

Parashah #45

(Updated 7.24.10)

Va'etchanan ~ וַאֲנִי אֶתְחַנֵּן ~ And I pleaded

Torah: D'varim/Deuteronomy 3:23~7:11

Haftarah: Yesha'yahu/Isaiah 40:1-26

B'rit Hadashah: Mattit'yahu/Matthew 4:1-11; 5:21-30; 15:1-11; 19:16-30; 22:33-40;
Mark 7:5-15; 10:17-31; 12:28-34; Luke 4:1-13; 10:25-37; 18:18-30; Acts 13:13-43;
Romans 2:17-29; 3:27-31; 7:7-12; 13:8-10; Ephesians 6:1-3; 1st Timothy 2:4-6; 3:1-14;
2nd Timothy 2:2; Titus 1:5-9; Ivrim/Hebrews 12:18-29; Ya'akov/James 2:8-13; 2:14-26;
Kefa Aleph/1st Peter 2:9-10

CHAPTER 3

This is Parashah (vah-eht-kah-nahn) *Va'etchanan* which means *and I pleaded*. We find Moshe still outlining some familiar reminders of Isra'el's history and the fact HaShem brought them this far! In fact, they are right at the eastern side of the *Yarden/Jordan* River, essentially where they were 40 years earlier!

Among many other things, this week's portion contains two of the most fundamental concepts in Judaism, whether Orthodox or Messianic:

- The (Ah-sah-raht Ha Deh-vah-reem) *Asarat HaD'varim*, which means *The Ten Words*; also known as the Decalogue or Ten Commandments and
- The (sh'mah) *Shema* (meaning *to hear and obey*)

In **D'varim/Deuteronomy 3:25**, Moshe reminds (B'nay Is-rah-el) *B'nei Isra'el/Children of Israel* how he was pleading with HaShem to let him cross the *Yarden/Jordan* to see the land on the other side. But HaShem was angry with him. Here's the "kicker"! Moshe told them, "He was angry with me on account of you!" (**Verse 26**)

A special Israeli friend of mine in Jerusalem, Rabbi Ya'akov Youlus, indicated the literal Hebrew translation is really "for your sake". This gives a more accurate picture. Moshe was being punished for the sake of the people instead of blaming them. Sounds like a type or shadow of Yeshua to me! Last week we saw many parallels of these two, so maybe this is yet another one!

HaShem would only allow Moshe climb Mt. (Neh-voe) *Nevo/Nebo* (not Knee-bow), the summit of the Pisgah mountain range, and look in all directions to see the land of their inheritance. Moshe was supposed to climb to the top of Mt. Pisgah (**verse 27**) and look to the west, north, south and east. Would that not indicate he was in a portion of The Land? That would be yes and no!!!

In the past, I have had trouble with this because I couldn't figure out how Moshe could look in all directions and see the land around him without being in it. However, deeper digging and additional information revealed Moshe was at Mt. Nevo/Nebo on the east side of the Jordan near the Dead Sea. This land was not originally promised, but Reuben and Gad requested it for their cattle and families. HaShem allowed them to have it on the condition they assist in conquering the Land of Promise. So technically, it was not a part of the Promised Land. However, from Mt. Nevo/Nebo, Moshe could see west, north, south and east, including the land which was added by the agreement with Reuben and Gad.

Before we leave this chapter, I want to address **verse 23**, "Then I pleaded with Adonai". For all intents and purposes, Moshe usually got what he asked for . . .

- miraculous provisions
- signs and wonders
- divine assistance and . . .
- direct answers from heaven

HaShem heard the prayers of Moshe and answered them immediately. But not even Moshe got everything he wanted. In fact, Adonai even replied (**verse 26**) "Enough from you! Don't say another word to me about this matter!"

Although (Ah-vee-new Sh'bah Shah-mah-yeem) *Avinu Sh'ba Shamayim/Our Father in heaven* delights in answering our prayers and although He is gracious and compassionate, the answer to our prayers is sometimes "No". Yeshua even teaches us . . . "Whatever you ask of the Father in My name He **may** give to you." (**Yochanan/John 15:16b**) However, if HaShem gave me everything I asked for, wouldn't it be the same as giving me His power? Yeshua's brother, (Yah-ah-cove) *Ya'akov/James* said "You ask and do not receive, because you ask with wrong motives, so you may spend it on your pleasures." (**Ya'akov/James 4:3**)

When we pray, we need to trust HaShem's wisdom, knowledge and kindness, knowing He always has our best interests in mind. Even when we don't get an affirmative answer, we can be sure our prayers are heard and will be answered in accordance with His Word.

One more matter . . . in **verse 27**, Adonai told Moshe to look "west, north, south and east". Normally, when one is facing a certain direction, they turn one-quarter turn one way or the other, making a complete circle by quarter turns. So why did HaShem have Moshe look to the west first, then turn one-quarter to the right (north), then make an about face (south), then make another quarter turn, this time to the left (east), which is where he came from? We know nothing is written in the Word without purpose. So I know there is something here. I have pondered and pondered and for the life of me cannot figure it out. If you come up with something, would you please let me know?!?!?!?!?

CHAPTER 4

“. . . listen to the laws and rulings I am teaching you, in order to follow them, so you will live; then you will go in and take possession of the land Adonai, the G~d of your fathers, is giving you.” (D’varim/Deuteronomy 4:1). After I read through our Parashah, I was curious about the number of times these words or words similar to them were repeated. I counted no less than ten times in this Parashah alone and perhaps I overlooked some. Those are . . .

- Chapter 4:1
- Chapter 4:5
- Chapter 4:14
- Chapter 4:40
- Chapter 5:28 (31)
- Chapter 5: 30 (33)
- Chapter 6:1
- Chapter 6:3
- Chapter 6:17-18
- Chapter 7:11

Even with all His encouragement, it was still difficult for (Ahm Is-rah-el) *Am Isra’el/People of Israel* to grasp hold of the fact Adonai was giving them The Land. Quite honestly, it’s no different with us today. HaShem has given us SO many promises and He even reminds us of them on a daily basis through His Torah and yet, we are challenged to trust and obey, to walk in faith and not fear.

Verse 2 is explicit about “man” not adding to or subtracting from the *mitzvot/instructions* our Abba Father has given to us. According to the Sages, perfection cannot be improved, so for anyone to “add to” or “subtract from” the Torah is an unacceptable implication that HaShem’s Torah is lacking. The only comment I will make is this: Both sides have erred on this one; the Christians have grossly taken away from Torah and the Rabbis have added way too much. Remember, over and over throughout the Bible we are taught to avoid idolatry. Second guessing HaShem is making oneself a god.

Once again, in **verses 3-4**, Moshe reminds them of Ba’al P’or and the lives lost during that incident and how the ones now hearing his voice were those who stuck with Adonai.

Verse 9 is an interesting admonition. The Complete Jewish Bible says, “Only be careful and watch yourselves diligently as long as you live, so you won’t forget what you saw with your own eyes, so these things won’t vanish from your hearts. Rather make them known to your children and grandchildren . . .” Many of these folks had not seen some of these things, like the fire and smoke at *Mt. Horeb/Mt Sinai*, where the people heard a voice but saw no form. I am SO thankful those Hebrew people and the “foreigners” who chose to journey with them, shared all the things we read about in our Tanakh (Bible) today. I certainly wasn’t there but I have some sense of the awesomeness of our *El Shaddai/Almighty HaShem!*

Again, in **verses 16 & 17**, we are reminded not to make any graven images for ourselves. However, most churches proudly display such things. I know someone who has a small statue of Buddha in their home; they think it is cute. I can hardly make myself go visit any longer. Let me be quick to say I feel sure these people do not worship these items but it’s there nonetheless

and gives “the appearance” of such. *Rav Sha’ul/Rabbi Paul* said, in **1st Thessalonians 5:22**, to refrain from any appearance of evil.

Whoops! Here we go again!!! Moshe is **really** not happy about not going into *Eretz Israel/the Land of Israel* and he mentions it again in **verse 21**. However, perhaps his primary reason for mentioning it again has to do with the fact he will not be able to go with them. He won’t be able to guide them when problems arise in the future so he is trying to prepare them for life without him.

I’m not sure whether **D’varim/Deuteronomy 4:25-31** was a warning to B’nei Isra’el or if it was a prophecy. “When you have had children and grandchildren, lived a long time in the land, become corrupt and made a carved image, a representation of something, and thus done what is evil in the sight of Adonai your G~d and provoked him; I will call on the sky and the earth to witness against you today that you will quickly disappear from the land that you are crossing the Yarden to possess. You will not prolong your days there but will be completely destroyed. Adonai will scatter you among the peoples; and among the nations to which Adonai will lead you away, you will be left few in number. There you will serve gods which are the product of human hands, made of wood and stone, which can’t see, hear, eat or smell. However, from there you will seek Adonai your G~d and you will find him if you search after him with all your heart and being. In your distress, when all these things have come upon you in the (ah-kha-reet hah-yah-meem) *acharit-hayamim (last days)*, you will return to Adonai your G~d and listen to what he says; for Adonai your G~d is a merciful G~d. He will not fail you, destroy you, or forget the covenant with your ancestors which he swore to them.” Either way, on this side of the time line, it was right on! **Verses 32-40** extol the mighty hand of Adonai and how He took care of their ancestors by His miraculous wonders! All of these verses are read on Tisha B’Av because they tell how Israel will thrust itself into exile AND how, eventually, it will find its way back.

I found some interesting information in the Artscroll Chumash, Stone Edition. In **verse 25**, the phrase “and will have been long” is represented by one Hebrew word, **וְנוֹשַׁנְתֶּם** which I’m not sure how to pronounce. Nonetheless, the Sages believe this is an allusion to Jewish history; the destruction of the First Temple and the Babylonian Exile. This word has a numerical value of 852, the number of years B’nei Israel would be in Eretz Israel before the prophecy of destruction (**verse 26**) would be fulfilled. The Temple was built 480 years after the Exodus (**M’lakhim Alef/1st Kings 6:1**), which was 440 years after they entered The Land and it stood for 410 years, for a total of 850 years. According to this information, HaShem was compassionate and exiled the Hebrews two years before the dreaded promise could go into effect. Which makes me wonder, how much worse an exile He spared them from, if in fact, this is true. As I have said before, commentary from the Sages is certainly interesting!

As I was reading (**verses 29-31**), my thoughts ran to **Jeremiah 29:11-13**. Below is a comparison of the two. The Complete Jewish Bible comparison is wonderful!!!

“However, from there you will seek Adonai your G~d; and you will find Him if you search after Him with all your heart and being. In your distress, when all these things have come upon you, in the (ah-khareet hah-yah-meem) *acharit-hayamim/last days*, you will return to Adonai your G~d and listen to what He says; for Adonai your G~d is a merciful G~d. He will not fail you, destroy you, or forget the covenant with your ancestors which He swore to them.” (29-31)

“For I know what plans I have in mind for you.’ says Adonai, ‘plans for well-being, not for bad things; so that you can have hope and a future. When you call to Me and pray to Me, I will listen to you. When you seek Me, you will find Me, provided you seek for Me whole-heartedly; and I will let you find Me.” (Jeremiah 29:11-13)

Other parallel verses are:

- 2nd Chronicles 15:4 But when, in their distress, they turned to Adonai the G~d of Isra’el and sought Him, they found Him.
- Isaiah 55:6-7 Seek Adonai while He is available, call on Him while He is still nearby. Let the wicked person abandon his way and the evil person his thoughts; let him return to Adonai, and He will have mercy on him; let him return to our G~d for He will freely forgive.
- Proverbs 8:17 I love those who love Me; and those who seek Me will find Me.
- Luke 11:9 & 10 Moreover, I myself say to you: keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and the door will be opened to you. For everyone who goes on asking receives; and he who goes on seeking finds; and to him who continues knocking, the door will be opened.
- Revelation 10:7 On the contrary, in the days of the sound from the seventh angel when he sounds his shofar, the hidden plan of G~d will be brought to completion, the Good News as he proclaimed it to his servants the prophets.

CHAPTER 4 (con’t)

In verses 41-43, we are reminded of the “three cities of refuge”, which were set aside by Moshe, on the eastern side of the *Yarden/Jordan*; from the south northward, they are . . .

- Betzer, in the desert,
for the Re’uveni /
Reubenites
- Ramot in Gil’ad for
the Gadi / Gadites
- Golan in Bashan for
the M’nashi /
M’nassites

There were an additional “three cities of refuge” on the western side of the Yarden, which *Y’hoshua/Joshua* will have the honor to designate (*Y’hoshua/Joshua 20:7*). They are from the south northward . . .

- Kiriat-Arba
- Shechem
- Kedesh

Moshe spoke to B’nei Isra’el (*verse 45*) about . . .

- The testimonies/instructions
- The decrees/laws and
- The ordinances/rulings

Sometimes we tend to lump these all together, but they are different!

- “Testimonies” refer to the commandments which testify to HaShem’s miracles such as:
 - The Sabbath, which testifies to Creation and
 - Matzah, which testifies to the Exodus

The next two categories need reinforcement:

- “Decrees”, because their reasons are unknown
- “Ordinances”, such as civil laws, because they are necessary for society to function properly.

CHAPTER 5

In *verse 1*, Moshe called “all of Israel”. Most of the people standing before Moshe had not been at Mount Sinai forty years earlier and he wanted every member of the nation, including the new generations, to hear the Ten Declarations or Words. Additionally, he wanted to make it abundantly clear HaShem’s covenant wasn’t just for the ones standing around the mountain that day. This covenant was made with the whole House of Israel, the entire Hebrew nation, for all time.

In *verses 6-18* Moshe repeats the Decalogue, much as in *Sh’mot/Exodus 20:1-14*. However, there are a few things which escaped my attention until a few years ago.

- *Verse 12* says to “observe the Sabbath” where as the first version says to “remember the Sabbath”. The commandment in Exodus ties Sabbath observance to HaShem’s creation while here it is connected to the deliverance from slavery in Egypt

- **Verses 17-18** “. . . and . . . do not . . . and . . . do not . . . and . . . do not . . .” In repeating these last five commandments, which deal with human relationships, Moshe connected them with “and” to indicate all areas of sin against other people are wrong. No one has the right to assign priorities in human relationships. Torah equates them all. (I checked several translations and it is only in (Eve-reet) *Ivrit/Hebrew* the word “and” is used repeatedly.)
- Also, in **verse 18** “do not covet your neighbor’s wife . . . your neighbor’s property”. Property is mentioned first in *Exodus/Sh’mot* but here Moshe mentioned sensual desire first because the average human has stronger lusts for sensual gratification than for additional property.

One more thing: it is good for us to remember where we have been. It will help prevent us from repeating the same errors and guide us in the way we should go.

I have read the Ten Commandments are not subject to theological debate. Even in a world of so called "higher criticism" they are so plain and simple even highly educated people can understand them. All those who do not like what they say can only attempt to complicate them.

A good example can be found in the Book of Luke. A Torah scholar asked Yeshua what he must do to inherit eternal life. Yeshua responded to the question **with a question**. He asked the lawyer what the law said about it. The lawyer gave the right answer. He said one is to love the L~rd with all his heart and to love his neighbor as himself. He gave the exact same answer Yeshua gave in the Book of Matthew when He was questioned as to which commandment should be considered the greatest. It was common knowledge among the theologians of Yeshua’s day to love the L~rd and one’s neighbor was the summation of all the law and the prophets. But what did the lawyer do even after giving the right answer? He asked: And who is my neighbor? It appears in order to justify himself he wanted an option to define the terms of the commandments. He wanted some avenue of interpretation.

The same thing is going on today. Even though the commandments are easy to understand, theologians attempt to define words contained in those commandments in order to "justify" what they teach. What other gods is the first commandments speaking of? Cannot aspects of their worship be attributed to the worship of the G~d of the Bible? Just what constitutes a graven image to which one bows down? Is the Sabbath of the fourth commandment really the seventh day?

In an age when many turn the grace of G~d into lasciviousness, those professing themselves to be wise attempt to persuade us The Ten Commandments are subject to interpretation. Such persuasion can be described in no better way than what the Bible calls "vain deceit." The Ten Commandments are complicated only for those who attempt to justify themselves by making them complicated. The fear of the L~RD is the beginning of wisdom.

CHAPTER 6

This chapter is famous for the Shema, which means SO much more than just “hear”. It connotes not only “hear” or “listen” but to be more proactive as in “hear and obey”! The importance of the Shema is attested to by the Hebrew people. It must be recited every day, morning and night. One of the Sages comments the importance of the Shema is indicated by the fact the Torah places it immediately after the Ten Commandments.

According to **verse 4**, it is imperative that we acknowledge G~d as the One and Only G~d.

- “. . . with all your heart . . .” indicates we should love HaShem by following/performing His commandments and by rejecting our willful nature to sin.
- “. . . with all your soul . . .” even if your devotion to HaShem costs you your life’ your love for Him should be more important to you than life itself.
- “. . . and with all your resources . . .” which addresses what is nearest and dearest to most people’s hearts, their wallets (**verse 5**). Tithing is imperative and if one doesn’t “sow seed” over and above the tithe, one cannot reap a harvest.

Verse 7 says, “You shall teach them to your children”, whether they are your biological children or your spiritual children. The phrase, “. . . when you retire and when you arise”, indicates we should study Torah unceasingly, at all times, and in every possible situation; at the very minimum recite the Shema morning and night.

Actually, in Hebrew liturgy, the Shema is comprised of three passages:

- D’varim/Deuteronomy 6:4-9
- D’varim/Deuteronomy 11:13-21
- B’midbar/Numbers 15:37-41

Even Yeshua regarded the Shema as the greatest commandment of the Torah. In **Mark 12:28**, it is recorded a Torah teacher asked Him, “What commandment is the foremost of all?” and Yeshua answered him with the words of **D’varim/Deuteronomy 6:4-5**:

“Hear, O Israel! The L~rd our G~d is one L~rd; and you shall love the L~rd your G~d with all your heart, and with all your soul and with all your mind and with all your strength.” (**Mark 12:29-30**)

Further . . . The second is this: “You are to love your neighbor as yourself.” **Mark 12:31** is a direct quote from **Vayikra/Leviticus 19:18**. It certainly appears to me Yeshua didn’t consider the Torah was done away with during His lifetime!

Verse 9 addresses the placement of the mezuzah on our doorframes and our gates. This can be accomplished by attaching a small scroll case to the doorframe of your home. *Mezuzah* (מְזוּזָה) means **doorpost**. The case is usually nailed to the doorframe of the home. Inside the case is a rolled up parchment which is inscribed with **D’varim/Deuteronomy 6:4-9**. It is a widely practiced custom to touch the mezuzah and kiss one’s fingers before entering the home. If you don’t have some in your home, I encourage you to start with at least one. Put it on the doorframe of the door you use most often. Obviously, it is not a way to salvation but it is another way of honoring the Holy One, blessed be He, who made the way.

“When Adonai your G~d has brought you into the land He swore to your ancestors Avraham, Yitz’chak and Ya’akov that He would give you –

- Cities great and prosperous, which you didn’t build;
- Houses full of all sorts of good things, which you didn’t fill;
- Water cisterns dug out, which you didn’t dig;
- Vineyards and olive trees, which you didn’t plant –

. . . and you have eaten your fill; then be careful not to forget Adonai, who brought you out of the land of Egypt, where you lived as slaves.” (**verses 10-12**) How true this is for us today!!! Way too often when one achieves success and is “livin’ the life”, HaShem, the One Who made it all possible, is put on a back burner and is given maybe two hours on Sunday, which isn’t even the day He told us to observe in the first place!

CHAPTER 7

Moshe returns to his theme of preparing the people for their new life in the Promised Land. It is very clear HaShem will bring them into The Land and He will expel “many nations” ahead of them and proceeds to name the seven nations which are bigger and stronger than Israel, which are:

- *Hitti/Hittitites*
- *Girgashi/Girgashites*
- *Emori/Amorites*
- *P’rizi/Perizzites*
- *Kena’ani/Canaanites*
- *Hivi/Hivvites*
- *Y’vusi/Jebusites*

In **verses 2-7**, it is very clear what (B’nay Is-rah-el) *B’nei Isra’el/Children of Israel* are supposed to do.

- You are to destroy them completely!
- Don't make covenant with them
- Show them no mercy
- Don't intermarry with them
- Break down their altars
- Smash their standing-stones to pieces
- Cut down their sacred poles
- Burn up their carved images completely

Wow! That's pretty intense! But HaShem loves those of us whom He has chosen, so much! He doesn't want anyone or anything standing in the way of all He has for us. We are His (seh-g-you-lah) *segullah/own unique treasure* (verse 6). Apparently HaShem is very passionate about our being His own unique treasure because we find this, originally, in **Sh'mot/Exodus 19:5**. It is repeated here, as well as in . . .

- D'varim/Deuteronomy 14:2;
- D'varim/Deuteronomy 26:18;
- Malachi 3:17 and
- Psalm 135:4

I wonder . . . do you think Yeshua's parable, in **Mattit'yahu/Matthew 13:44**, about the man who hid the "treasure" in the field, then bought the field, could have been a prophetic utterance?

Our Parashah ends with **verse 9**, which states G~d is indeed G~d, who keeps His covenant and shows mercy to those who love Him and observe His mitzvot, to a thousand generations. And **verse 11** continues, "Therefore, you are to keep the mitzvot, laws and rulings which I am giving you today and obey them."

Va'etchanan ~ וַיִּתְחַנֵּן ~ I pleaded
Haftarah: Yesha'yahu/Isaiah 40:1-26

According to the Stone Edition of the Artscroll Chumash, the (Hahf-tah0roat) Haftarot of the seven Sabbaths between Tisha B'Av and Rosh Hashanah are called "the seven of consolation". They contain prophecies which offered the people comfort and hope after the Destruction of the First Temple. They are all taken from the latter chapters of Isaiah, whose prophecies were "half affliction, half consolation". Just as the three Haftarot of affliction, the seven of consolation usually are not related to the weekly Haftarah.

The Midrash states HaShem will appoint *Avraham/Abraham* as His emissary to comfort *Yerushalayim/Jerusalem* but Jerusalem will not be comforted. HaShem will then send *Yitz'chak/Isaac* but with the same results. *Ya'akov/Jacob* and *Moshe/Moses* will fare no better. Since Jerusalem refuses to be comforted by its Patriarchs, HaShem will then approach to comfort the city.

This must refer to Yeshua's soon return! Given all the hidden manna of Yeshua in the Torah and also given Yeshua's proclamation He and the Father are one (Yochanan/John 17:11), I believe, indicates Yeshua will "then approach to comfort the city".

Va'etchanan ~ וַיִּתְחַנֵּן ~ I pleaded

B'rit Hadashah: Mattit'yahu/Matthew 4:1-11; 5:21-30; 15:1-11; 19:16-30; 22:33-40; Mark 7:5-15; 10:17-31; 12:28-34; Luke 4:1-13; 10:25-37; 18:18-30; Acts 6:1-7; 13:13-43; Romans 2:17-29; 3:27-31; 7:7-12; 13:8-10; Ephesians 6:1-3; 1st Timothy 2:4-6; 3:1-14; 2nd Timothy 2:2; Titus 1:5-9; Ivrim/Hebrews 12:18-29; Ya'akov/James 2:8-13; 2:14-26;

Mattit'yahu/Matthew 4:1-11 In verse 7 Yeshua makes a direct quote from D'varim 6:16, "Do not put Adonai your G~d to the test" and again in verse 10 from D'varim 6:13, "Worship Adonai your G~d and serve only Him".

Mattit'yahu/Matthew 5:21-30 In verse 21 there is a direct quote from D'varim 5:17, "Do not murder" and again in verse 27, "Do not commit adultery" from D'varim 5:17 (18). You will notice in each of these cases Yeshua adds even more to each of these original Ten Declarations.

Mattit'yahu/Matthew 15:1-11 In these verses, specifically verse 5 the subject of honoring ones father and mother is addressed. Yeshua, again, makes it clear what is written in Torah is correct. Those honoring their parents should not be coerced into taking money needed for their parents and donating it to the Temple Treasury.

Mattit'yahu/Matthew 19:16-30 Verses 18-19 address the fifth and sixth through ninth of the Ten Commandments, which deal with interpersonal relationship, as well as "Love your neighbor as yourself". On another note, with regard to verse 24, there are some versions which try to water down the stark contrast Yeshua was making concerning a camel going through the eye of a needle. He meant exactly what He said!!!

Mattit'yahu/Matthew 22:33-40 Yeshua cites the Shema (D'varim 6:5) when asked which *mitzvot/commandment* is most important. Then He goes on to say, "You are to love your neighbor as yourself" which I have heard some say was a new commandment from Yeshua. In actuality, Yeshua was quoting Vayikra/Leviticus 19:18.

Mark 7:5-15 These verses reiterate Mattityahu/Matthew 15:1-11 (above), only they are Mark's rendition of the same matters.

Mark 10:17-31 These verses cover the story of the Rich Young Man or Ruler from Mark's perspective.

Mark 12:28-34 Mark's rendition of Mattit'yahu/Matthew 22:33-40

Luke 4:1-13 Luke's version of Mattit'yahu/Matthew 4:1-11

Luke 10:25-37 Luke's rendering of Mattit'yahu/Matthew 22:33-40

Luke 18:18-30 Luke's parallel to Mattit'yahu/Matthew 19:16-30

Acts 6: 1-7 This section of scripture is referred to as "The Appointment of the Seven" and has to do with those who were "set aside" to take care of the needs of widows as well as financial and administrative matters. Perhaps this is a parallel to the leaders Moshe appointed to take care of matters for *B'nei Isra'el/Children of Israel*.

Acts 13:13-43 Verse 14 refers to D'varim 5:12 concerning the observance of the Sabbath and then in verse 29 concerning the seven nations which HaShem destroyed is from D'varim 7:1.

Romans 2:17-29 There is SO much in these verses! Bottom line, I believe *Sha'ul/Paul* is talking to those who are observant to the "letter of the law" but are not living out Torah. In fact, in verse 27 he states very clearly, "Better to keep God's law uncircumcised than break it circumcised." Clearly, we are encouraged to "keep" the instructions of our loving Abba Father.

Romans 3:27-31 Of these verses, verse 30 is a direct quote from the Shema, found in D'varim 6:4.

Romans 7:7-12 Torah gives us the parameters for the definition of "sin". Without "boundaries" one does not know what is and isn't acceptable. HaShem loved us SO much He gave us guidelines in order to protect us.

Romans 13:8-10 These verses address "brotherly love". Yeshua said all the Torah and the Prophets depend on two commandments – loving G~d (D'varim/Deuteronomy 6:5) and loving one's neighbor as oneself (Vayikra/Leviticus 19:18). Recently, I heard of a well-known Christian leader say Jesus gave us a new commandment. "Love your neighbor as yourself." I was astounded. But then, when one has only been taught and only studied the B'rit Hadashah I guess it would be hard for them to know our Father gave us this instruction early on.

Ephesians 6:1-3 Not only does Rav Sha'ul encourage the children of Ephesus to obey their parents, he directs them to D'varim 5:16, "Honor your father and mother" reminding them this is the first commandments followed by a promise . . . "so it may go well with you, and you may live long in The Land."

1st Timothy 2:4-6 Verse 5 echoes the Shema in D'varim 6:4, "G~d is one". In the (Eve-reet) *Ivrit/Hebrew* language, (aye-khad) *echad* means *one*.

1st Timothy 3:1-14 I think perhaps these words from Sha'ul somewhat echo what Moshe was telling the people in D'varim. He wouldn't be with them forever and He wanted them to remain faithful to all he had shared with them from HaShem. Here, too, Sha'ul is encouraging the Thessalonians to not lose faith or trust in HaShem

2nd Timothy 2:2 As I understand this verse, it is not enough for me to be Torah Observant. It is imperative for me to share these truths with others so they may pass them on and thus the truth of Torah does not die.

Titus 1:5-9 These verses are a repeat of **1st Timothy 3:1-14**. This time they are addressed to Titus rather than Timothy. **Rav Sha'ul/Rabbi Paul** was encouraging Titus concerning the qualifications of leadership, which of course, are straight from Torah, which was their only "Bible" then.

Ivrim/Hebrews 12:18-29 In a nutshell, these verses are a comparison between Mount Sinai and Mount Tziyon, as well as Moshe and Yeshua. Mount Sinai and Moshe represents traditional Judaism while Mount Tziyon and Yeshua represents Messianic Judaism. In each case, HaShem reveals Himself, His promises and His requirements. The important thing to remember is . . .

- Do not reject the One who spoke through Moshe, then and . . .
- Do not reject the One who speaks through Yeshua, now.

As I see it, those who reject the G~d of Moshe are rejecting the G~d of Yeshua.

Ya'akov/James 2:8-13 As I read over these verses I was reminded of a saying I was taught as a child. "Actions speak louder than words." It is by our actions the Torah of Moshe and Yeshua is carried out. This is what our Abba Father instructed us to do. Additionally, **verse 10** is very clear about transgressing Torah. If we keep nine and don't observe one, according to (Yah-ah-kove) **Ya'akov/James**, Yeshua's brother, we have become a "transgressor of Torah".

Ya'akov/James 2:14-26 These verses discuss the matter of faith and go on to expound the importance of having actions to go along with the faith. **Verse 19** quotes the portion of the Shema in **D'varim 6:4**, "G~d is one". **Ya'akov/James** goes on to say faith without actions is barren and a person is declared righteous because of actions and not because of faith alone.

1st Kefa/1st Peter 2:9-10 Clearly these two verses are a reference to the fact we are a royal priesthood, a holy nation; those who stood with Moshe and those who stand with Yeshua. However, there is a criterion for priests. It is found in **Hoshea/Hosea 4:6**. "My people are destroyed for want of knowledge. Because you rejected knowledge, I will also reject you as cohen (priest) for me. Because you forgot the Torah of your G~d, I will also forget your

children.” Furthermore, Mishlei/Proverbs 28:9 tells us “If a person will not listen to Torah, even his prayer is an abomination.

The corresponding Psalm for this Torah Portion is: Psalm 90

Next week’s lesson: Parashah #46

Ekev ~ עקב ~ Because

Torah: D’varim/Deuteronomy 7:12~11:25

Haftarah: Yesha’yahu/Isaiah 49:14~51:3

B’rit Hadashah: Mattit’yahu/Matthew 4:1-11;

Luke 4:1-13; Ya’akov/James 5:7-11

Who fills his mind with Torah clears it of fear and folly.

Rabbi Chanina Sgan HaKohanim

Shavuah tov (have a good week)!!!