

TORAH

RaYBaSH's Torah Thoughts

Parashah # 45: Va'etchanan "And I besought/pleaded"

Devarim (Deuteronomy) 3:23-7:11

By: Rabbi Yehudah ben Shomeyr

Summary:

This is, in my opinion, one of the most important Torah portions of the whole year on account that it contains the two greatest foundational passages of Judaism: The 10 Commandments, and the Shema. With in the Ten Commandments is contained one of the Six Remembrances recited daily by Jews world wide after morning prayers. This is also a very special Torah Portion to me personally because this is the Torah Portion that was read and drashed upon when I was born, Av 8, 5733 (Aug. 6, 1973).

Commentary:

Deut. 3:23-26 And I besought the LORD at that time, saying, O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

Hebrews 11:8-10, 13, 23 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in

tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth... By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

Moshe, even though he did not get to enter the Promised land physically, he, like Avraham Avinu (Father Abraham) was glad that they knew their children and kinsmen would one day inherit and possess the Land of Promise, even if they didn't get to see this physically in their life time. They believed and trusted G-d enough to KNOW that it was as good as done, set in stone, and will surely come to pass. Now that is real selfless sacrifice and faith and love for Am Yisrael (the people of Israel). Glad to see others get, even if you don't.

According to Jewish Tradition Moshe put up quite a fuss about not being able to cross over to the Promised Land and tried every legal means he could think of to get YHWH to allow him to cross over with the rest of Beny Yisrael. Tradition says he prayed 515 different prayers to try to convince G-d to let him enter the Promised Land. Because the numeric value of the Hebrew phrase; "I besought" or "I pleaded" is 515. But as we learned from last weeks Torah Portion that Beny Yisrael entry into the Promised Land was contingent upon the death of their beloved leader Moshe which is a foreshadowing of Messiah Yeshua.

I will quote from the Midrash Rabba which I used in last weeks Torah Portion:

"G-d said to Moses: "With what face do you request to enter the Land?" This may be illustrated by a parable. It is like the case of a shepherd who went out to feed the king's flock, and the flock was abducted. When the shepherd sought to enter the royal palace, the king said to him: "If you come in now, what will people say? That it was you who have caused the flock to be carried off!"

So, too, did G-d say to Moses: "Your greatness is that you have taken the 600,000 out of bondage. But you have buried them in the desert and will bring into the land a different generation! This being so, people will think that the generation of the desert have no share in the World to Come! No, better be beside them, and you shall in the time to come enter with them."

The words of the Perkei Avot (Ethics of the Fathers) seem appropriate to site here:

Perkei Avot 2:21 "(Rabbi Tafron) He used to say: 'You are not required to complete the task, yet you are not free to withdraw from it.'"

Not only is our work should be for the sake of Heaven, but for the future generations which will come after us.

V.24 speaks of Moshe seeing YHWH's might and His "strong/mighty hand" Hinting that Moshe saw or was promised to see the Messiah!

As we see in the Brit Chadashah (the Renewed Covenant) G-d keeps His word by not allowing Moshe to enter the Land in his life time, but we find that through a marvelous loophole Moshe does enter the Land of Promise after his death:

Mark 9:2-6 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid.

Hmmm, we see here Moshe is with Yeshua at the Mount of Transfiguration. He is dead, and he is standing with Yeshua in the Promised Land!

Moshe along with Miriam and Aharon will enter the Promised Land physically on the day of the Great Resurrection.

Jewish Tradition states that when Moshe, Aharon, and Miriam are resurrected on that Great Day, they will finally get to lead the 1st generation that died in the wilderness, into the Promised Land!

Sages say that Moshe's death was a prerequisite for entering the Land.

V.25-27 Despite Moshe's fussing with YHWH, He could have become rightfully angry refused to accommodate Moshe in the least, but YHWH's Attribute of Mercy shines through by allowing him to at least see the Land he would enter only upon his resurrection. So it was a kindness that gave Moshe hope and not a divine taunt like allowing a child to hold a lollipop but not to lick it and them taking it away.

Devarim (The Scriptures Translation) 3:28 But charge (*command*) 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.'

What chutzpah (nerve), how can you "command" someone to be brave? Yet this is exactly what Moshe commanded Yehoshuah to do. This is the same command given in the 1st chapter of the book of Yehoshuah approximately 3 times:

Joshua 1:1-9 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that

thou mayest prosper withersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

Just as it is a command for us to have Simcha (Joy) on Shabbat, we are, like Yehoshuah commanded to be strong, brave and courageous. This is to teach us that whatever YHWH has commanded us to do, in this case take possession of the Land, that no matter how humanly impossible it may seem, that with YHWH it is a SURE thing! That is the true definition of Faith, and Faith in action!

Deut. 4:1-2, 14 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do [them], that ye may live, and go in and possess the land which the LORD God of your fathers giveth youYe shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you... And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

This is almost the exact wording of Revelation 22:18-21

Revelation 22:18-21 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

These verses above have been grossly taken out of context by Christian and Jew alike. This is the way I take anything of extra Biblical origins, prophecy, commentary, tradition etc., which many consider to be adding or taking away from Scripture:

“Oral Tradition / Oral Torah

I believe in holding to, but not bound by Jewish Traditions and customs that uphold and help fulfill Torah Commands, and enhance the meaning and significance of YHWH’s Word. I believe all extra Biblical Documents, (which gives us some of the “How to’s” in fulfilling the Torahs commandments,) such as the Book of Jasher, the Books of Enoch, the Talmud, Shulchan Aruch, Pirkei Avot, Zohar, Kabbalah, etc. need to be filtered through the whole of Scripture. I reject all that which annuls, or contradicts YHWH’s Word. One has three choices in regards to Traditions:

1. If it lines up with Torah: Keep it!
2. If it is neutral, neither enhancing nor detracting from Torah one may choose or choose not to keep it.

3. If it nullifies Torah then we MUST NOT keep it!”

-- “Get Back to the First Century” by Rabbi Yehudah ben Shomeyr

Verse 14 says Moshe taught the law. In Hebrew this also translates to “explains the law”, which would mean that Moshe was transmitting Oral Torah! The Written Torah tells us many times to do, but not all the time it tells us the how. For example, the Torah tells us to wear Tzitzit (fringes) on the 4 corners of our garments, but does tell us how they should be tied and displayed, same with Tefillin (phylacteries), we are told to wear them but not how to make them or how they should look.

Deut. 4:3 Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you.

We will not get into the details of the Baal Peor incident; all I will say is that Israel sinned in attempting to couple Torah’s prescribed way of worshiping Him with sinful, sexual pagan ways of worship, therefore adding to the commands and traditions of Torah observance.

Unwavering Obedience equals Life and compromisation and assimilation of paganism in to the Torah walk is seen as disobedience and death.

The most important thing is to filter ALL teachings through the Torah, the bedrock of Scriptures. If the Scriptures were a house, the Torah would be the Foundation, the Prophets the 1st floor, the Writings the 2nd floor, and the roof would be the Brit Chadashah (the Renewed Covenant/New Testament). If anything, including the whole of Scripture, which we filter through the Torah, contradicts Torah, there is only one of two conclusions we can come to, 1.) The Scriptures are faulty, which we KNOW this is not true, or 2.) Our own interpretation of the Scripture is faulty. Bingo! OUR interpretation must be faulty. Because the Word of YHWH is faultless and infallible! So clinging to the Torah (YHWH's Words) is in essence clinging to YHWH, and to the Messiah, Yeshua who is the Living Manifestation of the Torah.

Our interpretations must all line up in agree with the principles of Hebraic Hermeneutics:

PaRDeS

This is an acronym for how we Jews interpret Scripture: Pardes, meaning "Paradise" in Hebrew.

P- Pashat = the simple, literal, plain meaning.

R- Remez = the homiletical meaning. Something hinted at.

D- Drash = the allegorical meaning and or the teaching and application of a given passage.

S- Sod = the deep, hidden, secret, spiritual meaning of a given text.

The main Rule is the other interpretations NEVER take away from the Pashat level of interpretation and that all other levels must not contradict each other.

Deut. 4:4 But ye that did cleave unto the LORD your God are alive every one of you this day.

“Whoever distances himself from Torah distances himself from life.” -- Zohar I, 92a

YHWH, Torah, Messiah = LIFE! And life abundantly!

John 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Deut. 4:5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

G-d told Moshe to make and Oral Torah by explaining and expounding the things He commanded Moshe and Israel.

Deut. 4:6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

This passage tells us to “guard” and “do” the Torah. It also says that the Torah is the Wisdom of Israel. The word “Torah” is loosely translated “Law”, and more specifically means, “instruction”. We know that the Torah was given by G-d, so the Torah is G-d’s “laws” and “instructions”, and in this passage it calls the Torah Israel’s wisdom. So what since does it make that many Christians purpose that the Torah has been done away with at the death of Messiah? How ludicrous to say that G-d’s laws, G-d’s instructions, and G-d’s wisdom was done away with at Yeshua’s death! I hope many of you are beginning to see the fallacy in many doctrines of modern day Christianity.

Verses 7-8 Declares the uniqueness of Israel and her relationship to YHWH and this is specifically attributed to the giving of and the adherence to the Holy Torah.

Verses 9-10 tell us of our responsibility to pass on the history and heritage as Jews and or “Jews by Grafting” to our children. Remembering and doing this will keep us from paganism and idolatry.

Messianic Rabbi Ariel ben-Lyman has dubbed Devarim 4:1-14 the “Jewish Great Commission,” basically saying that Israel is; “Blessed to be a blessing”, to share the Truth of YHWH and His Torah to the world by living it out wherever you may go.

“What makes this passage stand out is Isra'el's position and influence among the surrounding people groups! Such a legacy—to be the vessels to share the precious Word of HaShem with those who have not heard! Doesn't this remind you of the intents and purposes of the Great Commission? In the TaNaKH the Torah "emanated" from Isra'el for the entire world to see; in the Apostolic Scriptures Yeshua's talmidim actually took the Torah to the world! Indeed, it is the very same good news that is contained within the Torah, the message of the mercy and grace of an all-loving, all-forgiving God, who is intimately interested in the well-being of his created subjects, both Jew and non-Jew!”

I'm afraid I would have to dub this the “Great Re-commissioning.” For I believe the first was issued to Avraham Avinu in Genesis 12:1-3, which first states that Avraham and his descendants is blessed to be a blessing. This is reiterated in Deveraim 4:1-14, and again reissued by the Messiah Himself in Matthew 28:18-20.

Matthew 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

In short, Yeshua and YHWH are One, and the “Son’s” commandments are no different than that of the Father’s. So the “all that I commanded you” In verse 20 is referring to the Torah. Not some new version of it where things have either been added or nullified. Remember what Yeshua Himself said about His teachings on the Torah.

Mathew 5:18-20 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

V.11- 20 YHWH has no single reproducible image that identifies Him that could be represented in the form of a symbol, picture, statue or any kind of tangible image. Thus He will always be a mysterious dark cloud to many who do not know and obey His Torah. However, He manifests His image in each individual as they listen to, obey and apply Torah to their daily lives. This is how YHWH is seen that people do not die and this is how He is recognized by people of the world. This is how people are to recognize and know the G-d of Israel.

Verses 21-22 tells us G-d is angry with Moshe on account of their complaining, lack of faith and their gross idolatry.

In verses 23-29 it warns of Idolatry and the consequences thereof. According to the Rabbi's and Sages, the first Temple was destroyed on account of Idolatry. The second Temple was destroyed because of lack of brotherly love. But verses 30-40 reminds us that there is always hope with true Teshuvah (Repentance), and that no god can compare with YHWH.

Devarim 5:1 (the Scriptures Translation) And Mosheh called all Yisra'el, and said to them, "Hear, O Yisra'el, the laws and right-rulings which I speak in your hearing today. And you shall learn them, and guard to do them.

Romans 2:13 (The Scriptures Translation) For not the hearers of the Torah are righteous in the sight of Elohim, but the doers of the Torah shall be declared right.

Just as with a marriage, it is not enough to simply hear the wedding vows. To prove ones love to ones spouse, one must do, follow through with the vows. The Torah is no different. It is considered by all of Judaism to be the Ketuvah (Wedding Contract) between YHWH and all Israel. Rav Sha'ul (Apostle Paul) backs up this sentiment in the verse from Romans sighted above. And as Ya'akov (James) Yeshua's half brother said in his book, "Faith without works is DEAD (2:17)."

Deuteronomy 4:30-31 reveals through the prophecy of Moshe that Israel will learn via the school of hard knocks and in the time to come, after they come to the realization how disobedient they have been and how far they have strayed from Torah, they will return with true and solid repentance, never to stray again.

They will be humble and awed at YHWH's commitment to them despite their rebellion and disobedience. YHWH will always uphold His end of the Covenant even though at times, due to our fallen humanity, we can't.

V.32-40 Again the uniqueness of Israel among the peoples of the world and their special relationship with YHWH is expressed and declared. That they have a special relationship and connection to YHWH traced back to Shem, Noah and to Adam! G-d has not done such signs and wonders and He made no similar covenants with any other nation. No one has the bragging rights that Israel has. Truly they are a chosen people and a choosing, as they willingly accepted the gift of Torah. The recounting of the Exodus from Egypt and the giving of the Torah is constantly brought up as evidence and proof to this argument. The continual success and right standing depends upon Israel remembering these events and keeping the Covenantal Torah He had given them.

V.41-43 Moshe, upon the command of Adonai designated on the East side of the Jordan where Reuben, Gad and the half-tribe of Manasseh dwelt cities of refuge that was explained in detail in previous Torah Portions.

V.44-49 Deuteronomy is the Torah given in the words of Moshe and thus this passage is hinting about and Oral Torah, a commentary on Torah that is to be obeyed. Again, it spells out the "How to's" of the "Thou shalt's." And because of obedience Israel succeeded in conquering their enemies.

Chapter 5 begins with the Asarat HaD'varim (the Ten Words/Commandments). Many people are fooled into thinking that the 10 commandments is all there is. When in fact there are 613 commandments! The 10 commandments is just a summary of the 613. Check this out: You have 613 commandments: $6+1+3=10$, hence the 10 sum up the 613. $1+0=$, which is the greatest commandment that

sums up the 10. And what is the greatest commandment? Here, let me quote the Messiah's very own words to answer this question:

Mark 12:29-31 And Jesus (Yeshua) answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

To Love YHWH, as said in the Shema (which we will get to here in a moment), is the greatest of all commandments. In other words if we truly love YHWH, we will do our best to do nothing that will hurt or offend our Lord. So how do we know what hurts and offends G-d? I John 3:4 gives us the definition of what offends G-d.

I John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law (Torah).

In other words sin, breaking the Torah, hurts and offends G-d!

Since most of us all knows the 10 commandments, and most of them are self explanatory, I will make a few comments and only elaborate of a few commandments.

You may wonder, "Woah, 613 commandments, how can I keep all those?!" Remember all 613 commandments apply to one person. Some only apply to men,

some to women, some to Israeli farmers, some only to Levitical priests and Israeli Kings. Dan Botkin has this to say concerning the 613 Mitzvot:

“So how many commandments are Christians still supposed to keep? Or we might ask, How many of the 613 commandments can we still keep? Years ago Chafetz Chayim listed all the Torah commandments which can still be observed today.... The Chafetz Chayim lists 77 positive commandments (things we are still commanded to do), 194 negative commandments (prohibitions), and 26 commandments which apply only in the land of Israel. That makes a total of 271 for people outside Israel, and 297 for people living in Israel. That’s 316 less than 613. What happened to the other 316 commandments? These are, for the most part, commandments which pertain to the Tabernacle/Temple service and sacrifices which were administered by the Levitical priesthood.”

V. 4 Tells us G-d related these 10 Words personally, face to face. This cannot be taken literally, for the Scriptures says that no man can see G-d and live and so the wording is a hyperbole to mean that each individual was relayed the 10 Mitzvot by HaShem in a very personal and intimate way as only a Spirit and omniscient, omnipresent and omnipotent G-d could.

First of In Judaism the 1st commandment is “I am the L-RD thy G-d, which brought thee out of the land of Egypt...” instead of, “Thou shalt have none other gods before me”, as is the Christian rendition of the 10 commandments. Why is this so? How can, “I am the L-RD your G-d” be a commandment? The Rabbi’s and sages say that one must believe in G-d and that He is One before one can believe or even adhere to His commands. The commandment of having no other gods before me, and don’t make any graven images are one commandment in the Jewish rendition.

“The Midrash points out that the Ten Commandments were engraved on two tablets--five on the first and five on the second. The first tablet contains mitzvot that are "between man and G-d," while the commandments on the second tablet govern the relationship "between man and man." This means that as the fifth commandment, "Honor your father and your mother," belongs to the category of "between G-d and man"!”

- 1) I am the L-rd your G-d... (Recognize The Oneness and Unity of YHWH)
- 2) You shall have no other gods... (YHWH is first forever and always in our lives)
- 3) Do not take G-d's name in vain... (In speech and or deed; the way we live out our lives in accordance to His Torah)
- 4) Remember the Shabbat... (Observe/Do the Sabbath)
- 5) Honor your father and your mother... (Love, care for and obey)
- 6) Do not kill (murder in cold blood. This does not apply to self defense and or justified war)
- 7) Do not commit adultery (fidelity in marriage)
- 8) Do not steal
- 9) Do not bear false witness... (Don't lie in order to protect yourself of others when one is clearly at fault)
- 10) Do not covet... anything of your fellow's... (This leads to the potential breaking of all the other commandments)

I would like to propose that the 5th commandment is a transitional commandment that belongs in both categories. Because as we are to honor our earthly parents, so too, G-d is our Father and we are to honor Him like a parent above all. It makes the transition between the commandments dealing with mans relationship to G-d

and the ones dealing with mans relationship to man. While we are on the subject of honoring parents I will quote from the Talmud, the Jewish commentary on the Torah:

“There are three partners in man: G-d, his father, and his mother. When a man honors his father and his mother, G-d says: "I consider it though I had dwelt among them and they had honored Me." And in Leviticus 19:3 it says, "Every man, his mother and father should fear." For it is revealed and known to G-d that a person adores his mother more than his father, and that he fears his father more than his mother. G-d therefore set the honor of one's father first, and the fear of one's mother first, to emphasize that one must honor and fear them both equally.” (Talmud, Kiddushin 30b, 31a)

The Rabbi’s and Sages also says that we must do our best to provide for our parents financially and physically if necessary along with obeying them and not contradicting their words, even if it means “humoring” them.

“Remember the Sabbath day to keep it Holy” Here is the big one that determines if you follow the 10 commandments, or the 9 commandments. Jews and Seventh Day Adventist say that the Sabbath has and always will be the same (Saturday). Most Christians say that the Sabbath has changed to Sunday.

I will quote at length from a pamphlet put out by K’hilat Beyt Avraham a Netzarim Jewish Synagogue, entitled, “Sabbath to Sunday, Who Changed it?”

“Roman Catholic: “But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The

Scriptures enforce the religious observance of Saturday, a day which we never sanctify.” Stephen Keenan, A Doctrinal Catechism 3rd ed., p.174.

“Question: Which is the Sabbath day?

“Answer: Saturday is the Sabbath day.

“Question: Why do we observe Sunday instead of Saturday?

“Answer: We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.” Martin J. Scott, Things Catholics Are Asked About (1927), pg. 136.

Baptist: “There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week... Were can the record of such a transaction be found? Not in the New Testament absolutely not.

“To me it seems unaccountable that Jesus, during the three years’ intercourse with His disciples. Often conversing with them upon the Sabbath question... never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was initiated.

“Of course, I quite well know that Sunday did come into use in early Christian history... But what a pity it comes branded with the mark of paganism, a christened with the name of the sun god, adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!” Dr. Edward T. Hiscox, a paper read before a New York ministers’ conference, Nov. 13, 1893, reported in New York Examiner, Nov. 16, 1893.

Lutheran: “The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic Church, to transfer the laws of Sabbath to Sunday.” Dr. Augustus Neander, *The History of the Christian Religion and Church* Henry John Rose, tr. (1843), pg. 186.

“... churches err in their teaching, for Scripture has in no way ordained the first day of the week in place of the Sabbath. There is simply no law in the New Testament to that effect.” John Theodore Muller, *Sabbath or Sunday*, pp. 15, 16.

Methodist: “... there is no passage telling Christians to keep that day (Sunday), or to transfer the Jewish Sabbath to that day (Sunday).” Harris Franklin Rall, *Christian Advocate*, July 2, 1942, p. 26

Presbyterian: “The Sabbath is a part of the Decalogue – the Ten Commandments. This alone forever settles the question as to the perpetuity of the institution... Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand... The teaching of Christ confirms the perpetuity of the Sabbath.” T.C. Blake, DD., *Theology Condensed*, pp. 474, 475.

G-D gave names to all the days of the week in Genesis 1-2. They are day 1, 2, 3,4,5,6 and Shabbat. But you may be thinking, “Well Jesus rose from the dead on Sunday, that’s why we go to church on Sunday and keep Sunday instead of Saturday, to commemorate the resurrection.” I don’t know who made that up, but Yeshua rose on Saturday, the true Sabbath. John 20:1 says that Mary Magdalene came to the tomb “early, when it was still dark” when the “first of the week cometh” that would be Saturday night sundown. Remember we Jews reckon a day as from sunset to sunset. So this would mean Yeshua rose sometime on Saturday. No where in the Renewed Covenant did *Elohim* or Messiah say to change Sabbath to Sunday. You may be wondering, “Well doesn’t

it say in Acts 20:7 that they met on the first day of the week? Well, of course it does. We Jews end the Sabbath and usher in a new week by holding a service called the Havdalah service on Saturday night right before sunset. This has been our way for thousands of years.

Besides Sunday worship has its roots in paganism, the worship of the sun god. Ezekiel 3:16-18, actually deals with the ancient "Easter" sunrise service, and sun worship. A pagan act in YHWH's Temple of all places! What blasphemy! Now is it wrong to worship YHWH on Sunday? No, we can and should worship Him every day of the week. Just don't go worshiping Elohim on Sunday and call it, or pass it off as the Sabbath."

"Thou shalt not Kill" would be better translated, "Thou shalt not Murder." We all know we must kill to eat, whether plants or animals. We also know we must Kill in war time or at times to save ourselves or our family. This is permissible. When referring to Killing people, this usually denotes an accidental death, or death by self defense. Whereas murder, usually refers to the act as being planned and pre-meditated.

Yeshua Moshieynu said that if we hate another in our heart it is considered murder. Judaism takes so serious the command of not to murder others that the Rabbi's and sages say that if we slander someone so as to cause them to blush, we have brought blood to the surface of their face, and therefore have "shed blood", and thus have murdered their character, and hence we have in essence murdered them. Pretty similar to the point Yeshua was trying to make.

I think this command applies to reality as well as virtual reality! What am I saying? Is the killing in video games for self defense as are in some war games, or

is it just killing innocent bi-standards as in a lot of gang oriented games? Killing in any form has a tendency to desensitize us to the value of life.

I myself have strict rules on killing living things. I tell my daughter that if we are out side, we are not to kill bugs, we are in their home. If bugs make their way into our home, I tell her, we will try to catch the bug or rodent first and release it far away outside. But if we can't and the creature posses a risk (disease and or poisonous bite and or sting) they are in our domain and we may kill them as a last resort.

Some believe that the Ten Commandments are invalid and not for Gentiles today, that only the 4 commandments given to the Gentiles in Acts are to be followed. I would like to quote concerning this matter from my book "Get Back to the First Century":

"The four laws given to the Goyim (Gentiles) in Acts 15 weren't exhaustive or the only laws they were to keep. These were starter laws, if you will, to : 1) Help Gentiles make a clean break with the pagan world and 2) Enable Jews and Gentiles to fellowship and eat at the same table (Acts 15:19-21). These Laws were taken from Leviticus 17-18, called the "Heart of the Torah." I often ask those who believe that theses four laws are the only laws Gentiles are to keep, "Do you buy beef at the store?"

"Yes."

"It's saturated with blood right?"

"Yes."

"But you rinse it off and fry it up anyway, in direct opposition to Acts 15. If it was kosherly slaughtered they would be no blood in it. So you don't even keep the four laws in Acts 15."

Most Christians don't even keep all of the 10 Commandments.

The Natsarim Sanhedrin headed up by Ya'akov ("James," Yeshua's half brother) knew the Goyim would end up learning the whole Torah at the Synagogue every Sabbath, through the annual Torah reading cycle (Acts 15:19-21). They would eventually learn and live all 613 mitzvot (commandments). This would culminate into the Gentile who learned Torah for a whole year to have the opportunity to officially convert to Netzarim Judaism by undergoing circumcision and a mikvah (baptism).

Daniel Botkin in the same article mentioned above states:

"For most Christians, the commandments which they have a problem with are commandments which deal with the Sabbath, Feasts, dietary laws, and miscellaneous things like tzitziyot (fringes), mezuzahs, beards, etc. These things are dismissed as "Jewish rituals, just for the Jews to do until Christ came." Yet the Bible nowhere singles out these commandments from the rest of the Torah and says that they are just for the Jews. Nor does the Bible say that these commandments would be abolished by the coming of the Messiah. People think of these things as Jewish practices only because Christians abandoned them centuries ago, and the Jews have continued to practice them. But the Bible does not give one set of rules for Jews and a different set of rules for non-Jewish believers. "Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am YHVH your G-d." (Lev.24:22)."

In the Beside Torah by Rabbi Artson he said:

“In the midst of these stirring words, God promised to show “kindness to those who love Me and keep my commandments.

Why should God distinguish between those “who love Me” and those who “keep My commandments.”? After all shouldn’t a Jew who loves God also be a practitioner of mitzvot? And shouldn’t someone who observes mitzvot also love God?”

Rabbi Artson goes on to say that some Jews love G-d but fail to observe His mitzvot and some keep His mitzvot and yet do not know how to love G-d. Some keep the commandments for back pats and cosmic brownie points. Rabbi Artson says there needs to be a balance:

“But a richly traditional and full Judaism, the kind portrayed in today’s parashah and so lovingly developed throughout the millennia, insists on the observance of mitzvot as a method of cultivating a love of God and of responding to Divine command.

The Mekhilta, an ancient Midrash, recognizes this same dynamic, explaining the “those who love Me” refers to Abraham and those who are like him. Abraham’s spiritual greatness lay in his intimacy with God – an intimacy of loyal, fidelity, and a readiness to disagree in love.

“Those who keep My mitzvot,” according to the Mekhilta, refers to the prophets and the elders; in other words, to Moses, the first prophet, and to the seventy elders who helped him implement the laws of Torah, translating legal theory into living practice. The Judaism of the rabbis was and is rooted in both approaches, seeking to integrate a passion for God with a desire for godly living.”

V.22-27 in Christian Bibles and V. 19-24 in Hebraic renderings shows us that G-d, when intimate is simple, short, sweet and to the point. We also see that G-d desired to be further personal and intimate with His people, yet the people didn’t trust themselves to be intimate and close to YHWH without sinning and being divinely struck down as a result. It’s not that they didn’t trust G-d, it is that they didn’t trust themselves. The people decided to focus moreso of YHWH’s great and

awesome display of power rather than His awesome display of Love. The display of power should have revealed His Love in that YHWH has the ability to protect and keep His people. It's all a matter of perspective, sort of an abstract game of the childhood party game of telephone.

The fire of YHWH should have been seen as protection and refinement and if at all perceived as destructive, it would only be that to ones sinful and evil nature. It only meant death to ones carnal self and not the death of ones being altogether.

The people also feared the Divine voice they heard. They knew It created, but we know it also has the potential to destroy (Gen. 1-2, John 1). This Voice they heard was actually a Messiahophany; Yeshua prior to His emanation from YHWH and birth through Miriam (Mary) and hence redemptive work we read about in the Brit Chadasha.

It is sad, Israel collectively passed upon and an opportunity to have a relationship only Moshe and Yehoshuah experienced all because of one of the greatest tools in the Evil Ones toolbox; FEAR.

V.28-31 in Christian Bibles and V.25-28 in Hebraic Bibles we see that Israel's caution is not without merit and wisdom according to Elohim. He only desires that Israel always has this type of reverential fear. Perhaps if Israel did engage in such an intimate and unfettered relationship with YHWH there would either have been a power struggle in leadership, or nothing would ever collectively get done because of the euphoric and ecstatic state such a relationship would put the nation in.

V.29-30/32-33 Moshe is warned in his exposition of the Torah to the people to be as precise and clear as possible, for any deviation could lead the Nation astray and their overall health and longevity depended on it. For how Israel carried out the Torah was dependant upon how Moshe presented it. Remember, not everyone had a personal Bible or Torah scroll at that time.

Deuteronomy 6

Q. What is the purpose of the Mitzvot of Torah?

A. To reverentially fear YHWH, thus leading to obedience which results in prosperity and success in order to receive the benefits of a Covenantal relationship.

Deut. 6:1-3 Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

The Shema

Devarim 6:4 (The Scriptures Translation) “Hear, O Yisra’el: יהוה our Elohim, יהוה is one! ⁵“And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might.

The Shema, the John 3:16 of Judaism, as I like to call it. Most Christian Children have memorized John. 3:16 and it is considered the defining Scripture of Christianity. Likewise, Deuteronomy 6:4 is the defining verse of Judaism that all Jewish Children have memorized and knows.

This verse proclaims the Oneness of YHWH. To many Non-Natsarim Jews this poses a problem in believing that the Messiah is divine, or in the concept what Christians call a “Trinity”.

First off, the word one in Hebrew is the word “echad” meaning “one in plurality.” This is a hard concept for Westerners to grasp. To Westerners, one simply means one, singular. But the word “one” has a plural form in Hebrew. The best way to explain this concept is to recall the story of the spies that came back from their recon mission in Canaan with an “echad” of grapes on a pole. The word cluster here is from the Hebrew word “echad”. In other words it was “one” cluster of grapes, but with many grapes on the cluster. So with YHWH, HE is One in plurality. I will try to clarify by quoting from my own personal Statement of Faith:

“Concerning what most of Christianity refers to as the “Trinity”, (I refer to it as a Tri-unity) I believe that Elohim reveals Himself in many ways, characteristics and Sefirot, including, but not limited to, Abba (the Father), the Word / the Ben (Son), and the Ruach Ha Kodesh (Holy Spirit). And I believe that these emanations from Elohim are coeternal, coequal, and coexisting in one (echad) Divine essence.

The Seforitic Tree consists of many charts and formulas, and lists many of HaShem's attributes, so I will not get into that. That is not the purpose of this work. However, I will say that there is a concept referred to as the "Three Pillars", which consist of Binah: Understanding, Keter: Crown, and Chochmah: Wisdom. The Sages refer to them as: Binah as the Father/Abba, Chochmah as the Mother/Imma, and Keter as their Son/Ben. And these in turn would coincide with the concept of the Tri-unity of Father, Son, and Holy Spirit. It is interesting to note that the word for Holy Spirit in the Hebrew is Feminine, which would lend credence to the "Three Pillars" of the Seforitic Tree of Binah being Mother/Imma. In another place of Kabbalistic literature, there are references to the Lesser YHWH, which describes Yahshua Messiah uncannily.

I DO NOT adhere to nor believe in tritheism or modalism, these beliefs are INACURATE and HERETICAL!

"It is entirely tolerable to the Hebraic mind to accept a paradox. To the non-Hebraic mind, the paradox is seen as blatant contradiction, and is summarily dismissed as nonsense." – Bikurei Tziyon, issue 71, pg.29

I believe Yahshua Ha Moshiach of Nazareth is the prophesied Messiah of Israel. That He was FULLY Elohim to be able to redeem us from our sins, and FULLY man to have the right to redeem us from our sins, to be our Kinsmen Redeemer (Ruth, Jer.17:5-7, Jn.1). Yeshua is the perfect, holy, sinless Messiah, the Son of Elohim, who is the Word that became flesh and "sukkot, tabernacled," dwelt among us (Jn.1:14). "What we must keep in mind is that to rob Yeshua of His full deity (*divinity*) or His full humanity is to rob ourselves of our salvation." Bikurei Tziyon, issue 71, pg.29 (Italics mine). His flesh was not Elohim; He is the "Lesser YHWH" which is an emanation of Elohim as is mentioned in the Kabbalah, robed in the form of flesh. He was an emanation of Elohim, who came to dwell in a mortal body that never saw corruption (Ps.14:10), a pure deity manifest in the flesh. He

was not an incarnation, which would denote that 100% of Elohim came in the flesh. Yahshua was FULLY Elohim in the flesh, but not 100% Elohim. Elohim is so infinite that He is everywhere and fills everything, so it would be impossible for ALL of Elohim to be limited to a mortal body. Let me put in the words of Dr. Friedman, "If we were to go to the Mediterranean Sea and fill a glass with sea water, we can say that all the water in the glass is truly sea water. However we cannot call the glass, "The Mediterranean Sea." There is much more to the Mediterranean Sea than the glass. Yet nonetheless, the water in that glass is truly Mediterranean Sea water through and through." ...I believe that Yahshua, just as the Ruach Ha Kodesh (the Holy Spirit), is an emanation of Elohim."

Hopefully this helps clear up the matter of the Unity and Oneness of YHWH.

Deut. 6:6-9 And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

These verses cause us to examine that Jewish Tradition of binding Tefillin upon oneself and hanging a Mezuzah upon ones door.

Once again I would like to quote from my book, "Get Back to the First Century." Concerning Tefillin, or some may know them as Phylacteries:

"At home or at the Synagogue, you may see me wear tefillin. Which are little black boxes fastened to the forehead and arm by leather straps. Traditionally they're worn only in the mornings and weekdays. But I choose to wear them any chance I get! There's something very "connecting" about

it. The tallit and tefillin really produce a sense of intimacy with YHWH. This too has its foundations in the Torah: Deuteronomy 6:5-9; 11:13-21. The Hebrew word for "sign" means a literal, physical, outward, tangible sign. Just recently there was found a set of Tefillin which dated back to, of all times, the first century! And wouldn't you know that they are almost identical to the ones we Jews wear today. It is not recorded in Scripture, but almost a given, that if these existed back in Yeshua's time, which they did, then it is safe to assume that He wore them too. After all, we have already established He was Torah observant, and since this is a command and this was the established way of fulfilling it, then Yeshua probably wore tefillin. What a privilege to do the very things my Messiah did, to wear what He wore, to eat the way He ate, to pray the way He prayed!"

The Question is asked by the Rabbi's and Sages:

What is inscribed in G-d's *tefillin*? The verse (Samuel II, 7:23) "Who is like Your people Israel, one nation in the earth." -- Talmud, Brachot 6a

Torah law prescribes that we first tie the hand-*tefillin* on our arms and then set the head-*tefillin* upon our heads (see above).

G-d's *tefillin*, the people of Israel, also consist of a hand-*tefillin* and head-*tefillin*. There are the head-Jews, the scholars and thinkers, and the hand-Jews, the doers. Both are precious to our Father in Heaven, both are integral to the role of G-d's "one nation in the earth." But when G-d ties His *tefillin* to reaffirm His bond with His people, He gives precedence to the "simple" deed, cherishing it above all else. -- Rabbi Israel Baal Shem Tov

As far as Mezuzah, they are containers which contain the passages of Deuteronomy 6:4-9 and 11: 13-20 on a parchment that is affixed to every doorway of the home (excluding the bathrooms), to fulfill the commandment of writing them on the doorpost of your house and gates.

A Mezuzah remind us of G-d's protection and our responsibilities to Keep the Commandments of Torah and that wherever we go we represent Him and His Word.

Today, Kosher Parchment with Deut. 6:4-9, 11:13-21 inscribed on it and placed in a cylindrical or rectangular receptacle of wood, stone or precious metal and affixed to the right side of doorframe leaning inward toward the room at an angle if at all possible, otherwise it is affixed vertically. They are affixed to the doorframe of all rooms of the house except bathrooms because it is considered unclean.

The following is the traditional blessing when attaching a Mezuzah to ones doorpost"

Baruch atah Adonai, Eloheynu Melek ha olam, Asher Kidshanu, B'mitzvotav v'tzivanu likbo mezuzah.

Blessed are You, O LORD our GOD, King of the Universe, who has sanctified us by His Commandments and commanded us to affix a mezuzah.

John 10:7,9 I AM The Door = He is what the Mezuzah is all about. He is the Living Word (John 1).

One may fulfill the commandment of the Mezuzah in many ways. Traditional affix a container with the appropriate kosher documents, write it, paint it, carve it, inscribe it, chisel it, etch it into or onto your doorframe.

This passage also commands us to,

“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,”.

In other words we are to make every moment with our children a teachable moment, whether we are actually reading and teaching Scripture to them, or they are learning by watching the example of our lives. This hints to me that we should have a set time to spend with our children for the sole purpose of teaching Torah to them. We cannot load our responsibility off on the Pastor, Rabbi, or Teacher. Torah is not just for Sabbath School, but for everyday, therefore it needs to be taught and practiced everyday.

Deuteronomy 6:10-19 YHWH expresses His concern of Israel's future prosperity and how it has the potential to cause them to stray from the precepts of Torah and to forget their need for G-d and that it was by and because of Him that they would become prosperous. That is why consistent, conscious and joyful observance out of love is necessary in order for the prosperity to remain a blessing and not morph into a curse.

V. 20-25 Again the stress is placed upon the importance of recounting the Exodus and the giving of the Torah and its obedience to succeeding generations, that those two things are the foundation of the existence of Israel and it is what give Israel purpose.

Deuteronomy 7: Does G-d promote genocide or ethnic cleansing?

Israel's humble origins and meager numbers, being formerly enslaved and the underdog is pointed out as evidence that their success and freedom could never be procured on their own, in and of themselves. That their victorious beginnings had divine origins and that they would do well to never forget that.

Verse one tells Israel to totally destroy the Canaanite culture.

Why!? Doesn't this sound genocidal and a lot like ethnic cleansing? So why?! Because they were the consort of nations of the Babel conspiracy headed up by Nimrod of Cush which he being the cousin of Canaan (Gen. 10:6-10a).

Collectively this litany of peoples made up what is referred to as the Canaanite Nations.

It is speculated and believed by most that these people were all related and somehow attached to the lineage of Hamm. Therefore they all stuck close together and had much in common between them in regards to language, religion and culture. The dastardly thing that made them so dangerous is their ambition to storm the heavens (Gen. 11:4-6).

In other words they wanted to be as gods, a tempting desire in us even before the fall (Gen. 3:5-6a).

Almost as if satan was trying to live vicariously through fallen man (Is. 14:12-19).

Well, we all know how that turned out for the Canaanite Nations, they too were cast down (Gen. 11:7-9).

So their whole cultural disposition was fleshly, hedonistic, selfish and lustful of power and greedy for material things; all on the far end of the spectrum of Divine Holiness.

There is a spiritual version of the drug L.S.D.

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

L.S.D = Lust, Sin, Death

There is absolutely no redeeming cultural quality about the Canaanites that was worth preserving.

You know your mother said, "I've had enough!" Then you got a spanking or were sent to your room. Well, with mothers, so with G-d there is an imaginary container like a rain gauge and it's called "Wrath" and once it is filled with unrepentant and unremorseful sin, G-d had had enough and no one can say it's not fair. Just as we know our mothers expectations and she gives us several warnings before she declares that she has had enough, so too with G-d, from the beginnings people know His expectations (Torah) and through prophets and

events ample warning and time to repent before G-d's Divine Wrath gauge is brimming to the top and about to overflow.

So this is not divinely sanctioned genocide or ethnic cleansing, it's simply a G-d who has had enough and a wicked people who crossed the point of no return.

Through Scripture doesn't specifically say but, because I know what Scripture says about Holy YHWH's character, I can say with confidence certainly that these Canaanite Nations were not blindsided, but were given ample warning and time to repent.

YHWH will set the stage for these Canaanite Nations to fall and be destroyed and if Israel would be obedient from not relating to them in anyway (v.2-3). YHWH will use the scourge of Judgment and destruction upon these nations.

The verse used the word "charam" translated destroy and actually means exterminate. "What about the women and children!?" "How can G-d allow innocent women and children and even animals be killed!?" G-d isn't the one and Israel isn't the one doing the exterminating of the innocent. Then who is it!? The Canaanite Nations who knew better and yet continued to rebel without blushing or batting an eyelash. Similarly to a drug addict who O.D.'s, it's not the heroine's fault, it's not the drug pusher's fault, it's not the addiction's fault. It's the addict's fault. "What!? The addict can't help it!?" HE may be a slave to the addiction, but nothing is stopping him from seeking help for his addiction. And so nothing was stopping the Canaanite Nations from repenting. Continuing with their satanic and hedonistic religion and culture, they may not have wanted to admit their rebellious end. They may have actually have fooled themselves into believing they could overthrow G-d when in reality, like Satan in denial, they knew their eventual end and the end of their women and children with them. The Canaanites

themselves were alone are responsible for their own extermination and that of their own women and children.

Deut. 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

II Cor. 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Intermarriage with out the Gentile spouse converting leads to Israelite assimilation into the pagan Gentile culture and the spiritual and genetic Israel will face slow extinction. Verse four confirms this.

This is sadly what happened to King Solomon when he married the myriad of gentile and pagan wives.

V.4 Unrepentant, smug and haughty Canaanite Nations were like a highly contagious fatal disease; a cancer that had to be cut out lest it irreparably infects the whole body. It is kill or be killed.

V.5 Like most diseases it can be transmitted through air or by touch and lest exotic remnants of such cultures remain like the forbidden fruit that is pleasing to the eye the temptation to get sucked in is too great and such artifacts and remnants of the culture needs to be destroyed as well. There is a mystic draw and allure to discover learn and try to revive a dead culture and religion. It is a case of curiosity killing the cat. It is a matter of the danger being guilty by association. It is

like radioactivity, it corrupts and poisons objects around it and infects anyone who comes in contact with it.

Spiritually speaking seducing spirits attach themselves to physical and usually ritual objects and can influence the possessor of such items and produce even poltergeist type activity. The spirit realm is nothing to mess with or take lightly.

Above all else, bottom line G-d said destroy it. Why? Because He said so and Father knows best. This verse should bring to mind the consequence of disobedience with the story of Akin and the lost campaign against Ai.

If verses 1-5 is summed up by the question "Why?!" The verses 6-16 is the answer because....

V.6 We are holy, chosen and special:

- Holy; meaning selected and set apart for a specific purpose and use and meaning.
- Chosen; meaning to be selected to be tried and made distinguished.
- Special; meaning to be G-d's own private and prized possession.

This does not mean we are supreme or better than. This has absolutely nothing to do with racial supremacy. Because to be chosen, we (Israel), had to chose and so we did at Mount Sinai.

To say the Torah is only for the Jews is ridiculous. When the Torah was given, yes, it was given to B'ney Yisrael, but remember, there was the mixed multitude that went out with them during the Exodus. (Exodus 12:38) The mixed multitude was there when the Torah was given. And they, like Israel, agreed to obey and live by the Torah.

It is in my opinion (and some Sages will agree with me) that in the mixed multitude there was a representative from all the seventy nations of the world at that time. For everyone present, even the mixed multitude, said "Yes, we will obey!" (Ex. 19:8), Even BEFORE they heard all that was expected of them! Levi, who wasn't born yet, gave tithe to Melchizedek through Avraham (Heb. 7:1-5), so in like manner mankind agreed to obey the Torah through those ancestors who were at Sinai when the Torah was given. G-d does not have one rule book and or expectations for the Jews and another for the Gentiles. That is not what the Torah says (Exo. 12:49, Lev. 24:22, Num. 15:16. Acts 15:19-21).

We are Holy, Chosen and Special because we ourselves chose YHWH and Torah.
We are Holy, Chosen and Special and used of G-d for His Honor and Glory.

V.7 G-d is on the side of the underdog, so HE and not man would get the glory and credit.

1 Cor. 1:27-29 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, [yea], and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

V.8 G-d chose (Israel) also because HE keeps all His promises and His end of the bargain even when we don't. HE is faithful even when we are not. Before the Mosaic covenant there was the Adamic, Noahitic and Abrahamic Covenant and He has kept them all even when we drop the ball.

V.9-16 Just as because He keeps His covenant even when the party He engages in such a covenant doesn't, does not mean we don't have to reap the repercussions of our breach of Covenantal contract. Deut. 27-28 is all about Covenantal stipulations.

Obedience = Blessing and Life

Disobedience = Curses and Death

Simple as that.

Bottom line is that G-d is Holy, Good and Just and if He condemns a people group to extinction, you know that there is a Holy, Good and Just reason and purpose behind it. Divine Genocide doesn't sit right with us because again you have the Infinite and Omniscient Holy G-d trying to be understood and comprehended by finite, fallen man.

Our Torah Portion ends with a verse worded many times and in different ways through out this Parashah let alone the entire Torah.

Devarim 7:11 (The Scriptures Translation) “And you shall guard the command, and the laws, and the right-rulings which I command you today, to do them.

The continual theme of “guarding” and “doing” screams to us that the Torah is not something we just read or believe, but it is something that we live and do! Also in this verse is the word “today”, which the Rabbi’s and Sages say that every time we read the word “today”, we should take it to mean as if we were there to hear it when it was first commanded. Take it to heart; know that it applies to me personally.

This was a lengthy, yet very important and very foundational Parashah this week. I hope you enjoyed it and learned something new, and that it gave you something to carry you through the next week.

Shabbat Shalom and Shavuah Tov!

-- Rabbi Yehudah

RaYBaSH’s Torah Thoughts

Parashah # 45: Va’etchanan “And I besought/pleaded”

Devarim (Deuteronomy) 3:23-7:11

By: Rabbi Yehudah ben Shomeyr

SUPPLEMENTAL

Deut. 5:16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

Give Honor Where Honor is Due: Honoring Parents and In-Laws

By Rabbi Yehudah ben Shomeyr

Exodus 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy G-d giveth thee.

Here you hit two birds with one stone. If you will recall, this is a transitional commandment in the set of ten. The first five is our responsibility to G-d and the last five is our responsibility to our fellow man. So, in other words if you honor your parents, you are honoring G-d. The Scriptures refer to G-d as our Father and Divine Parent, but HE is also referred to as a Mother too.

“Now there are passages in the Tanak in which YHWH is referred to in a male, fatherly aspect:

...If then I be a Father, Where is My honor?...

Says YHWH of Hosts...

(Mal. 1:6)

...You, O YHWH, are our Father,...

(Is. 63:16)

But now O YHWH, You are our Father...

(Is. 64:7)

But there are also passages in the Tanak in which YHWH is referred to in a female, motherly aspect:

**As one whom his Mother comforts,
so will I comfort you...
(Is. 66:13)**

Now YHWH as a “Father” and YHWH as a “Mother” are clearly two DIFFERENT aspects of YHWH, they are not the same thing.

Moreover YHWH as an allegorical “Mother” is also YHWH as a “comforter” which is the same as the Holy Spirit:

**...the comforter, the Holy Spirit, whom my Father will send in my name...
(Jn. 14:27 see also Jn. 14:16-17; 15:26 & 16:7)**

Now just as YHWH is expressed as an allegorical “Father” and an allegorical “Mother.” – Deity of Messiah Part 1 by Rabbi James Scott Trimm

So G-d is the Heavenly Parents whose authority is passed on to earthly parents. Parents are supposed to parent by divine example and children are supposed to obey their parents as they should/would G-d Himself.

Not everyone has Parents or Guardians that are Believers. However, if you Honor G-d and keep His Commandments, you will inevitably honor your parents. One way you show your love for G-d is by honoring your Parents.

Exodus 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the L-RD thy G-d giveth thee.

Leviticus 19:3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the L-RD your G-d.

When you examine these two passages we get the command to honor and fear or revere our parents.

“Besides the obvious difference between these two commandments, there is another subtle difference: the change in the order of appearance for father and mother. In Exodus the father is first; in Leviticus the mother is first- one of the few places in the Torah where “mother” appears first. Rashi sees this reversed order as a reminder of something we might neglect:

“Here [the verse] put “mother” ahead of “father,” because it is revealed before Him that the son reveres his father more than his mother; but with regard to honoring [the verse] put “father” ahead of “mother,” because it is revealed before Him that the son honors his mother more than his father because she wins him over with [pleasant] words.”

**The consequences for not following this commandment are grave. The Torah tells us, “Cursed is he who dishonors his father or mother.” Sometimes the mistreatment of our parents warrants the death penalty. Why such a drastic consequence for disobedience? It’s likely because the Torah uses similar language of honor and fear for our relationship with HaShem.” – Messiah Magazine #99 pg 14
“Honoring your Father and Mother” By Toby Janicki**

Kiddushin 30b and 31b says this:

“There are three partners in man: G-d, his father and his mother.

Of what does honor for parents consist? In providing for them food and drink, in clothing them, in giving them shoes for their feet, in helping them enter or leave the house [or, possibly, to spend and to earn]. Rabbi Eliezer said: Even if his father ordered him to throw a purse of gold into the sea, the son should obey him.”

(This of course does not apply if your parents tell you to do something that breaks Torah or the Laws of the Land.)

The Gemara says this because there was no such thing as Old Age Pension or Social Security, and even because there is now does not excuse us from our responsibility to help out our parents physically, mentally, spiritually, emotionally and financially.

A Midrash relates the story of Rabbi Joshua who had a dream that his neighbor in heaven was the local butcher. Rabbi Joshua said to himself, “I will go and observe Nanas the butcher to see how virtuous he is and so determine if my place in heaven will be a high or low place.

Upon arriving at the butcher shop Rabbi Joshua asked Nanas the butcher what good deeds he regularly performed. The butcher replied, “I try to give my customers value for their money.” The Rabbi’s heart sank; this was a small thing in his eyes. Then the butcher also said, My father and Mother are both old and helpless. I give them food and drink, and I wash and dress them each day.” The Rabbi’s face brightened, he smiled and said, “I shall be happy to have you as a neighbor in heaven.”

Judaism holds this commandment of honoring ones parents as paramount.

Our Messiah gave the best example of all for us to follow.

Truly Yeshua was the “Perfect Child,” the Brit Chadasha (New Testament) tells us that after his impromptu-ed Bar Mitzvah after Passover (Luke 2) that He was “in subjection” to Miriam (Mary) and Yosef (Joseph) in the city of Nazareth as an obedient son.

We infer from the text of the Brit Chadasha that Yosef is not mentioned after a certain point and we safely assume that he died. Yeshua, being the oldest son was now man of the house helping his mother raise and provide for seven siblings (Matt. 13:55-56). He apparently took over Yosef carpentry business or went into business for Himself, which carpentry back then was more akin to construction work with wood and stone moreso than just wood (Mark 6:3).

On top of all of this He still managed to get a Jewish education:

According to Gamaliel’s interview with Mary and Joseph regarding Yeshua’s education said;

“His parents told me of an old man who lived on the road to Bethany who had once been a priest, a man of great learning, and well skilled in the laws and prophets, and Jesus was often there with him reading the law (Torah) and the prophets together; that his name was Massalian...” –The Archko Volume pg.87

Massalian is recorded as saying of Yeshua’s character:

“...He was a young man of the finest thought and feeling he ever saw in his life; that he was the most apt in his answers and solutions of difficult problems of any man of his age he had ever seen; that his answers seem to give more universal satisfaction – so much so that the oldest philosopher would not dispute with him, or in any manner join issue with him, or ask a second time” – The Archko Volume pg 87

Regarding Yeshua’s teaching Massalian said:

“His mother said that he had always known how to read the law (Torah); that his mind seemed to master it from the beginning; and into the laws of nature and the relation of man to his fellow in his teachings of talks, he gives deeper insight, inspiring mutual love and strengthening the common trust of society.” – The Archko Volume pg 87-88

“Through Jesus, in his teachings or talks (his words sound so much like the teachings of Hillel or Shammai that I must call it teaching, through he has no special scholars),” - The Archko Volume pg.89

We can surmise that when the youngest sister was married off Yeshua then struck out on his own to become a Rabbi at the age of thirty. So he stayed at or close to home till He was thirty. We can safely assume that his other brothers at that point took over the care of Miriam.

The even in death one of Messiah’s last acts was to make sure that his mother was provided for. He put her in the care of John his talmid (disciple) (John 19:26-27). This to shows how he regarded his disciples as family too.

Messiah emphasized this command of honoring ones parents and shows His disdain for the traditions of men that nullified the plain text of Torah:

Mark 7:10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

He rebuked His own sect of the Pharisees for creating a tradition that provides a loophole so one does not have to provide monetarily for their parents by claiming the proceeds could be given to the Temple as a gift.

What does Luke 6:31-36 say?

And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend [to them] of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and [to] the evil. Be ye therefore merciful, as your Father also is merciful.

The Golden Rule says, "Do unto others as you would have them do unto you."

You want to be treated with respect. Treat others the way you want to be treated; with respect. You want to honor your parents because one day you will

be parents and you will want your kids to honor you. Your Parents brought you into this world, whether planned or not, and someone has taken the time to raise you, whether your Parents, Grandparents, or Guardian. They have done so because they love you and are doing their best to raise you right despite their own faults. The least you can do is obey them and treat them with Honor and respect. In doing so you will be loving and honoring G-d as well. One day, the ones who raised you, will need to be taken care of themselves, so the least you can do is return the favor. They helped you when you were an infant and helpless, and one day if we live long enough we will revert to a state to where we need someone to take care of us. Every parent when they are old and gray hopes to have honorable children who will care for them when they are no longer able to care for themselves.

Our attitude and actions towards our parents means something too. We can outwardly do all the right things and inwardly despise them and are just providing for them to obey the commandment of honoring our parents.

“Once a man gave his father several fat chickens. The father asked: “My son, can you afford this?”

The son replied, “Eat what you are given and ask no questions.”

Another man was grinding meal. An official can to conscript a member of the family to do forced labor for the government. The son said: “Do the grinding father and I shall go. Thus will you avoid the discomforts of forced labor.”

The Sages said: “The first fed his parent well, yet his lot will be Gehenna (hell). The second made his father perform hard work, yet his lot will be Eden (heaven/the World to Come).” – T.J.Pe’ah, 1a

See the difference? The first was almost saying, "Shut up and eat old man." And the other wanted to spare his father the grueling task of slave labor.

Another way, the best way one can honor their folks is if they are Believers, be the best Torah Observant Follower of the Messiah you can be.

Now, what is ones responsibility to ones In-Laws? After all they are your parents by marriage. Are we to treat them with honor and reverence too?

Moshe did:

He helped out with the family business of Shepherding (Exodus 3:1).

He asked permission to pursue another career (Exodus 4:18).

He bowed down before him and kissed him (Exodus 18:7)

Moshe took his Father in-laws advice (Exodus 18:13-27)

As a result Jethro converted (Exodus 18:11-12)!

Torah Temima to Shemos 18:7 quotes a Mekhilta: "from here they said that a man must be ready for his father-in-law". The Mekhilta makes the conclusion regarding this from the fact that Moshe kissed Jethro first, and only then did Jethro kiss Moshe. Torah Temima believed that this is an incontrovertible source for an obligation to honor the father in-law.

Jethro was a descendant of Avraham and his beliefs were not too far from Moshe's, and in fact, Moshe probably learned much from Jethro and Traditions tells us that He got the staff with G-d's divine name on it from Jethro by pulling it out of a hard place when no one else could; like 'the sword in the stone' type of thing.

But what if you convert and your parents remain Gentiles? What about those in-laws who are Gentile or whether by actions or by words have made it quite clear that they do not like you, are anti-Semitic or hostile toward your faith?

First off treat them no different, bite your tongue till it bleeds. Kill them with kindness. Be the bigger, more mature person in this conflict. Do not give them any reason or ammunition to validate their contempt for you or the Jewish people or faith. I'm not saying have a cup of tea with them, but help them when not asked and if you see a need meet it. You'll have to be somewhat observant, for most likely if they don't like you they will not ask for your help.

I know our Parents are NOT and SHOULD NOT be our Enemy, but sometimes it can sure feel that way.

Proverbs 25:21-22 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

Romans 12:17-21 Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Matthew 5:44 (Yehsua said) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Luke 6:31-36 And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend [to them] of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and [to] the evil. Be ye therefore merciful, as your Father also is merciful.

Yeshua promised that our faith would most likely bring conflict with the family:

Matthew 10:34-40 Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

Rabbi Tzvi Appraisals said, "Converts... are actually considered "new entities" and technically lose all former familial relationships. According to this principle it would appear that a convert to Judaism would not be obligated to fulfill all the myriad difficult requirements associated with the mitzvah in the 10 commandments of Honor thy Father and thy Mother. Nevertheless, the Rambam (Maimonides) in Hilchos Mamrim 5:10 clearly states that although the Biblical commandment of Honor thy Father and Mother does not halachakly apply, still a convert must not mistreat his parents in any way. In the words of Maimonides "a convert to Judaism is prohibited to curse, smite or shame his biological father. One is even required to honor his biological parents somewhat". This is on a Rabbinic level not a Biblical level but it is prohibited nevertheless.

Rav Moshe Feinstein (Iggerot Moshe 2:130) writes that, in fact, gentiles are not obligated in the formal mitzvah of honoring parents that applies to the Jewish people. They are, however, obligated in the fundamental precept of "hakarot hatov" - showing gratitude, a universal value. Needless to say, anyone with a sense of appreciation for kindness bestowed upon him would display a considerable level of respect towards his parents, who gave him his life and went through the trouble of rearing him. Therefore, although the specific Biblical laws of "kibbud av v'em (honoring ones parents)" do not apply to biological parents

after the children convert, they must nevertheless honor their parents whereas they are included in the universal obligation of showing gratitude.”

I understand but do not fully agree with this statement; especially if one is an only child and the Gentile parents/In-Laws have no one to care for them.

In the case of In-Laws, if possible, let your spouse deal with the cold shoulder's and the verbal barbs, if they are truly your spouse they will stick up for you. But if for some reason they cannot, then calmly and tactfully defend yourself.

Proverbs 15:1 A soft answer turneth away wrath: but grievous words stir up anger.

Proverbs 25:15 ...a soft tongue breaketh the bone.

Let them know you do not appreciate nor will tolerate those words or behavior towards you, and if they treat you as such, they are indirectly treating their son or daughter and grandchildren that way because you are one a family and further incidences may necessitate cutting off all contact with them for the sake of your family. And if they claim to be believers, site the passage above and let them know that if they reject you, it's as if they are rejecting the Messiah Himself because you are His follower and a Jew as He was. This may make the situation worse, but at least then you will have your answer on what to do. You can still help them monetarily or such even if you are not associating with them any more.

If they even reject this your hands are tied and you are released by their mouth from your obligation to help them in anyway. Let it always be their call and not yours. Give them no room or reason to validly put blame on you in any way.

Face it, if you're looking for an excuse not to honor your in-laws, your looking for an excuse not to obey the G-d and His Word.

How can I say this, the example above I gave was my own.

Some say Messiah Yeshua contradicted Himself in regards to honoring ones parents. So what do we do with passages such as Luke 14:26?

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”

Is Messiah speaking out of both sides of His mouth? No, of course not. Here we are dealing with the barriers of cultural language. In this instance you are dealing with a Hebrew idiom of preference. The word “hate” in this passage carries the idea of being loved less or not preferred. Just as in the passages in the Torah where it says the L-RD loved Jacob but hated Esau, or that Jacob loved Rachel and hated Leah. It doesn't mean that these people were hate as we in the western world would think of hate, it means they were loved as much as the other. G-d

preferred Jacob over Esau, Jacob loved Rachel more than Leah. Here, Yeshua is saying if you do not prefer Him over your parents you are not worthy to be a talmid.

Just as another passage says and helps clear up:

Matthew 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38And he that taketh not his cross, and followeth after me, is not worthy of me.

A Rabbi – talmid relationship was seen as a father and son relationship and a Rabbi was honored as such and given the same honor as an earthly father. We see this thinking carried out further when we consider the two schools of Jewish thought, they are called “Houses” carrying on further the idea of a family unit. The House of Hillel and the House of Shammi. No, with Messiah, we have the “House of Yeshua”

“His teacher takes precedence, because his father brought him into this world, whereas his teacher, who instructed him in wisdom, brings him into the future world. But if his father is a Sage, his father takes precedence. If his father and his teacher were [each] carrying a burden, he must [first] assist his teacher to lay it down and then assist his father.” – m.Bava Metzia 2:11

We see here Yeshua was only carrying on the cultural and traditional norm and expectations in the realm of Judaism.

Luke 18:29-30 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Nor was Yeshua denying a man the last great mitzvah to his parents, the mitzvah of burial:

Luke 9:59-60 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

What is meant by this passage is that the man's father was still living and he was asking to allow him to remain with him until he died, after which he would follow him as a talmid.

Yeshua clearly seen His talmidim and Torah Keeping Israel as His family:

Matthew 12:46-50 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

This hints at the fact that how we treat our parents is but the best we can treat others.

TORAH THYUGHTS ON YOUTUBE:

<http://www.youtube.com/watch?v=ATLJ4lhq8UY>

HAFTARAH

RaYBaSH's Haftarah Hashings

Parashah #45: Va'etchanan "And I Pleaded"

Isaiah 40:1-26

By: Rabbi Yehudah ben Shomeyr

In our Torah Portion for this week, we clearly see that there is a Law, and a Law Giver which comes from and expresses the desires of G-d Himself. There is a Written Law, and there is a Living King who carries out and makes sure that that Law is maintained.

Here in Isaiah 40 speaks of the rule and reign of Messiah in the Promised Land over a Faithful Remnant. We see in this passage that Isaiah describes how Great and powerful G-d is, and we see some interesting phraseology in verses 9-11

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Yes, I am well aware that the Scriptures often speak of G-d in an anthropomorphic sense. Yet here in verse 9. He says "Behold" How can one Look upon a G-d who is invisible, who can't be seen without causing death in the one who sees Him!?

His Arm shall rule FOR Him? Who is this Arm? Who is coming with a reward, who is it that will see his subjects before Him? Who will gather, carry, and lead?

Yeshua the Messiah of course!!! Whom is often said to be, and at, the right hand of G-d.

Yes as Jews we know that G-d is One, and that He doesn't have a physical, mortal body, that He is a Spirit and nothing physical can compare to Him.

Yet the Rabbi's prior to Akiva, and Prior to the coming of Yeshua said that the Messiah would be G-d in the flesh if you will. How can we reconcile this with our belief that G-d is One, and that G-d is a Spirit and such?

I would like to quote from my book "Get Back to the First Century" regarding this Yeshua the Messiah:

"I believe Yeshua Ha Mashiach of Nazareth is the prophesied Messiah of Israel. That He was FULLY Elohim to be able to redeem us from our sins, and FULLY man to have the right to redeem us from our sins, to be our Kinsmen Redeemer (Ruth, Jer.17:5-7, Jn.1). Yeshua is the perfect, holy, sinless Messiah, the Son of Elohim, who is the Word that became flesh and "sukkot, tabernacled," dwelt among us (Jn.1:14). "What we must keep in mind is that to rob Yeshua of His full deity (*divinity*) or His full humanity is to rob ourselves of our salvation." Bikurei Tziyon, issue 71, pg.29 (Italics mine). His flesh was not Elohim; He is the "Lesser YHWH" which is an emanation of Elohim as is mentioned in the Kabbalah, robed in the form

of flesh. He was an emanation of Elohim, who came to dwell in a mortal body that never saw corruption (Ps.14:10), a pure deity manifest in the flesh. He was not an incarnation, which would denote that 100% of Elohim came in the flesh. Yeshua was FULLY Elohim in the flesh, but not 100% Elohim. Elohim is so infinite that He is everywhere and fills everything, so it would be impossible for ALL of Elohim to be limited to a mortal body. Let me put in the words of Dr. Friedman, "If we were to go to the Mediterranean Sea and fill a glass with sea water, we can say that all the water in the glass is truly sea water. However we cannot call the glass, "The Mediterranean Sea." There is much more to the Mediterranean Sea than the glass. Yet nonetheless, the water in that glass is truly Mediterranean Sea water through and through." Even the Tanya (a book of Jewish Philosophy and Mysticism) says: "Therefore the Sages, of blessed memory, made it obligatory to rise and remain standing (15) in the presence of anyone who is engaged in fulfilling a commandment, even if the latter is uncultured and illiterate. [When such a person performs a mitzvah, such as bringing Bikkurim (the First Fruits) to the Beit HaMikdash, one must rise before him]. This is because G-d dwells and clothes Himself in this man's soul at such time." Yeshua the Messiah was the Living manifestation of the Torah, all of the commandments Itself, and NEVER broke one!

There are many out there who claim to be Natsarim who do not believe Yeshua was Divine. Some of these people are from a branch called the Ebonites. They cannot back up their position by ancient rabbinic literature, or ancient interpretation of the Scriptures. They can only use late 1st century to modern Jewish doctrine which was created as reactionary doctrine to separate themselves from the True Natsarim, to back up their stance. I believe that Yeshua, just as the Ruach Ha Kodesh, is an emanation of Elohim. Yeshua is the Kohen Ha Gadol (High priest) who became the ultimate, once and for all atoning sacrifice Himself, for all mankind (Heb.4:14-5:10; 6:19-8:2). I believe salvation is only available through Him. I believe Yeshua came first as Messiah ben Yosef (Joseph) the Suffering Servant, and will be returning as Messiah ben David the Kingly Messiah. I believe that these two pictures of the Messiah, given in Scripture are one and the same. As C.S. Lewis once said, "He is either a Liar, a Lunatic, or L-RD.""

So with that said, how again does this connect to our Torah Portion for this week?

The Parashah declares that there is a Torah to be obeyed, and Isaiah speaks of the Law Giver of that Torah. It only makes sense that if G-d is a King, and He has and rules a Kingdom, then there must be a Kingdom Law.

Shabbat Shalom and Shavuah Tov!

-- Rabbi Yehudah

HAFTARAH ON YOUTUBE: http://www.youtube.com/watch?v=782_7T_DP1Y

BRIT CHADASHA

RaYBaSH's Brit Chadashah Connections

Parashah #45: Va'etchanan "And I Plead"

James 2:14-26

By: Rabbi Yehudah ben Shomeyr

James 2:14-26 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

What did we say that the point of Torah was in our Parashot this week? To Fear, Do and Live.

Yeshua the Messiah, the Living Torah, His brother Ya'akov (James) here in the book that bears his name, sums up quite well the grand importance of Torah. That is to Do it, so we can show ourselves Faithful.

The Torah isn't a giant condemning finger to shake at people and say, "Tisk, Tisk, shame on you, you filthy rotten sinner, you are guilty and going to Hell!"

The Torah isn't some scroll to set pretty in a synagogue or in a museum behind bullet proof glass.

The Torah isn't that **thing** that "Jesus" did away with on the cross.

The Torah is G-d's Divine Will for each and every one of our lives today in the here and now. It is to be done, not to be stared at, or even discussed, but it is to be done. This is the proof that we have Faith and that it is Active, Living and Vibrant! It is the defining mark that we are G-d's, that we are His servants, and that we are His Holy People. Our living out the Torah every day is our fruits to which people can tell to whom we belong and to whom we serve. The Torah is that Proof in the Proverbial Pudding.

Shabbat Shalom and Shavuah Tov!

-- Rabbi Yehudah

BRIT CHADASHA ON YOUTUBE: <http://www.youtube.com/watch?v=2AjRBwH8gJc>