

PORTION	DATE	HEB DATE	TORAH	NEVIIM	RENEWED
Devarim	21 Jul 2018	9 Av 5778	Deut. 1:1-3:22	Isa. 1:1-27	Matt. 24:1-22

Noam Elemelch teaches that the root of all sins comes from the original sin of eating from the tree of knowledge. When a person keeps Shabbat properly, he rectifies 39 curses which pollutes man. While the word “Shabbat” is almost universally translated as “rest”, a more literal translation would be “ceasing”, with the implication of “ceasing from work”. Thus, Shabbat is the day of ceasing from work, while resting is implied. Therefore, when Hashem “rested” on the seventh day of Creation, it literally means He “ceased from work.”

There are 39 activities forbidden according to the Mishnah Shabbos 7:2 which is divided into four groups. The first 11 are related to baking bread; the second group lists 13 related to garments; the third group - 7 related to leather; and the fourth group – 8 related to a structure. As we can see below, the prohibition is related to the activities in the Temple. Hashem was concerned that the eagerness of Yisraelites would cause them continue to work through Shabbat. Therefore, He says, “Remember Yom Ha-Shabbat, to *shomer* (keep) it as *kadosh* (holy). Six *yamim* (days) shall you labor, and do all your work: But the seventh *yom* (day) is the Shabbat of YHVH your Elohim: in it you shall not do any work, you, nor your son, nor your daughter, your male *eved* (servant), nor your female *eved*, nor your cattle, nor your ger that is within your gates: For in six *yamim* YHVH made the shamayim and earth, the sea, and all that is in them, and rested on the seventh *yom*: therefore YHVH blessed the Shabbat *yom*, and set it apart.” (Exod. 20:8-11) Shabbat is so important that it was listed as the fourth Commandment of the Ten Commandments.

Even in Luke 23:56 says, “And they returned [home], and prepared spices and ointments; and rested on the Shabbat *yom* according to the commandment.” Background: Yoseph from Ramathayim, a Sanhedrin member asked for the body of Yeshua, “And he took it down, and wrapped it in linen, and laid it in a tomb that was cut in stone, in which never a man before was laid.” (Luke 23:53). The next verse says, “And that *yom* was the preparation *yom*, and the Shabbat was about to dawn.” (ibid, v. 54) The Shabbat was so important that they stopped working [to add “spices and ointments” on the body of Yeshua]. Instead, they “prepared” and “rested on the Shabbat *yom* according to the commandment.” Yeshua says, “The Shabbat was made for man, and not man for the Shabbat.” (Mark 2:27)

Baking Bread (11)	Making Garment (13)	Making Leather (7)	Building Structure (8)
Planting	Shearing wool	Trapping	Writing two letters
Plowing	Washing wool	Slaughtering	Erasing
Reaping	Disentangling wool	Skinning	Building
Gathering	Dyeing wool	Salting	Demolishing
Threshing	Spinning thread	Tanning	Extinguishing a fire
Winnowing	Warping	Smoothing	Lighting a fire
Selecting	Setting two heddles	Cutting	Striking the final blow
Grinding	Weaving two threads		Transferring
Sifting	Removing two threads		
Kneading	Tying a knot		
Baking	Untying a knot		
	Sewing two stitches		
	Tearing to sew two stitches		

What are permitted during the Shabbat? (1) Spending Shabbat with one's own immediate family; (2) Temple attendance for prayers; (3) Visiting families and friends within walking distance; (4) Hosting guests; (5) Singing special songs for the Shabbat; (6) Reading, studying, discussing Torah and its related books.

Our *parasha* begins with "These are the words..." (1:1) Moshe spoke to the Yisraelites before his death. The event in this book occurred within 37 days. The sages have many different teachings to this verse, yet they are so profound to contemplate and study their teachings. While their views are different, one common denominator they all share is their sincerest love for Hashem.

A halachic question is asked, "Is it permissible for him [Moshe] to write a Torah scroll in any language, or must it be written in Hebrew only?" The sages respond in Mishnah that "there is no difference between the laws pertaining to the writing of" the Scripture. But the "*tefillin* and *mezzuzos* may be only written in Ashurite (i.e. Hebrew) script."<sup>1</sup> The Ashurite script is a square Hebrew used today ever since Ezra's time. The ancient Hebrew script is known as Phoenician script.

Yahpheth was the progenitor of Yavan (Javan), the Greek nation. (Gen. 10:2) By Shem using the Greek language instead of Hebrew, Yahpheth would be "dwelling" in the "tents" (synagogues) of Shem. It is said in Genesis 9:27, "Elohim shall enlarge Yahpheth (Japheth), and he shall dwell in the tents of Shem." The sages interpret this verse that "the words of Shem shall be said in the language of" Yahpheth. They are saying it is forbidden to write the Scroll of Torah other than the language of Greek.<sup>2</sup>

"These are the words..." The sages teach that studying the words of Torah heals those who have impaired speech as says, "A soothing tongue is a tree of life." (Prov. 15:4, NIV) "A tree of life" refers to the Torah as it says, "She is a tree of life to those who take hold of her; those who hold her fast will be blessed." (Prov. 3:18, NIV) We can say that to make the Torah accessible, the Greek language was "healed" from the ban being written in any other language. Therefore, the Covenants can be written in other languages.

"These are the words..." The locations listed in this verse alludes to places in which the Yisraelites committed sins. And Moshe mentions these locations to reprimand for their sins in the Wilderness as says "Whoever rebukes a person will in the end gain favor rather than one who has a flattering tongue." (Prov. 28:23, NIV) Did Moshe hated the Yisraelites so much that he would start with admonishment? We know immediately that is not true. R' Aha b. R' Hanina said: It would have been more fitting for the rebukes to have been uttered by Balaam and the blessings by Moshe.<sup>3</sup>

If Balaam uttered the rebuke, the Yisrael would say, "The enemy is rebuking us." Then they would all rise up and go to war. If Moshe blessed Yisrael, then the nations would say, "Because he is their friend who blesses them." Therefore, Hashem said, "Let their friend Moshe rebuke them, and their foe Balaam bless them," so that the genuineness of the blessings and the rebukes of Yisrael may be beyond question.

"Whoever" refers to Moshe as he is "one who reproves." A person or a man in Hebrew is "*adam*" which applies to Yisrael. "And you (Yisrael) are My flock, the flock of My pasture, are men (*adam*)."<sup>4</sup> (Ezek. 34:31) Thus, Hashem is saying, "Moshe's reproof of Yisrael was for the purpose of bring Yisrael after Me, [for Yisrael] to follow in My ways."<sup>4</sup>

<sup>1</sup> The Midrash, The Kleinman Edition, Devarim, p. 1

<sup>2</sup> Yerushalmi, Peah 1:1 and Sotah 9:15

<sup>3</sup> The Midrash Rabbah, Soncino, Deuteronomy

<sup>4</sup> The Midrash, Kleinman Edition, Deuteronomy, Devarim

The Book of Deuteronomy is Moshe's farewell address to his beloved people, Yisrael. Parashat Devarim is always read before Tisha B'Av (9<sup>th</sup> of Av), and on account of the words which begin the haftarah, the 'vision of Isaiah' taken from the first chapter of Isaiah. This Shabbat is known as Shabbat Chazon, the "Shabbat of Vision".

This book is also known as Mishnah Torah (Repetition of the Torah) based on Deuteronomy 17:18 which says, "And it shall be, when he sits upon the *kesay* (crown) of his *malchut* (kingdom), that he shall write himself a copy of this Torah in a scroll out of that which is before the Kohanim (Priests) the Lewiym (Levites)." Therefore, we can say that Moshe wrote Mishnah Torah from the earlier four Books. Moshe is the speaker throughout the book of Devarim. These are his words. He reviews the history of the people and the laws they received. He emphasized the goal of serving Hashem and introduced the concept of serving Him 'in the place that He will choose'. (Deut. 12:11)

However, the Deuteronomy is not just Mishnah Torah as he also presents new laws (over 200) that are becoming relevant as the nation prepares to enter the Promised Land. It is teaching us that there are two different aspects to this book.

"These are the words that Moshe spoke to *kol* (all) Yisrael beyond the Yarden (Jordan) in the wilderness, in the plain opposite the Sea of Reeds, between Paran and Tophel, and Lavan, and Hazereth, and Dizahav." (v. 1) These are not just locations the Yisraelites camped. Rather, Moshe is referring the locations of the sins Yisrael committed, and he is reminding them indirectly and alludes to the mitigating circumstances for their sins as we see below.

"In the wilderness" – The desert which they traveled was both harsh and dangerous. (Num. 10:34) If the desert was not dangerous, why would the Yisraelites need protection of Hashem? Therefore, it was understandable for them to panic when you thought food was running out.

"In the plain" – was Moab and the Moabites were infamous for idolatry and licentious activities. (Deut. 8:19) So, it was difficult to resist temptation by Moabites.

"Opposite the Sea of Reeds" – The Yisraelites were trapped from all sides. There was impassable sea in front and Mitzraim behind them, and high cliffs on the other side. So, it was difficult to stay levelheaded.

"Paran and Tophel" – The spies returned with a frightening report. So, it was understandable to lose heart to fight against Canaanites when they were camped in Paran and Tophel (southeast of Dead Sea.)

"Lavan" – It means "white." Even though, manna tasted like anything they wanted to, it still had white color and eating same sustenance all the time is ample cause to complain about it. Just as there is physical bread, there is spiritual bread. Manna is both as it provides nutrition to the body, and nutrients for the soul as it was given from Hashem. So is the Torah. It has external dimension of laws and derivation, and a spiritual, inner dimension of its philosophical and mystical aspects. We are to study both dimension of the Torah to fully dedicate our Divine mission on the earth.

"Hazereth" – Korach instigated mutiny on his own. If by themselves [Yisraelites], they would never thought to rebel against Moshe.

“Dizahav” – Because Hashem lavished them with much gold that the people succumbed to the temptation to misuse it.<sup>5</sup> The sins of the Golden Calf. (Exod. Chapter 32)

The Midrash records a beautiful story between Hashem and Moshe about the Golden Calf.<sup>6</sup> Moshe said [to Hashem], “Why, Hashem, should Your anger flare up against Your people? (Exod. 32:11) [In one sentence, Moshe minimized the sins of Yisrael.] A question is raised. “Why should Your anger flare up” implies that Hashem is somehow overreacting to Yisrael’s sin? Then another question is asked, “How could Moshe say such a thing in this situation?”

R’ Yitzchak answers, “When Yisrael made the Golden Calf, the Holy One, blessed is He, wanted to destroy the “enemies” of Yisrael.” The “enemies of Yisrael” is a euphemism frequently used to refer to Yisrael itself in the context of a curse or threat of extinction.

Moshe said to Hashem, “Master of the universe! This Golden Calf could be useful to assist You!” The Holy One, blessed is He, said to [Moshe], “How can it assist Me?” Moshe did not mean seriously, nevertheless, he was making a serious point. He argued that their [Yisrael] intention was not make an actual idol but only to serve as a form of leader to replace Moshe as they said, “Get up, make us Elohim, that shall go before us; for as for this Moshe, the man that brought us up out of the land of Mitzrayim, we do not know what has become of him.” (ibid. v1) They believed they were assisting Hashem by creating an intermediary.

Moshe said, “If You bring down rain, [the Golden Calf] can bring about dew; if You bring out the winds, [the Golden Calf] can bring out the lightening!” The Holy One, blessed be He said, “You are also straying after the Golden Calf? Don’t you know that it is a worthless idol? [Moshe] then said before Hashem, “Master of the universe! If so, Why, Hashem, should Your anger flare up against Your people?” Thus, Yisrael was spared.

Moshe began to address Yisraelites “in the fortieth year, in the eleventh month [Shevat; January to February], first day of the month.” (v. 3) He taught from the first of Shevat to the sixth of Adar. For thirty-six days, he taught the Yisraelites all the mitzvot of Hashem. On the sixth of Adar, “YHVH said to Moshe, See, your days approach when you must die.” (Deut. 31:14) On the seventh, “Moshe went and spoke these words to *kol* Yisrael. And he said to them, I am one hundred twenty years old this yom” (ibid, 1-2) The key word “this day” means “today”. It is the day he was born 120 years ago, and he dies on the day he was born, “his eye was not dim, nor his natural force abated.” (Deut. 34:7)

Such was the purpose of Moshe’s life. His purpose of life was not just to bring out the Yisraelites out of Mitzrayim, nor to destroy Mitzrim with ten plagues, but it was to teach *mitzvot* to the Yisraelites so they can improve, to correct, to elevate their lives.

People say that the purpose of life to visit many interesting places, to give better education to their children, better career, etc. If this is the case, then we are creating our purpose in our life, but not the purpose of Hashem. Because the purpose of life comes before life when we are born. People change circumstances, but not Hashem. The Torah is Hashem. The mitzvot are reflection of Hashem. The keeping of *mitzvot* add value to us because Hashem commanded us. If you believe Hashem commanded us to keep the *mitzvot*, then you believe in Hashem.

<sup>5</sup> The Lubavitcher Rebbe, Devarim, Parashat Devarim

<sup>6</sup> The Midrash, Kleinman Edition, Deuteronomy, Devarim

“Moshe began to declare this Torah.” (1:5) The sages teach that Moshe taught Torah in the 70 original languages, one for each nation. Eventually, we all will learn Hebrew when the Messiah returns. Whatever the language we use to study and learn from the Torah in modern days, as long as our purpose and intention is clear, then we are elevating and sanctifying Hashem. However, we still need to learn Hebrew language to fully understand what Hashem is trying to teach us. Where do 70 languages or 70 nations come from? They are the grandchildren of Noach. (Gen. 10:32)

Moshe then says, “You have dwelt long enough on this mount.” (v. 6) For forty years, the Yisraelites studied and kept the commandments of Hashem. As we are not angels who are static, we are not to remain same spiritual level in our relationship with Hashem. We are not to cloister ourselves in the study hall, devoting exclusively to our own self-refinement. Instead, we are to leave “His mountain” to illuminate to others with the Divine light of the Torah.<sup>7</sup>

We show our love for Hashem and His Torah by walking His commandments, not just talking about it. Faith alone is not enough. The faith alone takes you to the heavenly door. You knock the door and our Messiah Yeshua opens the door. You begin to lift up your foot in transition to walk and walk through the door He opened. Then Yeshua says, “Stop! Did you walk (perform) the commandments My Father had laid upon you?” You say, “But I had faith in you. I prophesied and performed all the miracles.” “True you had faith in Me. And you prophesied and performed miracles. But did you walk (perform) the commandments My Father had laid upon you?” You say, “But, but, but,…” Yeshua then says, “I never knew you; depart from Me, you that work Torah-lessness (lawlessness)!” (Matt. 7:23)

What is lawlessness mean? To understand ‘lawlessness’, we first must understand the definition of ‘sin’ according to the Scripture. “What shall we say then? Shall we continue in sin that grace may abound?” (Rom. 6:1) “For all have sinned and have fallen short of the glory of Hashem.” (Rom. 3:23) “For the wages of sin is death, but the free gift of Hashem is eternal life.” (Rom. 6:23)

So what is ‘sin’? We will use the best dictionary in the world, the Tenach to understand the meanings and the intention of the Renewed Covenant writers. The Tenach was the only source and dictionary they had at the time. there was no Renewed Covenant and no Christianity when the writers penned what would later be called “Scripture.”

Let’s define what is sin according to the Tenach. Daniel 9:11 says, “Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.” What did Yisrael transgress? They transgressed the law of YHVH.

Hosea 8:1 says, “Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law.” (KJV) So what is the definition of “sin” according to the Tenach? It is breaking Hashem’s Law which are the commandments.

What does the Renewed Covenant have to say about “sin”? Romans 3:20 says, “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” It is bringing us the knowledge that we have broken Hashem’s commandments. The law tells you when you sin.

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<sup>7</sup> Likutei Sichot, vol. 2, p. 695



Romans 7:8 says, "But sin, seizing the opportunity afforded by the commandment, produced in me every kind of coveting. For apart from the law, sin was dead." If you take away the law of Hashem, then you have no ability to know what sin is. Because, sin is dead. Therefore, it has no opportunity to condemn you. If you remove the law, you remove the power of the law over you to condemn you. No law, no sin. Sounds good? Think again. If we don't have the curse, we don't have the Savior which means no salvation.

First Corinthians 15:56 says, "The sting of death is sin, and the power of sin is the law." (NIV) It means sin has no strength or power outside the law. "The strength of sin is the law." If you remove the law, there is no sin. So, the sin of power over man is because the law defines what sin is.

Ya'akov (James) 2:9 says, "But if you show partiality (favoritism), you are committing sin and are convicted by the law as transgressors." (ESV) (Lev. 19:15) Ya'akov uses Leviticus 19:15.

First Yochanan (John) 3:4 says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (KJV) Can we get any clearer than this verse on what sin is?

We have defined what sin is. Next step is to apply this understanding to the Covenants. Romans 6:1 says, "What shall we say then? Shall we continue in sin (breaking the law) that grace may abound?" Many people today say that 'By grace we are no longer under the law. So we can do whatever we want, and Hashem will forgive us.' Let's test this theory. We live in America, a land of freedom. What happens when we don't follow the laws? We go to jail! Why? Because we live under the laws made by the government to protect her citizens. America is also known as a land of freedom. Does it mean you have freedom to do anything you desire? Do you go out and commit crimes to your heart's desire and believe that the law will just hold your hand and tells you not to do it again, and let you go? Look at all the inmates in prisons around the States. Paul is telling us "not to break the law" in this verse.

Romans 6:15 says, "What then? Shall we sin (breaking the law) because we are not under (the penalty of the) law but under grace? Certainly not!" Romans 6:23 says, "For the wages of sin (breaking the law) is death, but the gift of YHVH is eternal chayim through Yahushua ha Moshiach our Master"

So far, we have defined what sin is, "the breaking of law" which is the law of Hashem. The law was given to the world through His people Yisrael that were to be a light to the nations. (Deut. 4:5) Remember Yisrael are the people called out by Hashem. And their job was to be a light to the nations by teaching the Torah. When they failed to do so, Yeshua came and He said, "I am the Light of the *olam hazeh* (world): he that follows Me shall not walk in darkness, but shall have the Light of *chayim* (life)." (John 8:12) "You are the light of the *olam hazeh*. A city that is set on a hill cannot be hidden. Neither do men light a candle, and put it under a bushel, but on a menorah; and it gives light to all that are in the *bayit* (house). Let your light so shine before men, that they may see your *tov mitzvot* (good deeds), and esteem your Abba who is in the *shamayim* (heaven)." (Matt. 5:14-16) Thus is the purpose of our life. We show the world we are the light through our *tov mitzvot* (good deeds).

The law of Elohim was never intended just for Yisrael. The entire world is under its jurisdiction. Romans 3:19 says, "Now we know that what things the Torah says, it says to those who are living by Torah (under the Law): that every mouth may be stopped, and all of the *olam hazeh* may become guilty before YHVH." Everyone is under the Law, not just Yisrael alone.

Romans 3:23 says, "For all have sinned, and come short of the *tifereth* (glory) of YHVH." "For the wages of sin is death." (Rom. 6:23) The reason we die is because we broke the commandments of Hashem. Why?

Paul is telling us in a negative way to show the definition of the Law. Because the Law can only do three things: (1) It blesses us when we keep it. (Deut. 11:26) (2) It curses when we break it. (Deut. 11:26) (3) And it defines sin. (1John 3:4) Put it all together, the verse (Deut. 11:26) is saying, "See, I set before you this yom a blessing and a curse." Remember, the Law is static. It cannot be changed. The only thing that change is you. We cannot change the Law.

To put it all together, the Yisraelites was not ready to receive the law of Hashem. That was the reason Yisraelites says to Moshe, "You go up [Mount Senai] and tell us [about the law]." About 1200 years later, Yeshua gave us "the helper" imprinted in our heart [the law] for us to follow. There is only blessing when we follow His law.

So, we broke the law (sinned) and we are now cursed and deserve death. Galatian 3:13 says, "Moshiach has redeemed us from the curse of the Torah, being made a curse for us: for it is written, Cursed is every one that hangs on an *eytz* (tree)." We discussed about the Red Heifer previously as what it means to be pure and impure. The law itself is not the problem. The problem is us. And the curse that is upon all mankind because of our disobedience [from the very beginning, Adam.]

Romans 7:7 says, "What shall we say then? Is the Torah a sinful, or sin-causing instrument? Let it not be! No, I had not known about sin, except by the Torah." Paul is telling us to keep the Law using negative sentence. He is using reverse psychology here. Therefore, Messiah died upon the tree to free us from the curse, not the Law! Yeshua is teaching us to "keep the commandments" (John 14:15) for life! Then you will have eternal life.

If the law of Elohim is done away with as we have been told from the religion of the world, and the definition of sin is breaking the law of Elohim (1John 3:4), then how can there be such thing as sin? The answer is, "how can there be such a thing as Judgment Day if there is no standard of law to judge by?" How can anyone be thrown into the lake of fire for breaking the law (sin) if they were not subject to it to begin with?

Sin is the transgression of the Law. Without the Law, there is nothing to transgress. Without a transgression, there is no sin. Without sin, there is no Yeshua. So, is the Law good or bad? Romans 7:12 says, "Therefore the Torah is *kadosh* (holy), and the *mitzvot* (commandments) are *kadosh*, and just, and *tov* (good)." A question we should ask ourselves is, "Why would Hashem get rid of something that is 'holy' and 'good'?"

Genesis 3:1-4 says, "Now the serpent was craftier than any beast of the field that YHVH Elohim had made. And he said to the woman, Is it *emet* (true)? Has Elohim really said, You shall not eat of every *eytz* of the garden? And the woman said to the serpent, We may eat of the fruit of the *eytzim* (trees) of the garden: But of the fruit of the *eytz* which is in the midst of the garden, Elohim has said, You shall not eat of it, neither shall you touch it, lest you die. And the serpent said to the woman, You shall not surely die." Simply put, Hashem gave us the law. The serpent told Chava that He [Elohim] didn't really mean it. And she ate. Translating to our days: Hashem gave us the law. The religion of the world teaches that He [Elohim] didn't really mean it. And we ate. We have been deceived not only once, but twice! And many more! How many times do we need to be deceived?

יְבָרֵךְ יְהוָה, וַיִּשְׁמְרֵךְ.  
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ, וַיַּחֲנֶנֶךָ.  
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ, וַיִּשֶׁם לְךָ שְׁלוֹם

YHVH bless you, and keep you.

YHVH make His Shekinah (Glory) shine upon you, and be merciful to you.

YHVH lift up His displeasure away from you, and give you shalom. (Num. 6:24-26, Aramaic)

\*\*\*Above Hebrew contains Hashem's Name. Please keep in safe place. Thank you.\*\*\*