

EKEV (*Because or heel*)



Deuteronomy 7:12 Wherefore, it shall come to pass if you will listen to **את** judgments (*commands*) and keep and do **אתם** *them*, יהוה your Elohim will keep *with you* **את** the covenant **ואת** *and* the mercy which He swore to your fathers: C-MATS

Question: With what word does this verse begin? “Wherefore” has been translated “because” or “heel”. “Because” you will hearken to יהוה’s commandments, you will receive the reward. The word also means “heel” and alludes to the sort of commandments that people may regard as relatively unimportant, so they tend figuratively to “tread on them with their heels”. Thus, the Torah assures Israel that if they are careful to observe even these neglected commandments, they can be certain that יהוה will reward them with His covenant and kindness. *Chumash*

Question: What does Moses mean by “**את** the covenant”? The covenant is יהוה’s oath to Abraham (I will establish **את** My covenant between Me and you and your descendants for all generations as an everlasting covenant, to be an Elohim to you and to your seed. Genesis 17:7). This refers to יהוה’s special relationship with Israel, whereby His bounty flows directly to His people, without intermediaries. *Chumash*



יהוה covenant with Abraham to bless his seed

Deuteronomy 7:13 And He will love you and bless you and multiply you: He will also bless the fruit of your womb and the fruit of your land, your grain and your wine and your oil, the increase of your cattle and the flocks of your sheep in the land, which He swore to your fathers to give you. **14** You will be blessed above all people: there will not be a male or female barren among you or among your cattle. **15** And יהוה will take away all sickness from you and will put none of the evil diseases of Egypt upon you; but will lay them upon all *those* who hate you. **16** And you will consume את all the people who יהוה your Elohim delivers to you; your eye will have no pity upon them: neither will you serve את their gods; because that *will be* a snare to you. **17** If you say in your heart, these nations outnumber us; how can I conquer them? **18** You should not be afraid of them: *but* should remember את what יהוה your Elohim did to Pharaoh and to all Egypt; **19** The great evils and the signs and the wonders and the mighty hand and the out stretched arm which you saw by which יהוה your Elohim brought you out of Egypt: יהוה your Elohim will do *these things* to all the people of whom אתה you are afraid. **20** Also את יהוה your Elohim will send the hornets among all those who are left and are hiding from you and will destroy them. C-MATS



Question: What does this verse mean by “the hornets”? The tzir’ah: a species of flying insect which injected poison into the Canaanites, making them impotent and blinding their eyes wherever they hid. *Chumash*

Deuteronomy 7:21 Do not be afraid of them, because יהוה your Elohim is among you. He is a mighty and terrible Elohim. C-MATS

Question: Why did יהוה tell the Israelites “Do not be afraid of them”? Since יהוה will be among you and He is great and awesome, any fear you might have of the Canaanite nations should be overshadowed by your greater fear of יהוה (Ibn Ezra), and if so, you should consider the Canaanites to be insignificant. יהוה assured the people of an overwhelming victory, and, furthermore, told them that they would win in a way that would not cause them a different kind of harm: For if all the Canaanite nations fled immediately, vast stretches of the Land would be unpopulated and open to uncontrolled habitation by wild beasts, many of them dangerous. If so, the great victory would come at an unacceptable cost. True, if the people were absolutely righteous, they would have nothing to fear from beasts, but Moses knew that, realistically, the people would fall short of such a high degree of righteousness. He told them, therefore, that although they would conquer most of the Land quickly (v. 23), and that the “mighty” kings would suffer such a resounding defeat that they would soon be forgotten (v. 24), the victory would not be such that beasts would take over the Land (Ramban). *Chumash*

Deuteronomy 7:22 And will drive out יהוה your Elohim את those nations before you little by little. You cannot put an end to them all at once, because the beasts of the field will *become too* numerous for you. **23** But יהוה your Elohim will deliver them to you and will destroy them with mighty disasters until they are destroyed. **24** And He will deliver their kings into your hand and you will destroy את their name from under heaven: no man will be able to stand against you until you have destroyed אתם them. C-MATS

Question: What promise is made to us here? If we obey, *then* יהוה your Elohim, את will drive out those nations...that is to say, that יהוה through את will drive out those nations...יהוה Father and את Yahusha His Son working together as ONE protecting the obedient covenant children who obey His commandments from their enemies. C-MATS

Question: What is true confidence in יהוה? True confidence is the courage that comes with knowing we are doing what is ethically right. יהוה told the people they need not fear even stronger-looking enemies since they are doing what He asked of them. We can tap into that confidence to accomplish great things.

Question: Do you consider confidence a good trait? Like nearly every trait - it is neutral and only becomes good or bad depending on how we use it. For instance, confidence to stand up for true values is a very good thing, whereas over-confidence that makes us slack off or become conceited is not.

Question: What, if any, relationship do you see between confidence and faith in יהוה? The deeper someone's faith in יהוה is, the more true confidence he will have. This is because a person with faith knows that יהוה is with him constantly and can help him succeed at whatever he tries to do. Such a person will ask himself what it is that יהוה would most want him to do in every situation and knows that if he doesn't succeed it simply means יהוה knows it's ultimately best for him that way.

Deuteronomy 7:25 Burn *the* graven images of their gods with fire. Do not desire the silver or gold *that is on them* and *don't* take it for yourselves; or you will be trapped by it: for it *is* an abomination to יהוה your Elohim. **26** Do not bring an abomination into your house, *or* you will *share in the curse that is on it*: but utterly detest it and hate it; for it *is* a cursed thing. C-MATS



Question: Should you do some "Housecleaning" in your house? Is there anything in your home that may cause you demonic problems caused by curses coming into your house through idols? Look through your home as you pray and יהוה will let you know what items need to be destroyed that have become an idol to you. You do not have to worship any item for it to be idolatry. If you have these things in your home, you give demons legal right to be in your home.

SOME OBJECTS TO DESTROY, preferably by burning with fire: (Deut 7:25 Burn *the* graven images of their gods with fire. Do not desire the silver or gold *that is on them* and *don't take it for yourselves; or you will be trapped by it: for it is an abomination to יהוה your Elohim.*) Some objects that may have curses on them are: owls, frogs, unicorns, dolphins, dragons, horseshoes; items from other countries such as Africa, China, Japan; American Indian artifacts, carvings, pictures, Buddha statues, dolls and stuffed animals. Voodoo dolls, Collections, Pictures of movie stars, some items passed down from ancestors, Shamrocks, Any kind of good luck charm, Statues. Any items that are used in witchcraft, The Book of Mormon, satanic bible, books on other religions, vulgar or demonic music, charms, magic books, sacred religious pictures and all objects that are "highly thought of", including New Age objects, drug paraphernalia, death metal comics and some record covers, occult based computer games and video games, and everything from the occult, dark and evil including dream-catchers, idols, masks and pagan statues. If you have any doubt about it, any doubt at all - get rid of it. Often the Holy Spirit will convict you and make you uncomfortable until you do this. Idols are often very expensive and superficially attractive objects and the temptation to keep them "just as decorations", heirlooms, or ornaments is often great BUT we are not to covet the silver or gold on them.

Question: What are the effects of the curses of these items? These effects include many chronic troubles or accidents, chronic sicknesses, chronic disease, chronic nightmares or mental attacks, constant argument, continued disobedience or rebelliousness, fearfulness, anxiety, and many others. One symptom a Believer may notice is that when idols are present in the home, prayers may be difficult to speak, or there seems to be a lack of יהוה's presence and peace in the home, or a lack of understanding and/or acceptance of יהוה's Word.

HOUSE DELIVERANCE: After these things have been destroyed then break curses over you and your family and cast the demons out of your house; also anoint your house with oil.

PERSONAL DELIVERANCE: Confess, repent and ask forgiveness for the iniquity of idolatry for you, your ancestors, spouse, former spouses, former sex partners and their ancestors. Break the curses and cast OUT demons (of yourself) having to do with idolatry.



Question: Do you have pictures of movie stars you form a soul tie with? One woman had a problem with men and drugs. יהוה impressed upon her that the picture of Marilyn Monroe that was hanging above her bed was part of the problem. Marilyn Monroe had trouble with men and drugs and she died because of it.

Question: Is it alright with יהוה to have pictures of Yahusha in your home? Do we really know what Yahusha looks like? **Exodus 20:4** "You shall not make yourself any graven image [to worship it] or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth. C-MATS



Question: Should you have any good luck images? **1 Samuel 15:23** "Rebellion is like the sin of witchcraft, and stubbornness is like idolatry and teraphim (household good luck images). Because you have rejected the word of יהוה, He also has rejected you from being king." C-MATS

Question: Do you value a person more than you should? At the Jackson, Mississippi zoo, a Dallas Cowboys' quarterback was there to sign autographs. 5,200 people showed up, and it was the biggest turnout in zoo history for a celebrity. Have you done this? Do you still have something that you treasure with an autograph? It could be an idol.

Question: Could some of your clothes be offensive to יהוה? The clothing manufacturers even put images into our clothes. The leviathan alligator is the symbol of high pride. It portrays the idea of "if you can afford that, then you are really dressed." There are many satanic symbols hidden in clothing such as the yin and the yang, the baphomet (goat's head), which is the symbol of the church of Satan. Many labels are expressions of defeat or pride. Everyone puts their names on the clothing so man, by wearing these name brands, can feel built up and mighty in his own stature. The world wants to make a statement that they have money and position. This deception is a lie from Satan. He is trying to make people think they are something they are not. The ties that men wear - the neck represents the will, so if a man puts on a tie that has satanic symbols on it he will be in bondage in certain areas of his service to יהוה. Satan wants to change the identity of man which is יהוה's love. Satan wants to produce a beast incapable of love or feelings. If man wears Satan's labels, then Satan has the right to attack.

Question: What are Idols of the heart? These idols are based on man's use of them. They include such objects as the *teraphim*— objects that were used as a 'mighty-one' to bring healing, and objects used to bring good luck or fortune. In this category an idol is defined by man's response to, and affection for the object, which becomes a **substitute** for the True Mighty One, hence it is a worship-substitute for יהוה. Gold, silver, money, cars, etc are examples of idols of the heart. Other examples of idols of the heart are 'my will' instead of יהוה's will; my own understanding, my own ambitions, my own strength, my own self-reliance, and many others of man's own making, all of which become substitutes for יהוה, His Word, and His will.

Question: Did Yahusha worship other gods? Luke 4:1 And *Yahusha* being full of the Ruach haKodesh returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. 3 And the devil said unto him, If you be the Son of Elohim, command this stone that it be made bread. 4 And *Yahusha* answered him, saying, **It is written, That man shall not live by bread alone, but by every word of Elohim.** 5 And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give you, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If you therefore will worship me, all shall be yours. 8 And *Yahusha* answered and said unto him, **Get you behind me, Satan: for it is written, You shall worship יהוה your Elohim, and him only shall you serve.** 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If you be the Son of Elohim, cast yourself down from hence: 10 For it is written, He shall give his angels charge over you, to keep you: 11 And in their hands they shall bear you up, lest at any time you dash your foot against a stone. 12 And *Yahusha* answering said unto him, **It is said, You shall not tempt יהוה your Elohim.** 13 And when the devil had ended all the temptation, he departed from him for a season. C-MATS

Deuteronomy 8:1 You will observe all the commandments which I command you this day, so that you may live and multiply and go in and possess את־ the land, which יהוה swore to your fathers.

Question: Must you keep “all the commandments” to receive a blessing? Moses stressed that no Israelite could pick and choose among the commandments of the Torah. The blessings promised by יהוה were contingent on Israel's acceptance of the entire Torah, as if all of it, in its entirety, is a single, combined command. The Midrash interpretation is: do the whole commandment. If you begin a good deed, finish it, for a blessing is credited to the one who concludes the task. (Rashi). *Chumash*

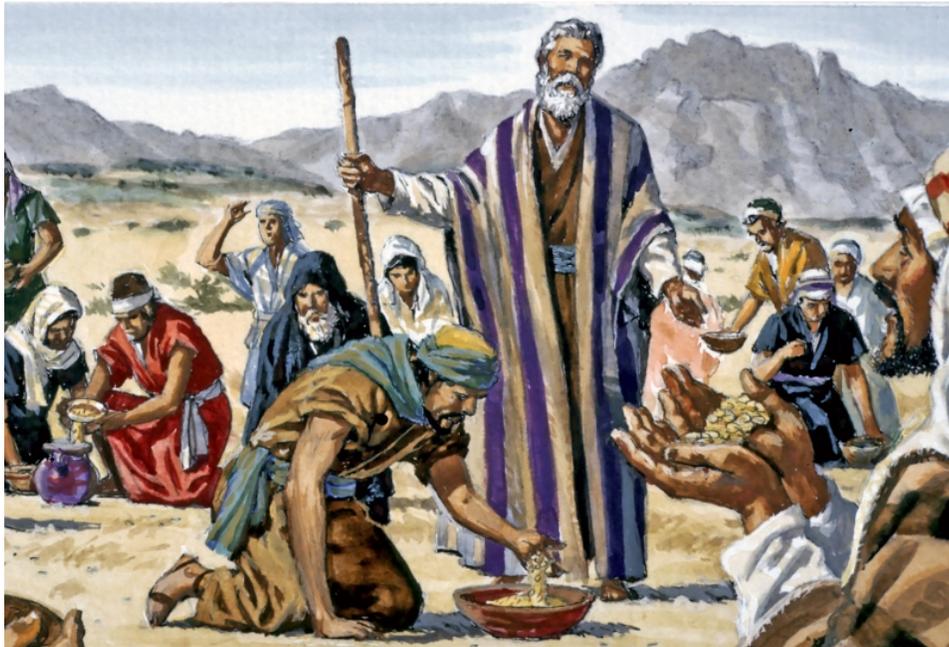
Deuteronomy 8:2 And you will remember את־ all the ways, which יהוה your Elohim led you these forty years in the wilderness to humble you and to test you, so *He would* know את־ what *was* in your heart, *whether* you would keep His commandments or not. 3 He humbled you and you suffered hunger and *He* fed you with את־ Manna, which you and your fathers had never known; so that He might make you know that man does not live by bread alone, but man shall live by every *word* that comes out of the mouth of יהוה. 4 Your garments did not grow old and your feet did not swell during those forty years. 5 Consider this in your heart: as disciplines a man את־ his son, so יהוה your Elohim chastens you. C-MATS

Question: Why did יהוה test and afflict His children in the Wilderness? The forty-year experience in the barren Wilderness proved that יהוה supplies all the needs of those who follow Him. Just as a father may chastise his child to prepare him for the future, so יהוה imposed the hardships of the Wilderness so that the people would appreciate the riches and pleasures awaiting them in Israel (Ramban). *Chumash*

Question: Which afflictions did יהוה use to test His people?

- יהוה subjected the Israelites to the uncertainty of not having any reserves of food, and forced them to trust that there would be manna awaiting them the next morning on the desert floor (Rashbam).
- יהוה afflicted them with the hardship of travel and let them hunger by not affording them extraneous pleasures (Ibn Ezra).
- Even the miraculous manna was a test for the people, because they had no prior experience with anything like it, and they did not know whether human beings could exist for long on such food (Ramban).
- The clothing, too, proved that יהוה was with them, for it is a miracle that clothing could last for forty years without deteriorating or wearing out, even without being subjected to perspiration and harsh use (Ramban). The Midrash also teaches that clothing grew with the children and always remained clean and fresh (Rashi). *Chumash*

Question: What is the purpose of a "life test"? The point of a "life-test" isn't to simply pass or fail. יהוה sends these tests to us to help us grow. When we are in a challenging situation and meet the challenge, we find out about strength inside of us we might not have known we had. Even if we don't respond to the tests the way that we would have hoped, we still learn to do better next time. Anything we learn from the test will help us grow, and that means we've passed.



Picking up manna was a test for the Israelites.

Question: What is the purpose of life? The purpose of life is spiritual growth. The world is like a giant gym to help us strengthen all aspects of our character. Each type of "life test" is like a different exercise machine to train us in a specific way. Annoying people and situations test and strengthen our patience. People in need who come across our path may test and strengthen our ability to give. When our friends make the wrong choices, we are tested to see if we are strong enough to make the right choices. When others around us are gossiping or slandering another person, we are tested to see if we will enter into the conversation or guard our tongue. When we take on the challenge of whatever "life-test" the moment brings, we train ourselves spiritually and become more developed people.

Question: What makes a given situation a "test"? A test sets up a battle inside of us. It presents us with a situation that equally draws us to respond in two opposite ways: one way models the proper value, and one way doesn't. When we use our free will to choose the right way, we pass the test. But something that is so easy to take -- like the rustling of leaves -- isn't really a challenge for most people. Everyone is different so everyone's "battle-lines" are also different.

Spiritual Exercise: What are some "life tests" that you have experienced recently? Look at every difficult situation as a "test" and try your hardest to pass the "test".

Question: Why do bad things happen to you?

The Scriptures speak of three types of "trouble" for the believer:

- 1) Discipline, judgment, or rebuke from יהוה
- 2) Tests, trials, persecutions, suffering
- 3) Temptations or attacks from Satan

So is this present trouble the hand of יהוה in direct rebuke, or the promised testing of our faith, or are we being "had" by Satan? We should know, so we can respond accordingly.

James 1:12 Blessed is the man that endures temptation: for when he is tried, he shall receive the crown of life, which Adonai has promised to them that love him. C-MATS

Acts 14:22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of Elohim. C-MATS

Genesis 22:1 And it came to pass after these things, that Elohim did test את Abraham and said to him, Abraham: and Abraham said, Here I am. 2 And He (*Elohim*) said, Take now, את your son, את your only son whom אתה love את Isaac, and go to the land of Moriah (*chosen by Yah*); and offer Isaac there as a burnt offering upon one of the mountains which I will tell you. C-MATS

Exodus 20:20 And Moses said unto the people, Fear not: for Elohim is come to prove (test) you, and that his fear may be before your faces that you do not sin. C-MATS

Psalms 66:10 For You, O Elohim, have tested us: You have tried us, as silver is tried. C-MATS

Question: What is the Cost Of Discipleship-following Yahusha? **2 Timothy 3:12 All that will live godly in Mashiach Yahusha shall suffer persecution. 13 But evil men and seducers will grow worse and worse by deceiving and being deceived. C-MATS**

John 15:18 If the world hate you, you know that it hated me before it hated you. **19** If you were of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. **20** Remember the word that I said unto you that The servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. C-MATS

1 Peter 4:1 Forasmuch then as Mashiach has suffered for us in the flesh, arm yourselves likewise with the same mind: for he that has suffered in the flesh has ceased from sin; **2** That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of Elohim. C-MATS

Question: Are we destined to have trials?

1 Thessalonians 3:3 That no man should be moved by these afflictions: for you know that we are appointed to this. C-MATS

James 1:2 My brethren, count it all joy when you fall into diverse temptations; **3** Knowing this, that the trying of your faith works patience. **4** But let patience have her perfect work, that you may be perfect and entire, wanting nothing. C-MATS

Question: How should we feel when we go through times of testing?

1 Peter 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: **13** But rejoice, inasmuch as you are partakers of Mashiach's sufferings; that, when his glory shall be revealed, you may be glad also with exceeding joy. C-MATS

Romans 5:3 And not only so, but we glory in tribulations also: knowing that tribulation works patience; **4** And patience, experience; and experience, hope: **5** And hope makes not ashamed; because the love of Elohim is shed abroad in our hearts by the Ruach haKodesh which is given unto us. C-MATS

Question: What advice does Yahusha give us?

Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. C-MATS

Revelation 2:10 Fear none of those things which you shall suffer: behold, the devil shall cast some of you into prison, that you may be tried; and you shall have tribulation ten days: be you faithful unto death, and I will give you a crown of life C-MATS

Luke 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. **5** But I will forewarn you whom you shall fear: Fear him, which after he has killed has power to cast into Gehenna; yea, I say unto you, Fear him. C-MATS

Revelation 3:10 Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. C-MATS

Romans 8:28 And we know that all things work together for good to them that love Elohim, to them who are the called according to his purpose. C-MATS

Question: Who would you say feels closer to יהוה: someone for whom everything is going smoothly, or someone experiencing difficulties? Why? We might hope and wish it was the former, but the truth is that when everything is going smoothly it is easy to forget about יהוה. In difficult times, especially when things seem beyond our control, it is natural to turn to יהוה for guidance and help. While we shouldn't seek troubles, if they come, we should know we have a special opportunity to grow closer in our relationship with יהוה.

Question: Is there any way to keep the relationship strong without the problems? יהוה loves us and wants to be close to us, and He knows that this close relationship is so good for us spiritually, that sometimes He even sends us challenges so we will turn to Him and renew this crucial relationship. When we try to focus on all the good things in our lives, realize they are gifts from יהוה, and verbally express our appreciation; we can sometimes accomplish the goal of strengthening the relationship in a positive, easy-to-take way.

Question: Is there any way to reach the hidden parts of who we are other than through difficulties and hardships? In theory, if we tried hard enough to use all of our abilities, we could. But practically speaking, this is very rare because human nature is just to do enough to get by. Difficulties and challenges force us to dig deeper into ourselves and reveal parts of us we would never access otherwise.

Question: Is it better to have pleasure or suffer some uncomfortable situations to stand up for our values? Often doing what's right and in line with our values requires us to put in more effort than just going with the flow. We may have to face uncomfortable reactions or loss of friends. However there is no deeper and long-lasting pleasure than choosing to do what's right especially when it's hard.

Spiritual exercise: Do one thing today even though it's uncomfortable, because it's worthwhile and right.

Deuteronomy 8:6 Therefore, keep את־ commandments of יהוה your Elohim and walk in His ways and fear אתו Him. **7** Because יהוה your Elohim will bring you into a good land, a land of brooks of water, of fountains and springs that flow out of valleys and hills; **8** A land of wheat, barley, vines, fig trees and pomegranates; a land of oil, olive and honey. C-MATS

Question: What are the seven foods listed in verse 8? This verse lists the seven foods for which the Land was praised.

1. Figs
2. Pomegranates
3. Olives
4. Dates
5. Wheat
6. Barley
7. Grapes

Question: What is meant by “honey” in verse 8? This is date-honey. When dates are left in the sun their honey-like juice oozes from them. "Honey" is used to refer not only to bees' honey, but to every manner of very sweet food, such as dates (Rashi). *Chumash*



Olives



Wheat



Barley



Figs



Grapes



Pomegranates



Dates

Deuteronomy 8:9 A land in which you will eat bread in abundance, you will not lack *anything* in the land; a land whose stones *contain* iron and out of whose hills you may mine (*dig*) brass. C-MATS

Question: What is another meaning for “**bread**” in verse 9? Allegorically, the Torah is likened to bread. Thus, the sense of the verse is that Israel, the spiritual center of the universe, is better suited than any other land for growth in Torah (R' Bachya). The Torah speaks not of the poverty of insufficient calories or of not enough money to buy food. The subject is spiritual poverty. In other lands, people fail to see that there is more to survival than food and creature comforts, but in Israel, Moses told them, they would see the hand of יהוה in every kernel of grain, and not languish in spiritual deprivation. *Chumash*

Deuteronomy 8:10 When you have eaten and are full, then you will bless את- יהוה your Elohim for the good land which He has given you. C-MATS

Question: What commandment is given in verse 10? This is the commandment to thank את- יהוה your Elohim for your food. This is another blessing: That the bread will be blessed within the stomach, so that you may eat and be full. *Chumash*

Deuteronomy 8:11 Beware that you *do not* forget את- יהוה your Elohim by not keeping His commandments and His judgments and His statutes, which I command you this day. C-MATS

Question: What should you always be aware of in times of prosperity? Moses warned Israel to beware lest it allow the forthcoming prosperity and security to blind it to the Source of its blessing (R' Matzliach). *Chumash*

Question: Do you think that how we relate to the good things we have can affect whether or not they will remain? יהוה teaches that our thoughts and attitudes affect reality. If we are humble and appreciative of what we have, these gifts are more likely to remain with us than if we flaunt them and relate to them haughtily.

Question: The wise person 'looks at the future.' What do you think this means? While it's impossible to entirely 'predict' the future, many times it's quite possible to see where the consequences of our present choices are likely to lead. A wise person always keeps one eye on the future by making the kind of responsible choices that will most likely lead to the kind of future he'd like to see.

Question: Is there such a thing as making 'no choice'? In almost all situations, 'not making a choice' is in effect also making a choice. That is, 'choosing not to choose' will affect our future as much as any other 'choice.' Even if we don't see right away, these choices will have consequences, and it's worth it to make the right choice. The bottom line is to remember that life is a constant stream of choices and its well worth it to choose well.

Spiritual Exercise: Think of all the good things that you have and thank יהוה for His many blessings believing that they all come from Him.

Deuteronomy 8:12 *When you have eaten and are full and have built good houses and lived there; 13 And when your herds and your flocks multiply and your silver and your gold multiply and all that you have is multiplied; 14 When your heart is lifted up and you forget את־ יהוה your Elohim, who brought you out of the land of Egypt from the house of bondage; 15 Who led you through that great and terrible wilderness, in which were fiery serpents and scorpions and drought, where there was no water; and He brought out water from the rock of flint for you; 16 Who fed you in the wilderness with Manna, which your fathers did not know, that He might humble you and that He might prove you, in order to do good things for you in the end; 17 וְאָמַרְתָּ And you say in your heart, my power and the might of my hand have brought me את־ wealth and all this. 18 But you must remember את־ יהוה your Elohim: because it is He that gives you power to get wealth that He may establish את־ His covenant, which He swore to your fathers, as is happening to you this day. 19 But if you do forget את־ יהוה your Elohim and walk after other gods and serve them and worship them, I testify against you this day that you will certainly perish. 20 You will perish like the nations which יהוה destroyed before your face, because you would not be obedient to the voice of יהוה your Elohim. C-MATS*



Do Not Forget

Question: But if you do forget **את** יהוה **your Elohim**. What must the Israelites be careful not to forget? It would be easy for the Israelites to think that their own strength enabled them to defeat the Canaanites, because Israelites are formidable warriors, whom Jacob and Moses likened to lions and wolves. To dispel such a notion, Moses urged them always to remember the Exodus and the tribulations in the Wilderness. Clearly, therefore, they would have to realize that not their strength, but יהוה's, enabled them to prevail (Ramban). *Chumash*

Question: Why do you think a person who has more than somebody else would put the other person down? It's easy to start to confuse the value of a person with the value of his possessions. "Since I have more, I must be better than him." This could tempt a person to act conceited and insult others.

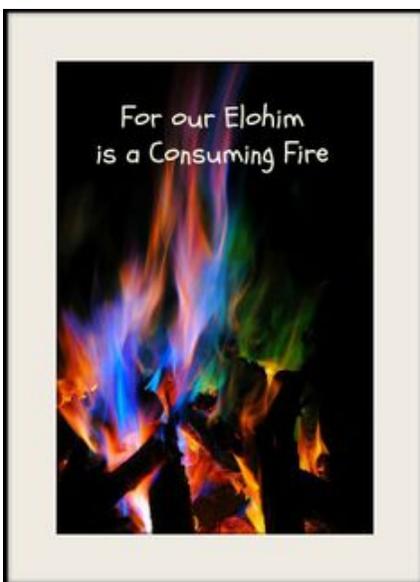
Question: How can a person overcome this feeling? He can try to remember that everything he has is only a gift from יהוה and therefore there is no reason to feel like he's better than anybody else. יהוה gives everybody just what they need to accomplish their mission in life. It has nothing to do with who is "better" or "worse". Every person has infinite value just because he or she is a person.

Question: Would you say that if somebody worked hard to earn what he amassed that he now has the right to feel proud of himself and even to feel superior to those who didn't work as hard as he? While being hard-working is certainly an admirable trait, still it is important to remember that everything we have, or have accomplished is ultimately only a gift from יהוה. He gave us the strength and the tenacity to work hard, gifts that perhaps others lack. Also, our success is only in His hands. Many people may work as hard or even harder than we have, yet they do not succeed. It's important to feel grateful and take pleasure in our success. But it's unwise to look down on others because of it.

Question: A person should desire to be neither poor nor rich, but rather in the middle. Why do you think this is so? Both poverty and wealth are difficult tests for a person who wants to be good. If one has too little, one can be tempted to steal from others. Whereas if one has plenty, one could become conceited and forget that everything is a gift from יהוה. A person with just enough and not too much is most likely to succeed on a personal character level, which is the level that counts.

Deuteronomy 9:1 Hear, O Israel: אתה You will cross over this day את the Jordan to go possess nations greater and mightier than you, having great cities fenced up to the heavens: 2 A numerous people and as tall as the children of the Anakims, whom אתה you know ואתה and you have heard say, who can stand against the children of Anak?! 3 Understand therefore, this day, that יהוה your Elohim goes before you as a consuming fire. He will destroy them and He will bring them down before your face: you will drive them out and destroy them quickly as יהוה said to do. C-MATS

Question: Who can stand before "a consuming fire"? Righteousness is a blazing flame; Torah study and prayer require a flaming heart. *Chumash*

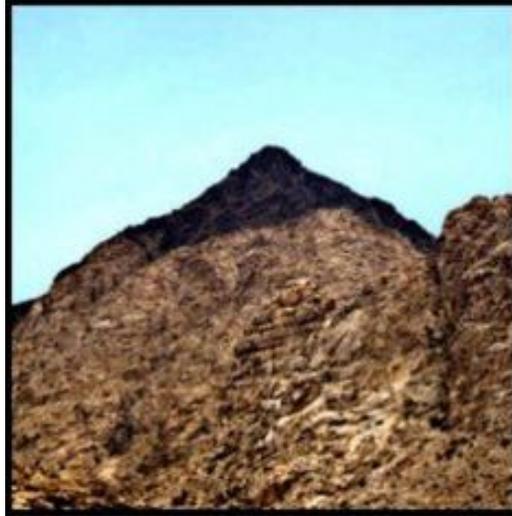


Deuteronomy 9:4 After יהוה your Elohim has cast אתם *them* out before you, do not think in your heart that *because of my righteousness* יהוה has brought me in to possess ארצך *this* את- land: but because of the wickedness of these nations יהוה drives them out before you. C-MATS

Question: What does “do not think in your heart that *because of my righteousness*” mean? Better a sinful person who knows that he has sinned, than a righteous person who knows that he is righteous. *Chumash*

Question: Why were the Israelites given victory over the Canaanites? If physical strength was not the determining factor, then it must be either the Israelites spiritual merit or the overwhelming wickedness of the Canaanites. Moses said, “Do not think that you will triumph because of a combination of your righteousness and Canaanite wickedness. Your righteousness is not sufficient to be a factor, at all. Instead, you will conquer because of Canaanite wickedness and because of יהוה’s oath to the Patriarchs.” *Chumash*

Deuteronomy 9:5 אתה *You* do not go in to possess את- their land *because of your righteousness or the uprightness of your heart: but* יהוה your Elohim will drive them out before you, because of the wickedness of these nations, so that He may perform את- the word, which יהוה swore to your fathers, Abraham, Isaac and Jacob. 6 Understand that יהוה your Elohim does not give you ארצך *this* את- land that *is good to possess, because of your righteousness, because* אתה *you are* a stiff-necked people. 7 Remember and don’t forget את how you provoked את- יהוה your Elohim to wrath in the wilderness: from the day that יצאת *you came out* of the land of Egypt until you came to this place, you have been rebellious against יהוה. 8 Also in Horeb you provoked to wrath את- יהוה, so that יהוה was angry enough with you to destroy אתכם *you*. 9 When I went up the mountain to receive the tablets of stone, the tablets of the covenant which יהוה made with you and I remained on the mountain *for forty days and forty nights,* אכלתי *I ate* no bread or drank water: 10 And delivered יהוה to me את- two tablets of stone written with the finger of Elohim; and on them all the words *were written, which* יהוה spoke with you on the mountain out of the midst of the fire on the day of the assembly. C-MATS



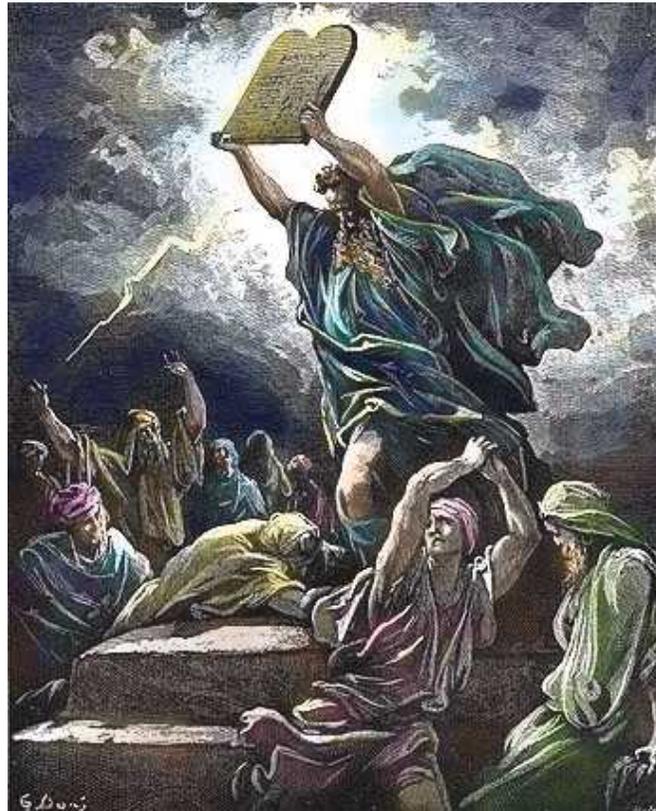
Mount Horeb blackened on top where יהוה came down

Deuteronomy 9:11 And it came to pass at the end of forty days and forty nights, *that* יהוה gave me את two tablets of stone, the tablets of the covenant. 12 And יהוה said to me, Arise, go down quickly; because your people, which you have brought out of Egypt, have corrupted *themselves*; they have quickly turned aside *from* the way which I commanded them; they have made themselves a molten image. 13 Furthermore יהוה spoke to me saying, ראיתי I saw את people and see that they *are* a stiff-necked people: 14 Let Me alone that I may destroy them and blot out את their name from under heavens: and I will make from אותך you a nation mightier and greater than they. 15 So I turned and came down from the mountain and the mountain burned with fire: and the two tablets of the covenant *were* in my hands. 16 And I looked and saw that you had sinned to ליהוה your Elohim and had made a molten calf: You had turned aside quickly from the way which יהוה had commanded אתכם you. C-MATS



Adoration of the Golden Calf, oil on canvas by Nicolas Poussin 1634

Deuteronomy 9:17 And I took the two tablets and threw them out of my hands and broke them before your eyes. C-MATS



Moses Breaking the Two Tablets of Stone

Deuteronomy 9:18 And I fell down before יהוה for forty days and forty nights: אָכַלְתִּי *I ate* no bread or drank water, because of all your sins which you had done by doing wicked *things* in the sight of יהוה to provoke him to anger. 19 I was terrified of the anger and hot displeasure with which יהוה was angry with you *and wanted to destroy* אֶתְכֶם *you*. But יהוה listened to me at that time also. 20 And יהוה was very angry with Aaron *and wanted to destroy him*: and I prayed for Aaron *at the same time*. 21 וְאֶת- *and* your sin, which you had made, אֶת- *the calf I took and burnt* אֹתוֹ *it (him) with fire and stamped (beat to pieces) אֹתוֹ it (him) and ground it very small until it was as small as dust: and I cast אֶת- the dust from it into the brook that descended out of the mountain.* 22 Again at Taberah and at Massah and at Kibroth-hattaavah, you provoked to wrath יהוה אֶת-. 23 Likewise when יהוה sent אֶתְכֶם *you* from Kodesh-barnea saying, Go up and possess אֶת- *the land, which I have given you; then you rebelled against אֶת- the commandment of יהוה your Elohim and you did not believe him or listen to His voice.* 24 You have been rebellious against יהוה from the day that I knew אֶתְכֶם *you*. C-MATS

Question: What are some other places besides Horeb that Israel provoked יהוה to wrath by their stubborn rebelliousness?

- At Taberah, by their complaining and discontent (Numbers 11:1 And *when* the people complained, it displeased יהוה: and יהוה heard *it* and his anger flared up; and the fire of יהוה burnt among them and consumed *those who were* on the outskirts of the camp. 2 And the people cried to Moses; and when Moses prayed to יהוה, the fire was stopped. 3 And he called the name of the place Taberah (*burning*): because the fire of יהוה burnt among them. C-MATS)

- At Massah, by their murmuring because of the want of water (Exodus 17:7 And he called the name of the place Massah (*testing*) and Meribah (*quarrel*), because of the contention of *the* Children of Israel and because they tested **את** יהוה saying, Is יהוה among us or not? C-MATS)
- At Kibroth-hattaavah, by despising the manna, and lusting for flesh to eat (Numbers 11:4 *The Children of Israel also wept again and said, Who will give us meat to eat? 5 We remember **את** the fish, which we ate for free in Egypt; **את** the cucumbers **ואת** and the melons **ואת** and the leeks **ואת** and the onions **ואת** and the garlic: 6 But *now* we are withering away: there is nothing at all to eat besides this Manna. C-MATS)*
- At Kadesh-barnea, when on the confines of the Promised Land, they distrusted יהוה, reproached him for having brought them there to be destroyed, and sought to return to Egypt (Numbers 14:1 And lifted up all the congregation and cried **את** their voice and the people wept that night. 2 And all *the* Children of Israel grumbled against Moses and Aaron and the whole congregation said to them, *We wish that we had died in the land of Egypt! Or that we had died in this wilderness!* C-MATS).

"The list is not arranged chronologically, but advances from the smaller to the more serious forms of guilt: For Moses was seeking to sharpen the consciences of the people, and to impress upon them the fact that they had been rebellious against יהוה from the very beginning, "from the day that I knew **אתכם** you." Pulpit Commentary

Deuteronomy 9:25 So I fell down before יהוה **את** forty days **ואת** and forty nights, as I fell down *the first time*; because יהוה had said He would destroy **אתכם** you. 26 I prayed therefore, to יהוה and said, O Adonai יהוה, do not destroy your people and your inheritance, which you have redeemed through your greatness, which you have brought out of Egypt with a mighty hand. 27 Remember your servants, Abraham, Isaac and Jacob; do not focus on the stubbornness of this people or their wickedness and **חטאתו** his sin: 28 Otherwise the land from which you brought us would say, because יהוה was not able to bring them into the land which He promised them and because He hated **אותם** them, He has brought them out to kill them in the wilderness. 29 Yet they *are* your people and your inheritance, which you brought out by your mighty power and by your stretched out arm. Deuteronomy 10:1 At that time יהוה said to me, Cut out two tablets of stone like the first *ones* and come up to Me *on* the mountain and make an ark of wood. C-MATS

Question: What happened to this temporary ark of wood? At the end of the forty days of prayer, Moses was instructed by יהוה to prepare new Tablets upon which He would inscribe the Ten Commandments again. To hold these Tablets, as well as the pieces of the broken ones, יהוה had Moses make a wooden Ark, which would be used until the permanent Ark of the Tabernacle was built (Exodus 25:21 In the Ark you will put **את** the testimony that **אמתי** I will give you.) After the Tabernacle was built, both the whole and the broken Tablets were kept in the wooden Ark; after the Tabernacle was ready, both sets of Tablets were transferred to the permanent Ark, and the wooden Ark was hidden. *Chumash*

Deuteronomy 10:2 And I will write on the tablets **את** the words that were in the first tablets, which you broke and you will put them in the Ark. 3 And I made an ark of acacia wood and cut two tablets of stone like the first *ones* and went up on the mountain *with* the two tablets in my hand. 4 And He wrote on the tablets inscribing the first **את** ten of the commandments, which יהוה spoke to you on the mountain out of the midst of the fire on the day of the assembly: and יהוה gave them to me. C-MATS



Deuteronomy 10:5 And I turned and came down from the mountain and put את the tablets in the Ark which I had made; and they remain there as יהוה commanded me. **6** And the Children of Israel traveled from Beeroth, where the children of Jaakan live, to Mosera: there Aaron died and was buried; and Eleazar, his son, ministered in the priest's office in his place. C-MATS

Question: Why was Aaron's death interjected in Moses' narrative after the broken tablets? The First Tablets were replaced by the Second Tablets; nevertheless, the loss of the First Tablets was a great tragedy, just as the loss of Aaron was a great tragedy for the Israelites (Divrei David). *Chumash*

Deuteronomy 10:7 From there they would set out to Gudgodah; and from Gudgodah to Jotbath, a land with running streams. **8** At that time separated את tribe of Levi to carry את Ark of the Covenant of יהוה, to stand before יהוה to minister to Him and to bless in His name, as they still do today. **9** Therefore, Levi has no share or inheritance with his brothers; יהוה is his inheritance as יהוה your Elohim has promised him. **10** And I stayed on the mountain like the first time, for forty days and forty nights; and יהוה listened to me at that time also and יהוה would not destroy you. **11** And יהוה said to me, Arise, lead the people, so they may go in and possess את the land, which I swore to their fathers to give to them. **12** And now, Israel, what does יהוה your Elohim require of you? Fear את יהוה your Elohim, walk in all His ways and love את Him and serve את יהוה your Elohim with all your heart and with all your soul, **13** To keep את commandments of יהוה and His statutes, which I command you this day for your own good. C-MATS

Question: And now, Israel, what does יהוה your Elohim require of you? Even now, after the Golden Calf, יהוה asks only that you fear Him. "Everything is in the power of Heaven, with the exception of whether a person will have fear of Heaven (Rashi)." Only people can develop this spiritual quality in themselves. *Chumash*

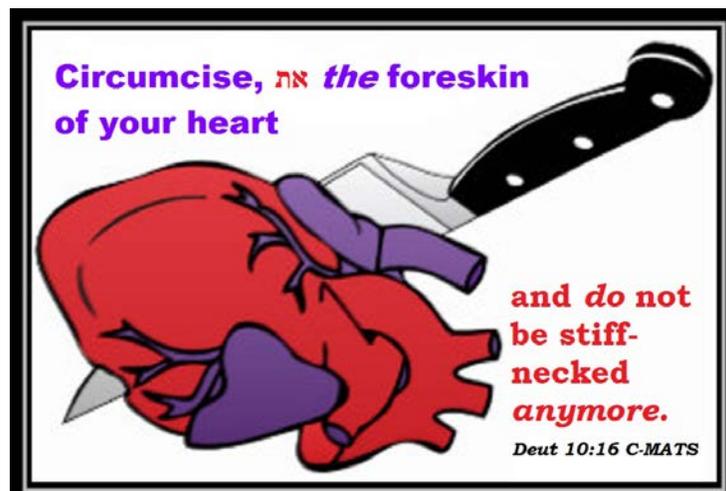
Question: What are the two levels of fearing יהוה?

- The higher of the two is a sense of awe and reverence, and this is what Moses called for here. Intellectually it is easy to recognize that people should feel this way toward יהוה, but it is hard for ordinary people to achieve it.
- The second and lower of the two is the instinctive fear of punishment. That is the fear referred to in Deuteronomy 11:6 (And what He did to Dathan and Abiram, the sons of Eliab, the son of Reuben: how opened the earth וַאֲתֵּן her mouth and swallowed them up וַאֲתֵּן and their households וַאֲתֵּן and their tents וַאֲתֵּן and all the substance that was in their possession before all Israel.), where Moses recalled the destruction wrought upon Dathan and Abiram (Derashos HaRan). Chumash



He holds the earth in His hands.

Deuteronomy 10:14 Yes, the heavens and the highest of heavens to ליהוה your Elohim; the earth is his and all that there is in it. 15 Only יהוה found enough pleasure in your fathers to love אותם them and He chose their descendants after them, above all people, as it is today. 16 Circumcise therefore, את the foreskin of your heart and do not be stiff-necked anymore. C-MATS



Question: Why does the word say to “Circumcise therefore, **את** *the foreskin of your heart*”? Figuratively, the heart is the seat of desire and emotion and when people become habitual sinners so that their impulses for holiness are weakened, it is described metaphorically as if the heart is surrounded by a covering that dulls its spiritual perceptions.

Question: What does it mean to have an open heart? An open heart is one that is open to feel. This includes feeling other people's pain and joys, not just our own. Being openhearted means not being afraid to take emotional risks, and trusting that **יהוה** is guiding our lives. When we allow ourselves to feel deeply, we will truly grow from the experience.

Question: Do we need to help anyone who asks? Won't this lead to giving to people who don't really need? There is nothing wrong with evaluating whether someone deserves or needs our assistance before helping them. But we must be careful not to let this become an excuse for hardheartedness or selfishness. When in doubt, it is generally better to give too much than not to give enough. **יהוה**, the ultimate Giver, wants us to give, and will make sure we don't lose out in the end.

Question: Who do you think gets more: the person that gives to another or the one who receives? Why? At first glance it looks like the one who receives gets more. But really, in a deeper sense, the one who gives gets more - he gets the chance to be a giver, which is one of the main reasons that **יהוה** put us in the world. Giving is something that will make us into better people and pay us back great dividends forever.

Deuteronomy 10:17 For יהוה your Elohim is Elohim of elohims (gods) and Adonai of adons, a great Elohim, mighty and awesome, who has no favorites and accepts no bribes. 18 He executes judgment for the fatherless and widow and loves the stranger and gives him food and garments. 19 Love therefore, את the stranger: for you were strangers in the land of Egypt. C-MATS

Question: How does **יהוה** show his righteousness to all people? **יהוה** does not show favor to the eminent and rich. Instead (v. 18), He carries out the judgment of orphan and widow (Ramban). He does not show favor to the evil son of a righteous father (Sforno), but to the contrary, the greater a person's status and opportunities to do good things, then the more demanding **יהוה** is of him. An unrepentant sinner cannot bribe **יהוה** by bringing an offering or contributing to charity (Gur Aryeh). **יהוה** is angered by those who steal or otherwise obtain money dishonestly and then use their ill-gotten profits to bless or serve Him (**Psalms 10:3 For the wicked boast of his heart's desire and the covetous renounce, yea, renounces יהוה**.) Alternatively, **יהוה** does not trade off the performance of commandments as atonement for transgressions. Rather, He gives reward for the performance of commandments, and punishment for their transgression (Ramban).

Question: How should you treat a stranger? Someone new to the faith is included in the commandment to love one's fellow Israelites; **יהוה**'s love for the convert is especially great because he voluntarily accepted upon himself the yoke of the commandments. **יהוה** broadens this commandment to include all strangers, such as a newcomer to a neighborhood, a new student in a school, or a new employee. The Israelites should have learned from their Egyptian experience that **יהוה** does not tolerate the persecution of strangers (Ramban). *Chumash*

Question: Why does Moses want the Israelites to remember the defeat of Egypt? Moses asked the Israelites to recall the disastrous defeat of the Egyptians at the Red Sea, when Pharaoh's entire cavalry and chariots were swamped, leaving Egypt an insignificant military power (Ramban), and without the best of its generation of fighting men (Ibn Ezra), a blow from which it had not recovered until this day. *Chumash*

Deuteronomy 11:5 And what He did for you in the wilderness until you came to this place; **6** And what He did to Dathan and Abiram, the sons of Eliab, the son of Reuben: how opened the earth **את** her mouth and swallowed them up **את** and their households **את** and their tents **את** and all the substance that was in their possession before all Israel: C-MATS



Destruction of Korah Dathan and Abiram

Deuteronomy 11:7 But your eyes have seen **את** all the great acts of יהוה which He did. **8** Therefore, keep **את** all the commandments, which I command you this day, that you may be strong and go in and possess **את** the land, which **אתם** you go to possess it; **9** And that you may prolong *your* days in the land, which יהוה swore to your fathers to give to them and to their descendants, a land *that flows with milk and honey*. **10** Because the land, that **אתה** you go in to possess, *is not like the land of Egypt from which you came, where you sow את your seed and water it with your foot (to operate the irrigation system) as in a vegetable garden:* **11** But the land that **אתם** you go to possess *is a land of hills and valleys and is watered by rain from the heavens:* **12** A land which יהוה your Elohim cares for: the eyes of יהוה your Elohim *are* always upon **אתה** it (*her*), from the beginning of the year to **אחרית** the end of the year. C-MATS



'Eye of God Nebula' (AKA the Helix Nebula)

Question: Why is Israel like no other land?

- Israel is superior even to Goshen, the choicest part of Egypt, for agriculture in Egypt was dependent entirely on the overflow of the Nile, but the river irrigated only the low-lying areas. To the rest of the farmland, especially the vegetable gardens that need more water than other crops, people had to bring water on foot (Rashi).
- Israel does not need a Nile or serfs carrying water on their shoulders to water its fields. יהוה Himself provides water for the crops, by showering the mountains and valleys with rain while you sleep in your beds (Rashi). To have the rains the Israelites must be worthy, because if they neglect the commandments it is inevitable that יהוה will not provide rain (v. 17).
- Although יהוה can bring droughts on Egypt, too, Israel is more directly dependent on His mercy and it will suffer drought for lesser sins than other countries. It is like a sick person, who needs greater merit to be healed than a well person needs merely to remain healthy (Ramban).
- This is an inspiring challenge, for the believer in Israel is always conscious of יהוה's closeness. He knows that his conduct and his prayers matter, because there is an intimate connection between his actions and his prosperity.
- יהוה understands all things and oversees the entire world, but His principal attention is focused on Israel, and only afterwards does He bless the rest of the world, which is secondary (Rashi).

Thus, when Israel is in exile from its Land [or when it is undeserving of יהוה's blessing], the entire world suffers (Or HaChaim). Since the exile, not only has the Land become impoverished, but the entire world has become poorer (Daas Tevunos). *Chumash*

Deuteronomy 11:13 And it will come to pass, if you listen diligently to My commandments, which I command אתכם you this day, to love את- יהוה your Elohim and to serve Him with all your heart and with all your soul, 14 That I will give you rain for your land in due season (*in time*), the first rain and the latter rain, so that you may gather in your grain and your wine and your oil. C-MATS

Question: Why is it important to keep all of יהוה's commandments?

- The performance of the commandments earns reward and their neglect is punished. This concept of reward and punishment is a central principle of our faith. The primary significance of this principle is that יהוה is aware of and concerned with human activity.
- If you hearken to what you already learned, by taking care to review and understand it, you will hearken to new learning, you will gain fresh insights into the Torah you already know (Rashi). Conversely, if someone neglects his studies, he will forget what he has learned-- Today. The commandments should always be as fresh and beloved to you as if you had received them today (Rashi).
- One should perform the commandments as an expression of love of יהוה, not as a means to attain riches or honor. One should perform the commandments purely out of love, and the honor will come ultimately (Rashi).
- The observance of the commandments will bring about prosperity beyond the bounds of the law of nature. However, such miracles -- rain when needed, plentiful crops, lush pastures, and so on -- can take place only in the merit of multitudes of people, but not for individuals of ordinary righteousness. Only for a disciple of overarching greatness -- such as Abraham, Moses, or Joshua -- does יהוה perform such miracles.



Deuteronomy 11:15 And I will send grass in your fields for your cattle that you may eat and be full. 16 Be careful that your heart is not deceived and you turn aside and serve other gods and worship them. C-MATS

Question: What is the temptation of someone who has abundance? When you are very prosperous, you must be very careful not to rebel against יהוה, because man rejects יהוה only when he is satisfied, as the Torah says also in Deuteronomy 8:12 *When you have eaten and are full and have built good houses and lived there;* 13 *And when your herds and your flocks multiply and your silver and your gold multiply and all that you have is multiplied;* 14 *When your heart is lifted up and you forget את יהוה your Elohim, who brought you out of the land of Egypt from the house of bondage.)* (Rashi) Experience shows that the temptations of wealth are among the hardest to resist. People who are rich in wealth but poor in knowledge of the Torah often yield to temptation.
Chumash

Deuteronomy 11:17 And then יהוה anger will be aroused against you and He will shut up את the heavens, that there will be no rain and that the land will not yield את her fruit; and you will perish quickly from off the good land which יהוה gives you. 18 Therefore, you will store up את My words in your heart and in your soul and bind אתם them as לאות sign upon your hand, so that they may be kept before your eyes. C-MATS

Question: What does “store up את My words in your heart” mean? These words should be on our hearts, in the sense that we should ponder always the words of the Torah and the duty to perform the commandments. Israelites should observe the commandments even in exile, so that when the redemption occurs, they will not have forgotten how to perform them. The commandments apply equally everywhere, but the sacredness of the Land is so great that their performance is more significant there. *Chumash*

Deuteronomy 11:19 And you will teach **אתם אתם** *them אתם* to your children, speaking of them when you sit in your house and when you walk by the way, when you lie down and when you get up. **20** And write them upon the door posts of your house and upon your gates: **21** That your days and the days of your children may be multiplied in the land, which **יהוה** swore to your fathers to give them as long as there is sky above the earth. **22** For if you will diligently keep **אתם** all **הוא** *these* commandments which I command **אתכם** you to do, to love **אתם** **יהוה** your Elohim, to walk in all His ways and to cling to Him; **23** Then will drive out **אתם** **יהוה** all these nations before you and you will possess greater nations- mightier than you. C-MATS



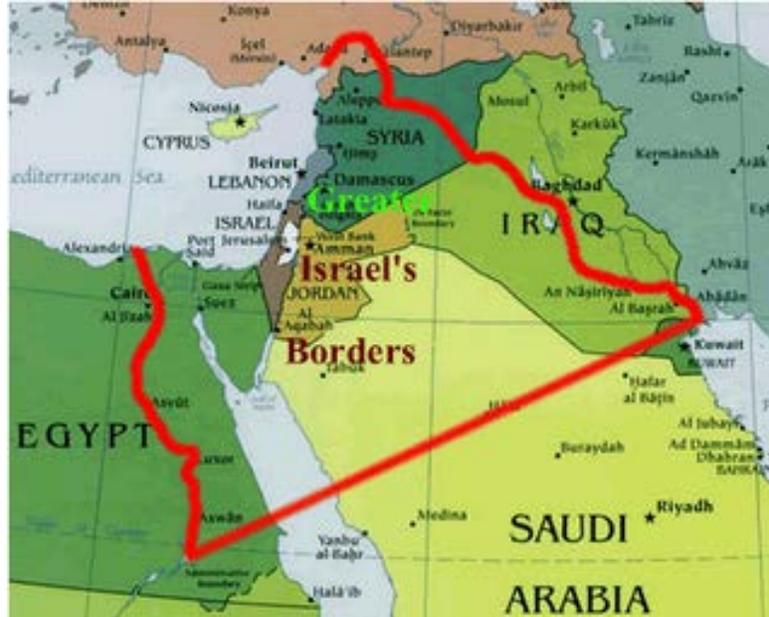
Question: What does it mean “to walk in all His ways”?

- He is merciful; you, too, should be merciful. He does acts of kindness; you, too, should do acts of kindness.
- **יהוה** clothes the naked, as it is written: "And **יהוה** made for Adam and for his wife coats of skin, and clothed them" (Genesis 3:21); so should you, too, clothe the naked.
- **יהוה** visits the sick, as it is written: "And **יהוה** appeared to him by the Oaks of Mamre" (Genesis 18:1) after Abraham's circumcision; so should you, too, visit the sick.
- **יהוה** comforts mourners, as it is written: "And it came to pass after the death of Abraham, that **יהוה** blessed Isaac his son" (Genesis 25:11); so should you, too, comfort mourners.
- **יהוה** buries the dead, as it is written: "And He buried him in the valley" (Deuteronomy 34:6); so should you, too, bury the dead. *Chumash*

Question: How can you “cling to Him”? Clinging to Him means to avoid the temptation of idol worship by always remembering **יהוה** and inspiring oneself to love Him and committing to daily Torah study. *Chumash*

Deuteronomy 11:24 Every place on which the soles of your feet step will be yours: you will possess from the wilderness to Lebanon, from the Euphrates River to the Western sea which will be your coast. **25** No man is able to stand against you: *because* **יהוה** your Elohim will place a fear of you upon all the land that you step on, as He has told you. C-MATS

Question: What Land was Moses describing in verse 24? The borders given in Numbers 34:1-12 are nowhere near the Euphrates. Those were the borders of the generation that entered the Land. Moses looked ahead to the coming of Messiah, when the Euphrates will be the border of the Land.



Borders of Israel at the coming of the Messiah

Do You Know?

1. Elohim said He would send the _____ among *all* those who are left and are hiding from the Israelites and destroy them. (What animal?)
2. Elohim said He would destroy the Canaanites with mighty _____ until they are destroyed. (What did He bring?)
3. Elohim said that He would _____ what is in our heart by humbling and afflicting us.
4. When you have eaten and are full, you should _____ יהוה.
5. Be careful that you *do not* _____ יהוה by not keeping His commandments.
6. יהוה is a consuming _____.
7. _____ **therefore, את** *the foreskin of your heart and do not be stiff-necked anymore.*
8. What does יהוה require of you? You must _____ יהוה. Walk in all His _____. You must _____ Him with all your heart, soul, and might.
9. יהוה tells us to love the _____, _____, and _____ and give them food and garments. (Who?)
10. The _____ of יהוה are always upon the Land of Israel.
11. יהוה gave the Israelites the Land of Israel not because of their righteousness but because of the Canaanites' _____.
12. יהוה would not give the Israelites the land of Canaan all at once, because _____ would overtake it.
13. The tribe of _____ was not given a land inheritance.
14. The Israelites were not allowed to marry anyone from the _____ nations, so they would not be influenced to serve their gods.
15. Moses stayed on Mount Sinai _____ days and _____ nights.

Bonus: What are the 7 fruits given to the Land by יהוה as a blessing?

Answers:

1. hornets
2. disasters
3. test
4. bless
5. forget
6. fire
7. **Circumcise**
8. fear, ways, love
9. orphans, widows, strangers
10. eyes
11. wickedness
12. wild animals
13. Levi
14. Canaanite
15. 40

Bonus: wheat, barley, grapes, figs, pomegranates, olives, dates

Haftarah



Isaiah (Jesaja) - fresco at the Sistine Chapel by Michelangelo

Question: What should we do when we feel like we have lost hope and יהוה no longer cares about us? The exiled Israelite people expressed their concern that יהוה had abandoned them. יהוה reassured them that it is not so, comparing His love and mercy for His people to that of a mother for her children, and even greater than that, too. The prophet Isaiah touchingly describes the ingathering of the exiles which will occur with the Messiah's arrival. He reminds them of their rebellious behavior that brought about the exile and suffering. He concludes with encouraging words, reminding us of what had happened to our ancestors, Abraham and Sarah. Just as they were blessed with a child when they had all but given up hope, so too, יהוה will send us the Messiah.

Isaiah 49:14 But Zion said, יהוה has forsaken me and יהוה has forgotten me. 15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, these may forget, yet will not I forget you. 16 I have graven you upon the palms of My hands; your walls are continually before Me. 17 Your children make haste; your destroyers and they that made you waste shall go forth from you. 18 Lift up your eyes all around and all these gather themselves together and come to you. As I live, says יהוה, you shall surely clothe you with them all as with an ornament and gird yourself with them, like a bride. 19 For, as for your waste and your desolate places and your land that has been destroyed; surely now shall you be too strait for the inhabitants and they that swallowed you up shall be far away. 20 The children of your bereavement shall yet say in your ears, The place is too strait for me; give place to me that I may dwell. 21 וְאָמַרְתָּ And you say in your heart, Who has begotten me אֵת these, seeing I have lost my children and am desolate, an exile and wandering to and fro? And who has brought up these? Surely, I was left alone; these, where were they? 22 So says Adonai יהוה, surely, I will lift up My hand to the nations and set up My ensign to the peoples and they shall bring your sons in their bosom and your daughters shall be carried upon their shoulders. 23 And kings shall be your nursing fathers and their queens your nursing mothers: they shall bow down to you with their faces to the earth and lick the dust off your feet and you shall know that I am יהוה; and they that wait for Me shall not be put to shame. 24 Shall the prey be taken from the mighty or the lawful captives be delivered? 25 But so says יהוה, Even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered; וְאֵת and him that contended with you I will contend with, וְאֵת and your children, I will save. 26 And I will feed אֵת them that oppress you with אֵת their own flesh and they shall be drunk with their own blood, as with sweet wine: and all flesh shall know that I, יהוה, am your Savior and your Redeemer, the Mighty One of Jacob. C-MATS

Isaiah 50:1 So says יהוה, where is the bill of your mother's divorcement, with which I have put her away? Or which of My creditors is it to who I have sold אֶתְכֶם you? Surely, for your iniquities were you sold and for your transgressions was your mother put away. 2 Why, when I came, was there no man? When I called, was there none to answer? Is My hand shortened at all, that it cannot redeem? Or have I no power to deliver? Surely, at My rebuke I dry up the sea, I make the rivers a wilderness: their fish stink, because there is no water and die for thirst. 3 I clothe the heavens with blackness and I make sackcloth their covering. *Prophecy Fulfilled...Isa. 50:3...Heaven is clothed in black at His humiliation... Luke 23:44, 45. C-MATS*

Brit Chadashah

Question: How did Yahusha react when he was tempted by the Devil? He quoted the commandments. That is why we should know the commandments and use them in times of temptations. **Matthew 4:1** Then was Yahusha led up by the Spirit into the wilderness to be tempted by the devil. **2** And when he had fasted forty days and forty nights, he was hungry. **3** And when the tempter came to him he said, If you are the Son of Elohim command that these stones be made into bread. **4** But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of Elohim.** **5** Then the devil took him up into the holy city, and set him on a pinnacle of the temple, **6** And said to him, If you are the Son of Elohim, cast yourself down: for it is written, He shall give his angels charge concerning you: and in their hands they shall bear you up, lest at any time you dash your foot against a stone. **7** Yahusha said to him, **It is written again, You shall not tempt יהוה your Elohim.** **8** Again the devil took him up to an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them; **9** And said to him, All these things will I give you, if you will fall down and worship me. **10** Then said Yahusha to him, **Get away, Satan: for it is written, You shall worship יהוה your Elohim, and him only shall you serve.** **11** Then the devil left him, and angels came and ministered to him. C-MATS

Question: יהוה loves His children. Can anything separate us from His love? Can anything keep us from having victory? **Romans 8:31** What shall we say to these things? If Elohim is for us, who can be against us? **32** He did not spare his own Son and delivered him up for all of us, will he not freely give us all things? **33** Who shall lay a charge against Elohim's elect? It is Elohim that justifies. **34** Who punishes them? Not the Mashiach who died and is risen again, who is at the right hand of Elohim, who also makes intercession for us. **35** Who shall separate us from the love of Mashiach-tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36** As it is written, For your sake we are killed all the daylong; we are accounted as sheep for the slaughter. **37** No, in all these things we are more than conquerors through him that loved us. **38** For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, **39** Nor height, nor depth, nor any other creature, will be able to separate us from the love of Elohim, which is in Mashiach Yahusha our Adonai. C-MATS

Question: How should we act until Yahusha returns? **James 5:7** Be patient brethren until the coming of *our* Adonai. The husbandman waits for the precious fruit of the earth and is patient for it until he receives the early and latter rain. **8** Be also patient; establish your hearts: for the coming of *our* Adonai draws nigh. **9** Do not grumble against one another, brethren, so you will not be condemned: the judge stands before the door. **10** Take, my brethren, the prophets, who have spoken in the name of יהוה, for an example of suffering, affliction, and of patience. **11** We count them happy which endure. You have heard of the patience of Job, and have seen the purpose of יהוה; that יהוה is very sympathetic and has tender mercy. C-MATS

Ups and Downs

Question: Why does יהוה test us? The Torah tells us that after the Israelite people had been wandering in the wilderness, יהוה informed them that all the ups and downs they had experienced during that time were "... to test you and to know what is in your heart."

Question: What is a test? A test at school shows very clearly what we do and do not know. It lets us and others know where we stand. But there are other types of tests that have nothing to do with school. Any situation is a test which challenges us to see if we are going to act according to our true values. Our lives are full of such "life tests".

Sometimes the test comes in the form of difficulties to see whether we will remain positive, with faith in יהוה and pleasantness toward other people. Sometimes the test comes in the form of good fortune, to see if we will remain humble and appreciative of all the good that we have. When we keep this in mind we won't get carried away by the good times in our lives, nor will we get bowled over by the hard times. We'll feel able to take things in stride and to accept whatever comes our way, and do our best to "pass the test".

"THIS IS ONLY A TEST"

Brad Ungar's family was on their annual camping vacation. This year they had set out for the clean air and majestic views of the Rocky Mountains. It was a long ride but they knew that the breathtaking scenery and relaxing quiet of nature would make the trip worthwhile. Mr. Ungar pulled their camper into the spot that the family had reserved -- by gleaming Silver Lake. Brad and his brothers piled out and headed straight for the beckoning waters. After a fun filled day of swimming, canoeing, and trail-blazing, everyone settled in for a well-deserved good night's sleep. While their mom and dad opted to sleep in the comfort of the camper, the kids chose to set up a tent and sleep under the stars. The night was quiet and still, but that peace didn't last too long, because almost as soon as their heads hit their pillows, the boys were greeted to a chorus of loud, raucous cries: "Whaaaa ... Whaaa ..."

It seemed that the camper parked in the next spot was inhabited by a couple with a young baby that just wouldn't stop screaming. In their home in the city the boys probably wouldn't have even noticed the noise, but here in the quiet mountains the baby's screams sounded like a fire engine's sirens.

The Ungar kids started to grumble among themselves. "How do we turn him off?" muttered one. "What a bummer!" sighed another. The only one who seemed undisturbed was Brad. He just quietly lay there looking totally calm. From the look on his face you could have thought that the piercing screams coming from the nearby camper made a beautiful symphony.

His brother Steve noticed this and tapped Brad on the shoulder. "Hey, doesn't that screaming baby bother you?" he asked.

Brad looked up. "Well I guess I was annoyed at first," he admitted. "But then I kept telling myself 'it's only a test' and I felt okay." "Only a what?!" exclaimed Steve.

Brad smiled and explained, "Well, I like to think of myself as a patient, understanding person. So now יהוה is giving me a chance to prove it. This screaming baby in the middle of nowhere is my test not to lose my cool. I even started to feel sorry for the kid, who must be pretty uncomfortable, and, especially for his parents, who have to deal with him all night."

"Hmm, I hadn't thought of that," said Steve as he rolled over in his sleeping bag and tried to go to sleep. The next morning the boys awoke and discovered to their delight that the camper next to them had already pulled out and left. At least, they would get a little peace and quiet for the rest of their trip!

As the kids were rinsing out their breakfast dishes in the lake, Steve elbowed his brother and said, "Well Brad, it looks like the 'test' is over, huh?"

But Brad shook his head. "Nope," he said. "It only changed." Steve nearly dropped his plate and looked at his brother who went on: "Now the test is to see if we really appreciate the peace and quiet that we have. And if we make the most of it and really relax."

Steve smiled and shook his head and said, "Wait until I tell my teachers that I spent my whole vacation taking tests!"

Question: How did Steve feel when the baby in the next camper started screaming? He got angry and just wanted him to stop.

Question: Did Brad also feel angry when he heard the baby crying at night? No. He knew that it was really just a "test" from יהוה to see if he would be patient.

Question: In our story Brad realized that the crying baby was really a test of his patience, and the quiet that came after the baby left was really a test of his appreciation. Can you think of some other things that could happen to a person and how they could be testing him or her? Imagine, for example, if your mother makes you your favorite cake. Your test might be to see if you will share it with others or if you will act in a selfish manner and try to grab most of it for yourself. Another example might be just the opposite. Imagine that you are being served something you don't like at dinner -- like spinach. In that case, your test might be to see if you will be considerate of the feelings of your mother who cooked it for you and not make a fuss, if you will say something negative about it which might hurt her feelings.

Question: What are some "life tests" that you have experienced recently?

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com

"Weekly Torah Portion" from www.aish.com (stories)