

# PARASHAT VA'ETCHANAN

(I PLEADED)

DEUTERONOMY 3:23-7:11

## ETZ CHAYEEM HOO (HE IS A TREE OF LIFE)

**Y**eshua is a tree of life to those who take hold of Him, and those who support Him are praiseworthy. His ways are ways of pleasantness and all of His paths are shalom. Bring us back YHVH to You, and we shall come, renew our days as of old.

As we begin to study the Torah let us never forget that YESHUA THE MESSIAH is the Living Torah, the Torah-Word of Elohim made flesh. He is the way, the truth and the life — the Living Manna sent from heaven. Without Him living in our lives through the indwelling Presence of his Set-Apart/Kadosh Spirit (Who leads us into all truth and revelation) the Written Torah can become the dead letter of the law!

### Haftorah Reading

Isaiah 40:1-26

### B'rit Chadashah

On staying faithful to Yeshua's commands: **Matthew 28:20**

On adding to the Word of Elohim: **Revelation 22:18-19**

On the validity of the Torah for all believers: **Romans 7:12**

On teaching our children the truth of YHVH: **Ephesians 6:4**

Judgment to fall upon those who have turned away from YHVH: **Romans 1:18-25**

On staying separate from the world: **2 Corinthians 6:17**

On the spiritual Mount Sinai: **Hebrews 12:18-29**

On loving Yeshua by keeping his (Torah) commandments: **John 14:15,21,23**

On honoring one's parents: **Ephesians 6:3**

On the eternal blessing of keeping Torah: **Revelation 22:14**

Yeshua and the Shema: **Mark 12:28-34**

A warning against turning away from YHVH: **2 Peter 2:20-22**

On being a set-apart people and priesthood: **1 Peter 2:9**

A warning against assimilating with the world: **1 Corinthians 6:19-20**

On YHVH's love for mankind: **Romans 5:8; John 14:14**

### Outline of This Week's Parashah (Torah Portion):

- 3:23** Moses Pleads Again With YHVH to Enter the Promised Land
- 4:1** Moses Urges the People to Stay Faithful to YHVH's Torah Commands
- 4:11** The Events at Mount Sinai Recalled and a Warning to Keep From Idolatry and Apostasy
- 4:25** Moses Predicts Israel's Apostasy, Exile and Return
- 4:41** The Cities of Refuge Are Designated
- 5:1** The Ten Commandments Restated

- 6:4 The Shema
- 6:10 Once in the Land, a Warning Against Succumbing to Prosperity and Idolatry; YHVH Is a Jealous Elohim
- 6:16 Trust and Obey YHVH
- 6:20 Teaching Torah to the Children

### Study Questions for This Week's Midrash (Torah Discussion):

**1** Deuteronomy is Moses' last word and final admonition to Israel before his death. It is a review of the main points found in the first four books of the Torah. This review is for the benefit of the younger generation who has been born and/or grown up in the wilderness and who are about to enter the Promised Land. This week's Parashah includes several themes that are mentioned over and over again in this Torah portion underscoring their importance in YHVH's eyes. They are:

- ☞ Teach the children YHVH's instructions in righteousness (i.e. the Torah).
- ☞ Teach the children about their historical and spiritual roots.
- ☞ Fear YHVH.
- ☞ Remember the giving of the Torah at Mount Sinai and the supernatural occurrences surrounding that event.
- ☞ Do not allow yourself to become involved in idolatry and the practices of the heathen nations.
- ☞ Keep Torah and all will be well with you.
- ☞ YHVH's Torah commandments are eternal.
- ☞ Don't forget YHVH nor turn from the Torah—YHVH's instructions in righteousness.

Consider these admonitions of YHVH to his people. Are we heeding these instructions and grounding our people in these things? What are you doing in your own life to take YHVH's wise admonitions seriously?

**2** 4:2, *You shall not add to the word that I command you, nor shall you subtract/diminish from it.* YHVH warns his people against adding or subtracting from his written Word elsewhere, as well (Deut 12:32; Rev 22:18–19). Men seem inclined to ignore YHVH's command in this regard. Whole religions have been founded based on disregarding this prohibition. Some claim to be Bible-based (e.g. Mormonism with their *Book of Mormon* and rabbinic Judaism with its *Talmud*) and some do not (Islam with its *Quran*). Who is the author of and real power behind adding to, subtracting from or twisting YHVH's Word? (See Gen 3:1ff and Matt 4:3ff.) What did Yeshua warn the religionists of his day against in this regard? He said, "Thus have you made the commandment of Elohim of none effect by your tradition" (Matt 15:6) and, "Howbeit in vain they do worship me, teaching for doctrines the commandments of men" (Mark 7:7). What are some examples of traditions and theologies in the modern-day Christian and Jewish religions where YHVH's Word has been superseded by man's traditions? What are some traditions and doctrines of men you have turned away from in order to bring yourself into greater alignment with YHVH's Word? How is your life better for it? What has been the reaction of those around you in response to your aligning your life more closely with the truth of YHVH?

**3** 4:2, *Observe the commandments of YHVH.* The word *observe* (שמר/*shamar*) is a common Hebrew verb meaning "to keep, guard, give heed, watch, protect, have charge of." In its noun-form, *shamar* means "a watchman." According to *TWOT*, the basic meaning of *shamar* is "to exercise great care over something." One of the most frequent uses of this verb in Scripture is how it is used in this verse. YHVH commands his people to *shamar* his Torah-commandments some 30 times in the Torah alone. What does this mean to you? Are you learning to not only "hear," but "to do" his commands? How has your life changed and what are the resulting blessings? Though YHVH clearly commands his people "to keep" or "to guard," what is commonly taught in most Christian churches in regard to "the law"?

**4** 4:6, *Keep.* Keeping Torah (YHVH's instructions in righteousness) was the means for YHVH's chosen people to be salt and light to the surrounding nations. Torah is literally a "witnessing tool." What kind of righteous witness are you (via your Torah lifestyle) to those around you who are lost in spiritual darkness?

**5** 4:10; 5:29; 6:2, 13, 24, *Learn to fear me.* The concept of fearing YHVH has become almost a taboo subject in many churches. Why is this? What is the proper fear of YHVH that produces wisdom (Prov 9:10)? Has most believer's approach to YHVH become so casual and commonplace that there is no room for a healthy fear (i.e., dread of sin and the resulting consequences before a just and set-apart/*kadosh* Elohim) in a one's life? Is this not a disastrous and foolish path? Is the church suffering for this lack of regard for YHVH and his instructions? How?

**6** 4:25–32, This passage deals with the exile and return of the Israelites. Because of syncretism with the idolatrous practices of the nations around them YHVH prophesied that the Israelites would be scattered among the nations of the world. Conversely, YHVH prophesies that “in the end of days” (verse 30)—a metaphor for “the last days” or “the end of the age”—he would hear their pleas for help, have mercy on his people, and remember his covenant with them. According to some noted Jewish rabbis, “the end of days” refers to the period just before the coming of Messiah, and this repentance is the same as that which Moses mentions later in 30:1–2 (*ArtScroll Stone Edition Chumash*, p. 965). Here are some additional quotes from some noted rabbinic scholars on the subject of Israel returning to YHVH from its exile among the nations:

- ☞ The future King Messiah (Messiah Ben David) will not only redeem the Jews from exile, but will restore the observance of the Torah-commandments to its complete state, which will only be possible when the Israelites are living in the Land of Israel. At this same time, “**there will be an ingathering of the dispersed remnant of Israel.** This will make it possible for the Davidic dynasty to be reinstated and for the observance of the Torah and its mitzvot to be restored in its totality” (*I Await His Coming Every Day*, p. 35, [see also p. 38 quoting Rambam] by Rabbi Menachem Schneerson, emphasis added). According to the Rambam (also known as Maimonides) in his *Thirteen Principles of the Jewish Faith* the resurrection of the dead will occur just after the coming of the Messiah and that the resurrection of the dead is a key element of the Final Redemption (*Ibid.*, p. 59).
- ☞ The Jewish rabbis recognize that **the ingathering of the exiles, including the 10 tribes of the Northern Kingdom, will also return, be reunited with Judah and that the whole house of Israel will serve YHVH together** (Ezek 20:32–37, 40–42) (*Mashiach—the Principles of Mashiach and the Messianic Era In Jewish Law and Tradition*, pp. 20–22, by Jacob Immanuel Schochet quoting from *Sanhedrin* 110b; *Bamidbar Rabba* 16:25; etc., emphasis added)
- ☞ *ArtScroll Bereishis/Genesis Commentary*, vol. 1(b) states in its commentary on Genesis 48:19 regarding Ephraim: “R. Munk explains: ‘while it is true that the dispersion [of the descendants of Ephraim and Manasseh] was caused by the unfaithfulness and sinfulness of Ephraim’s descendants (Hos 7:8ff), Jacob’s blessing was not in vain for “they will return to God” and will have their share in the world to come (*Talmud Sanhedrin* 110b).’ And R. Eliezer adds: ‘Even the darkness in which the Ten Tribes were lost will one day become as radiant as the day’ (according to the version of *Avos d’Rabbi Nosson* 36). And in the perspective of history, did not these exiled children of the Patriarchs enlighten the nations among whom they were scattered? They did so by teaching their conquerors the fundamental ideas of the knowledge and love of God, ideals they had never forsaken. Hence they too have a messianic vocation and their Messiah the Mashiach ben Yosef, Messiah son of Joseph (*Talmud Succah* 52a), also called Messiah son of Ephraim (*Targum Yonasan* on Exodus 40:11), will play an essential role in humanity’s redemption, for he will be the precursor of the Mashiach ben David, Messiah Son of David. It is therefore not surprising to find that the prophet Jeremiah (3:12) speaks affectionately of Ephraim. In this light, Jacob’s words, ‘his offspring will fill the nations,’ assume the significance of blessing” (pp. 2121–2122).

Relate these statements to Acts 3:21; Matthew 10:6; 15:24; and Malachi 4:4–6. Now note how the following phrases or concepts are used in Scripture, who they relate to and how this relates to the statements of the rabbis and to our text under consideration as pertaining to Israel (including both the Houses of Ephraim and Judah) being scattered among the nations for their disobedience to YHVH, and then their being regathered and restored as a united kingdom and obedient people under the rule of King Messiah:

- ☞ **Dispersed:** The House of Judah was dispersed out of the Land of Judah into Babylon because of her spiritual adultery (Isa 11:12; 56:3, 6–8; Ezek 37:21; John 7:35).

- ☞ **Far and Near:** Solomon prophesied the Israelite/Ephraimic exile, that Judah would be exiled to a near country (Babylon) and Ephraim would be exiled to a far country (Assyria) (1 Kings 8:46; see also Dan 9:7). Paul makes reference to the purpose of his ministry being to preach peace to those who were afar off and them that are near that through Yeshua both may have access through the Spirit unto the Father (Eph. 2:16–17).
- ☞ **Gather/Regather(ing):** Ezek 34:13; 36:24; Isa 56:8
- ☞ **Israel, Assimilated Into the Nations:** Isa 7:8; Hos 1:10; 4:1,6; 5:3; 2:23; Deut 28:64;
- ☞ **“Lost” (assimilated, but not lost):** Hos 8:8; Amos 9:9; Deut 28:64; Hos 5:3
- ☞ **Mixed With the Nation:** Ephraim mixes himself with the nations: Hos 7:8; 8:8
- ☞ **Outcasts:** The House of Israel are outcasts (YHVH cast them out of the Land of Israel for their spiritual adultery, Isa 11:12; 56:8)
- ☞ **Return:** In the last days, the sons/children of Israel (both Ephraim and Judah) shall return to YHVH and his Torah (Hos 3:5).
- ☞ **Scattered/Sown (Jezreel):** YHVH would sow or scatter the descendants of the House of Israel (Ephraim) (throughout the nations, Hos 1:4).
- ☞ **Scattered Sheep of Lost Israel to Return By YHVH’s Hand:** Ezek 34:11,16
- ☞ **Scattered:** Ephraim scattered over the face of the whole earth, Ezek 34:6,12; 36:19; 37:21; John 11:52. In regards to Deuteronomy 32:26 that says, “I said, I would scatter them into the corner ...” *ArtScroll Stone Edition Chumash* comments, “This refers to the exile of the Ten Tribes, who were scattered to an unknown place where they have never been heard from again. On the phrase of the same verse, “I would make the remembrance of them to cease from among men...” the same *Chumash* states, “This is a reference to the exile of Judah and Benjamin, the Davidic kingdom from which today’s known Jews are descended.” It goes on to say that though nations would seek to destroy Israel entirely YHVH would never allow Israel to become extinct or disappear. Israel’s perpetual existence is constant reminder of YHVH’s plan and eventually Israel will thrive and fulfill YHVH’s intention for it” (pp. 1105–1106). Rabbi Samson Raphael Hirsch in his commentary on the Pentateuch on the same verse translates the phrase, “I would scatter them into the corners ...” as, “I would relegate them into a corner...” and then says that the Hebrew here refers to the “extreme end of a surface, the side or corner ...” He, too, relates this fate to the Ten Tribes who would be scattered “to some distant corner of the world, where, left entirely to themselves, they could mature towards serious reflection and ultimate return to Me ...” (p. 650).
- ☞ **Swallowed Up Among the Nations (Gentiles):** Hos 8:8

**7 5:12** *Safeguard the Sabbath day.* In this restatement of the fourth commandment, the Torah uses the word *safeguard* (שמור/*shab-mohr*) whereas in the first version of the Decalogue (Exod 20:8) the Torah says, “Remember the Sabbath day.” The word *remember* is *zakh-ohr* (זכור). What are we to learn from these two commands of YHVH regarding the Sabbath? If in YHVH’s telling the Israelites to “remember” the Sabbath the implication is that they would eventually forget it, then can we say that in telling them to “safeguard” the Sabbath they would tend to violate, desecrate or profane it? Which side of the coin do you fall on in your spiritual walk concerning the Sabbath? Note the use of the *vav*/ו in the words for *safeguard* and *remember*. In the paleo-Hebrew word pictures, the letter *vav* represents a nail or peg and means “to secure.” Relate the notion of *to secure* with the words *safeguard* and *remember*.

**8 6:4, Hear O Israel.** This statement (verses 4–9 coupled with Lev 19:18) is known as the “*Shema*” and is a statement of faith in the Jewish religion. In Mark 12:29–31, Yeshua also cites the *Shema* as the summation of all that Torah commands humans in order to have a proper relationship with YHVH and their fellow man. The word *shema* (שמע) means “to hear, listen, obey.” How often, when it comes to obeying YHVH do we “draw near/honor him with our lips, but our hearts are far from him?” (See Mark 7:6; Isa 29:13; Matt 15:8.) Though *shema* and *shamar* (see notes to the third point above) are different Hebrew words, they are related in that they share two letters in common: *shin*/ש and *mem*/מ. In paleo-Hebrew pictographic form, the letters of the word *shema* pictorially signify “to consume with the teeth (ש) the

waters (א) of knowledge or insight (י).” *Water* Hebraically is a reference to *Torah* or the instructions, teachings, precepts of YHVH. The word *shamar* (שמר) can mean either “to consume with the teeth (ש) the highest (א) waters (א)” or conversely “to destroy (ש) the head (א) of chaos/confusion (א).” To guard something implies treasuring or preservation of it while at the same time protecting it from that which would confuse it or render it chaotic (see *Hebrew Word Pictures*, by Frank T. Seekins). Discuss the implications of the words *shamar* and *shema* and how these relate to the believer’s spiritual walk before YHVH.

**9** 6:10–16, YHVH is constantly warning his people against idolatry; idolatry is anything that gets in the way of our relationship with him. What is of higher priority in your life than serving YHVH? What in your life takes more of your time, energy and money than serving YHVH? What draws your heart away from the study of his written Word, from prayer and fellowship? What or who hinders you from moving forward in your spiritual walk? What in your life keeps YHVH from getting out of a spiritual box in your life? This is idolatry!

**10** Several times YHVH instructs the Children of Israel to be certain to instruct their children in the ways of Torah-righteousness. In the *Shema*, YHVH commands, “And you shall teach them [i.e., his Word] diligently to your children, and talk 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” (6:7). Then in verses 20–25 of the same chapter we read,

“When your son asks you in time to come, saying, ‘What is the meaning of the testimonies, the statutes, and the judgments which YHVH our Elohim has commanded you?’ Then you shall say to your son: ‘We were slaves of Pharaoh in Egypt, and YHVH brought us out of Egypt with a mighty hand; and YHVH showed signs and wonders before our eyes, great and severe, against Egypt, Pharaoh, and all his household. Then He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers. And YHVH commanded us to observe all these statutes, to fear YHVH our Elohim, for our good always, that He might preserve us alive, as it is this day. Then it will be righteousness for us, if we are careful to observe all these commandments before YHVH our Elohim, as He has commanded us.’”

Too often in the church-system the children have had to take the backseat when it comes to discipleship and ministry. They get a few table scraps thrown at them called “Vacation Bible School” (once a year) and a little “Jonah and the Whale” type teaching on Sunday morning accompanied by some, often inane, craft project. Seldom does the head pastor of the church bother with the children’s ministry. Usually, this function is relegated to the young associate pastor. Typically, the position of “Youth Pastor” is viewed as nothing more than a stepping stone to the “top dog” position of “Head Pastor.” Furthermore, seldom do parents spend any meaningful time during the week instructing their children in the ways of YHVH. As Messianic Israelites, it is our opportunity to follow the Torah and to place the highest ministry priority on instructing our children in the truths of the written Torah, in the truth of Yeshua the Living Torah, and in the fundamentals of who they are as members of the commonwealth of Israel (Eph 2:12) and in preparing them for the Kingdom of Elohim/Heaven. If we don’t, who will? As parents, what are you doing on a regular basis to diligently instruct your children all day, every day? As grandparents, aunts and uncles and members of gospel-orientated Torah community, what are you doing to help in teaching the children? What was the attitude of the disciples when they attempted to shoo the children away from Yeshua? What was Yeshua’s response? Read and compare Matthew 19:13–15 with 18:1–5 and go and do likewise, for they are our future and our legacy!

## HAFTORAH READING — ISAIAH 40:1-26

### Prepare the Way for Messiah!

**I**saiah the prophet ministered in Judah for about 40 years from 740 to 697 BC, approximately 100 years before the Southern Kingdom of Judah fell to the Babylonians in 586 BC. Judah’s captivity in Babylon would last for 70 years. The Book of Isaiah contains more messianic prophecies than any other book in the Hebrew Scriptures, and many of those prophecies specifically relate to the redemption through the Messiah of the two houses of Israel.

In the Isaiah 40 prophecy, according to rabbinic understanding, Isaiah is prophesying (in verses 3–5) concerning Israel's deliverance from exile seventy years after her captivity (*The Soncino Pentateuch*, p. 777). This is not an incorrect interpretation of this prophecy, although it is not necessarily the only one, for we know, as with many of the Scripture's ancient prophecies, there are sometimes multiple fulfillments. Because the old adage that says "history repeats itself" is true, and because human behavior remains unchanged from time immemorial, though the players and costumes change, many biblical prophetic themes have cyclical patterns. In the present case, where Isaiah speaks in verse three of "a voice crying in the wilderness," (Isa 40:3) we know that the Gospel writers applied this to John the Baptist preparing the way for the coming of Yeshua the Messiah (Matt 3:3; Mark 1:3; Luke 3:4; John 1:23). What in this prophecy did the Gospel writers see as applying to Yeshua the Redeemer and Savior of Israel? First, Yeshua himself declared John the Baptist to be that messenger who would prepare the way for the Messiah that Malachi prophesied about (cp. Matt 11:10 and Mal 3:1). The *messenger* of Malachi 3 and 4 seems to be the same individual mentioned in Isaiah 40. Furthermore, Isaiah 40:3 speaks of preparing the way for YHVH and making a highway in the desert for Elohim. Clearly, the Gospel writers recognized that Yeshua was YHVH/Elohim based not only on his claims to deity, but based on the fact that Isaiah states that the Messiah, the Redeemer of Israel, would not only be YHVH/Elohim, but was the right arm of YHVH (Isa 53:1) making him a manifestation, if you will, of YHVH.

Not only did the Gospel writers see John the Baptist in the Isaiah 40 prophecy (Isa 40:3–4 cp. Matt 3:3; Mark 1:3; Luke 3:4–5; John 1:23) because they recognized who Yeshua was and could see that John had fulfilled the Isaiah 40 passage, but they also likened John to Elijah the prophet who had come to prepare the way for Yeshua (Mal 3:1 cp. Matt 11:10; Mark 1:3). Additionally, we know that an end-time prophet, or prophets, will come to prepare the way for the second coming of Yeshua. This is clear from Malachi 4:5–6 where we find the prophecy concerning Elijah the prophet coming before the great and terrible day of Elohim's wrath, which is understood to occur just prior to the coming of Messiah. This Elijah-type person, or person(s), coming in the spirit of Elijah (like John the Baptist, see Matt 17:11–13), will effect a great spiritual revival in helping to turn the hearts of the children to their spiritual fathers (Mal 4:6), and in so doing will be preparing Israel to meet their Messiah. So we can link the Isaiah 40 passage with John the Baptist and Elijah the Prophet and with an end-time generation of righteous individuals who will be fulfilling this prophecy; that is, they will be preparing the way of YHVH, exalting the valleys, lowering the mountains, and making the crooked paths straight. What do these poetic expressions mean in concrete spiritual terms?

Now let us establish one fact. This end-time Elijah-type prophet (or prophets coming in the spirit of Elijah) will make straight the crooked paths of men, thus preparing a spiritual highway in the wilderness for the Messiah (Isa 40:3–5). The righteous ways of YHVH are always straight and narrow (Matt 7:13–14), while the wicked ways of men are crooked (Jer 17:9). Messiah is coming back to reward the righteous—those whose ways are straight—and to punish the wicked.

YHVH's path of righteousness is always straight, never changes (or curves) and leads to eternal life, while the path of a serpent (like the tracks of a snake in the sand) is curvy and wavers between good and evil. That is why the serpent hid in the Tree of the Knowledge of Good and Evil in the Garden of Eden and lured Adam and Eve away from the Tree of Life over to his crooked path that leads to death. Most men want to do some good, but they do not want to walk in total submission to the righteous commands of YHVH. Instead, they prefer to *bend* the laws of Elohim to fit the lusts of the flesh and eyes to suit them. This is the broad and curved path that leads to destruction, not the straight line path that leads to eternal life (Matt 7:13). This is the path of secular humanism where YHVH and his straight path of righteousness as characterized by his Torah is marginalized or diminished in the minds and theologies of men, and the prideful will of man is elevated against the will of YHVH. This is the path that says that YHVH does not mean what he says in his Word—that YHVH's Word *does not* stand forever, even though he says it does (Isa 40:8). We see this spirit of rebellion manifested on the part men in our day when, for example, YHVH commands man to keep the seventh-day Sabbath *on* the seventh day and man chooses to do so on the first day of the week, or men exchange YHVH's biblical holy days for man-made holidays, or men cast off the constraints of the righteous walk by disregarding YHVH's dietary laws, or men exchange many of YHVH's other biblical truths for their own non-biblical religious doctrines and traditions.

Each of us can choose to be willing and obedient to YHVH's Word and be blessed as a result, or choose to refuse to obey and instead rebel against YHVH only to suffer his judgment (Isa 1:19–20). For those who

choose the straight and narrow path of life and adhere to the Torah (YHVH's instructions, teachings and precepts in righteousness) Yeshua declared that they will be called the greatest in YHVH's kingdom (Matt 5:19). For those who choose to rebel against YHVH's Torah, YHVH Messiah will return the second time to establish his millennial kingdom and with a strong hand and arm he shall rule and he will reward men according to their obedience to his Word that stands forever (Isa 40:8 and 10). The Book of Revelation speaks of Yeshua ruling on this earth as King of kings with a rod (staff or a kingly scepter) of iron (Rev 2:27; 17:14; 19:15–16). Those who refuse to keep the biblical Feast of Tabernacles during the millennial reign of King Yeshua, for example, will be starved into submission as Yeshua with his sovereign rod of iron rules upon the earth (Zech 14:16–19). This is the strong arm by which Messiah will rule that Isaiah refers to (Isa 40:10).

In the remainder of Isaiah 40, the prophet makes a strong case that it is futile for men to match wills with the Creator of the universe before whom the nations are mere vanity (or nothingness, verse 17) and men are mere grasshoppers (verse 22). Furthermore, all religious activities of all men on the whole earth, other than obedience to YHVH and adherence to his unchanging Word, are meaningless and absurd (verses 19–20).

What then is the point of this discussion? It is this: Only by complete submission and obedience to the unchanging Torah/Word of YHVH as revealed in Scripture will men be walking in the straight and narrow path. Only then will we be preparing the way in the spiritual wilderness that surrounds us for the Messiah to come again. Many in our day are called to be spiritual Elijahs and John the Baptists crying in the wilderness urging all to turn their hearts back to the ancient paths, back to the Hebraic roots of our faith, back to our spiritual fathers—the patriarchs, prophets and apostles. Someone has been given the difficult task of pulling down the religious strongholds that run counter to the “Word [Torah] of our Elohim [that] shall stand forever.”

Are you part of that Elijah generation, and if so, what are you doing to prepare the way for Messiah?

