

Vayelech



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Parashah en Español, [[Aquí](#)].

Scriptures

Deuteronomy 31:1-30

Isaiah 55:6 to 56:8

Isaiah 61:10 to 63:9

Philippians 1:1-2:30

Hebrews 13:5-8

Joshua to Succeed Moses

At one hundred and twenty years old, YHVH had Moses pass his succession and leadership on to Joshua. It was Joshua who would lead the Twelve Tribes of Israel into the land.

The name Joshua in Hebrew is actually *Yeshua* and paints a prophetic picture of “*He will save*” and “*YHVH is Salvation*”. Strong’s #H3091/TWOT #929 reveals Joshua/Yeshua to also mean: *to be saved, be delivered; save, deliver, give victory, help; be safe; take vengeance, preserve, rescue, defend cause, and savior*.

Moses’ exhortation to Joshua was, “Be strong and courageous, for you must go with this people into the land that YHVH swore to their forefathers to give them, and you must divide it among them as their inheritance. YHVH himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged” (Deuteronomy 31: 7-8).

It was Moses (a forerunner and prophetic picture of the Messiah) in the Levitical priesthood (priestly realm) who led the Israelites out of captivity through the pathways and pursuit of righteousness and holiness; and it would be an Ephraimite, Joshua, a representative from the House of Israel (kingly realm), who would lead them into the Promised Land by the spirit of Elijah; the Spirit of Yeshua. Together they bring about the holiness, redemption, restoration and return of *all Israel* – a return both Houses to the land and to the ways of Yeshua Ha Mashiach (1 Chronicles 7:27).

The Aaronic priesthood, accompanied by the Levites, was not instituted until four hundred years after Abraham received the Covenant. The Levitical priesthood was set up while the Children of Israel were in the wilderness, at Mount Sinai, after the sin of the golden calf. They were to be a model for the Children of Israel, a type of living portrayal to show the “firstborn” priesthood how to walk.

Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. And you shall be to Me *a kingdom of priests and a holy nation*. These *are* the words which you shall speak to the children of Israel (Exodus 19:5-6).

But you are a chosen generation, *a royal priesthood, a holy nation*, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but

now have obtained mercy (1 Peter 2:9-10).

Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine, *because all the firstborn are Mine* (Numbers 3:12-13).

The Aaronic priesthood was to lead to the Messiah. When Yeshua came, the Levitical priesthood changed back to what it was originally intended to be, a priesthood of the firstborn. Today, those who are first in their family to return to Torah (YHVH's teaching and instruction) are called "firstborn". Moreover, believers in Yeshua, The Firstborn, form His *ekklesia* /congregation of the firstborn, whose names are written in Heaven, are called a royal priesthood and a holy nation (Exodus 19:5-6; 1 Peter 1:8-10; Hebrews 12:23; James 1:18).

What I mean is this: The law (the Mosaic Covenant), introduced 430 years later, does not set aside the covenant (the Abrahamic Covenant) previously established by God and thus do away with the promise (Galatians 3:17).

"If perfection could have been attained through the Levitical priesthood (for on the basis of it the law was given to the people), why was there still need for another priest to come-- one in the order of Melchizedek, not in the order of Aaron? For when there is a change of the priesthood, there must also be a change of the law" (Hebrews 7:11). This change of the priesthood was one in which the Torah was taken from stone tablets, to be written on our hearts, circumcised hearts of flesh.

"Thou (Yeshua) art a priest forever according to the order of Melchizedek" (Hebrews 5:6). See also Psalm 110:4, Hebrews 7:17; 5:10; 6:20 and 7:11.

Many leaders in Yeshua's day had religious spirits and were teaching YHVH's people through legalism (man's law). Parts of the law were being used to judge and control the people instead of guide and bless them. With Yeshua's delivery and redemptive work at Calvary, we are now able to enter into the order of Melchizedek with Yeshua as our High Priest. Yeshua has restored all things.

Man's legalism of the Law/Torah reflected a hard heart. People were trying to use YHVH's *works of the law* as a means for salvation. "Works of the law" did not mean the Torah as a whole but was a rabbinic term used to describe: circumcision, YHVH's dietary food laws and the Sabbath. Doing them could not save anyone – neither could *our* faith. The works of the law were not designed to save but to be a *blessing* for YHVH's people. Obeying them brought blessings. The newly converted Jewish leaders were trying to convert those coming to salvation in Yeshua from the Nations (Gentiles) by using the *works of the law*. Keeping circumcision, dietary laws and the Sabbath were not for salvation purposes. We cannot get salvation by works as salvation is through a covenant; it is a gift, not by *works of the law* but by faith in *Yeshua's* faithfulness to His word.

The people did not understand the difference between a covenantal relationship and a contract. The Law could not save them; only Yeshua could save. A covenant is unconditional and eternal, whereas a contract is conditional and can be broken. YHVH was destroying man's legalism both when Moses smashed the stone tablets, and when He allowed Herod's Temple to be destroyed. It is a matter of the heart!

Those who enter into the teaching of Moses now enter through the circumcision of the heart. We do not share "hard-core Torah" or behave like "Torah terrorists"; rather we share the "heart" of Torah through the Living Word, Yeshua, in the Spirit of Messiah. He is our example. Yeshua and the Pharisees both taught Moses, but only one taught Moses through the Tree of Life. The Pharisees instead taught Moses through the Tree of the *Knowledge of Good and Evil*.

Which tree had fruit with *seed* for reproduction? Only Torah through the Tree of Life, by the *Spirit of*

Yeshua, is capable of multiplying and bearing much fruit. Fruit that cannot reproduce itself is “false fruit”. The Tree of Knowledge of Good and Evil looks good but will not produce life, as it has no seed to reproduce itself. Anyone who eats from this tree will be eating for self-gratification, self-righteousness and control purposes which produce false fruit. YHVH told us not to consume this tree or we will die. This was the difference in *Yeshua*’s teachings versus the Pharisees’ teaching. When *Yeshua* shared, the people flocked to Him in droves. This made the Pharisees very jealous. They were losing control over the people. This was the reason they wanted to kill Him. *Yeshua* was setting the “captives” free. (Genesis 2:15-17).

The ones who share Torah as a blessing have the Shepherd’s voice. The sheep of the Messiah will only follow the Shepherd’s voice. Those who teach or pastor today are to elevate, bless and lead the people by example. They are not to strike the sheep with harsh words of anger or judgment, or maim them with critical spirits. Judging is to be left to the ultimate Judge of all. We are to teach in such a way that *Yeshua* can be seen clearly by our *actions*. Striking the sheep with Scripture does not properly represent His Word. The one who does this will render him/herself unclean and outside the camp. Blessing and leading the sheep gently and with mercy will produce fruit with seed that will multiply.

Who carries the authority in the assembly? Under the Order of Melchizedek (*melech* –king, and *tzadik* – priest) both Houses have equal authority in *Yeshua*. The House of Judah carries the kingly side and the House of Ephraim/Israel carries the priestly side. When they come together, unified in heart, they walk in the Order of Melchizedek (as a kingdom of priests).

Son of man, take a stick of wood and write on it, 'Belonging to Judah and the Israelites associated with him.' Then take another stick of wood, and write on it, 'Ephraim's stick, belonging to Joseph and all the house of Israel associated with him.' Join them together into one stick so that they will become one in your hand (Ezekiel 37:16-17).

But YHVH found fault with the people and said: ‘The time is coming,’ declares YHVH, ‘when I will make a (re)new(ed) covenant with the house of (Ephraim) Israel and with the house of Judah. It will not be like the Covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my Covenant, and I turned away from them,’ declares YHVH. ‘This is the covenant I will make with the (whole) house of Israel after that time,’ declares YHVH. ‘I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people’ (Hebrews 8:8-10 ref. Jeremiah 31:31-33).

After the appointment of Joshua, Moses sat down and wrote out the entire Torah and gave it to the Kohathite priests, the sons of Levi, for care. They were the Levites who carried the Ark of the Covenant of YHVH.

Then Moses commanded them, “At the end of every seven years, in the year for canceling debts (called the *Shemittah/Sabbath* year), during the Feast of Tabernacles, when all Israel comes to appear before YHVH at the place he will choose, you shall read this law before them in their hearing. Assemble the people - men, women and children, and the aliens living in your towns - so they can listen and learn to fear YHVH **and follow carefully all the Words of this law**. Their children, who do not know this law, must hear it and learn to fear YHVH as long as you live in the land you are crossing the Jordan to possess" (Deuteronomy 31:10-13).

In many Jewish communities, during the Feast of Tabernacles synagogues gather in holy assembly to praise YHVH for giving them His Torah. They lift the Torah high and break out in song, singing the whole Torah from Genesis to Deuteronomy, rejoicing and dancing around the Torah scroll.

We who are coming home to YHVH’s teaching and instructions are learning to rejoice in the Torah. We are

learning to celebrate in even greater measure because that which was lost to us and kept in secret for so long is now being revealed to us fulfilled in the resurrected body of Yeshua, the Messiah. This is what the prophets longed to see. May our celebration of the Living Torah, Yeshua, be as reverent and as joyful as our brother Judah.

Final Words To Moses

YHVH next drew Moses and Joshua to the entrance to the Tent of Meeting. YHVH spoke from the cloud that appeared over them and said, "You are going to rest with your fathers, and these people will soon prostitute themselves to the foreign gods of the land they are entering. They will forsake me and break the covenant I made with them" (Deuteronomy 31:16). He further revealed the future destruction and desolation of the people and the land, as they would choose to turn from YHVH to serve other gods.

Even upon hearing these words on his last day, and knowing what lay ahead for the Children of Israel, Moses continued to respond in love and service to them. He had passed on all the Words of YHVH to bless and give them life abundantly. Now it was up to the people to uphold all the Words of Life and passed them on to the next generation.

The Song of Moses

Now write down for yourselves this song and teach it to the Israelites and have them sing it, **so that it may be a witness for me against them**. When I have brought them into the land flowing with milk and honey, the land I promised on oath to their forefathers, and when they eat their fill and thrive, they will turn to other gods and worship them, rejecting me and breaking my covenant. And when many disasters and difficulties come upon them, **this song will testify against them**, because it will not be forgotten by their descendants. I know what they are disposed to do, even before I bring them into the land I promised them on oath.' So Moses wrote down this song that day and taught it to the Israelites (Deuteronomy 31:19-22).

The song of Moses was to serve as a witness testifying **against** them "if" they broke Covenant with YHVH.

Yeshua said in John 5:45-47, "But do not think I will accuse you before the Father. **Your accuser is Moses**, on whom your hopes are set. If you believed Moses, you would believe me, **for he wrote about me**. But since you do not believe what he wrote, how are you going to believe what I say?"

In the Book of Revelation we see into the future through the revelation Yeshua gave John. There we see the Song of Moses being sung by the people who are *victorious*.

And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been *victorious* over the beast and his image and over the number of his name (Revelation 15:2).

How are they victorious? It says they are going to be the people who know the difference between clean and unclean, holy and unholy; those who are upholding His Feast Days, Sabbaths and Rosh Chodesh/New Moon Festivals are the true prophets and priests of Yeshua, the true bride of the Messiah. (Ezekiel 44:23-25)

They held harps given them by Elohim and sang the song of Moses the servant of God and the song of the Lamb: 'Great and marvelous are your deeds, YHVH, mighty Elohim. Just and true are your ways, King of the ages. Who will not fear you, O YHVH, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed' (Revelation 15:2-4).

In the future, YHVH's people will joyfully sing the Song of Moses because they know Moses is not going to accuse them, as they ***are walking as Moses taught them to walk***. They keep the Sabbath, keep YHVH's feasts, including His Rosh Chodesh/New Moon festivals, and know the difference between clean and unclean, holy and profane. They are walking out the teaching and instruction given them at Mount Sinai, have the testimony of Yeshua upon their lips and claim complete victory over the enemy!

Those who are not walking in the teaching and instruction of Moses will not be singing the song of Moses.

After this (the singing of the song of Moses) I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened (Revelation 15:5).

When Moses had finished teaching the people the song of Moses and writing all the Words of the Torah from beginning to end, he was directed by YHVH to "take [the] Book of the Law (the Torah) and place it BESIDE the Ark of the Covenant of YHVH. There it [would] remain as a ***witness against [them]***" (Deuteronomy 31:26-27).

There was nothing in the ark except the two stone tablets that Moses had placed in it at Horeb, where YHVH made a covenant with the Israelites after they came out of Egypt (1 Kings 8:9).

Yeshua Ha Mashiach is our living witness. He is the same yesterday and today and forever (Hebrews 13:8).

Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost. Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to me, and eat what is good, and your soul will delight in the richest of fare. Give ear and come to me; hear me, that your soul may live. I will make an everlasting covenant with you, my faithful love promised to David. See, I have made him a witness to the peoples, a leader and commander of the peoples. Surely you will summon nations you know not, and nations that do not know you will hasten to you, because of YHVH, the Holy One of Israel, for he has endowed you with splendor (Isaiah 55:1-5).

Shabbat Shalom,
Carl and Julie Parker

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