



**Message 10-8-16**  
**VaYeLech - and he went**  
**Deuteronomy 31:1-30**  
**Hosea 14:2-10**  
**Joel 2:15-17**  
**Micah 7:18-20**  
**Luke 1:68-75**

**Introduction**

Moses writes down the Torah and places in the care of the Levites. When the Torah is read to the people publicly every seven years, it is for men, women, children, and the sojourners who have now become part of Israel and will continue to be able to come into Israel by the hand of the Lord.

**Deuteronomy 31:22-29**

**22** So Moses wrote this song the same day and taught it to the people of Israel. <sup>23</sup> And the LORD commissioned Joshua the son of Nun and said, "Be strong and courageous, for you shall bring the people of Israel into the land that I swore to give them. I will be with you." <sup>24</sup> When Moses had finished writing the words of this Torah in a book to the very end, <sup>25</sup> Moses commanded the Levites who carried the ark of the covenant of the LORD, <sup>26</sup> "Take this Book of the Torah and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you. <sup>27</sup> For I know how rebellious and stubborn you are. Behold, even today while I am yet alive with you, you have been rebellious against the LORD. How much more after my death! <sup>28</sup> Assemble to me all the elders of your tribes and your officers, that I may speak these words in their ears and call heaven and earth to witness against them. <sup>29</sup> For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded you. And in the days to come evil will befall you, because you will do what is evil in the sight of the LORD, provoking him to anger through the work of your hands." (ESV)

Moses finishes writing down the Torah in a book and gives it into the care of the Levites to place it by the side of the Ark of the Covenant that it will be a witness against the Children of Israel because Moses knows what the people will do in the years and millennia to come. He tells them that while he was their leader, they have been rebellious against the Lord, and now he tells them how much more so will they be after he dies. He calls for all the elders of the tribes and the leaders so he can call heaven and earth to stand as witnesses against them. He once again states that once he dies, he knows that Israel will turn away from the Torah he has taught to them, thereby bringing them into rebellion against the Holy One of Israel. Moses has been seen not just as the lawgiver but as the greatest prophet Israel will ever know. In this capacity, he tells Israel what will happen to

them after he is gone and how they will do evil in the sight of the Lord provoking Him to anger because of their actions. Can we see this as a failure on the part of Moses after teaching the Torah to Israel for forty years that they will turn away from the covenant and break the heart of the Holy One, or can we see this as a necessity of the way the Lord shows us what He requires from us if we are to live in peace with Him and receive His blessing? I don't believe Moses wasted his time because he was doing what the Almighty instructed him to do. If he did waste his time, the Lord made a new covenant where the Torah was no longer needed, and all we have to do is love one another, then why do we have all this strife between brothers and sisters in the Messiah who all claim that their way is the best way to worship or follow the Almighty?

Why is it they say that everyone else is wrong and only they are right? Why are there so many different ways to come to God, but everyone believes their way is the only way? Isn't there only one path to the Holy One of Israel, and doesn't it lie through the Messiah Yeshua? How can there be more than one way to come to Messiah and to the Father? Do we know the right way, or are we trying to find our way in a world that is lost with people crying out to the Almighty for help in finding their way? It took Israel forty years to reach the Promised Land, and once they entered in, a new chapter in their story started. However, that story is also our story because as we come to Messiah Yeshua, we are beginning a journey with Him to the Promised Land, that place where all of God's people can live in peace and harmony. If we can learn anything from the story of Israel, it is that once they reached the Promised Land, that was not the end of the story. In fact, it was only the beginning, it is a story that is still unfolding today, and their story is our story as well.

**Judges 2:19** But whenever the judge died, they turned back and were more corrupt than their fathers, going after other gods, serving them and bowing down to them. They did not drop any of their practices or their stubborn ways. (ESV)

Israel had leaders who began with Moses, then Joshua, the Elders, then the Judges, Prophets and Kings. All of them were men, with some trying to do as the Lord instructed them to lead Israel by the covenant He made with them in Torah. The Torah is a set of instructions that has many parts to it, but the basis for it is rooted in love and obedience to our Creator and to come to His Chosen King Messiah Yeshua. The Torah is made of commandments, judgments, statutes, and precepts. They are meant for individuals, families, business, etc. They are no different than the laws men make to rule themselves, but the major difference is the Torah comes from the Almighty and is meant for His people Israel and those who become part of Israel. It shows us that God cares about us so much, He gave Moses the Torah to teach Israel His ways. Then we turn around and toss it all out of the window saying we have a better way. How is it that we are so full of ourselves that we believe we know better than the one who created us? Think about it. Take the time to pray and think on the merits of what mankind has done that places us in opposition to our Creator and His covenant of Torah. The Torah is not just a compendium of rules and regulations but reflect the Holy One's love for us. Without His guidance, how would we know what to do? Saying that all we need to do is to love one another sounds wonderful, but if we do not love God first, how can we love each other?

To love one another means to love them as God loved us, and He loved us so much He asked His only begotten Son, Yeshua, to offer Himself up as a sacrifice for us so we could receive the Creator's love through His Son in such a way as to inspire us to love Him in return by keeping His covenant of Torah, the foundation of which is Messiah, redemption through Him, His love for us, and in return we show our love for Him not just through words but by our actions.

### **Micah 7:18-20**

**18** Who is a God like you, pardoning iniquity and passing over transgression for the **remnant** of his inheritance? He does not retain his **anger** forever, because he delights in steadfast **love**. <sup>19</sup> He will again have compassion on us; he will tread our iniquities underfoot. You will cast all our sins into the depths of the sea. <sup>20</sup> You will show faithfulness to Jacob and steadfast love to Abraham, as you have sworn to our fathers from the days of old. (ESV)

<0639> אַפֵּי *aph* (60a)

**Meaning:** *a nostril, nose, face, anger*

<02617a> חֶסֶד *chesed* (338c)

**Meaning:** *goodness, kindness*

<07611> שְׂאֵרִית *sheerith* (984c)

**Meaning:** *rest, residue, remnant, remainder*

His love is represented by the Hebrew word *chesed*, which means goodness and kindness but also is sometimes translated as loving-kindness and mercy. All of this together is how the Lord loves us. Although His love is unconditional, the Torah does contain conditions. He loves us unconditionally as long as we follow His Torah – His covenant that has been there from the beginning because His covenant is what keeps everything there is in its proper place. When we reject or break His covenant of Torah willfully, He becomes angry, and the Hebrew word used for anger is *aph*, which means a nostril, nose, face, and anger. It is a descriptive word, in the sense that in referring to the nose, it means that anger is represented by the “*flaring of the nostrils*,” which describes how we look when we get mad. He becomes angry with us because we transgress His Torah the same way the Children of Israel did in the wilderness and in the land and as they still do in the diaspora of exile.

Imagine if we would embrace the covenant of Torah, how much that would please our heavenly Father. We are also described as the **remnant** or **remainder** of His inheritance. The Children of Israel had an inheritance of land, while the Levites and priests had an inheritance of service to the Lord. The Hebrew word for remnant is *shereet*, and we are the *shereet* or His inheritance, those who are trying to walk in covenant with Messiah and Torah. He has an undying love for us, wants to be merciful, and forgive our

transgressions. He did so by way of the death and resurrection of His Son Yeshua. He wants to forgive us so much. All He asks from us is to walk in covenant with Him by giving ourselves over to Yeshua and walk in Torah with Him. Torah is eternal the same as God is. God has always existed, while we have not. Torah has always existed because it binds the universe together, and it is His Word brought forth as Messiah Yeshua. When we understand this concept, we will begin to understand a small part of the mind of God.

**Romans 8:1** Therefore, there is no longer any condemnation awaiting those who are in union with the Messiah Yeshua. <sup>2</sup> Why? Because the *Torah* of the Spirit, which produces this life in union with Messiah Yeshua, has set me free from the "*Torah*" of sin and death. <sup>3</sup> For what the *Torah* could not do by itself, because it lacked the power to make the old nature cooperate, God did by sending his own Son as a human being with a nature like our own sinful one [but without sin]. God did this in order to deal with sin, and in so doing he executed the punishment against sin in human nature, <sup>4</sup> so that the just requirement of the *Torah* might be fulfilled in us who do not run our lives according to what our old nature wants but according to what the Spirit wants. (CJB)

We are to walk in Torah, the Torah of the Spirit that helps us overcome the Torah of the flesh which produces sin. The Spirit is the Ruach HaKodesh that comes from God to help us walk in His ways because He knows we are pulled down by the flesh, but He helped us to overcome by His Son Yeshua who became as we are and showed us the way to the Father.

**Psalms 105:7** He is the LORD our God; his judgments are in all the earth. <sup>8</sup> He remembers his covenant forever, the word that he commanded, for a thousand generations, <sup>9</sup> the covenant that he made with Abraham, his sworn promise to Isaac, <sup>10</sup> which he confirmed to Jacob as a statute, to Israel as an everlasting covenant. (ESV)

His judgments are shown to us in His Torah, His covenant that He calls **everlasting**.

<05769> עולם olam or עולם olam (761d)

**Meaning:** long duration, antiquity, futurity

The Hebrew word *olam* is used to show us eternity and translates as long duration, antiquity, and futurity meaning it is forever because it has always existed and will always exist now and forever. This is the covenant He made with us, and yet there are those who would say we no longer have to follow that covenant -- it is only for the Jews. If it is only for the Jews and they have to follow it, what does everyone else follow? What guides them? Torah has been and will always be for everyone.

### **Luke 1:68-75**

**68** "Blessed be the Lord God of Israel, for he has visited and redeemed his people <sup>69</sup> and has raised up a horn of salvation for us in the house of his servant David, <sup>70</sup> as he spoke by the mouth of his holy prophets from of old, <sup>71</sup> that we should be saved from our enemies and from the hand of all who hate us; <sup>72</sup> to show the mercy promised to our fathers and to remember his holy covenant, <sup>73</sup> the oath that he swore to our father Abraham, to grant

us <sup>74</sup> that we, being delivered from the hand of our enemies, might serve him without fear, <sup>75</sup> in holiness and righteousness before him all our days. (ESV)

The Holy One of Israel has redeemed His people Israel, and we are part of that redeemed Israel. Israel may have been born out of the faith of Abraham, Isaac and Jacob, but there were those who came before them who were also of Israel even if that people did not yet exist. Then again, maybe they did because while we are confined by time and space to a specific point in that timeline, God is not because He created it for us, and He dwells outside of that because He is eternal and has always existed. He can be anywhere He desires, and He has shown us that Yeshua has stepped into time in the past and will again in the future. There is always hope because of His love for the remnant of His people. We are that remnant. Always hold fast to that promise and walk with Yeshua as He walked in the garden.

***Torah Man says: "Worse than the sin you criticize is the sin of criticism."***

Blessings in Messiah Yeshua,

Mordecai Silver

Rabbi, Etz Chayim-Tree of Life Messianic Congregation, Las Cruces, NM.

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