



Ekev / On the Heel Of

Debarim / Deut. 7:12 - 11:25

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This week's *parsha*, **Ekev**, which is translated by the rabbis as "**on the heel of**", begins with wonderful promises of blessing. These blessings come from obedience to Yahweh's commands and right-rulings. In fact, as we've been seeing, this whole section of Torah recounts all that has happened to B'nei Yisra'el in the wilderness and re-affirms the commands of Elohim. But, Moshe goes to great lengths to speak of the blessings Yahweh promises for obedience to those commands.

And now, I want to share a little from last year's teaching; because, in the opening verses of our *parsha*, we have one of those "**secret messages**" that Yahweh has encoded in Torah to especially bless those who dig in and seek the "**hidden manna**". It involves a brief word study of our title, "**Ekev**".

This week, our *parsha* opens in **Debarim / Deuteronomy 7:12-13** with; "**And it shall be, because (ekav) you hear these right-rulings, and shall guard and do them, that YHVH your Elohim shall guard with you the covenant and the kindness which He swore to your fathers, and shall love you and bless you and increase you, and shall bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you. Blessed are you above all peoples – there is not going to be a barren man or a barren woman among you or among your livestock. And YHVH shall turn away from you all sickness and put on you none of the evil diseases of Mitsrayim which you have known, but He shall put them on all those who hate you.**"

Like we've seen with many other Scriptures, here we have a situation in which the English translations do not convey the entire message that was written. In fact, as I said, there's a "**coded message**" in these Scriptures just for us, today. I'm sure that some of you, like me, have wondered why this *parsha*, titled "**Ekev**", which upon a cursory look means "**because**", would be named "**on the heel**" by the rabbis. You see, neither this English word "**heel**" or the phrase "**on the heel**", or any like it, appear in the English translations of this *Torah portion*, not even in those published by Jews; such as the Stone Edition TaNaK and Chumash, from Artscroll or the JPS (*Jewish Publication Society*)

Scriptures. So, what's going on here? Could it be that the rabbis see more here? Is Elohim perhaps telling us something more profound?

Well, **Verse 1** opens, in the Hebrew, with ***“V’haya ekev ti’shma’un”***, which we read above in English as, ***“And it shall be because you hear....”*** If we look at the Hebrew, we're going to see something really cool. The word ***“V’haya”*** means ***“And it shall be”***; but also, ***“And you shall do”***. Think of it that way for a moment. Jumping ahead to ***“ti’shma’un”*** we have a form of the word ***“sh’ma”*** or ***“to hear and do”***. But, ***“ti’shma’un”*** is the future tense of the verb ***“sh’ma”***. What it's doing here is suggesting that there will be those who hear and obey in the future; not just when this was written. This phrase is implying a promise of obedience for someone in the future.

Now, ***“ekav”*** or ***“ekab”*** is Strong's #6118 and is translated generally here as ***“because”***. One of its meanings is ***“as a result of”*** or ***“consequently”***. In other words, ***“if you do thus and so, then (“ekav” or as a result) this and that will happen”***. This is why it is sometimes translated as ***“reward”*** or ***“wages”***. However, this is one of those words that take you places you never considered. In the Hebrew Scriptures, ***“Ekev”*** is spelled (*ayin-kuf-beit*). Remember, we've learned that the letters of the aleph bet have meanings of their own that help explain the meaning of the word. With that in mind, we see that ***“ayin”*** means ***“eye”***, ***“to see”*** or ***“seeing”***, ***“kuf”*** means ***“to surround”*** and ***“beit”*** means ***“house”***. So, in the letters we have ***“seeing surrounds the house.”*** ***“Seeing”*** isn't just related to eyesight. Yahweh's ***“seeing”***, or His ***“foreknowledge”***, is what surrounds us all; but, especially those whom He calls or chooses. As the people Yahweh chose to set His ***“Dwelling Place”*** within or to ***“make His stay with”***, Yisra'el is kept by and in the ***“foreknowledge”*** of Elohim. Yahshua said in Yochanan / John 14:23; ***“If anyone loves Me, he shall guard My Word. And My Father shall love him, and We shall come to him and make Our stay with him.”*** And, here, in our *parsha* this week, we see the promise that some will ***“hear and do”*** as a ***“result”*** of the foreknowledge of Yahweh.

Now, the letters in ***“ekav”*** or ***“ekab”***, when you change the vowel markings are pronounced ***“aqab”***. Remember, there are no vowel markers in the Hebrew Torah. Pronunciation and meanings of the words were derived from the context. So, these words could have several meanings as long as they fit into the context of the Scriptures where they appear. And, as long as there is no conflict with the context, we can have multiple meanings, even in the ***“pashat”*** or *simple straight-forward* understanding of the Scriptures.

With that in mind, let's look at this word ***“aqab”***, Strong's #6117 which means ***“to supplant”*** or ***“to circumvent”***. So, in context, what are we circumventing by ***“hearing and doing”*** Torah? According to the context of the Scriptures, we are circumventing the curses that come from not obeying and supplanting them with blessings. OK? Also, ***“aqab”*** is the root word in ***“Ya’aqob”*** or ***“Yah’s Supplanter”*** or ***“Yah’s Circumventor”***. He would replace Esau in receiving the first-born blessings and who would become the father of the Twelve Tribes and who himself would be renamed by Elohim as ***Yisra’el***, ***“overcomes with El”***. Are you starting to see the bigger picture? Another meaning for ***“aqab”*** is ***“to come from behind”***. Even though Esau was born first, Ya’aqob came from behind to supplant him. If you read and believe the books of the prophets, it sounds like we're going to have an

exciting “*come from behind finish*” also. Think about it. Here we are, not just “*behind*”, not even “*left behind*”; but, totally lost and mixed among the nations of the earth. And by Ruach HaKodesh, we come to ourselves and He shows us who we are. Then He puts in us a heart for Yisra’el and love of Torah that causes us to seek to follow His commands. And then, Elohim of Hosts, by His Spirit, gathers us from the four corners of the earth. Baruch HaShem Yahweh!

Now, these letters are also pronounced “*aqeb*”, Strong’s #6119, which means “*heel*”. Whew! Finally, here’s our *parsha* title. So, how does “*heel*” fit in to our context? I thought I’d never ask. It actually fits in three ways. First, “*heel*” refers to “*heel print or footprint*” and speaks of our “*walk*”. This is associated with the concept of “*walking out Torah*”, or “*halachah*” in Hebrew. Which is what we do when we “*sh’ma*” or “*hear and do*”. Secondly, remember Ya’aqob’s birth. **B’reshith / Genesis 25:26** tells us that when they were born, Esaw came first and then Ya’aqob came forth holding on to Esaw’s “*heel*”. This is a perfect picture of how a righteous man would replace an evil one before Yahweh. Ya’aqob (*Yisra’el*) would replace Esaw (*Edom, which represents this evil world*) as Yahweh’s first-born. As **Shemot 4:22** says; “***And you shall say to Pharaoh, ‘Thus said YHVH, ‘Yisra’el is My son, My firstborn,...’***” The third way this fits into the context of our *sidrah* is in the “*remez*”, or “*hinted at*” meaning of **B’reshith 3:15**: as Elohim curses the serpent for what he had done in tempting Chawah, Yahweh says; “***And I put enmity between you and the woman, and between your seed and her Seed. He shall crush your head, and you shall bruise His heel.***” Most of us have been taught that this is a picture (a *remez*) of Yahshua HaMashiach, His death and victory over ha satan (*Hebrew for the adversary*). This is correct. But also, we have a “*drash*” or “*allegorical*” meaning here too. Yahweh says here is that the enemy would bruise the heel, or *hinder the walk*, of the *seed of the woman*; referring to all mankind. However, it also speaks to the fact when we *walk according to Torah*; we *crush the head of the adversary*.

There is something else that ties these together in the context of Torah. And that is the numeric value of the letters in “*ekeb*” (*ayin-kuf-beit*); which is 172; which also equals, from **Shemot 38:26**, the “*beka*” (which is made up of the same letters in a different order) and is the “*half shekel*”, the price of atonement for each of the Children of Yisra’el and preserved them from the plague in the day of the census, or counting. In addition to this *atonement (beka)*, 172 also equals “*Ben am*” or “*Son of My People*”. This is exactly who these opening verses are talking to; **us**, the “*sons of His people*”, “*B’nei Yisra’el*”.

And, there’s one more little piece of the picture here. **Ekev**, according to Gesenius’ Hebrew- Chaldee Lexicon, also means “*end*” or “*the end*”. So, if we think of Ephraim’s return to Torah in the “*End of Days*”, we could read and understand **verses 12-13** from the Dyslexic Hebrew Version (HV) as; “***And it shall be, in the end that you hear and do these right-rulings, and shall guard and do them, that YHVH your Elohim shall guard with you the covenant and the kindness which He swore to your fathers, and shall love you and bless you and increase you, and shall bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.***”

However you choose to translate it, we do read throughout the Nevi'im (the **Prophets**) that these promises are for us, at the "**End of Days**". In fact, Torah states this also later in the **Book of Debarim** (*Deuteronomy*). Moshe prophesies about us near the end of this same narrative. He states in **Debarim 29:29 -30:5**; *"The secret matters belong to YHVH our Elohim, but what is revealed belongs to us and to our children forever, to do all the Words of this Torah. And it shall be, when all these words come upon you, the blessing and the curse which I have set before you, and you shall bring them back to your heart among all the gentiles where YHVH your Elohim drives you, and shall turn back to YHVH your Elohim and obey His voice, according to all that I command you today, with all your heart and with all your being, you and your children, then YHVH your Elohim shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where YHVH your Elohim has scattered you. If any of you are driven out to the farthest parts under the heavens, from there YHVH your Elohim does gather you, and from there He does take you. And YHVH your Elohim shall bring you to the land which your fathers possessed, and you shall possess it. And He shall do good to you, and increase you more than your fathers.* So, Yahweh did indeed swear to our "**fathers**", that He would bring us back to and give us "**The Land**", if we would "**Sh'ma**", "**hear and obey**" His Commands. You came into this knowledge and understanding because Ruach HaKodesh brought **His Words** back to your heart, here, where you've been driven. That's powerful stuff. Ahmein?

Now here to, Yahweh promises, as a result of us hearing and doing His commands at the "**End of Days**", He will guard with us the covenant and the kindness He swore to our fathers. Remember last week we learned about the Hebrew word for "**guard**", "**shamar**" which is to "**observe**" and also "**preserve**". So, when we come to our senses, in the diaspora, and keep His commands, Yahweh will "**observe**" and also "**preserve**" His Covenant and His "**kindness**". "**Kindness**" here is the Hebrew word "**chesed**" which is literally "**loving-kindness**". So Yahweh also promises to "**shamar**" or "**observe**" and "**preserve**" His "**loving-kindness**" toward us. This is critical to our redemption, restoration and regathering. I love how verse 13 ends with a timeless promise. Moshe, speaking to our forefathers, says that Yahweh's promised blessings for guarding the commands will be given, "**in the land of which He swore to your fathers to give you**".

He goes on to say, in **Debarim 7:13**, that He will "**love**" us and "**bless**" us and "**increase**" us. "**Increase**" here in the Hebrew is "**rabah**" which literally means "**multiplied**". For example, *todah rabah* means *multiplied thanks*. "**Rabah**" also means "**to become many**". He will increase your numbers. While it may seem that there are only a few of us; the number is still *increasing*. While there will be only a remnant who'll return; what is a remnant of the "**sand of the sea**" or "**dust of the earth**" (*promises Yahweh made to Avraham regarding the number of his seed*)?

Notice that all of these promised blessings involve living in the **Land, Eretz Israel**. Let's read on in **Debarim 8:7-10**; *"For YHVH your Elohim is bringing you into a good land, a land of streams of water, of fountains and springs, that flow out of valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey, a land in which you eat bread without scarcity, in which you do not lack at all, a land whose stones are iron and out of whose hills you dig copper. And you shall eat and be satisfied, and shall bless YHVH your Elohim for the good land which He has given you."* Nowhere in the Torah is there greater praise

of the Land of Israel than throughout *parsha Ekev*. It is "a *tov land, a land of streams of water, springs and deep sources emerging in the valleys and in the mountains. A land of wheat and barley and vines and fig trees and pomegranates, a land of olives and date-honey. A land in which you will eat bread not in poverty -- you will not lack anything in it: it is a land whose stones are iron and from whose mountains you will dig copper. And you will eat and be satisfied and bless Yahweh your Elohim over the tov land He has given you.*" Then, we read, ***"And you shall eat and be satisfied, and shall bless YHVH your Elohim for the good land which He has given you."*** This is where the Jewish custom of saying the blessing after meals come from.

But, there's a strong warning here also, in **verses 11-20**; ***"Be on guard, lest you forget YHVH your Elohim by not guarding His commands and His right-rulings, and His laws which I command you today, lest you eat and shall be satisfied, and build lovely houses and shall dwell in them, and your herds and your flocks increase, and your silver and your gold are increased, and all that you have is increased, that your heart then becomes lifted up, and you forget YHVH your Elohim who brought you out of the land of Mitsrayim, from the house of bondage, who led you through that great and awesome wilderness – fiery serpents and scorpions and thirst – where there was no water, who brought water for you out of the flinty rock, who fed you in the wilderness with manna, which your fathers did not know, in order to humble you and to try you, to do you good in the end, you then shall say in your heart, 'My power and the strength of my hand have made for me this wealth!' But you shall remember YHVH your Elohim, for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today. And it shall be, if you by any means forget YHVH your Elohim, and follow other mighty ones, and serve them and bow yourself to them, I have warned you this day that you shall certainly perish. Like the nations which YHVH is destroying before you, so you are to perish, because you did not obey the voice of YHVH your Elohim."***

As usual, Yahweh calls this one. When He blesses us; how many times do we try to take the credit. Our hearts get lifted up and we think we really did something. It becomes all about our power and our strength. Even if we're cunning and smart, hard working and diligent; Who puts those traits in us and Who activates them and brings the blessing? Yahweh says here, ***"But you shall remember YHVH your Elohim, for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today."*** And, if we really do forget Him and follow other mighty ones, we shall perish like those who were in the Land before us, that Yahweh dispossessed. Do you know what the Jewish definition of "following other mighty ones" or "committing idolatry" is? It is believing that there is "power" in anything, or anyone, other than Yahweh. And, He says we will "perish" as those seven nations that He "destroyed" on our behalf "perished". The Hebrew word here for "perish" and "destroy" is "abad" (aleph-bet-dalet), Strong's #61. It means not only to "perish", "kill", or "be destroyed"; but also, "to vanish", "to disperse" and "to cause to wander". This is how Yahweh says in **Vayiqra / Leviticus 18:26-30**; ***'But you, you shall guard My laws and My right-rulings, and not do any of these abominations, the native nor stranger who sojourns among you, because the men of the land who were before you have done all these abominations, and thus the land became defiled. So let not the land vomit you out for defiling it, as it vomited out the nations that were before you. For whoever does any of these abominations, those beings who do them shall be cut off from among their people. And you shall guard My Charge, so as not to do any of these abominable practices which were done before you, so as not to defile yourselves by them. I am YHVH your Elohim.'*** " And, also in **Vayiqra 20:22**; ***"And you shall guard all My laws and all My right-rulings, and do them, so that the land where I am bringing you to dwell does not vomit you out."***

Yahweh confirms that it isn't their righteousness that causes them to inherit in **Debarim 9:1-7**; *“Hear, O Yisra’el: You are passing over the Yarden today, to go in to dispossess nations greater and stronger than yourself, cities great and walled up to the heavens, a people great and tall, the descendants of the Anaqim, whom you know, and of whom you heard it said, ‘Who does stand before the descendants of Anaq?’ And you shall know today that YHVH your Elohim is He who is passing over before you as a consuming fire – He does destroy them and subdue them before you. So you shall dispossess them and destroy them quickly, as YHVH has said to you. Do not think in your heart, after YHVH your Elohim has driven them out before you, saying, ‘Because of my righteousness YHVH has brought me in to possess this land.’ But it is because of the wrong of these nations that YHVH is driving them out from before you. It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wrong of these nations that YHVH your Elohim drives them out from before you, in order to establish the word which YHVH swore to your fathers, to Avraham, to Yitzaq, and to Ya’aqob. And you shall know that YHVH your Elohim is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people. Remember, do not forget how you provoked to wrath YHVH your Elohim in the wilderness. From the day that you came out of the land of Mitsrayim until you came to this place, you have been rebellious against YHVH.”*

This Land is Yahweh's wedding gift to His people, a stiff-necked people. Not the most numerous; in fact, the smallest people. But, they are His chosen Bride. You see, Yahweh chose a Land. All the earth and everything in it and around it, out to infinity, is His. But, He chose a Land on which He placed His Name and His eyes are always on it and it is in His Heart forever. He would later include a City, because of David's righteousness. He called the Land Tzion. And, Yahweh chose a people, the Children of Ya'aqob (Yisra'el) and those who would sojourn with them. And, He called them the **“Daughter of Tzion”**. He promised that the Land and the people would be one in righteousness and blessing, as long as the people obeyed Yahweh and clung only to Him. The promises for B'nei Yisra'el and Tzion fill the Scriptures. But, when the people forgot Yahweh and served other **“powers”**, He caused them/us to **perish** (*abad*) from the Land.

Our Haftorah portion this week so speaks to this. Let's start with **Yeshayahu / Isaiah 49:14-26**; **But Tsiyon (the Land) says, “YHVH has forsaken me, and YHVH has forgotten me.”** *“Would a woman forget her nursing child, and not have compassion on the son of her womb? Though they forget, I never forget you. See, I have inscribed you on the palms of My hands; your walls are always before Me. Your sons shall hurry, your destroyers and those who laid you waste depart from you. Lift up your eyes round about and see, all of them gather together and come to you. As I live,” declares YHVH, “you shall put on all of them as an ornament, and bind them on you as a bride does. For your wastes, and your deserted places, and the land of your destruction, shall soon be too narrow for the inhabitants, while those who swallowed you up are far away. The sons of your bereavement shall yet say in your ears, ‘The place is too narrow for me, make room for me to live.’ And you shall say in your heart, ‘Who has brought forth these for me, since I am bereaved and barren, an exile, and wandering to and fro? And who reared them? See, I was left alone – from where did these come?’ ” Thus said the Master YHVH, “See, I lift My hand up to the gentiles, and set up My banner for the peoples; and they shall bring your sons in their arms, and your daughters carried on their shoulders; And sovereigns shall be your foster fathers, and their queens your nursing mothers. They bow down to you with their faces to the earth, and lick up the dust of your feet. And you shall know that I am YHVH – those who wait for Me shall not be ashamed.” Is prey taken from the mighty, and the captives of the righteous delivered? Yet thus said YHVH, “Even the captives of the mighty is taken away, and the prey of the ruthless is delivered; and I strive with him who*

strives with you, and I save your children. And I shall feed those who oppress you with their own flesh, and let them drink their own blood as sweet wine. All flesh shall know that I, YHVH, am your Savior, and your Redeemer, the Elohim of Ya'aqob."

Now, let's read **Yeshayahu 50:1-51:3**, and you'll notice that Mashiach's suffering was as of that of the Land; *Thus says YHVH, "Where is the certificate of your mother's divorce, whom I have put away? Or which of My creditors is it to whom I have sold you? Look, you were sold for your crookednesses, and your mother was put away for your transgressions. When I came, why was there no one? When I called, why was there no one to answer? Was My hand too short to redeem? Or have I no power to deliver? See, by My rebuke I dry up the sea, I make the rivers a wilderness; their fish stink for there is not water, and die of thirst. I clothe the heavens with darkness, and I make sackcloth their covering." The Master YHVH has given Me the tongue of taught ones, that I should know to help the weary with a word. He wakes Me morning by morning, he wakes My ear to hear as taught ones. The Master YHVH has opened My ear, and I was not rebellious, nor did I turn away. I gave My back to those who struck Me, and My cheeks to those who plucked out the beard, I did not hide My face from humiliation and spitting. And the Master YHVH helps Me, therefore I shall not be humiliated. So I have set My face like a flint, and I know that I am not put to shame. Near is He who declares Me right. Who would contend with Me? Let us stand together. Who is My adversary? Let him come near Me. See, the Master YHVH helps Me. Who would declare Me wrong? See, all of them wear out like a garment, a moth eats them. Who among you is fearing YHVH, obeying the voice of His Servant, that has walked in darkness and has no light? Let him trust in the Name of YHVH and lean upon his Elohim! See, all you who light a fire, girding on burning arrows: walk in the light of your fire and in the burning arrows you have lit. From My hand you shall have this: you shall lie down in grief! 51:1"Listen to Me, you who pursue righteousness, seeking YHVH: Look to the rock you were hewn from, and to the hole of the pit you were dug from. Look to Avraham your father, and to Sarah who bore you. For he was alone when I called him, and I blessed him and increased him. For YHVH shall comfort Tsiyon, He shall comfort all her waste places. For He makes her wilderness like Eden, and her desert like the garden of YHVH. Joy and gladness are found in it, thanksgiving and the voice of song.*

And with this, we have to follow with **Yeshayahu 62:1-12**; *For Tsiyon's sake I am not silent, and for Yerushalayim's sake I do not rest, until her righteousness goes forth as brightness, and her deliverance as a lamp that burns. And the nations shall see your righteousness, and all sovereigns your esteem. And you shall be called by a new name, which the mouth of YHVH designates. And you shall be a crown of comeliness in the hand of YHVH, and a royal head-dress in the hand of your Elohim. No longer are you called "Forsaken," and no longer is your land called "Deserted." But you shall be called "Hephtsibah (In whom I delight)," and your land "Married (Be'ulah)," for YHVH shall delight in you, and your land be married. For as a young man marries a maiden, so shall your sons marry you. And as the bridegroom rejoices over the bride, so shall your Elohim rejoice over you. I have set watchmen on your walls, O Yerushalayim, all the day and all the night, continually, who are not silent. You who remember YHVH, give yourselves no rest, and give Him no rest till He establishes and till He makes Yerushalayim a praise in the earth. YHVH has sworn by His right hand and by the arm of His strength, "No more do I give your grain to be food for your enemies, nor do sons of the foreigner drink your new wine, for which you have labored; but those gathering it shall eat it, and praise YHVH. And those collecting it shall drink it in My set-apart courts." Pass through, pass through the gates! Prepare the way for the people. Build up, build up the highway! Remove the stones. Lift up a banner for the peoples! See, YHVH has proclaimed to the end of the earth: "Say to the daughter of Tsiyon, 'See, your deliverance has come; see, His*

reward is with Him, and His work before Him.’ ” And they shall be called, “The Set-apart People, the Redeemed of YHVH.” And you shall be called, “Sought Out, a City Not Forsaken.”

As our parsha draws to a close, after Moshe reminds the Children of Yisra’el of all the rebellion and sins that were committed in the wilderness and how Yahweh delivered them none-the-less; Yahweh has one more attribute of this tov Land to mention. He says in **Debarim 11:10-12**; *“For the land which you are going in to possess is not like the land of Mitsrayim from which you have come, where you sowed your seed and watered it by foot, as a vegetable garden, but the land which you are passing over to possess is a land of hills and valleys, which drinks water from the rain of the heavens, a land which YHVH your Elohim looks after. The eyes of YHVH your Elohim are always on it, from the beginning of the year to the latter end of the year.”* Israel is indeed very different from Egypt, in that Egypt is watered by the Nile River and her tributaries. This was never more evident than in the Land of Goshen, where B’nei Yisra’el lived. The river swells to flooding at its appointed time of year; and all irrigation was done by carrying water and/or digging ditches to reach the food crops. In Israel, while this can be done to some degree; for the whole year, the Land requires the early and the latter seasonal rains, or there will not be enough crops for the people. Even in today’s techno world, the aquifer and well system cannot sustain crops by itself for very long. The Land is totally dependent on Elohim’s favor and blessing.

So, if B’nei Yisra’el obey the Torah and “**cling**” only to Yahweh the Elohim, then His blessing will come, and not the curse. Our parsha ends this week with **Debarim 11:13-25**; *‘And it shall be that if you diligently obey My commands which I command you today, to love YHVH your Elohim and to serve Him with all your heart and with all your being, then I shall give you the rain for your land in its season, the early rain and the latter rain, and you shall gather in your grain, and your new wine, and your oil. And I shall give grass in your fields for your livestock, and you shall eat and be satisfied. Guard yourselves, lest your heart be deceived, and you turn aside and serve other mighty ones and bow down to them. Then the displeasure of YHVH shall burn against you, and He shall shut up the heavens, and there be no rain, and the land not give its increase. And you shall perish quickly from the good land which YHVH is giving you. And you shall lay up these Words of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. And you shall teach them to your children, speaking of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, and shall write them on the doorposts of your house and on your gates, so that your days and the days of your children are increased on the soil of which YHVH swore to your fathers to give them, as the days of the heavens on the earth. For if you diligently guard all these commands which I command you, to do it, to love YHVH your Elohim, to walk in all His ways, and to cling to Him, then YHVH shall drive out all these nations before you, and you shall dispossess greater and stronger nations than you. Every place on which the sole of your foot treads is yours: from the wilderness, and Lebanon, from the river, the River Euphrates, even to the Western Sea is your border. No man shall stand against you. YHVH your Elohim shall put the dread of you and the fear of you upon all the land where you tread, as He has spoken to you.’*

I want to end here for today with this one thing for you to think on. While we touched a little on this last week; in this week’s parsha, Yahweh answers the question that we’ve all asked; **“What does Yahweh ask of me?”** Back in **Debarim 10:12-16** we read; *“And now, Yisra’el, what is YHVH your Elohim asking of you, but to fear YHVH your Elohim, to walk in all His ways and to love Him, and to serve YHVH your Elohim with all your heart and with all your being, to guard the commands of YHVH and His laws which I command you today for your good? See, the*

heavens and the heaven of heavens belong to YHVH your Elohim, also the earth with all that is in it. YHVH delighted only in your fathers, to love them. And He chose their seed after them, you above all peoples, as it is today. And you shall circumcise the foreskin of your heart, and harden your neck no more.”

Sounds like something we read earlier today. Yahshua said in **Yochanan / John 14:23**; ***“If anyone loves Me, he shall guard My Word. And My Father shall love him, and We shall come to him and make Our stay with him.”***

Baruch HaShem Yahweh.