destroyed from your midst all the men who followed Ba’al Pe’or. (4) But you who are clinging to YHVH your Elohim are alive today, every one of you. See, I have taught you laws and right rulings, as YHVH my Elohim commanded me, to do thus in the land which you go to possess. And you shall guard and do them, for this is your wisdom and your understanding before the eyes of the peoples who hear all these laws, and they shall say, ‘Only a wise and understanding people is this great nation!’ For what great nation is there which has Elohim so near to it, as YHVH our Elohim is to us, whenever we call on Him? And what great nation is there that has such laws and righteous right-rulings like all this Torah which I set before you this day? Only, guard yourself, and guard your life diligently, lest you forget the Words your eyes have seen, and lest they turn aside from your heart all the days of your life. And you shall make them known to your children and your grand-children. The day when you stood before YHVH your Elohim in Horeb, YHVH said to me, ‘Assemble the people to Me and I make them hear My Words, so that they learn to fear Me all the days they live on the earth and teach them to their children.’ And you came near and stood at the foot of the mountain, and the mountain burned with fire to the heart of the heavens – darkness, cloud, and thick darkness. And YHVH spoke to you out of the midst of the fire. You heard a voice of words, but saw no form, you only heard a voice. And He made known to you His covenant which He commanded you to do, the Ten Words, and He wrote them on two tablets of stone.*”

There are several things to look at here. First, what you don’t see in this translation in **verse 1** is what it says from the Hebrew, “*And now, Sh’ma Yisra’el to the laws and the right-rulings which I am teaching you to do,...*” We actually have “*Sh’ma Yisra’el*” appearing three times in this *parsha*. Of course, we know that “*sh’ma*” means “*hear and do*”. As Ya’aqob / James wrote in **Ya’aqob 1:22-25**;

*And become doers of the Word, and not hearers only, deceiving yourselves. Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, for he looks at himself, and goes away, and immediately forgets what he was like. But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah.*

Here also, in **verse 2 of Debarim 4**, we hear Yahweh directly tell us not to add to His Word. This is not referring to Talmud, which is commentary. But rather, books of additional laws, like the “Shulcan Aruch” which add commandments rather than address ways to observe commandments that you may not understand, such as *tzitzit*, etc. We’re told also not to take away from His Word, as in “*the Torah has been done away with*” or I don’t have to keep those Jewish laws. Instead, we are to “**guard**” the commands of Yahweh our Elohim. The word here for “**guard**” is “*shamar*” which appears 468 times in the TaNaK alone, and means also to “**keep**”, “**observe**” and is translated 21 times as “**preserve**”. So, not only are we to become doers of the Word along with being hearers; we are also to “**observe**” and “**preserve**” Elohim’s Word, His Torah. He’s pretty adamant that His Word isn’t going to change.

And now, He reminds them of what He did to those among Yisrael that followed *Ba’al Pe’or* (literally “**Lord Speaking Light**” or “**Lord of the Flesh**”). Remember Pinehas intervened and ran a spear through the Yisraelite prince and Midyanite woman fornicating within sight of the Mishkan courtyard? Well, next we read a great verse, number **4**; *But you who are clinging to YHVH your Elohim are alive today, every one of you.* This is how you bond with Yahweh; cling to Him. When the Midyanites sent their women to intermingle with the Yisraelite men, idolatrous sin was everywhere, the **Book of B’midbar / Numbers** records. Yahweh took out the evil-doers and kept alive all that clung to Him, all that stayed true to Elohim, who didn’t cling to that other mighty one, the lord of the flesh. In fact, four times in **Sefer Debarim / Book of Deuteronomy** Yahweh tells us to “**cling to Him**”, as He does in **Debarim 13:4**; *“Walk after YHVH your Elohim and fear Him, and guard His commands and obey His voice, and serve Him and cling to Him.*

Now then, Yahweh says in **verse 6** that observing and preserving Yahweh’s Torah is our “**Wisdom**” or “**Chokmah**” and our “**Understanding**” or “**Binah**” before the eyes of all people. If we will live as we were meant to, in obedience to Yahweh and as servants to each other, then the Light that is in us will show as wisdom and understanding to a dark world. Shelomoh (*Solomon*) begins **Proverbs** this way in **Mishle 1:1-9**; *The proverbs of Shelomoh son of Dawid, sovereign of Yisra’el: For knowing wisdom and discipline, For understanding the words of understanding, For receiving the discipline of wisdom, Righteousness, right-ruling, and straightness; For giving insight to the simple, Knowledge and discretion to the young. The wise one hears and increases learning, And the understanding one gets wise counsel, For understanding a proverb and a figure, The words of the wise and their riddles. The fear of YHVH is the beginning of knowledge; Fools despise wisdom and discipline. My son, heed the discipline of your father, And do not forsake the Torah of your mother; For they are a fair wreath on your head, And chains about your neck.*

Now, let’s move on with **Debarim 4:15-28**; *“Therefore, diligently guard yourselves, for you saw no form when YHVH spoke to you at Horeb out of the midst of the fire, lest you should do corruptly and shall make for yourselves a carved image in the form of any figure – the likeness of male or female, the likeness of any beast that is on the earth or the likeness of any winged bird that flies in the heavens, the likeness of any creature that creeps on the ground or the likeness of any fish that is in the water under the earth; and lest you lift up your eyes to the heavens, and shall see the sun, and the moon, and the stars – all the host of the heavens – and you be drawn away into bowing down to them and serving them, which YHVH your Elohim*

*has allotted to all the peoples under all the heavens. But YHVH has taken you and brought you out of the iron furnace, out of Mitsrayim, to be His people, an inheritance, as it is today. And YHVH was enraged with me because of your words, and swore that I would not pass over the Yarden, and that I would not enter the good land which YHVH your Elohim is giving you as an inheritance. For I am to die in this land, I am not passing over the Yarden, but you are passing over, and shall possess that good land. Guard yourselves, lest you forget the covenant of YHVH your Elohim which He made with you, and shall make for yourselves a carved image in the form of whatever YHVH your Elohim has forbidden you. For YHVH your Elohim is a consuming fire, a jealous El. When you bring forth children and grandchildren, and shall grow old in the land, and shall do corruptly and make a carved image in the form of whatever, and shall do what is evil in the eyes of YHVH your Elohim to provoke Him, I shall call the heavens and earth to witness against you on that day, that you soon completely perish from the land which you pass over the Yarden to possess – you do not prolong your days in it but are completely destroyed. And YHVH shall scatter you among the peoples, and you shall be left few in number among the gentiles where YHVH drives you. And there you shall serve mighty ones, the work of men's hands, wood and stone, which neither see nor hear nor eat nor smell.*

Here again, Yahweh warns us not to make and worship any images. In fact, He says here that is why He did not show us any image of Himself, lest we reproduce and worship that image. As I've taught before, we need to consider carefully images such as the cross, dove and fish; images at the altars where many people worship; where most of us once worshipped. That includes images of Yahshua, Yahweh in the form of a man.

Then, we see the imagery that Yahweh wants us to see regarding Himself. He reminds us, ***“But YHVH has taken you and brought you out of the iron furnace, out of Mitsrayim, to be His people, an inheritance, as it is today.”*** Yahweh uses this image of a **“furnace”** or **“kuhr”** in Hebrew (*kaf-vav-reish*), which means **“furnace”**, **“forge”** or **“smelting pot”**. Yahweh uses this imagery in some interesting scriptures. When He made His covenant with Avraham and put him to sleep to show that it was dependent on Yahweh to keep it, **B'reshith / Genesis 15:7** tells us that in the darkness, a smoking **“furnace”** and a *burning lamp* passed through the parts of the offering. In **Yeshayahu / Isaiah 48:10** He tells Yisra'el; ***“See, I have refined you, but not as silver; I have chosen you in the furnace of affliction.”*** Of course, we have **Shemot / Exodus 19:18**; ***And Mount Sinai was in smoke, all of it, because YHVH descended upon it in fire. And its smoke went up like the smoke of a furnace, and all the mountain trembled exceedingly.*** There are many more. Yahshua makes an interesting statement after his parable of the *“wheat and the darnel”* in **Mattityahu 13:41-42** when He says; ***“The Son of Adam shall send out His messengers, and they shall gather out of His reign all the stumbling-blocks, and those doing lawlessness, and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.”*** Yahweh indeed uses the **“furnace”** as **“judgment”** as well as for refining. Remember in **B'reshith 19**, when Yahweh judged and overthrew Sedom and Amarah, He used the **“fire”**. And as Scripture records in **verse 28**, Avraham looked on from Hebron and saw the smoke of that overthrow go up as a **“furnace”**.

Following this, Moshe begins to speak to the future. He tells B'nei Yisra'el that future generations will indeed commit idolatry and act corruptly. He goes on to say how we'll be removed from the Land and scattered among the **“nations”** (*goyim* or *gentiles*). And, he tells us how we will come to serve their **“mighty ones”**, the work of men's hands, wood and stone. Are not the icons of our **“great”** civilization and nation statues of stone? Our cities, monuments to great men of vision who built them, are filled with their stone images.

But, there's hope, as Moshe goes on in **Debarim 4:29-40**; ***“But from there you shall seek YHVH your Elohim, and shall find, when you search for Him with all your heart and with all your being. In your distress, when all these words shall come upon you in the latter days, then you shall return to YHVH your Elohim and shall obey His voice. For YHVH your Elohim is a compassionate El, He does not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore to them. For ask now of the days that are past, which were before you, since the day that Elohim created man on the earth, and ask from one end of the heavens to the other end of the heavens, whether there has been a Word as great as this, or has been heard like it. Has a people heard the voice of Elohim speaking out of the midst of the fire, as you have heard, and live? Or has Elohim tried to go and take for Himself a nation from the midst of a nation by trials, and by signs, and by wonders, and by battle, and by a strong hand and an outstretched arm, and by great fearsome deeds, according to all that YHVH your Elohim did for you in Mitsrayim before your eyes? You have been shown it, to know that YHVH Himself is Elohim; there is no one beside Him. From the heavens He let you hear His voice, to instruct you, and on earth He showed you His great fire, and you heard His words out of the midst of the fire. And because He loved your fathers, therefore He chose their seed after them, and brought you out of Mitsrayim with His Presence, with His great power, to drive out from before you nations greater and stronger than you, to bring you in, to give you their land as an inheritance, as it is today. And you shall know today, and shall recall to your heart that YHVH Himself is Elohim in the heavens above and on the earth beneath; there is none else. And you shall guard His laws and His commands which I command you today, so that it is well with you and with your children after you, and so that you prolong your days on the soil which YHVH your Elohim is giving you for all time.”***

Yahweh brings it right back to bringing us out of Mitsrayim, our Mitsrayim, and the bondage that we chose. As He is our *Deliverer*, our *Salvation* (*Yahshua*), it's also about knowing Who Yahweh is and that *“teshuva”* thing again. Repenting and turning back to Him. It's also about *“guarding”* (*shamar* = *doing* and *preserving*) His commands, His Torah. Then, what a perfect place to describe the *“giving”* of that Covenant at Sinai, in **Chapter 5**, by Yahweh's very Words to Moshe and the people. Then, they say in **5:24**; ***‘See, YHVH our Elohim has shown us His esteem and His greatness, and we have heard His voice from the midst of the fire. Today we have seen that Elohim speaks with man – and he lives!’*** This is where they made Moshe their intermediary with Elohim. Yahweh hears them and accepts their words. But He reveals His knowledge of the future and His Heart to Moshe, as Moshe tells the people in **verses 28-29**; ***“And YHVH heard the voice of your words when you spoke to me, and YHVH 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. ‘Oh, that they had such a heart in them, to fear Me and to guard all My commands always, so that it might be well with them and with their children forever!’”*** Our prayer should be to have a heart in us to obey Him always.

All these words are for us today, as we stand at our entrance to the Land, just as they were our fathers, B'nei Yisra'el, on the brink of entering Eretz Yisra'el for the first time. **Debarim 6:1-9**; ***“And this is the command, the laws and right-rulings which YHVH your Elohim has commanded, to teach you to do in the land which you are passing over to possess, so that you fear YHVH your Elohim, to guard all His laws and His commands which I command you, you and your son and your grandson, all the days of your life, and that your days be prolonged. And you shall hear, O Yisra'el, and shall guard to do, that it might be well with you, and that you increase greatly as YHVH Elohim of your fathers has spoken to you, in a land flowing with milk and honey. ‘Hear, O Yisra'el: YHVH our Elohim, YHVH is one!’ And you shall love YHVH your Elohim with all your heart, and with all your being, and with all your might. And these Words***

*which I am commanding you today shall be in your heart, and you shall impress them upon your children, and shall speak 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, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates.”*

Yahweh’s words are forever and He says that the day will come when we will have a heart to fear Him and hear and do His commands. That day I believe is now, that the Torah, which was written on stone tablets, is being placed inside us by Ruach HaKodesh. Yahweh spoke through the prophet directly to you and me, when He said in **Yirmeyahu / Jeremiah 31:31-33**; *“See, the days are coming,” declares YHVH, “when I shall make a renewed covenant with the house of Yisra’el and with the house of Yehudah, not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares YHVH. For this is the covenant I shall make with the house of Yisra’el after those days, declares YHVH: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people.”*

This **“New”** or **“Renewed Covenant”** was given by Yahweh, through Moshe, to B’nei Yisra’el in Mo’ab, just before they went into the Land; as told to us in **Sefer Debarim** (the *Book of Deuteronomy*; or better yet, the **Book of Words**). As we’ve read, Yahweh first restates the **“Sinai Covenant”** (our *Ketubah*), the **“Ten Words”** or **“Ten Commandments”** and then goes on to tell us that we will forget Yahweh and rebel against Torah and be expelled from the Land; which our fathers did. But, and this is the **“new”** part, He will make a way for our return, when we remember Yahweh, call upon His Name and follow His Torah. We need to make **“TESHUVA”**, repent before Him and return. But, we have been divorced. And, as Yah says in **Yirmeyahu 3:1-8**; *Elohim* said, *“If a man puts away his wife, and she goes from him and becomes another man’s, does he return to her again? Would not that land be made greatly unclean? But you have committed whoring with many lovers. And would you return to Me?” declares YHVH. “Lift up your eyes to the bare heights and see: where have you not lain with men? Besides the ways you have sat for them like an Arabian in the wilderness. And you made the land unclean with your whorings and your evil. Therefore the showers have been withheld, and there has been no latter rain. You have had a whore’s forehead, you refuse to be ashamed. Shall you not from now on cry to Me, ‘My father, You are the guide of my youth? Does one bear a grudge forever? Does one keep it to the end?’ See, you have spoken and done the evils that you could.” And YHVH said to me in the days of Yoshiyahu the sovereign, “Have you seen what backsliding Yisra’el has done? She has gone up on every high mountain and under every green tree, and there committed whoring. And after she had done all these, I said ‘Return to Me.’ But she did not return. And her treacherous sister Yehudah saw it. And I saw that for all the causes for which backsliding Yisra’el had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Yehudah did not fear, but went and committed whoring too.* The way back from our divorcement is through Yahshua’s offering of Himself. This is how, as Yirmeyahu says, Yahweh **renews** His covenant with the Houses of Yisra’el.

Then, we read in **Yehezqel / Ezekiel 36:22-38**; *“Therefore say to the house of Yisra’el, ‘Thus said the Master YHVH, “I do not do this for your sake, O house of Yisra’el, but for My set-apart Name’s sake, which you have profaned among the nations wherever you went. And I shall set apart My great Name, which has been profaned among the nations, which you have profaned in their midst. And the nations shall know that I am YHVH,” declares the Master YHVH, “when I am set-apart in you before their eyes. And I shall take you from among the nations, and I shall gather you out of all lands, and I shall bring you into your own land. And I shall sprinkle clean*



*water on you, and you shall be clean – from all your filthiness and from all your idols I cleanse you. And I shall give you a new heart and put a new spirit within you. And I shall take the heart of stone out of your flesh, and I shall give you a heart of flesh, and put My Spirit within you. And I shall cause you to walk in My laws and guard My right-rulings and shall do them. And you shall dwell in the land that I gave to your fathers. And you shall be My people, and I shall be your Elohim.”*

If we'll allow Him, Yahweh is now cleansing the “**House of Yisra'el**”, and those who sojourn with us, from all our idolatrous worship and practices. You know, I can always count on Rivka and Ruth to give me a sound ending to my teachings. For my teaching on this *parsha* last year, they gave me these verses in **Yeshayahu / Isaiah 46**, that Yahweh spoke through the prophet, as He describes how serving idols of our own making do, in fact, become so burdensome that it takes all our energy to carry them around with us. And, He speaks to how it's Yahweh alone who carries us even into our old age and beyond; as we read in **verses 1-4**; ***Ba'al has bowed down, the prophet is stooping, their idols were on the beasts and on the cattle. That which is carried is burdensome, a burden to the weary. They have stooped, they have bowed down together, they were unable to deliver the burden, but they themselves went into captivity. “Listen to Me, O house of Ya'aqob, and all the remnant of the house of Yisra'el, who are borne from the belly, who are carried from the womb: even to your old age, I am He, and even to grey hairs I carry! I have made and I bear, and I carry and rescue.”***

Yahweh has indeed rescued us; “**now**”. We are here today before our Elohim, seeking and praying that He teach us His Word and write it upon our hearts. ***Va'etchanan, And, I pleaded, and Yah's Spirit inside me pleaded; “Oh Yahweh, replace our stony, cold hearts with hearts of flesh, hearts warm and alive to You. Abba, may Your Torah, once written on cold stone tablets, now, be renewed in our hearts through the 'Living Torah', Yahshua, our Messiah and by Ruach HaKodesh, Your Set-apart Spirit. B'Shem Yahshua, Ahmein.”***