

Vayelekh (and he went) Torah Portion 52 Deuteronomy 31:1-30

Background: This Torah portion is also given on the **last day of Moses' life**. He is addressing the new generation before they go into the land. He knows that he is to die this day and that this will be the last time that he will address the people. Moses is now 120 years old on this day. He will at the end of this day ascend to the top of Mount Nebo to view the land on the west side of the Jordan and then he will die just as his brother Aaron had died a few months before. He would not be able to enter the land. **יהוה** had revealed to him that the people in the years to come would turn away from **יהוה** and would be cast out of the land into the nations. In the end times **יהוה** would have mercy on them and they would turn from following idols or the golden calf system of worship and return to His Torah. Moses wrote this Torah and gave it to the sons of Levi. Moses told the people that they were stiff-necked even now and that they will surely turn away from Elohim when he died. **יהוה** told Moses to write a song to be a witness against them, to remind them of the Covenant when they turned to other gods and **יהוה** had hid His face from them. This song will be sung by their children when **יהוה** had departed from them. He was making provisions for their unfaithfulness and their return.

Vayelekh (וילך) = and he went

Events in this Torah portion:

- Moses addressed the people telling them that he would no longer be their leader
- Moses told them that Joshua would be their leader and he would take them into the land
- Israel will destroy the inhabitants just as they destroyed the Amorites
- Be strong and courageous do not fear
- Moses told the Priests to place this book of the Torah beside the Ark
- This book of the Torah is to be read to all the people during Sukkot on the seventh year
- **יהוה** told Moses to instruct Joshua before the people for he would soon die
- **יהוה** said that the people would soon turn from the Covenant after Moses died
- **יהוה** will then hide His face from them, so write this song as a witness against them
- Moses wrote the song and taught it to Israel
- Moses finished writing this Torah (the Scroll of Deuteronomy) and told the Levites to place it next to the Ark to be a witness
- **He** gathered the elders of the tribes and Moses spoke these words and called heaven and earth to bear witness against you
- Evil will befall you at the end of days if you do evil and anger **יהוה** by what you do

Vayelekh (and he went) Torah Portion 52 Deuteronomy 31:1-30

Moses tells the people he can no longer lead

Deuteronomy 31:1-6 And Moses went and spoke these words to all Israel. 2 And he said to them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also יהוה has said to me, You shall not go over this Jordan. 3 יהוה your Elohim, He will go over before you, *and* He will destroy these nations from before you, and you shall possess them: *and* Joshua, he shall go over before you, as יהוה has said. 4 And יהוה shall do to them as He did to Sihon and to Og, kings of the Amorites, and to the land of them, who He destroyed. 5 And יהוה shall give them up before your face, that you may do to them according to all the commandments which I have commanded you. 6 Be strong and of a good courage, fear not, nor be afraid of them: for יהוה your Elohim, He *it is* that goes with you; He will not fail you, nor forsake you.

Comment: Moses said he could no longer go out and come in because יהוה had told him he could not cross the Jordan. This did not mean he was in poor health, because he said that he was as strong as when he was much younger.

Related Scripture: Moses never lost his strength by aging

Deuteronomy 34:7: And Moses was an hundred and twenty years old when he died: **his eye was not dimmed, nor his natural force abated.**

There are two parallel phrases in this verse that can mean that יהוה is Yeshua (Joshua)
The name Joshua and Yeshua are spelled the same in Hebrew. We spell them different in English to show who we are talking about. There is not a letter equivalent to our letter “J” in Hebrew even today. We say **Jerusalem** but the word is really “**Yerusalem**” and Jordan is really “**Yardan**” etc.

יהוה , your Elohim - He **will** cross before you (present tense)?

Joshua (Yeshua) - He **shall** cross over before you,....(future tense)?

The future tense could be pointing to when Yeshua will lead us back into the land of Israel in the future Exodus that is prophesied in Ezekiel 20.

Related Scripture: The Future Greater Exodus

Ezekiel 20:33-38 As I live, says Adonai יהוה, surely with a mighty hand, and with a out stretched arm, and with fury poured out, will I rule over you: 34 And I will bring you out from the people, and will **gather you out of the countries where you are scattered**, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And I will **bring you into the**

Vayelekh (and he went) Torah Portion 52 Deuteronomy 31:1-30

wilderness of the people, and there I will plead with you face to face. 36 Like I pleaded with your fathers in the wilderness of the land of Egypt, so I will plead with you, says Adonai יהוה. 37 And I will cause you to pass under the rod, and I will **bring you into the bond of the Covenant**: 38 And I will purge out from among you the rebels, and those that transgress against Me: I will bring them forth out of the country where they sojourn, and **they shall not enter into the land of Israel**: and you shall know that I *am* יהוה.

There was war with Esau when Israel entered the land the first time at the time of Joshua. There was war with Esau (Arabs) when Judah entered the land to form the modern nation of Israel. There will also be war with Esau when all Israel returns to the land at the future time of the Greater Exodus. The account of this event is foretold in the book of Obadiah.

Related Scripture: Future war with Esau's descendants

Obadiah 1:1-21 The vision of Obadiah. This says Adonai יהוה concerning Edom; We have heard a rumor from יהוה, and an ambassador is sent among the heathen, Arise you, and let us rise up against her in battle. 2 Behold, I have made you small among the heathen: you are greatly despised. 3 The pride of your heart has deceived you, you that dwell in the clefts of the rock, whose habitation *is* high; that says in his heart, Who shall bring me down to the ground? 4 Though you exalt *yourself* as the eagle, and though you set your nest among the stars, there will I bring you down, says יהוה. 5 If thieves came to you, if robbers by night, (how are you cut off!) would they not have stolen till they had enough? if the grape gatherers came to you, would they not leave *some* grapes? 6 How are *the things* of Esau searched out! *how* are his hidden things sought up! 7 All the men of your confederacy have brought you *even* to the border: **the men that were at peace with you have deceived you, and prevailed against you; they that eat your bread have laid a wound under you: there is no understanding in him.** 8 Shall I not in that day, says יהוה, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau? 9 And your mighty *men*, O Teman, shall be dismayed, to the end that **everyone of the mount of Esau may be cut off by slaughter.** 10 **For your violence against your brother Jacob shame shall cover you, and you shall be cut off forever.** 11 In the day that you stood on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots on Jerusalem, even you *were* as one of them. 12 But you should not have rejoiced over the children of Judah in the day of their destruction; neither should you have spoken proudly in the day of distress. 13 You should not have entered into the gate of My people in the day of their calamity; yes, you should not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity; 14 Neither should you have stood in the crossway, to cut off those of his that did escape; neither should you have delivered up those of his that remained in the day of distress. 15 For the day of יהוה *is* near on all the heathen: **as you have done, it shall be done to you:** your reward shall return on your own head. 16 For as you have drunk on My holy mountain, *so* shall all the heathen drink continually, yes, they shall drink, and they shall swallow down, and they shall be as though they had not been. 17 But on mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. 18 And **the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble**, and they shall kindle in them, and devour them; and **there shall not be any remaining of the house of Esau; for יהוה has**

Vayelekh (and he went) Torah Portion 52 Deuteronomy 31:1-30

spoken it. 19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead. 20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* to Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south. 21 And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be יהוה's.

Yeshua יהוה will go with Joshua into the land

Deuteronomy 31:7-8 And Moses called Joshua, and said to him in the sight of all Israel, **Be strong and of a good courage:** for you must go with this people to the land which יהוה has sworn to their fathers to give them; and you shall cause them to inherit it. 8 And יהוה, He *it is* that goes before you; He will be with you, He will not fail you, neither forsake you: fear not, neither be dismayed.

Moses wrote this Torah and gave it to the Priests and the Elders

Deuteronomy 31:9 And Moses wrote this Torah, and delivered it to the priests the sons of Levi, which bare the Ark of the Covenant of יהוה, and to all the elders of Israel.

Comment: The way this verse is stated could mean that Moses had made two copies of the Deuteronomy Scroll and gave one to the elders of Israel and one to the Levites to place it beside the Ark of the Covenant in the Tabernacle and later to be placed beside the Ark of the Covenant in the Temple. The location of the Temple that Solomon built has been located by Leen Ritmeyer. The complete details are given in his book "The Quest revealing the Temple Mount in Jerusalem" ISBN #965-220-628-8 \$60.00. This is an excellent book on the Temple. It contains many details of the construction and additions to the Temple over time. It also shows the place that the Ark was located in an indentation in the stone that is now in the Mosque of the Dome of the rock on the Temple Mount. This indentation is the exact size of the length of the Ark, and wider on the side to allow the Scroll of Deuteronomy to be beside it. No other Scroll of the Torah was to be kept there. This is additional proof that the Scroll of Deuteronomy is the New Covenant.

Vayelekh (and he went) Torah Portion 52 Deuteronomy 31:1-30

The Torah was to be read every seven years at Sukkot

Deuteronomy 31:10-13 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the Feast of Tabernacles, 11 When all Israel has come to appear before יהוה your Elohim in the place which He shall choose, you shall read this Torah before all Israel in their hearing. 12 Gather the people together, men, and women, and children, and the stranger that *is* within your gates, that they may hear, and that they may learn, and fear יהוה your Elohim, and observe to do all the words of this Torah: 13 And *that* their children, which have not known *anything*, may hear, and learn to fear יהוה your Elohim, as long as you live in the land where you go over Jordan to possess it.

Stone Edition Chumash (page 1095) The people did not keep the Feasts of Tabernacles from the time of Joshua until the time of Nehemiah. The entire people were commanded to come to the Temple every seven years on the first day of the intermediate days of Sukkot or Tabernacles and hear the king read from Deuteronomy 1:1 to 6:9 (the Shema) second paragraph of the Shema (Deuteronomy 11:13-21) and Deuteronomy 14:22-28:69.

Notice that even the children were to hear the reading of the Torah. יהוה's word is not difficult to understand it can be understood by children and scholars can see even greater meaning. All these passages that were read speak of allegiance to יהוה.

Related Scripture: Torah was read when they returned from Babylon

Nehemiah 8:1-18 And all the people gathered themselves together as one man in the street that was before the water gate; and they spoke to Ezra the scribe to bring the book of the Torah of Moses, which יהוה had commanded to Israel. 2: And **Ezra** the priest brought the Torah before the congregation both of men and women, and all that could hear with understanding, on the **first day of the seventh month** (*Yom Teruah*). 3: And he read there before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive to the book of the Torah. 4: And **Ezra** the scribe stood on a pulpit of wood, which they had made for the purpose; and beside him stood **Mattithiah**, and **Shema**, and **Anaiah**, and **Urijah**, and **Hilkiah**, and **Maaseiah**, on his right hand; and on his left hand, **Pedaiah**, and **Mishael**, and **Malchiah**, and **Hashum**, and **Hashbadana**, **Zechariah**, and **Meshullam**. 5: And **Ezra opened the book in the sight of all the people**; (for he was above all the people;) and when he opened it, all the people stood up: 6: And Ezra blessed יהוה, the great Elohim. And all the people answered, Amen, Amen, with **lifting up their hands**: and they bowed their heads, and worshipped יהוה with their faces to the ground. 7: Also **Jeshua**, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the Torah: and the people stood in their place. 8: So they read in the book in the Torah of Elohim distinctly, and gave the sense, and caused them to understand the reading. 9: And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said to all the people, This day is holy to יהוה your Elohim; mourn not, nor weep.

Vayelekh (and he went) Torah Portion 52 Deuteronomy 31:1-30

For all the people wept, when they heard the words of the Torah. 10: Then he said to them, Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared: for this day is holy to Adonai: neither be sorry; **for the joy of יהוה is your strength.** 11: So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be grieved. 12: And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared to them. 13: And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, to Ezra the scribe, even to understand the words of the Torah. 14: And they found written in Torah which יהוה had commanded by Moses, that the children of Israel should dwell in **booths** (*Feast of Tabernacles*) in the feast of the seventh month: 15: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth to the mount, and collect **olive branches**, and **pine branches**, and **myrtle branches**, and **palm branches**, and **branches of thick trees**, to make booths, as it is written. 16: So the people went forth, and brought them, and made themselves booths, everyone on the roof of his house, and in their courts, and in the courts of the house of Elohim, and in the street of the water gate, and in the street of the gate of Ephraim. 17: And all the congregation of them that had come again out of the captivity made booths, and sat under the booths: for **since the days of Jeshua the son of Nun to that day the children of Israel had not done so.** And there was very great gladness. 18: Also day by day, from the first day to the last day, he read in the book of the Torah of Elohim. And **they kept the feast seven days**; and on the **eighth day** was a solemn assembly, according to the manner.

Comment: **For all the people wept, when they heard the words of the Torah** because they had not obeyed, and had been punished. They could see that all their grief could have been prevented if they had obeyed the Torah. We who believe in Yeshua would not have strayed so far from יהוה's path for our lives if we had heard the reading of the Torah every seven years. We have only begun to understand His will for us because we have not done as He commanded. We have reason to weep. **The Rabbis say** falsely that you must read the Talmud and other writings of man to help you to understand the Torah and even then only they can explain it to you. We see from this passage that even the children were commanded to hear the reading. This tells us that the commandments of יהוה are not hard to understand, even children can understand them.

The 13 men of Judah who stood with Ezra

Ezra =A variation of H5833; help or helper, *Ezra*, an Israelite: (BDB #5830 עזרא) (ez-raw')

Mattithiah = gift of Ya, from H4991 & H3050 (s#4993 מתיהו) (mattithya hu)

Shema = heard, (s#8085 שמע) (shaw-mah')

Anaiah = Yah has answered (s#6043 עניה) (an-aw-yaw')

Urijah = Yah is my light (BDB#223 אוריהו) (oo-ree-yaw')

Hilkiah = my portion is Yah (BDB#2518 חלקיהו) (klil-kee-yaw')

Maaseiah = work of Yah (s#4641 מעשיהו) (mah-as-ay-yaw'hoo)

Pedaiah = Yah has ransomed (s#6305 פדיהו) (ped-aw-yaw'-hoo)

Vayelekh (and he went) Torah Portion 52 Deuteronomy 31:1-30

Mishael = who is what El is, interceptively relative (BDB#4332 מִישָׁאֵל) (mee-shaw-ale)

Malchiah = My king is Yahovah (BDB#4441 מַלְכִּיָּהוּ) (mal-kee-yaw'-hoo)

Hashum = rich (BDB#2828 חָשׂוּם) (khaw-shoom')

Hashbadana = considerate judge (s#2806 חֲשַׁבְדָּנָה) (khash-bad-daw'-naw')

Zechariah = Yah has remembered (s#2148 זְכַרְיָהוּ) (zek-ar-yaw'-hoo)

Meshullam = friend (BDB#4918 מִשְׁלָם) (mesh-ool-lawm')

The 13 Priests who helped the people to understand

Jeshua = He will save (s#3442 יֵשׁוּעַ) (yah-shoo'-ah) (Messiah's name)

Bani = built (s#1137 בָּנִי) (baw-nee')

Sherebiah = Yah has scorsched (BDB#8274 שְׂרֵבִיָּה) (shay-rayb-yaw')

Jamin = right hand (BDB#3226 יָמִין) (jamin)

Akkub = insidious (BDB#6126 עֲקוּב) (akkub')

Shabbethai = Sabbatical (BDB#7678 שַׁבְּתַי) (shab-beth-ah'-ee)

Hodijah = My Majesty is Yehovah (BDB #1941 הוּדִיָּה) (ho-de-yaw')

Maaseiah = work of Yah (BDB #4641 מַעֲשֵׂיָהוּ) (mah-as-ay-yaw')

Kelita = crippled (BDB #7042 קְלִיטָא) (kel-ee-taw') Levite who had a foreign wife

Azariah = Yahovah has helped (BDB #5838 עֲזַרְיָהוּ) (az-ar-yaw-hoo')

Jozabad = "Yahovah has endowed" (BDB #3107 יוֹזָבָד) (yo-zaw-bawd')

Hanan = he is merciful, favor (BDB #2605 חָנָן) (khaw-nawn')

Pelaiah = Yah has distinguished, Yahovah does wonders (BDB#6411 פְּלֵאִיָּה) (pel-aw-yaw')

Related Scripture: Torah is read when all Israel returns in the last days

Zechariah 8:1-23 Again the word of יהוה of hosts came to me, saying, :2: This says יהוה of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. 3: This says יהוה; **I am returned to Zion**, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of יהוה of hosts the holy mountain. 4: This says יהוה of hosts; **There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.** 5: **And the streets of the city shall be full of boys and girls playing in its streets.** 6: This says יהוה of hosts; If it is marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in My eyes? says יהוה of hosts. 7: This says יהוה of hosts; **Behold, I will save My people from the east country, and from the west country;** 8: And I will bring them, and they shall dwell in the midst of Jerusalem: and **they shall be My people**, and I will be their Elohim, in truth and in righteousness. 9: This says יהוה of hosts; Let your hands be strong, you that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of יהוה of hosts was laid, **that the Temple might be built.** 10: For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came

Vayelekh (and he went) Torah Portion 52 Deuteronomy 31:1-30

in because of the affliction: for I set all men everyone against his neighbor. 11: **But now I will not be to the residue of this people as in the former days, says יהוה of hosts.** 12: **For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.** 13: **And it shall come to pass, that as you were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and you shall be a blessing:** fear not, but let your hands be strong. 14: For this says יהוה of hosts; As I thought to punish you, when your fathers provoked Me to wrath, says יהוה of hosts, and I repented not: 15: So again have I thought in these days to do well to Jerusalem and to the house of Judah: fear you not. 16: These are the things that you shall do; **Speak you every man the truth to his neighbor; execute the judgment of truth and peace in your gates:** 17: **And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, says יהוה.** 18: And the word of יהוה of hosts came to me, saying, 19: This says יהוה of hosts; **The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy** and gladness, and cheerful feasts; therefore love the truth and peace. 20: This says יהוה of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: 21: **And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before יהוה, and to seek יהוה of hosts: I will go also.** 22: Yes, many people and strong nations shall come to seek יהוה of hosts in Jerusalem, and to pray before יהוה. 23: This says יהוה of hosts; **In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the garment of him that is a Jew, saying, We will go with you: for we have heard that Elohim is with you.**

Comment: This Scripture is speaking of the time when Messiah reigns from Jerusalem. Those who are His people will be blessed by יהוה. In times past He corrected them for their many sins in turning away from Him and worshipping false gods and worshipping Him in ways He commanded us not to, like on the wrong days and believing we were not to obey His commands. These times are beginning to pass as we come closer to the truth of His Torah. The fasts of the 4th 5th 7th and 10th month will be turned into joy when the curse is ended and יהוה begins to bless Judah and Israel. Verse twenty three speaks of ten men of all nations shall take hold of him that is a Jew may be a reference to the ten lost tribes discovering the truth of Torah and taking hold of Yeshua (Him who is a Jew) instead of the Greek Jesus who it is believed to have said don't keep the Torah. When we all come back to the Torah then Messiah will return and bless us instead of correct us because of our sin.

Vayeilekh (and he went) Torah Portion 52 Deuteronomy 31:1-30

Why Read the Torah Every Seven Years? (Tony Robinson)

I. . Note that Moses commanded Am Yisrael (the people of Israel) to gather and listen to the Torah every seven years (the Shemittah cycle) during Succoth. Historically, the entire nation gathered at the Temple in Jerusalem to listen to the King read selected passages from the Torah. Why did Adonai command Am Yisrael to do this? In order to answer this question, we will use our proven thematic analysis tools. We will look at words, phrases and themes that connect different passages together.

A. Can you think of another event thematically linked to the concept of the entire nation of Israel gathering to hear the Torah? (*the covenant given in Deuteronomy*)----- That's right. In fact, there are other thematic connections between this Parsha and the giving of the Torah (Matan Torah) (*First Giving of the Torah*). Note the phrase, "Gather together the people" in Devarim 31:12. How is this thematically related to Matan Torah?-----(*Giving of the Torah*)

B. What is the goal of gathering the people to hear the Torah every seven years?----- Is this thematically related to Matan Torah? (yes) Note the usage of the words learn and fear in Devarim 4:10, the passage describing Matan Torah! See the connection? Note that Devarim 4:36 states that Adonai purposed to teach Am Yisrael by causing them to hear His words. This is thematically related to the reading of the Torah every seven years where Am Yisrael are to gather to learn (Devarim 31:12). Also note the thematic connection concerning gathering the children also—compare Devarim 4:10 and 31:12. So far, we can see that the reading of the Torah every seven years is thematically related to the experience of Matan Torah, (the original giving of the Torah)!

II. Now let's put on our thematic eyes and look at Parashat Vayeilekh as a whole and compare and contrast it to the giving of the Torah.

A. What imminent event is about to occur which caused Moses to discuss the topics covered in these verses?----- How is this thematically related to Matan Torah?----- When **the people realized that Moses was "dead," they made gods so that they could "go before them."** How is this thematically related to Devarim 31:1-8?----- Do you think this connection exists on accident?

B. Note the following linguistic parallels between Parashat Vayeilekh and Ki Tissa;

Thematic link between Vayeilekh and Ki Tissa (receiving the Torah)

<u>Giving of Torah at Mount Sinai</u>	<u>Reading Torah every 7years</u>
<i>Exodus 32:6</i>—And they rose up to play.	<i>Devarim 31:16</i>—And this nation will rise up and stray after gods.

Vayeilekh (and he went) Torah Portion 52 Deuteronomy 31:1-30

<p>Exodus 32:7-8—Your people...have become corrupt. They have quickly strayed.</p>	<p>Devarim 31:29—You will surely act corruptly and you will stray from the path.</p>
<p>Exodus 32:10—Let my anger burn against them. In the account in Exodus, Adonai separates Himself from Am Yisrael.</p>	<p>Devarim 31:17—My anger will burn against them. In Devarim, He said He would hide His face from them.</p>

Once again, we see amazing linguistic parallels connecting this week's sidra (Torah portion) to the events surrounding Matan Torah. As most of you may well know by now, this is not a coincidence. The Torah purposefully does this so that we will make the connections and learn from them.

In summary, Parashat Vayeilekh has many thematic connections to the original giving of the Torah. Most importantly, the reading of the Torah at each Shemittah (seven years) is thematically equivalent to Matan Torah. Why? **The reading of the Torah every seven years is meant to enable every generation to experience the giving of the Torah even though they weren't there.** Each generation must experience hearing the Holy One's voice at the mountain. This reading of the Torah each Shemittah facilitates this process. The people will gather, hear, learn and fear Adonai just as the original generation gathered, heard, learned and feared Adonai. This is also the reason why Adonai spoke to the second generation as if they had been at Mount Sinai! Each seven years Am Yisrael is given a chance to renew their dedication to the Torah as if they themselves were at Mount Sinai. Reference: Tony Robinson www.RestorationofTorah.org

יהוה will hide His face because we have gone to other gods

Deuteronomy 31:14-18 And יהוה said to Moses, Behold, your days approach that you must die: call Joshua, and present yourselves in the Tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the Tabernacle of the congregation. 15 And יהוה appeared in the Tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the Tabernacle. 16 And יהוה said to Moses, Behold, you shall sleep with your fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, where they go *to be* among them, and will forsake Me, and break My Covenant which I have made with them. 17 Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come on us, because our Elohim *is* not among us? 18 And I will surely hide My face in that day for all the evils which they shall have done, in that they are turned to other gods.

Comment: We see parallels in the events after the death of Joshua and events after the death of Yeshua. These two names Joshua (Ye-ho-shoo'-ah) and Yeshua are basically identical. Yeshua is the shorten Aarmaic form of the same name with the hay (ה) removed. Both of these periods

Vayelekh (and he went) Torah Portion 52 Deuteronomy 31:1-30

of time were times of great trouble for the people. Both times were prophesied to be after the death of the one Elohim had sent to lead the people.

Related Scripture: Great trouble after Yeshua died

Luke 23:27-31 And there followed Him a great company of people, and of women, which also bewailed and lamented Him. 28 But Yeshua turning to them and said, Daughters of Jerusalem, **weep not for Me, but weep for yourselves, and for your children.** 29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry?

יהוה will hide His face

Comment: The phrase "I will hide My face" is a prophecy that יהוה will turn away from helping His people because they have rebelled. If He did not turn His face from them, He would be forced to destroy them because of their rebellion. Many Scriptures speak of times when He turns away from His people. We know that Hosea prophesied that יהוה would scatter Israel, the ten northern Tribes, to the ends of the earth and He would hide His face from them while they were in exile from the land of Israel. But in the same chapter that He said He would scatter them and that they would no longer be His people, He also said that He would gather them back to the land and they would be called "**the sons of the living Elohim.**" He said in Ezekiel 4 that their time of exile would be three hundred and ninety years if they returned back to Him. They did not return back to Him and their time in exile was multiplied by seven which made it 2730 years. They were sent into exile in 721BC so their time of exile would be over in the year 2010, since their is no year zero. This means that He will no longer hide His face and those who obey Him will be blessed and those who don't will be judged. We are living in a time of transition when many are coming back to the truth of the Torah and evil is also expanding its kingdom. The following are Scriptures showing the results of יהוה hiding His face.

Related Scripture: Hide His Face

Job 34:29 When He gives quietness, who then can make trouble? and when **He hides His face, who then can see Him?** whether it is done against a nation, or against a man only:

Related Scripture: Hide His Face

Psalms 13:1-6 How long will you forget me, O יהוה? forever? how long will You **hide Your face** from me? 2: How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall my enemy be exalted over me? Consider and hear me, O יהוה my Elohim: lighten my eyes, lest I sleep the sleep of death; Lest my enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved. But I have trusted in Your mercy; my heart shall rejoice in Your salvation. I will sing to יהוה, because He has dealt bountifully with me.

Vayelexh (and he went) Torah Portion 52 Deuteronomy 31:1-30

Related Scripture: Did Not Hide His Face from Messiah on the tree

Psalms 22:24: For He has not despised nor abhorred the affliction of the afflicted; neither has He hid His face from Him; but when He cried to Him, He heard.

(This is speaking of the crucifixion, יהוה did not hide His face from Yeshua because He had not sinned. This is to show all that He died for others sins, not His own)

Related Scripture: Hide His Face

Psalms 27:9 Hide not Your face far from me; put not Your servant away in anger: You have been my help; do not leave, neither forsake me, O Elohim of my salvation.

Related Scripture: Hide His Face

Psalms 44:22-26 Yes, for Your sake are we killed all the day long; we are counted as sheep for the slaughter. 23: Awake, why sleep O Adonai? arise, cast us not off forever. 24: Why hide Your face, and forget our affliction and our oppression? 25: For our soul is bowed down to the dust: our belly cleaves to the earth. 26: Arise for our help, and redeem us for Your mercies' sake.

Other Scriptures concerning hiding His face

Psalms 69:17-18, Psalms 30:7-12: , Psalms 102:1-3, Psalms 104:29-30, Psalms 143:7:

Write this Song as a Witness Against them

Deuteronomy 31:19-22 Now therefore write this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. 20 For when I have brought them into the land which I swore to their fathers, that flows with milk and honey; and they shall have eaten and filled themselves, and grown fat; then they will turn to other gods, and serve them, and provoke Me, and break My Covenant. 21 And it shall come to pass, when many evils and troubles are come on them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their descendants: for I know their imagination which they go about, even now, before I have brought them into the land which I swore. 22 Moses therefore wrote this song the same day, and taught it to the children of Israel.

Comment: יהוה dictated this song to Moses and he wrote it down this day. It is a song to call back the final generation from following false religious systems to return to the Truth of obeying the Torah. Revelations 15 tells of this time during the tribulation when those who obeyed the Torah and overcame and now sang the Song of Moses and the song of the Lamb. This shows that the followers of Yeshua also keep the commands of Moses that was given by יהוה at Mount Sinai.

Vayelekh (and he went) Torah Portion 52 Deuteronomy 31:1-30

Related Scripture: They sing the Song of Moses & the Song of the Lamb
Revelations 15:1-8 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of Elohim. 2: And I saw as it were a sea of glass mingled with fire: and **those who had got the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass**, having the harps of Elohim. 3: And they sang **the song of Moses** the servant of Elohim, and **the song of the Lamb**, saying, Great and marvellous are Your works, Adonai Elohim Almighty; just and true are Your ways, You King of saints. 4: Who shall not fear You, O Adonai, and glorify Your name? for You only are holy: for all nations shall come and worship before You; for Your judgments are made manifest. 5: And after that I looked, and, behold, **the Temple of the Tabernacle of the Testimony in Heaven was opened**: 6: And the seven angels came out of the Temple, having the seven plagues, clothed in pure and white linen, and having their chests girded with golden **vestment**. 7: And one of the four beasts gave to the seven angels seven golden vials full of the wrath of Elohim, who lives forever and ever. 8: And the Temple was filled with smoke from the glory of Elohim, and from His power; and no man was able to enter in the Temple, till the seven plagues of the seven angels were fulfilled.

Vestment = possibly a golden Epod with a pocket, a belt with a pocket (s# G2223) (dzo'nay)

Related Scripture: Believers in Yeshua also follow Moses' Torah

John 5:37-47: And the Father Himself, which has sent Me, has borne witness of Me. You have neither heard His voice at any time, nor seen His shape. 38: And you have not His word abiding in you: for who He has sent, Him you do not believe. 39: **Search the Scriptures; for in them you think you have eternal life: and they are those which testify of Me.** 40: And you will not come to Me, that you might have life. 41: I receive not honor from men. 42: But I know you, that you have not the love of Elohim in you. 43: I am come in My Father's name, and you do not receive Me: if another shall come in his own name, him you will receive. 44: How can you believe, which receive honor one of another, and seek not the honor that comes from Elohim only? 45: Do not think that I will accuse you to the Father: there is one that accuses you, even Moses, in whom you trust. 46: **For had you believed Moses, you would have believed Me: for he wrote of Me.** 47: **But if you do not believe his writings, how shall you believe My words?**

Be strong and Courageous

Deuteronomy 31:23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for you shall bring the children of Israel into the land which I swore to them: and I will be with you.

Comment: This is also written to us who are the final generation and who will fight the battles and overcome the evils that come against us during the Tribulation and enter the land that is given to us by יהוה. Notice that this verse ends with the words “**I will be with you.**” This is Moses speaking to Joshua, but Moses will not be with Joshua when they enter the land. I believe this is saying that Messiah will be with Joshua when he enters the land.

Vayelexh (and he went) Torah Portion 52 Deuteronomy 31:1-30

The Scroll of Deuteronomy was placed beside the Ark of the Covenant

Deuteronomy 31:24-27 And it came to pass, when Moses had made an end of writing the words of this Torah in a scroll, until they were finished, 25 That Moses commanded the Levites, which carried the Ark of the Covenant of יהוה, saying, 26 Take this scroll of the Torah, and put it in the side of the Ark of the Covenant of יהוה your Elohim, that it may be there for a witness against you. 27 For I know your rebellion, and your stiff neck: even, while I am yet alive with you this day, you have been rebellious against יהוה; and how much more after my death?

Comment: Moses commanded that the scroll of Deuteronomy be placed beside the Ark of the Covenant as a witness to the words that יהוה had said and the people had agreed to do. No one could enter the Holy of Holies to change the Covenant that the people had agreed to, except the High Priest whose job it was to teach the people to keep the Torah. Moses also met with all the leaders of the Tribes to warn them that the people would soon rebel against the Torah and that they should deal with all those who were leaders of the rebellion.

Moses warns the elders that the people will fall away from Torah

Deuteronomy 31:28-30 Gather 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 record against them. 29 For I know that after my death you will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because you will do evil in the sight of יהוה, to provoke Him to anger through the work of your hands. 30 And Moses spoke in the ears of all the congregation of Israel the words of this song, until they were ended.

Comment: Moses taught the song that יהוה had given him to all the children of Israel. This song will be remembered by children for many generations until יהוה opens the understanding of the people to realize that all that had been said to them of the blessing and the curse had come to pass just as it had been foretold. In the latter days they would understand and return to Him with their whole heart. That day is upon us right now. We see all that had been prophesied has taken place and we see that we are to keep the commandments of our Creator and our earnest desire is to keep them because we love Him.