



Only the spoil will enter the land

Parashat d'varim (44) - Words (Deuteronomy)

Torah: *Debarim* 1:1 to 3:22

Haftarah: *Yeshayahu* 1:1 to 28

Apostolic Scripture: *Ma'asei* 9:1-21

In terms of numbers, we have already completed 80% of this *Torah* cycle – four books out of the five are history for the Hebrew year 5785. So far we have received a lot of information about the history of *Yisra'el*, YAH's rules for His chosen nation and a reasonable outline of the geography of the promised land and surrounding regions. From Creation to now, about 2 600 years have passed. There is no agreement among historians and scholars that only *Mosheh* was responsible for the complete composition of the last book in *Torah*¹, but it is possible that the book was not completed until the reign of King *Yoshiyahu*, possibly from notes compiled by *Mosheh*.

Father's Word is certainly one of the most interesting books ever. Nowhere in Scripture do we read that like-minded believers are compelled to come together, but Scripture also teaches us that each believer should not rely solely on himself or herself to understand it. The writer(s) of *Ib'rim* teach us:

Ib'rim 10²³ Let us hold fast the confession of our expectation without yielding, for He who promised is trustworthy. ²⁴ And let us be concerned for one another in order to stir up love and good works, ²⁵ not forsaking the assembling of ourselves together, as is the habit of some, but encouraging, and so much more as you see the day coming near.

The very first gathering we read about in Scripture, at the command of **יהוה**, is where He gathers His chosen nation to appear to them at Mount *Sinai*:

Shemoth 19¹⁰ And **יהוה** said to *Mosheh*, "Go to the people and set them apart today and tomorrow. And they shall wash their garments, ¹¹ and shall be prepared by the third day. For on the third day **יהוה** shall come down upon Mount *Sinai* before the eyes of all the people.

We also see a gathering during the outpouring of *Ruach HaQodesh*:

Ma'asei 2⁴² And they were continuing steadfastly in the teaching of the emissaries, and in the fellowship, and in the breaking of bread, and in the prayers.

As believing followers and part of the Body of *Yeshua*, which some people refer to with the derogatory term 'church', it is the desire of such ones to gather as a unit. The original word, as we have discussed before, is *qahal* (Hebrew), *ekklesia* (Greek) or simply 'assembly'.

¹ <https://www.ministryvoice.com/when-was-deuteronomy-written/>

A gathering cannot save any person, but people who already serve the Creator-*Elohim*, who live according to the same lifestyle that *Yeshua* came to teach us, will have a strong desire to share the Word of **יהוה** with other believers.

Our *sidrah* begins with the following words:

Debarim 1 ¹These are the words which *Mosheh* spoke to all *Yisra'el* beyond the *Yardēn* in the wilderness, in the desert plain opposite *Suph*, between *Paran* and *Tophel*, and *Laḅan*, and *Ḥatsēroth*, and *Di Zahab*,

According to the *Mishnah*, these are words of rebuke. Instead of directly pointing out their sins, he alludes to their sins with code words:

- 🥂 “in the wilderness” (**בְּמִדְבָּר**) refers to their complaints according to *Shemoth* 17:3: “Why did you bring us out of *Mitsrayim*, to kill us and our children and our livestock with thirst?;
- 🥂 “in the desert plain” (**בְּעֶרְבָה**) refers to their most recent sin of fornication with the women of *Mo'ab* and idolatry at *Ba'al-Pe'or* according to *Bemidbar* 25;
- 🥂 “opposite *Suph*” (**מִלִּשְׁכַּת סוּף**) refers to their initial complaints at *yam Suf*, the Sea of Reeds, right at the beginning of their exodus from *Mitsrayim*;
- 🥂 “*Paran*” (**פָּאֲרָן**) refers to the rebellion of the spies sent from *Paran* according to *Bemidbar* 13;
- 🥂 “*Tophel*” and “*Laḅan*” are used idiomatically. *Tophel* (**תִּפְלֵל**) means slander and *laḅan* (**לִבָּן**) translates as ‘white’. Both of these refer to the slander that their ancestors committed around the *man* that **יהוה** gave them to eat according to *Bemidbar* 21:5;
- 🥂 *Ḥatsēroth* (**חֲצִרֹת**) is the place where *Qorach* mutinied against *Mosheh*;
- 🥂 *Di Zahab* (**דִּי זָהָב**) translates as “too much gold” and refers to the sin with the golden calf.

Mosheh gives a brief summary during his last words to the children of *Yisra'el* before they enter the promised land. He knows that he is not going with them, but reminds them of the covenant at *Sinai*, and at the same time encourages the new leader, *Yehoshua*. If they would *sh'ma* the words of *YAH*, it would be to their advantage to achieve a complete victory over the enemy forces in the promised land. *YAH*'s principles can raise the most weary people to become the strongest. They will be able to act beyond their own abilities, with insight for even the weakest, while the oppressors will be humbled and crushed. Every person who holds to *YAH*'s Word will experience a life in abundance:

Yehezqel 20 ¹⁰“So I took them out of the land of *Mitsrayim*, and I brought them into the wilderness. ¹¹“And I gave them My laws and showed them My right-rulings, ‘which, if a man does, he shall live by them.’ ¹²“And I also gave them My Sabbaths, to be a sign between them and Me, to know that I am **יהוה** who sets them apart.

The wilderness period will be complete when the Bride (*Torah* believers) understands and fully fulfils the covenant. This is also known as the marriage covenant. The teachings of *Mosheh* guide the Bride to her betrothal, with *Shabbat* as the sign and through this the marriage is entered into. When the Bride's desire becomes a reflection of the Bridegroom, He draws her closer in preparation for the marriage – the last three festivals on *YAH*'s calendar. When *Torah* believers become fully involved in this way of life, they become connected to *Yeshua* – the embodiment of *YAH*'s Word. This process of change is essential for every believer to achieve his or her purpose in *YAH*'s Creation Plan. This is known as eternal life and is also known as the restoration of *Dawid*'s tabernacle (cf. *Ma'asei* 15:16):

Amos 9 ¹¹“In that day I shall raise up the Booth of *Dawid* which has fallen down. And I shall repair its breaches and raise up its ruins. And I shall build it as in the days of old,

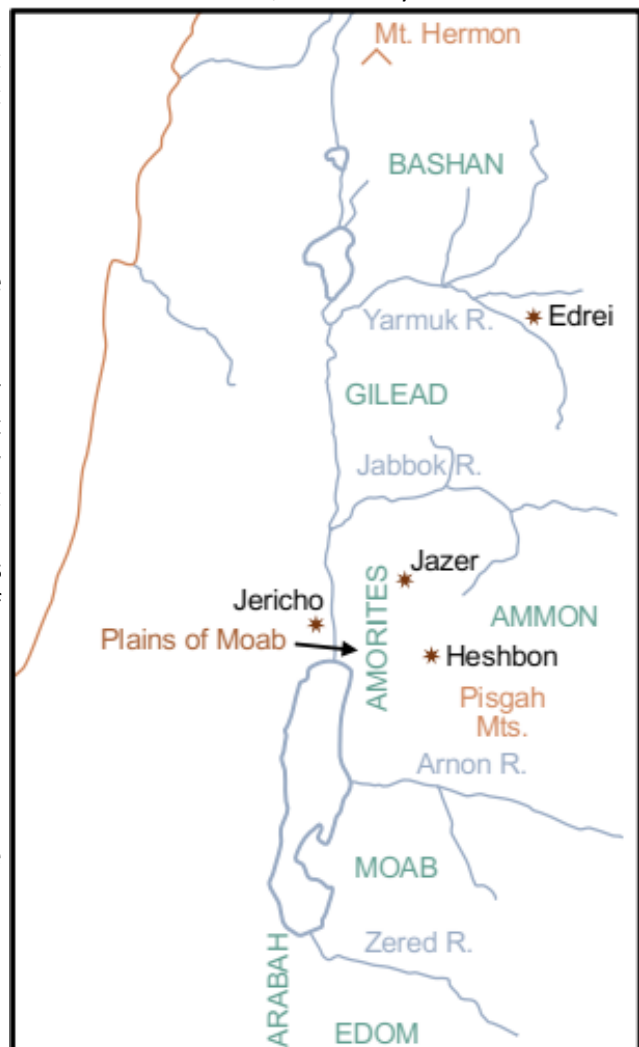
The example of marriage used here may remind many people of their own earthly marriage and the beautiful memories that go with it – from the engagement day to the anticipation of the big day. The

purpose of the engagement is fulfilled when the couple stands before the confirmer and promises to be married to each other. The wedding day is the end of the engagement and the beginning of the marriage. It is sad that most Christians are under the impression that *Yeshua's* death and resurrection also brought about the end of the law of *Mosheh*. According to them, believers are therefore no longer under the law, but only under a "new law" of 'grace' or favour that *Yeshua* established. The rules that *YAH* established and gave to *Yisra'el* through *Mosheh* are therefore no longer applicable. However, Scripture makes it very clear that *Yeshua* came to earth primarily to destroy the works of *hasatan*, not the *Torah*, the works of life and truth:

- ✴ *Yohanan Aleph 3* ⁴Everyone doing sin also does lawlessness, and sin is lawlessness. ⁵And you know that He was manifested to take away our sins, and in Him there is no sin.
- ✴ *Yohanan Aleph 3* ⁸The one doing sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of *Elohim* was manifested: to destroy the works of the devil.

Yeshua came to overcome the law of sin and death, not the law of *Mosheh* and therefore not the rules that *YAH* gave to His firstborn, *Yisra'el*. The expression "life in *Yeshua*" is not the same as "taken away" – it is the exact opposite. As the engaged couple followed all the guidelines up to and including the consummation of the marriage, their relationship did not end with the confirmation. This is what happened when *Yeshua* sacrificed his life to redeem his people. With the confirmation of our earthly marriage, our personal life ended and a joint life began. With the acceptance of *Yeshua* as our Salvation, our fleshly life ended and our spiritual life began. Our life with *Yeshua* began with his death on the torture stake and consequent resurrection. We are therefore in a marriage covenant as described in *Shemot* 13.

Some people may experience life in the wilderness as a form of punishment, especially those of little trust. However, when we consider the life of *Mosheh*, we see a different picture. He was born into captivity and spent most of his life in the wilderness. Despite this, he displayed the type of wisdom that few other people would ever have and he was surely the most influential speaker in Scripture. He encouraged many generations during his lifetime, something that continues to this day. Every bit of wisdom that *Mosheh* imparted came directly from *YAH* and is applicable to every generation to this day. Periods of hardship and other tests in our lives happen to make us better people. These are the times when we most clearly experience the voice of *Ruach HaQodesh*, and the trials we may go through, help to strengthen *Yeshua's* character in us. These are the times when we learn to apply that *bitachon*, the absolute trust in *YAH*, and to follow only the rules as *Mosheh* would have taught *Yisra'el* back then. In this way, our relationship grows in and with *Yeshua* (cf. *Qorintiyim Bët* 6:3-10). *Yeshua* came at the command of *YAH* and he only did what *YAH* commanded him (cf. *Yohanan* 5:19-20;



Yohanan 12:49). He had no authority to change, take away or add anything. We learn from the words of Dawid Stern²:

“There are hundreds of commands in the New Testament meant as much for Gentiles as for Jews. Nor should it be thought that the New Covenant does away with moral, civil, ceremonial or any other category of law. There are New Testament commands for Jews and Gentiles in all of these categories. To give but a few examples, Romans 13:1-7 and Acts 5:29 touch on civil obedience and disobedience, Matthew 28:19 and 1 Corinthians 5:1-6:7, 14:26-40, 2 Corinthians 2:5-11 and Matthew 18:15-17 deal with order in the Messianic Community, and there are so many moral, ethical and spiritual commands that there is no need to cite them. We conclude that under the New Covenant the *Torah* remains in force and is as much for Gentiles as for Jews...”

Today we enter a new month on Father’s calendar, which started at the previous sundown: the fifth month, also known as Av. The word Av can be translated as ‘father’, and although this name is not used as such in Scripture, the fifth month is specifically referred to in several places. The very first use describes the death of the first high priest, *Aharon*:

Bemidbar 33 ³⁸Then *Aharon* the priest went up to Mount *Hor* at the mouth of יהוה, and died there in the fortieth year after the children of *Yisra’el* had come out of the land of *Mitsrayim*, on the first day of the fifth new moon.

The fifth month has a very bad and sad history for the nation of *Yisra’el*:

Melaḳim Bēt 25 ⁸And in the fifth new moon, on the seventh of the new moon, which was the nineteenth year of Sovereign *Neḅuḳadnetstsar* sovereign of *Baḅel*, *Neḅuzaraḁan* the chief of the guard, a servant of the sovereign of *Baḅel*, came to *Yerushalayim*.

As a result, we read a little later in history:

Zekaryah 7 ³speaking to the priests who belonged to the House of יהוה of hosts, and to the prophets, saying, “Should I weep in the fifth new moon and fast as I have done for so many years?”

However, the whole sad story begins much earlier than the death of *Aharon*. We learned during the study of *parashat sh’lach l’cha*, a few weeks ago, in *Bemidbar* 13 and 14, about the rebellious spies, and therefore we do not need to devote time to that now. According to various sages and historians, the following incidents occurred on the 9th Av:

- 🥂 יהוה announced to the people that their entire generation would perish in the wilderness;
- 🥂 the first temple is destroyed by *Baḅelian* forces under the leadership of *Neḅuḳadnetstsar* in 586 BC; about 100,000 *Jews* are killed and millions are taken into exile;
- 🥂 the second temple is destroyed by Roman forces in 70 AD, led by *Titos*, and about 2 million *Jews* are killed while 1 million are taken into exile;
- 🥂 the *Bar Kochba* revolution is suppressed by the Romans in 135 AD at the battle of *Betar*, the last stronghold of the *Y’hudim*, and about 100,000 are killed;
- 🥂 during the following year the Romans plough over and through the temple mount while *Yerushalayim* is rebuilt as a pagan city and *Y’hudim* are denied entry;
- 🥂 the *Y’hudim* are driven from England in 1290 AD;
- 🥂 in 1492 the *Y’hudim* are expelled from Spain during the Spanish Inquisition;
- 🥂 in 1914 the first world war begins on the eve of *tisha b’av* and German resentment creates the occasion that would later bring about the Jewish genocide;
- 🥂 On the eve of *Tisha B’Av* in 1942, mass deportations of *Y’hudim* from the Warsaw Jewish Quarter begin en route to Treblinka.

² Complete Jewish Study Bible, New Testament

Just in short: *Yirmeyahu* 30 to 33 is a prophecy about the time of the great tribulation and the liberation of *Yisra'el*. Here, however, it must be made clear that it is not necessarily every born Jew/Hebrew who will be liberated, but only every person who is part of *YAH's* nation, *Yisra'el*. We are not talking about christian replacement theology, but rather that every person who confesses *Yeshua* as Salvation will be part of *YAH's* nation, *Yisra'el*, whether a born *Y'hudi* or not. However, this is a study all on its own and can be done at another time, probably during a *midrash*.

Here are a few points that seem to be separate from each other, but we will soon use the spiritual glue to put everything together. What we are shown from all this previous information, is that there is always something on the calendar of *YAH* that connects us to Him, even if it is only taught to us through history. While we are not necessarily expected to be involved in all of these historical events, our Father still expects us to reach out to Him constantly. To return to the study of *Debarim*, we must remember that a long time passed between *Bemidbar* 14:29 where the rebels received their death sentence to where the nation now stand on the verge of the promised land. An entire generation was wiped out and this new generation may be unaware of certain events. It is therefore necessary for *Mosheh* to give this younger generation a good history lesson, with the points as follows:

- they leave *Sinai* (1:1-8); the name *Hor'eb* in this text is a synonym for *Sinai*;
- appointment of leaders (1:9-18);
- sins of the spies and rebellion at *Qad'sh-Barnea* (1:19-33);
- punishment for *Yisra'el's* unbelief (1:34-46);
- the years in the wilderness (2:1-23);
- victory over *Si'hon* (2:24-37);
- victory over *Og* (3:1-11);
- allocation of territories for the tribes of *Re'ub'ēn*, *Gad* and half the tribe of *Menashsheh* (3:12-20).

Although most of us know the history quite well, some of us may wonder if the forty years in the wilderness was not a waste of time. Something we must never lose sight of is that the children of *Yisra'el* were not prepared to enter the promised land after they left *Mitsrayim*. They first had to receive *YAH's* rules and guidelines, the *Torah*, in order to be a strong nation. The strength of a nation is determined by their obedience to the authority placed over them and in this case the authority was the Presence of *YAH* with accompanying rules.

The damage done to the nation in *Mitsrayim* as slaves would take a long time to repair, because the vast majority had not yet learned what humility was – neither to each other nor to their Creator. Their obedience depended on their prosperity. As soon as things started to go wrong, obedience flew out the back door. They were not yet prepared to accept their circumstances in every situation and did not understand how their life would play out in the promised land.

When a crisis arose, rebellion took over. The people could not overcome and leave behind their *yetzer harah* (evil inclination) and thus would not be able to defeat giants and other enemies in the land, much less any hostile forces that would later come from outside the land. The forty years thus served to cleanse the nation of rebellion, selfishness, and pride.

During these forty years, *YAH* never abandoned them, but took care of them always and everywhere. They were given food to eat (*man* from heaven) and water to drink, from rocks. Their clothes and sandals did not wear out; during the day they were protected by a cloud that provided shade from the fierce sun and during the night they were kept warm by fire from the same cloud. On the contrary, they were blessed on every level in the midst of the preparation process. It was important to create a nation who could take possession of the new land in unity, people who would remain faithful to *YAH* and each other under all circumstances.

This type of person is not formed overnight, but can sometimes take many years if we are honest with ourselves. No form of education by YAH is ever in vain, even if it takes forty years! We should therefore never be discouraged by waiting on YAH's promises, because He has His time for everything. YAH will not allow our calling to be fulfilled until we have removed every form of rebellion and opposition from our lives. It depends on each person how long that period lasts. In your case, may it not take 40 years!

This lesson in history is also a lesson with a moral aspect: *Mosheh* is trying to teach this generation how to be grateful for what YAH has given them, has done for them in the past and will do for them in the future. This, of course, also refers back to the covenant that YAH made with *Avram*:

Berēshith 15 ¹⁸On the same day יהוה made a covenant with *Abraham*, saying, "I have given this land to your seed, from the river of *Mitsrayim* to the great river, the River *Euphrates*, ¹⁹with the *Qēynite*, and the *Qenizzite*, and the *Qadmonite*, ²⁰and the *Hittite*, and the *Perizzite*, and the *Repha'im*,

We also clearly see the evidence that this land was given to *Yisra'el* only, and not any other nation:

Debarim 1 ⁸See, I have set the land before you. Go in and possess the land which יהוה swore to your fathers, to *Abraham*, to *Yitsḥaq*, and to *Ya'aqob*, to give to them and their seed after them.'

Since then, no one has bought the land, much less has YAH ever taken it back or given it to anyone else. It therefore still fully belongs to the nation of *Yisra'el*, and it also includes the "mixed multitude" that went up with them from *Mitsrayim*.

Another characteristic we notice here is that *Mosheh* does not speak gently to the people. He mentions their rebelliousness: rebellion (v. 26), murmuring (v. 27), fear (v. 28), lack of trust (v. 32). He also accuses them of blaming their ancestors for his failure to enter the land:

Debarim 1 ³⁷"And יהוה was enraged with me for your sakes, saying, 'You do not go in there, either.

However, there is a wonderful characteristic of YAH that we notice here:

Debarim 1 ³⁹And your little ones and your children, who you say are for a prey, who today have no knowledge of good and evil, they are going in there. And to them I give it, and they are to possess it.

How wonderful if YAH could say to us that He wants to give us the promised land. However, we cannot just get it, we must earn it, and the only requirement that YAH asks of us is obedience. Our life path runs parallel to that of YAH, right next to Him. However, we know from several passages in Scripture that He never leaves us, but there are many instances where we leave Him. Despite people who disappoint Him, people who value their own pleasure or free time more than spending time with Him, He is always willing to give us another chance. If not for us, then for our children. We see a beautiful promise as *Dawid* recorded it for us:

Mizmor 103 ¹⁰He has not done to us according to our sins, Nor rewarded us according to our crookednesses. ¹¹For as the heavens are high above the earth, So great is His loving-commitment toward those who fear Him; ¹²As far as east is from west, So far has He removed our transgressions from us. ¹³As a father has compassion for his children, So יהוה has compassion for those who fear Him. ¹⁴For He knows how we are made; He remembers that we are dust.

How many of us would have entered the new land? How many of us, like *Mosheh*, would only see the land from a distance, but never have that experience of living in it ourselves, planting and harvesting it ourselves? It all depends on your own attitude, your dedication, your real love for YAH. Someone once said:

Your attitude is similar to a car's flat tire; if you don't change it, you'll get nowhere.

Let this never be said of you or me, especially not by our Creator-*Elohim*, because that "getting nowhere" will then mean that you will not enter the promised land. We should seize every moment to be in His

presence, especially when He invites us, as with *Shabbat* and festivals. We also cannot expect to learn by being focused only on ourselves. We need to interact with fellow believers; it helps to take the focus off ourselves and learn from others. Insights, questions and opinions of fellow believers strengthen us in our walk of life and keep us purposeful; we can never have too much knowledge, but it should be applied wisely. Having only our own knowledge leads to spiritual rigidity, even spiritual pride and an unstable relationship with YAH. It is important that we learn from the mistakes of *Yisra'el* of old so that we can have the certainty of entering the “promised land”.

At the beginning of *aliyah* 6 we see another interesting phenomenon:

Debarim 2 ³¹“And יהוה said to me, ‘See, I have begun to give *Siḥon* and his land over to you. Begin to possess – in order to possess his land.’ [emphasis added]

In every other case we see expressions similar to “I have given” or “I will give.” Here we find the word ‘begin’, which teaches us that there is a very intimate relationship between what happens in heaven and on earth – between the spiritual world and the physical world.

We all know that YAH is not bound by time. Everything He mentions has already been done, even if we cannot necessarily see or experience it on earth. The psalmist teaches us that everything is subject to man (cf. *Mizmor* 8:5-7; *Bereshith* 1:28) and this is also confirmed by the writer(s) of *Ib`rim*:

Ib`rim 2 ⁸“You have put all in subjection under his [man’s] feet.” For in that He put all in subjection under him, He left none that is not subjected to him. But now we do not yet see all subjected to him. [emphasis original]

Creation as a whole is currently bound by time, even though it is defined differently between the spiritual and physical realms. The Hebrew composition of *Torah* directly refers to YAH being outside of time through a method called “*vav* reversed”. When the letter *vav* is placed before a verb, the verb must be interpreted in a reversed manner. To explain it simply: when the verb is written in the future tense and it has a *vav* as a prefix, it should be read as past tense. The same applies when a *vav* is placed as the prefix of a verb in the past tense, because then it is read as future tense.

The following example should make this clearer. The letter *vav* is seen together with any other word as the conjunction ‘and’. The verb עשה (*a-Sah*), did, without the *vav* is simply read as ‘did’. With the *vav* as prefix, ועשה (*ve-a-Sah*), it is read as “and will do”. The same happens when the word is originally written in the future tense. The word יעשה (*ya-a-Seh*), will do, is understood as “will do”. With a *vav* as prefix, it becomes ויעש (*ve-ya-As*)³ and is then read as “and did”. This grammatical irregularity is found only in *Torah* and teaches us that what will be has already been before and what has already been will still be. We see this in the words of the preacher:

Qoheleth 3 ¹⁵Whatever is has already been, and what shall be has been before. But *Elohim* seeks out what has been pursued.

In this way we learn that YAH is outside of time and that *Torah*, in which He wants to reveal everything to us, contains all the information we need to know, including everything concerning Himself. *Torah* is indeed eternal. The text we quoted earlier teaches us that what YAH has already begun must also be begun by man. My personal understanding of a verse like this is that YAH has already instructed the messengers to attack the spiritual forces of *Siḥon*. In this case, He also wanted a parallel war to be started on earth. We are once again taught by this that we do not undertake anything on our own, but that we will do everything in consultation with YAH, with His permission – as in heaven, so also on earth.

³ The inflection in this case is technical in nature and too cumbersome to describe here.

Interestingly, when we get to 3:11, we see something that may have been inserted in parentheses. According to some sources, this indicates that this may have been a note from the author or translator. The word bedstead is possibly not correct and may rather be a type of stretcher, complete with a canopy for protection from the sun. The dimensions are given as 4 meters long and just under two meters wide. This giant, King *Og*, would then be carried around on this



stretcher – see accompanying illustration. The most important thing we learn from this, however, is that *YAH* protected the nation from giants, just as He protects us from spiritual giants, provided we allow Him.

With all this information, we must also understand that we should not stand idly by while the enemy attacks us. Although *YAH* has completed Creation, this does not mean that all work on earth is complete. Man is placed there to work with *YAH* to get certain things in place. Man can never stand by passively and watch things unfold, but by using the ingenuity and imagination that *YAH* has placed in man, we must at least make an effort to complete what He has left for us to do.

When the children of *Yisra'el* overcome the two evil kings, is the stage where *YAH* works through their abilities. The messengers fought the heavenly war while the children of *Yisra'el* fought the earthly war. Although man makes the effort, it is still *YAH* who receives all the honour and praise for the victory. This is perhaps one of the most important reasons why *Mosheh* gives us the dimensions of *Og*'s stretcher, so that we can once again see the omnipotence of *YAH*. As He gave the children of *Yisra'el* victory over the giants who terrified the spies forty years ago, we learn that every person has the ability, through trust in *YAH*, to also face and conquer our spiritual giants.

The message that *Mosheh* conveys here to the people is prophetic, an eternal message and validated by *Ruach HaQodesh* for each of us who confesses to walk the Way of Truth. These words have been discussed by many people for many years, even disputed, but reveal that *Yeshua* is the true Anointed One. In his own words we learn:

Yohanan 5 ⁴⁵“Do not think that I shall accuse you to the Father. There is one who accuses you: *Mosheh*, in whom you have set your expectation. ⁴⁶“For if you believed *Mosheh*, you would have believed Me, since he wrote about Me.

As we study history and follow the path of *Yisra'el* through the wilderness, we learn what happens to people who reject *YAH*'s Word, even ignoring *Mosheh*, for *YAH*'s plan is clearly described (cf. *Shemoth* 19:5-6). People who want to do things their own way end up in idolatry, judgements, and wars. The ways that *YAH* has in place for man lead to a promised land and eternal life (cf. 3 *Yohanan* 1:2).

When we remove the covering of *Shabbat*, it also opens holes in which *YAH*'s set-apart festivals are replaced. As we see in the *haftarah* for this week, King *Ahaz* inaugurated the feasts of *Babel*, during which all their idols were honoured. All of these feasts were set at the solstices of spring and autumn and were direct precursors to the present easter and christmas, as well as the *Babelian* crescent moon, the opposite direction of the Hebrew waxing moon. King *Ahaz* turned his back on the *Elohim* of *Abraham*, *Yitshaq* and *Ya'aqob* and swore allegiance to *Tilgath-Piln'eser*, king of *Babel*.

Unfortunately, this history is part of what is happening in our time, where people refuse to hear the truth, but continue to cling to the lies of christianity, rabbinic Judaism and even Islam. May it be here where we help wake people up from their slumber and let the words of *Yehoshua* be heard in our time too:

Yehoshua 24 ¹⁴“And now, fear יהוה, serve Him in perfection and in truth, and put away the mighty ones which your fathers served beyond the River and in *Mitsrayim*, and serve יהוה! ¹⁵“And if it seems evil in your eyes to serve יהוה, choose for yourselves this day whom you are going to serve, whether the mighty ones which your fathers served that were beyond the River, or the mighty ones of the Amorites, in whose land you dwell. But I and my house, we serve יהוה.”

Shabbat shalom!

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Sources:

We prefer to not use the word ‘God’, because of personal conviction. In most cases, unless quoted from another source, it will be replaced by ‘*Elohim*’ or inflections of the same word.

All citing of Scripture is taken from *The Scriptures* 2009, unless indicated differently.

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John Gill’s Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

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