

Yah's Words

This week we begin reading the last book of the *Torah* in Hebrew, *Eleh HaDevarim*, meaning **these are words (of Moses)**. However, Moses' words ultimately are a repetition of *Yah's* Words. The English name for the book, *Deuteronomy*, comes from the Septuagint's Greek translation of the Hebrew title with the compound Greek word *deutero-* meaning **Second** and *-nomos* meaning **Law**. Here, in sight of the Promised Land, Moses reviews important matters with *Bnei-Yisrael* nearly forty years after being liberated from Egypt as well as highlights portions of Leviticus. This is the *Book of the Torah* we will be reading from now until October 24th this year. Let us elucidate on the bigger picture.

The key verbs are *hear*, *listen*, and *obey* which are all summarized in one word: *sh'ma*. Obedience to *Yah Adonai* – or the lack thereof – describes the essence of this book. Serving *Yah* is the key in dozens of verses. An important aspect of Hebrew verbs is their emphasis on actual, **concrete action**, not just philosophical thought. Another key verb is to *fear Yah* (found 18 times), which is to have **respectful awe and reverence** for Him. This will ultimately lead us to love Him. If we love Him, we will be happy to serve him. Also, Israel is called *the possession of Yah* some 57 times. *Yah Adonai* is presented as a **Mighty Warrior**: He is (1) **ever-present** in battle, (2) **fights on behalf** of his people, and (3) **cuts off their enemies** (which are important **truths and realities** we should remember in the current situation in Israel).

The term *love* appears more times in this book of the *Torah* than in any other book in the rest of the entire *Hebrew Scriptures* (the TNK, 17 times). We will also have an emphasis on **remember to remember**. To forget someone or something in Biblical terms **does not mean** that someone **did not jog your memory** or that **your memory failed**, as in *Wow, I could have had a V-8!* To forget Biblically means **to fail to act for, to abandon, or to forsake**. Conversely, to remember means to **act on behalf of someone**; for example, *God remembered Hannah*, and **acted for good on her behalf** by sending Samuel. This type of **remembrance** and its inverse concept, **to forget**, are invoked almost 30 times in Deuteronomy.

During *Yeshua's* temptation by *Satan* before he formally began his ministry (See Mt. 4 & Lk. 4), He was asked to do three specific acts to **prove himself** as the Son of *Yah*. In each of these three cases *Yeshua* answered the enemy by quoting verses specifically from Deuteronomy. This should give us an indication of how important *Yeshua* believed this book to be – a tool to defeat the enemy.

Moses shares valuable insights by emphasizing in his last prayer/plea before the Children of Israel's crossing into the Promised Land much about *Yah's* character. In the second verse of *Parashat Vaetchanan* *Moses* begins this exposition as follows: ²⁴*'O Lord Adonai (Adonai Yah), You have begun to show Your servant Your greatness and Your strong hand—for what god is there in heaven or on earth who can do deeds and mighty acts like Yours? (Deut. 3:24)*. By calling the God of Abraham, Isaac and Jacob *Adonai Yah* (**אֲדֹנָי יְהוָה**), meaning **My Lord Yah**. In calling Him *Adonai Yah* *Moses* is acknowledging *Yah's* supremacy over all the earth. But more importantly he is acknowledging His supremacy over his life! If anyone has ever experienced the hand of *Yah* at work in his life in a consistent and intimate manner, it is *Moses*. From his birth right up to his death every aspect of *Moses's* life was ordained and orchestrated by *Yah*. As far as *Moses* was concerned, *Yah* was the **Lord of his life**, in other words, he had a personal relationship with the Almighty and the Almighty is in control.

While our spiritual lives may not be as dramatic as *Moses's*, you can be certain that as a believer in *Yeshua* and because you have an intimate relationship with the Almighty, there is not a single aspect of your life that takes place without His knowledge and without His approval. There is no such thing as chance or accident for a Believer. If we are walking in the fullness of His *Torah* (which are His teaching/instructions) then everything in our lives is or will be ordained by Him. *Moses* in this opening statement shows us that he understood and recognized this fact. He acknowledges that he knows this

intimately, to the Almighty and to all generations to come. *Yeshua (and His Father Yah)* should be the Lord of your life. *Yah* was Israel's king, but it was not until they desired a human king like all the other nations that their spiritual life began to slowly deteriorate (see 1 Samuel). As a believer in *Yeshua*, *Yah* also needs to be sovereign in your life. You must abdicate the throne of your life to *Yah*.

In his travels in the wilderness *Moses* had learned that you cannot oppose *Yah* and win. He also learned that you cannot *outwit, outmaneuver, disrespect, disobey or disregard Yah* and succeed. He learned this from his own experience and through witnessing the experiences of others over his life. *Yah* gave *Moses* wisdom to be a leader and in giving him wisdom he also allowed him to be a witness of *His power and of His ways*. This totally explains that when *Moses* arrives to the edge of Promised Land it is time to address *Yah* as, *My Lord Yah*. *Moses* knew exactly what he was doing. He was about to enter a plea of mercy to the judge of all the earth, a judge who had already found him guilty. He knew who *Yah* was and he wanted to make sure that *Yah* knew that he knew Who He was/is.

Do you know who *Yah* is? Does your life and your actions demonstrate that you know who *Yah* is? Many believers in *Yeshua* choose to invest in lottery tickets or get-rich-quick schemes. They justify this by saying *How will I know if it is God's will for me to win if I do not buy tickets?* They claim: *Someone has to win so why not me?* The truth of the matter is that by gambling you are saying to *Yah* and to everyone: *My life is based on chance and not on Yeshua's/Yah's sovereignty. Ouch!*

The name *יהוה* is His character. *Moses* makes this evidently clear to us in the balance of the verse where he describes some of the characteristics of *Yah*: *"great, strong, supreme, doer of marvelous works and mighty acts."* You see – *Moses* knew these because he experienced all of these evident characteristics of *Elohim* first hand. That was the kind of relationship he had with his *Yah*. He knew whom he was talking to. It was not that he was trying to butter Him up, as we sometimes do, he was just really describing who he understood Him to be. We may not always feel that *Yah's* judgments are fair, but that was not the case with *Moses*. He knew that he was fairly judged, and he made that evident in acknowledging *Yah* as he did.

Do you acknowledge the character of *Yah* in your life? If you are a believer in *Yeshua HaMashiach* then you too must experience *Yah* as *Moses* did. Do you always honor the Almighty's decisions in your life whether you like them or not? *Moses* said in Deut. 3:26: *"²⁶But Adonai was angry with me because of you, so He would not listen to me. 'Enough!' Adonai said to me, 'Do not speak to Me anymore about this matter.'*" *Moses* knew he was wrong regardless of the people's ways in Numbers 21 and perhaps *Yah* would have relented on his judgment had *Moses* not dishonored Him publicly. But he did dishonor *Yah* publicly and *Yah* *"does not change His mind"* (Mal. 3:6). He knew that *he was fairly judged*. Our lives are a public expression of *Yah's* character. As a believer in *Yeshua* you and I are to reflect the image of *Yah* to everyone we come in contact with. We can ill afford to *grumble (murmur)* and *complain* but instead we must *BELIEVE, TRUST and DECLARE the sure promises of Yah* so we can live abundantly Are you ready to accomplish that great feat? *Shabbat Shalom!* Let us pray....