



Hear, learn and fear YAH with respect

Parashat vayelech (52) – He [Mosheh] went

Torah: Devarim 31:1-24

Haftarah: Hosea 14:1-9

Apostolic Scriptures: Mattityahu 28: 16-20

Within a few days we will enter the beginning of the last festival season with the festival of *Yom T'ruah* – the festival of the *shofar*. We have also mentioned in the past that no one, regardless of their relationship with YAH or their devotion, set-apartness or amount of knowledge of *Torah*, can determine the exact dates. No one can ever claim to be able to fully interpret YAH's *calendar* through a revelation – each of us works with the insight we have according to what we understand and may never impose our 'wisdom' on others. We can only help, give direction and leave the rest to YAH. Just as we have lost many other things, YAH also took away the calendar from us. One of the most important reasons for this is so that brothers can learn to live in unity with one another (*cf.* *Mizmor* 133). Every person who argues about the calendar, doctrine, and manner of observing the festivals brings judgement upon himself or herself:

Romiyim 14 ⁵One indeed judges one day above another, another judges every day *alike*. **Let each one be completely persuaded in his own mind.** ⁶He who minds the day, minds it to יהוה. And he who does not mind the day, to יהוה he does not mind it. He who eats, eats to יהוה, for he gives *Elohim* thanks. And he who does not eat, to יהוה he does not eat, and gives *Elohim* thanks. [emphasis added]

We are admonished not to argue with each other about YAH's appointed times, but rather to join other believers, celebrate festivals and even *Shabbat* with followers of *Yeshua*. In this way we help build the Kingdom and the world can look at us as purposeful and dedicated doers of YAH's Word through our conviction, rather than pointing their fingers at us over constant strife and discord.

Regardless of how many times one experiences, celebrates, or commemorates it, we know that the set-apart festivals are something that YAH has instituted specifically for each believer – it is a complete picture of YAH's plan of salvation. Those who follow our study program will realise how many times we have read it again during the past few weeks: the festival, or season, of *Sucot*, is the only festival that *Yeshua* has not yet fulfilled, but it is mentioned so much in Scripture that we have that conviction that it will soon be fulfilled.

The last festival season begins with *Yom T'ruah*, the festival of the *shofar* or trumpet, even shouting, as we will shortly enter; ten days later, the week thereafter, it is followed by *Yom Kipur*, the festival (or day) of atonement and then it concludes with *Sucot*, which is also used as the name of the entire season. In total, this festival is 22 days long, with the exception of the standard days between *T'ruah* and *Kipur*, about 9 days, as well as the short break between *Kipur* and *Sucot*, four days. The total duration of this festival is therefore

ten days, to which two *Shabbatot* are added, giving us a total of 12 days. It is indeed the longest festive period, but ultimately also the most joyful. The days of *t'shuvah*, or return, reach a climax on *Yom Kipur* during which we completely expose ourselves before our Father. It takes a lot of effort and perseverance, but five days later comes the dessert – *Sucot*, the most joyful and heart-warming festival of the series.

We will cover this in depth during the holidays themselves, but if these holidays are added to the holidays of *Pēsah* and *Shabu'ot*, along with each weekly *Shabbat*, a *Torah*-believer gets more annual leave than the average salaried worker – someone who works for a boss. The total days not worked, call them “vacation days”, come to a minimum of 70 during per normal year and is again one of *YAH*'s regular numbers in Scripture! This works out to a total of ten weeks of leave, while the average employer only grants between 2 and three weeks of leave! No wonder we are admonished: six days you shall work...

Man's nature is not to seek *YAH*, simply because we are not aware of Him. We must therefore be made aware of Him and then seek Him, but even then we deviate from His decrees. *YAH* will not extend an invitation and then not fulfill it. We see words of *Yeshayahu*, however, indicating that there will come a time when *YAH* will not be found:

Yeshayahu 55 ⁶Seek **יְהוָה** while He is to be found, call on Him while He is near.

People may hear of Him and then seek Him, but will not find Him. This does not mean that *YAH* is no longer available, but that He has simply closed His window, the period of favour. It also means that the return of *Yeshua* is imminent, something we will explore in a little more depth.

The *Torah* itself refers directly to the Messiah. The concept of a royal Messiah is only touched upon much later, especially during the reign of King *Dawid*. Here we experience the revelation of a Messiah who will rule over the twelve tribes of *Yisra'el*. The idea of someone who is anointed, known as the messiah, **הַמָּשִׁיחַ** (*hâ-mâ-Shee-âch*), does not appear in Scripture with the concept of kingship, but does appear in the form of priesthood. We see the expression *hamashiach* 4 times in *Wayyiqra* where it refers to an anointed priest who offers sacrifices for sin. This is therefore the first revelation that *Torah* gives us of the Messiah – a priest and sin offerings.

However, we also know that the concept of Messiah throughout the history of the nation of *Yisra'el* would refer to a Messiah-King. The word **מֶלֶךְ** (*Mê-lêch*) translates as king and begins with the Hebrew letter **מ** (*mê*), just like the word *mashiach*. When the Messiah is seen in a Hebrew context, the first reference is to King. At this stage, however, *Yeshua* is not yet the king, for he is currently serving as heavenly high priest according to the example of *Malkitsedeq*. He has not yet ascended the throne of *Dawid* to rule over the twelve tribes of *Yisra'el*.

Mention in the Apostolic Scriptures of *Yeshua* as the Messiah refers firstly to his role as heavenly high priest and secondly to his being appointed by *YAH* as king who would rule in the future as Messiah-King. This is one of the main reasons why *Yeshua*'s *talmidim* could not understand why he had to die and be resurrected. They were not expecting a suffering Messiah who would first have to fulfil the role of priest by becoming a sin offering for humanity. What everyone expected at that time was a victorious king who would restore the kingship of *Yisra'el* and fulfil all the promises made to King *Dawid* and the prophets. Most of *Yeshua*'s *talmidim* made the same mistake as was the common thought of that time: the expected Messiah would be someone similar to *Dawid* and *Shelomoh*, but eternal and worldwide.

To this day, most orthodox *Yehudim* reject the idea of a suffering Messiah who would sacrifice himself as a sin offering. There are, however, several ancient rabbinical writings that refer to this, although the revelation is still hidden from most of them, for reasons known only to *YAH*. What we wish to point out

here, however, is the fact that *Torah* contains many references that indicate that Messiah will come twice. The following quote is the third proof:

Debarim 31 ³ יהוה your *Elohim* Himself is passing over before you. He shall destroy these nations from before you and you possess them. *Yehoshua* himself is passing over before you, as יהוה has spoken.
[emphasis added]

Only three people in Scripture represent prophetic examples of the Messiah to come: *Yosēph*, *Mosheh*, and *Yehoshua*. These men came twice to complete their assigned tasks. When *Yosēph*'s brothers first encountered him in *Mitsrayim*, they did not recognise him. The local population saw him as their saviour, especially during the seven years of famine. Meanwhile, without their knowledge, he sustained his brothers with food that they bought from him and took to their own country. During the second meeting, *Yosēph* introduced himself to his brothers, revealed his name, and through this their eyes were opened in recognition. This will happen again with *Yeshua*'s return.

Mosheh left the palace of Pharaoh to save his brothers from slavery. The first time he was rejected and had to flee for his life. Upon his return, the elders of *Yisra'ēl* accepted him as *YAH*'s envoy to deliver them from their slavery. In the case of *Yehoshua*, he went to investigate the promised land with eleven other spies. When he came with a report of the promised land, his own people wanted to stone him because they did not trust that *YAH* would let them enter the land. It was only when *Yehoshua* entered the land with the people that they accepted him as their leader and earthly saviour. These three testimonies of earthly leaders point directly to *Yeshua* who will only be fully accepted with his second coming as the salvation that *YAH* planned for humanity.

However, we are always aware of the call of *YAH*, as we also learned last week. At all times our Creator-*Elohim* calls out to us:

Hoshēa 14 ¹ O *Yisra'ēl*, return to יהוה your *Elohim*, for you have stumbled by your crookedness.

Shortly afterwards we see that loving care again:

Hoshēa 14 ⁴ I shall heal their [*Yisra'ēl*'s] backsliding, I shall love them spontaneously, for My displeasure has turned away from him.

That immense anger of *YAH* is turned away from *Yisra'ēl* and focused on their enemies, who are also the enemy of *YAH*:

Debarim 31 ⁵ "And יהוה shall give them over to you, and you shall do to them according to all the command which I have commanded you. ⁶ "Be strong and courageous, do not fear nor be afraid of them. For it is יהוה your *Elohim* who is going with you. He does not fail you nor forsake you."

The name *Yeshua* is a shortened version of *Yehoshua* – the root word for both names being שׁוּעַ (*Shoo-ah*), translated as 'salvation' and we see here that neither *Yeshua*, nor *Yehoshua*, is the Savior, but only the salvation. *YAH* has always been and will always be the Saviour (cf. *Shemu'el Bēt* 22:3; *Mizmor* 24:5; 37:39; *Yeshayahu* 43:3 et al):

Mizmor 106 ²¹ They forgot Ėl their Saviour, The Doer of great deeds in *Mitsrayim*,

It is important that we, as *Torah*-obedient followers of *Yeshua*, realise that he is the salvation that *YAH* already provided at Creation. We must wean ourselves from the lie of the christian church that tries to teach that *Yeshua* (jesus) is the saviour. Not only is this a blatant lie, but it is also derogatory to *YAH* and a violation of the third Word (cf. *Shemoth* 20:7).

In *Yehoshua* we see prophetic indications of a coming Messiah. From the above quote from this *aliyah* there is clear evidence that *Yeshua's* return will reunite the nation of *Yisra'el* and lead them to the future Promised Land. We also learn that *Mosheh* wrote the *Torah* and handed it over to the priests and leaders to enter the new land, taking it with them. *Mosheh* thus gives two things to the people: *Yehoshua* and *Torah*, through which they could experience *YAH's* promise. *Yehoshua* and *Torah* are therefore inseparable from each other. Without *Yehoshua* the nation would not be able to enter the new land and without *Torah* there would be no rules by which they could live.

We learn a very important lesson from this: the true Messiah cannot reject *Torah* or change it in any way; he must fully maintain and establish it, also in the future Promised Land. When the true Messiah, *Yeshua*, makes his appearance on the clouds, all twelve tribes will be gathered; temple service will be re-established while the Kingship is exalted and the Messiah will be established on the throne of *Dawid* to rule over the whole world as King where only peace will reign:

Hazon 15 ³And they sing the song of *Mosheh* the servant of *Elohim*, and the song of the Lamb, saying, "Great and marvellous are Your works, יהוה *Ėl Shaddai*! Righteous and true are Your ways, O Sovereign of the set-apart ones!

As seen above, we also mentioned in previous studies that kings had to write their own copy of the *Torah* themselves. This would justify him being on the throne, because then he would have made all of *YAH's* rules his own in a special way and would have no excuse for unjust judgement. In a similar way, *Mosheh* had to write down the words of *YAH*, since he received them first-hand and this would be the very first hard copy of all the rules, excluding the ten words he received earlier at *Sinai*. Let's see with the following words how much of this speaks to our spirit as we keep *YAH's* rules alive and apply them in our own lives:

Debarim 31 ⁹And *Mosheh* wrote this *Torah* and gave it to the priests, the sons of *Lěwi*, who bore the ark of the covenant of יהוה, and to all the elders of *Yisra'el*. ¹⁰And *Mosheh* commanded them, saying, "At the end of seven years, at the appointed time, the year of release, at the Festival of *Sukkot*, ¹¹when all *Yisra'el* comes to appear before יהוה your *Elohim* in the place which He chooses, read this *Torah* before all *Yisra'el* in their hearing.

Nothing happens by chance in *YAH's* planning. He plans carefully from the beginning and has no need for a "plan B". There is a good reason why we read this passage of Scripture at this time of year. In the midst of *YAH's* instruction to *Mosheh* in *Shemoth 12:2* regarding "the first of the months of the year", we learn:

Shemoth 34 ²²And perform the Festival of *Shabu'ot* for yourself, of the first-fruits of wheat harvest, and the Festival of Ingathering at the turn of the year. [emphasis added]

This change has to do with agriculture and is the conclusion of all harvests. The first-fruits of the grain harvest occur during *Shabu'ot*, the festival of Weeks. However, we are admonished to keep the festival of Ingathering at the turn of the year. It is a manifold gathering of mostly fruit which means that *YAH* also sees this period as the end of the agricultural year; it therefore ends with the festival of *Sucot*. However, it is entirely different, even separate, from the Scriptural year that He established in *Shemoth 12:2*, as well as the civil year that turns on *Yom T'ruah*. What we notice here is the end of the year's harvests, the toil and sweat associated with it. People are happy to be able to rest, but they are also happy about the provision of a Creator-*Elohim*! Hence the joy of concluding the festival with the rejoicing in the *Torah*, known as *simchat Torah*, the source from which they received the rules by which they had to live. Everyone who adheres to *Torah* would therefore be able to end the year with a good harvest, a good income and could also look forward to a wonderful year ahead, even if a *sh'mitah* or *yobel* followed.

These passages make us realise how many overlapping commands we receive from *YAH* – He keeps us on our toes and expects us to follow every detail down to the smallest detail. This proves our obedience, which again also demonstrates our devotion to Him.

The festival of *Sucot* is now upon us and is a challenge for each of us to see how much of *Torah* we know, how much we still need to learn and whether we are truly following it or not. To read or hear *Torah* only every seventh year, implies that we must remember it long enough to be able to test and compare our knowledge of it in the other years. The verses we have just read do not give any indication of exactly what should be read, but it is clear that *Mosheh* was instructed by *YAH* to convey all possible information to the nation and that they should familiarise themselves with His rules. This again refers us to the actions of *Ezra*:

Neḥemyah 7 ⁷³So the priests, and the *Lēwites*, and the gatekeepers, and the singers, and some of the people, and the *Nethinim*, and all *Yisra'ēl* dwelt in their cities. 8 ¹And when the seventh new moon came, the children of *Yisra'ēl* were in their cities. And all the people gathered together as one man in the open space that was in front of the Water Gate. And they spoke to *Ezra* the scribe to bring the Book of the *Torah* of *Mosheh*, which *יְהוָה* had commanded *Yisra'ēl*. ²And *Ezra* the priest brought the *Torah* before the assembly of both men and women and all who could hear with understanding, on the first day of the seventh new moon. ³And he read from it in the open space in front of the Water Gate from morning until midday, before the men and women and those who could understand. And the ears of all the people *listened* to the Book of the *Torah*. [coloured italics original]

We have a short study¹ available in English regarding weekly *Torah* portions, *parashot*, and why it is essential to study in this way, so that every follower of *Yeshua* knows that he is the fulfillment of *Torah*. (The Afrikaans version will be available soon, should anyone be interested). However, what is also important in these verses, we will see a little further on in chapter 31. People who tune in to our *Midrash* program on day 2, or with the repetition on day 5, may be familiar with verse 12, when it is partially rendered in Hebrew at the beginning of the program²:

Debarim 31 ¹²הַקָּהָל אֶת הָעָם הָאֲנָשִׁים וְהַנְּשִׁים וְהַטָּף וְגֵרָךְ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יִשְׁמְעוּ וּלְמַעַן יִלְמְדוּ וַיֵּרְאוּ אֶת יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת:

In our native language it reads as follows:

Debarim 31 ¹²Assemble the people, the men and the women and the little ones, and your sojourner who is within your gates, so that they hear, and so that they learn to fear *יְהוָה* your *Elohim* and guard to do all the Words of this *Torah*.

Here again, just as with the exodus from *Mitsrayim*, we read of the stranger who must hear and keep the words of *YAH* – no one is excluded! This also reminds us of the words:

Zekaryah 2 ¹¹And many nations shall be joined to *יְהוָה* in that day, and they shall become My people. And I shall dwell in your midst. And you shall know that *יְהוָה* of hosts has sent Me to you.

This stranger is obviously not just any person; it must be someone who has completely renounced idolatry and other pagan practices. We also see a development of verbs here: they hear, they learn, they fear. The reason for this is precisely to keep the law.

We therefore hear all the laws (words) that *YAH* gives us, after which we must learn and remember them. From this we gain intense knowledge of *YAH*'s Word through which we cultivate our love for Him. By knowing *YAH*'s Character and Authority better, we also understand the idea of respectfully fearing Him so that we can serve Him fully in love. The *Targum* of *Y'honathan* expresses it that we will experience the dignity and majesty of *YAH*. In doing so, we not only take note of *YAH*'s rules, but also put them into practise. We hear and understand them in a more reverent way than when they are read on *Shabbat* with our family and at assemblies.

¹ https://silvertrumpet.net/wp-content/uploads/2025/09/why-torah-portions_v3.pdf

² A short audio clip can be downloaded here:

<https://mega.nz/file/5AMCUBzR#3CKZddBobySdgjCo67p408Ugyx4wzHcaRZ6xojLsYLI>

This law, or set of rules, is therefore not only for current or future kings and leaders, but for everyone throughout the generations and also for the stranger:

Debarim 31 ¹³“And their children, who have not known it, should hear and learn to fear יהוה your Elohim as long as you live in the land you are passing over the *Yardēn* to possess.”

Once again we notice the increasing verbs: hear, learn, fear. The repetition here is specifically “for the sons who did not know it,” children not yet born and something we discussed last week; thus the law must be known and kept through multiple generations. This increasing series of verbs reminds us:

Ezra 7 ¹⁰For Ezra had prepared his heart to seek the Torah of יהוה, and to do it, and to teach laws and right-rulings in *Yisra’ēl*.

Yisra’ēl, which includes you and me, must fear YAH respectfully, as we see in *Debarim* 4:10; 14:23; 17:19, but we should fear nothing and no one else!

Gathering for the reading of the *Torah* taking place every seventh year, reminds us of the rule of letting the land lie fallow every seventh year. While the land is not cultivated during the *sh’mithah*, it has a chance to restore the necessary nutrients and be ready for the next few years of harvests. For the same reason, man, whose memory is quite short, is reminded of YAH’s rules and regulations every seventh year. With time, certain inputs fade and this is why we can also currently consider ourselves to be “in the days of *Noah*”. We must therefore regularly, preferably daily, study YAH’s Word, make it our own to also ensure that we do not “put Him in a box” where we add, change or omit certain rules, perhaps develop a faith or study thoughts around various religions. This will put us in a very bad place when *Yeshua* returns:

Hazon 3 ¹⁵I know your works, that you are neither cold nor hot. I would that you were cold or hot.
¹⁶So, because you are lukewarm, and neither cold nor hot, I am going to vomit you out of My mouth.

It is precisely this type of apostasy that *Mosheh* was warned about by YAH:

Debarim 31 ¹⁵And יהוה appeared at the Tent in a column of a cloud, and the column of a cloud stood above the door of the Tent. ¹⁶And יהוה said to *Mosheh*, “See, you are about to sleep with your fathers. And this people shall rise and whore after the mighty ones of the strangers of the land into the midst of which they shall enter, and forsake Me and break My covenant which I have made with them.

Mosheh is told to appoint *Yehoshua* as his successor. Both of them went to the Tent of Meeting. Note that this is not the set-apart tabernacle, but a separate tent set up exclusively for this purpose (cf. *Shemoth* 33:7-11). This pillar of cloud, however, is the same as that which separated the nation of *Yisra’ēl* from the army of *Mitsrayim* (cf. *Shemoth* 13:21-22; 14:19-20). This is also the same pillar of cloud that *Yeshayahu* describes in chapter 6 during the dream image “on a high and lifted up throne”. According to most sources, this pillar of cloud remained permanently with the nation during their wandering through the wilderness and performed four functions:

- ☞ it indicated YAH’s Presence (some sages call it שְׁכִינָה (*Sh’chinah*), but this word is not found anywhere in Scripture;
- ☞ it led the nation from one place to the next, although it was not necessarily present every day³ (cf. *Shemoth* 33:9-10; *Bemidbar* 11:25; 12:5);
- ☞ it (sometimes) provided coolness throughout the day;
- ☞ it (sometimes) illuminated the camp at night.

³ The Elohist (E) document, one of four sources according to which the *Torah* was composed, is of the opinion that the pillar of cloud was not present all day every day, but only as deemed necessary by *Elohim*. The other sources, for information, are the Yahwist, Deuteronomist and Priestly documents. More information is available at https://en.wikipedia.org/wiki/Composition_of_the_Torah

For your information: it is unclear from Scripture when the pillar of cloud or cloud pillar stopped appearing. In *Bemidbar* 14:14 we read of the pillar of cloud in the present tense, so it had not yet gone. However, we read in *Devarim* 1 how *Mosheh* begins his account of the wilderness journey and in verse 33 the pillar of cloud is mentioned in the past tense. We can therefore assume that it disappeared while the nation camped near the *Yarden*, since they would stay there for a while and no longer needed it for future journeys. However, we do know that the *man* only stopped falling after they crossed the *Yarden*:

Yehoshua 5 ¹²And the *man* ceased on the day after they had eaten the stored grain of the land. And the children of *Yisra'el* no longer had *man*, but they ate the food of the land of *Kena'an* that year.

One of the commentaries states the following opinion regarding the festival of Tabernacles (Sucot) which was celebrated in the promised land shortly after the nation's arrival:

*"This feast, also called Succoth, was to commemorate the protection God provided in the wilderness and it may have marked the cessation of the fiery pillar"*⁴.

Very few people are called to their deaths in advance like *Aharon* in a previous study and now again *Mosheh*. Think about it: are you ready to go if *YAH* were to call you now? We are not explicitly taught what *Mosheh* was doing, but when *YAH* called him, he dropped everything and went immediately. It is the same case with *Yehoshua*. Neither he nor *Mosheh* made *YAH* wait, but responded immediately to the call. Regardless of whether *YAH* is calling you to do His work or to lay you down with your ancestors, do not delay. Also, make sure that you do not resist as *Mosheh* did early in his calling. If *YAH* is calling you to help build His Kingdom, He will equip you for that too. You just have to make sure that you are willing and available.

However, before *Mosheh* appoints *Yehoshua*, he is told by *YAH* that he will rest with his fathers. After this comes the bad news of the nation's apostasy and *Mosheh* is told to write a song that they would take with them forever. It would serve as an indictment against them for all future generations, including us. From experience we know that folk songs are easy to learn and never go out of style, regardless of our age or musical aptitude. Any information, including foreign languages, is more easily learned through music or a song with which it can be associated. In the will of our Father we will cover this song next week; perhaps someone can set the entire chapter 32 to music and come and teach us!

To get back to our study: *Mosheh* gives his final instructions to the *Lewites* to place the *Torah* scroll he wrote next to the ark of the covenant. He did not consider himself worthy enough to place his copy inside. It would then serve as a witness against the nation every year when the high priest sees it while making atonement on *Yom Kipur*. *Mosheh* is however disappointed by the attitude of the people who had so much direct contact with *YAH* regarding miracles and still acted corruptly, that he once again calls the heavens and earth as witnesses against them. However, he is not concerned about the people's behaviour towards him, but how they will fall into disobedience to *YAH*. This time we see that it is quite possible that heaven and earth could be represented here as people:

Ib'rim 1 ³who being the brightness of the esteem and the exact representation of His substance, and sustaining all by the word of His power, having made a cleansing of our sins through Himself, **sat down at the right hand of the Greatness on high**, [emphasis original, referring to *Mizmor* 110:1]

These two are also consistent with each other:

Mizmor 119 ⁸⁹**Lamed** Forever, **וְיָהוָה**, Your word stands firm in the heavens. ⁹⁰Your trustworthiness is to all generations; You established the earth, and it stands. ⁹¹According to Your right-rulings They have stood to this day, For all are Your servants.

Please read *Mizmor* 19:1-12 to see how both *YAH*'s Creation and His Word testify to His greatness.

⁴ The Herald of Christ's Kingdom, May-June 2006, "A Pillar and a Fire," Br. Carl Hagensick

We see how the farewell words of *Mosheh* could also have been the basis for *Sha'ul's* words when he greeted the elders of *Ephesos*:

Ma'asei 20 ²⁹For I know this, that after my departure savage wolves shall come in among you, not sparing the flock.

Unfortunately, both *Mosheh* and *Sha'ul's* words came true. Therefore, we plead Father's favour in all our lives that these words may never come true for any of us – that we will continue to encourage, strengthen, teach, but also to test each other. In the will of *YAH*, we should stop arguing about times, calendars, festivals and the like and draw other believers closer, rather than condemn them. Next week, when we sing the Song of *Mosheh*, it will be out of joy and not as an accusation against us.

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*⁵, unless indicated differently.

Albert Barnes' Notes on the Bible

Messianic *Torah* with Commentary – Gary Gardner Ph.D. (Kindle Edition)

Artscroll Sotne Edition *Chumash*

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Faithlife Study Bible

Adam Clarke's 1810/1825 commentary and critical notes on the Bible

The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.

⁵ <https://isr-messianic.org/>