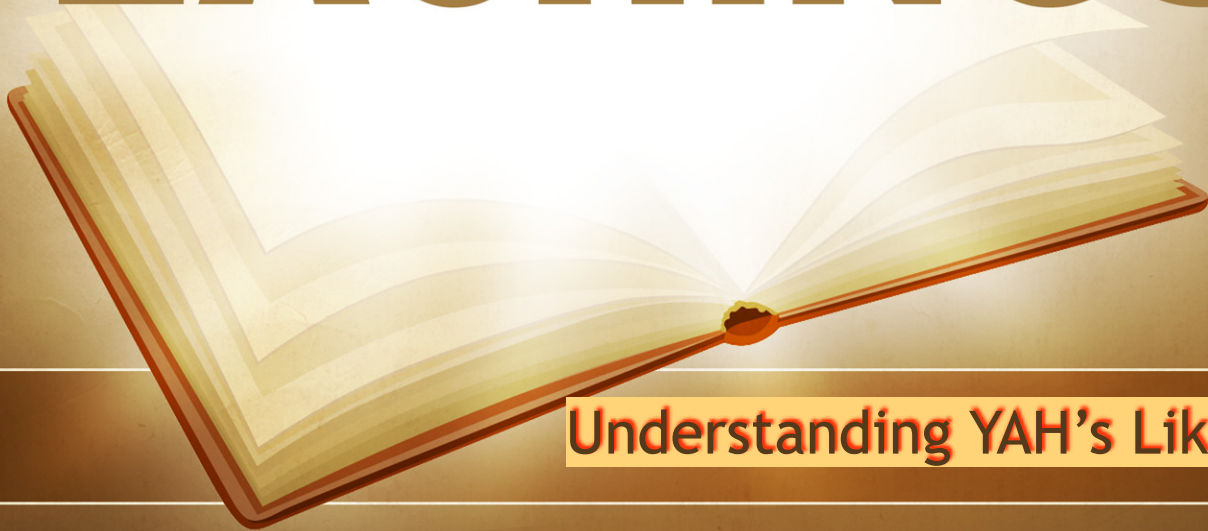


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes



**#52 Vayelech (וַיֵּלֶךְ)**  
— Hebrew for “then he went  
out”

Torah: Deut. 31:1-30

Haftarah: Isaiah 61:10-63:9



# TOPICS IN THE PARSHA


## THIS WEEKS TORAH PARASHAT

The Parshah of Vayelech (“and he went”) recounts the events of Moses’ last day of earthly life. “I am one hundred and twenty years old today,” he says to the people, “and I can no longer go forth and come in.” He transfers the leadership to Joshua, and writes (or concludes writing) the Torah in a scroll which he entrusts to the Levites for safekeeping in the Ark of the Covenant.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

The mitzvah of Hakhel (“gather”) is given: every seven years, during the festival of Sukkot of the first year of the shemittah cycle, the entire people of Israel—men, women and children—should gather at the Holy Temple in Jerusalem, where the king should read to them from the Torah.

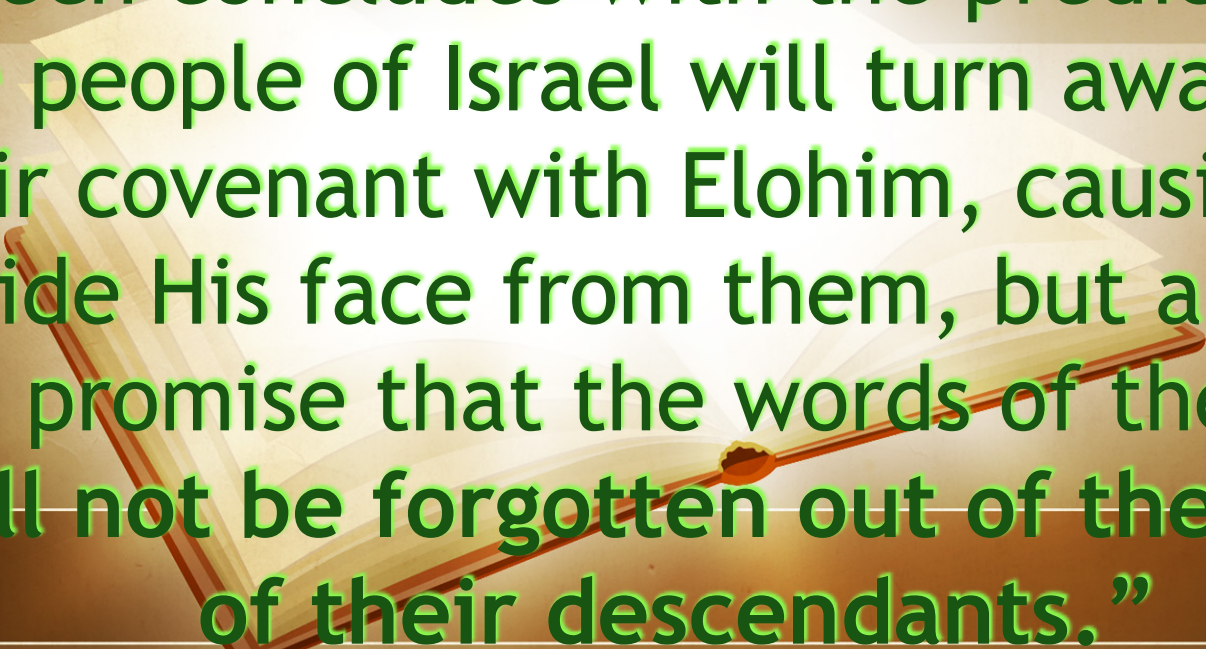




# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Vayelech concludes with the prediction that the people of Israel will turn away from their covenant with Elohim, causing Him to hide His face from them, but also with the promise that the words of the Torah “shall not be forgotten out of the mouths of their descendants.”



This week's Torah portion is called וַיֵּלֶךְ  
Vayelech, which means, 'and he went' -  
and this comes from the primitive root verb  
הָלַךְ halak (haw-lak')- Strong's H1980 which  
means, 'to walk, to go, to live, manner of  
life, cause to live' and this word literally  
speaks of how one lives.



It is used as a verb indicating that it is an active expression of one's life.

This verb is written in the 'qal active' tense and therefore renders the meaning, 'to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)'.

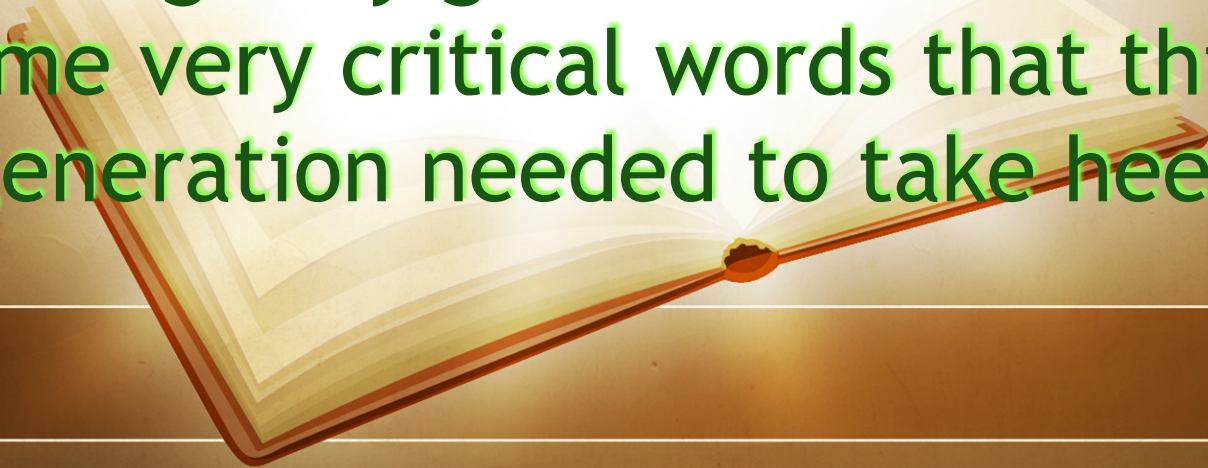
So, what we see from this, is that Mosheh was urgent in going to speak all the words of יהוה (YeHoVah) to all Yisra'ĕl.

This word is related to the other primitive root verb that is used for 'walk', which is the word יָלַךְ yalak (yaw-lak') - Strong's H3212 which also means, 'to go, walk, come, depart, proceed, move, go away', and can also have the meaning to 'carry (as in a burden)';



and so, we can clearly see from Mosheh's action of going to speak the words of Elohim to all Yisra'ěl, that he carried this 'burden' of the Truth that he had on his heart, in regards to Yisra'ěl's continued need to walk in the ways of יהוה (YeHoVah) after his (Mosheh's) death!

Mosheh was not ill or weak - in fact, he was still very strong and vibrant, yet he knew that he was not going across the Yarděn and so, he urgently goes to all Yisra'ěl to speak some very critical words that this new generation needed to take heed of.






## Joshua to Succeed Moses

Deu 31:1 And Mosheh went and spoke these words to all Yisra'ěl,

Deu 31:2 and he said to them, “I am one hundred and twenty years old today. I am no longer able to go out and come in. And יהוה has said to me, ‘You do not pass over this Yarděn.’”

Deu 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.

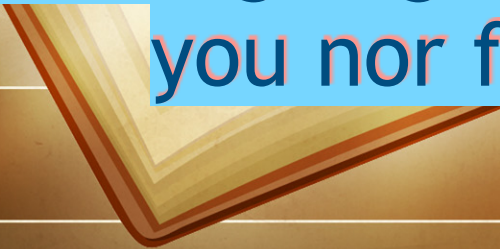
Deu 31:4 “And יהוה shall do to them as He did to Sihon and to Oḡ, the sovereigns of the Amorites and their land, when He destroyed them.





Deu 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.

Deu 31:6 “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.”



Deu 31:7 And Mosheh called Yehoshua and said to him before the eyes of all Yisra'ěl, “Be strong and courageous, for you are going with this people to the land which יהוה has sworn to their fathers to give them, and you are to let them inherit it.

Deu 31:8 “And it is יהוה who is going before you, He Himself is with you. He does not fail you nor forsake you. Do not fear nor be discouraged.”



## The Reading of the Law

Deu 31:9 And 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'ěl.

Deu 31:10 And Mosheh commanded them, saying, “At the end of seven years, at the appointed time, the year of release, at the Festival of Sukkot,

Deu 31:11 when all Yisra'ěl comes to appear before יהוה your Elohim in the place which He chooses, read this Torah before all Yisra'ěl in their hearing.

Deu 31:12 “Assemble 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 יהוה your Elohim and guard to do all the Words of this Torah.



Deu 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.”

## Joshua Commissioned to Lead Israel

Deu 31:14 And יהוה said to Mosheh, “See, the days have drawn near for you to die. Call Yehoshua, and present yourselves in the Tent of Appointment, so that I command him.” And Mosheh and Yehoshua went and presented themselves in the Tent of Appointment.

Deu 31:15 And יהוה appeared at the Tent in a column of a cloud, and the column of a cloud stood above the door of the Tent.

Deu 31:16 And 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.



Deu 31:17 “Then My displeasure shall burn against them in that day, and I shall forsake them and hide My face from them, and they shall be consumed. And many evils and distresses shall come upon them, and it shall be said in that day, ‘Is it not because our Elohim is not in our midst that these evils have come upon us?’”

Deu 31:18 “And I shall certainly hide My face in that day, because of all the evil which they have done, for they shall turn to other mighty ones.”

Deu 31:19 “And now write down this song for yourselves, and teach it to the children of Yisra’ěl. Put it in their mouths, so that this song is to Me for a witness against the children of Yisra’ěl.

Deu 31:20 “And I shall bring them to the land flowing with milk and honey, of which I swore to their fathers, and they shall eat and be satisfied and be fat, then they shall turn to other mighty ones, and they shall serve them, and scorn Me and break My covenant.



Deu 31:21 “And it shall be, when many evils and distresses come upon them, that this song shall answer before them as a witness. For it is not to be forgotten in the mouths of their seed, for I know their thoughts which they are forming today, even before I bring them to the land of which I swore to give them.”

Deu 31:22 And Mosheh wrote this song the same day, and taught it to the children of Yisra'ěl.

Deu 31:23 And He commanded Yehoshua son of Nun, and said, “Be strong and courageous, for you are to bring the children of Yisra’ēl into the land of which I swore to them, and I Myself am with you.”


Deu 31:24 And it came to be, when Mosheh had completed writing the Words of this Torah in a book, until their completion,

Deu 31:25 that Mosheh commanded the Lēwites, who bore the ark of the covenant of יהוה, saying,



Deu 31:26 “Take this Book of the Torah, and you shall place it beside the ark of the covenant of יהוה your Elohim, and it shall be there as a witness against you,

Deu 31:27 for I myself know your rebellion and your stiff neck. See, while I am still alive with you today, you have been rebellious against יהוה, then how much more after my death?



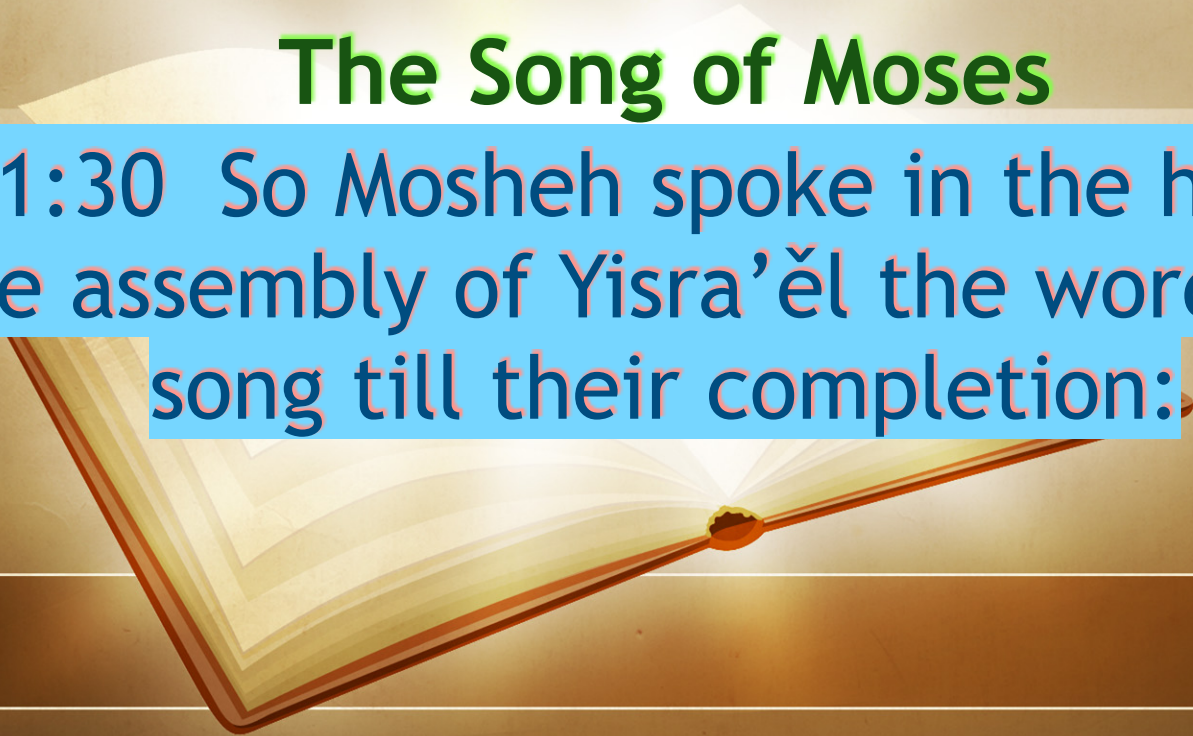
Deu 31:28 “Assemble unto me all the elders of your tribes, and your officers, so that I speak these words in their hearing and call the heavens and the earth to witness against them.

Deu 31:29 “For I know that after my death you shall do very corruptly and turn aside from the way which I have commanded you. And evil shall come to you in the latter days, because you do what is evil in the eyes of יהוה, to provoke Him through the work of your hands.”

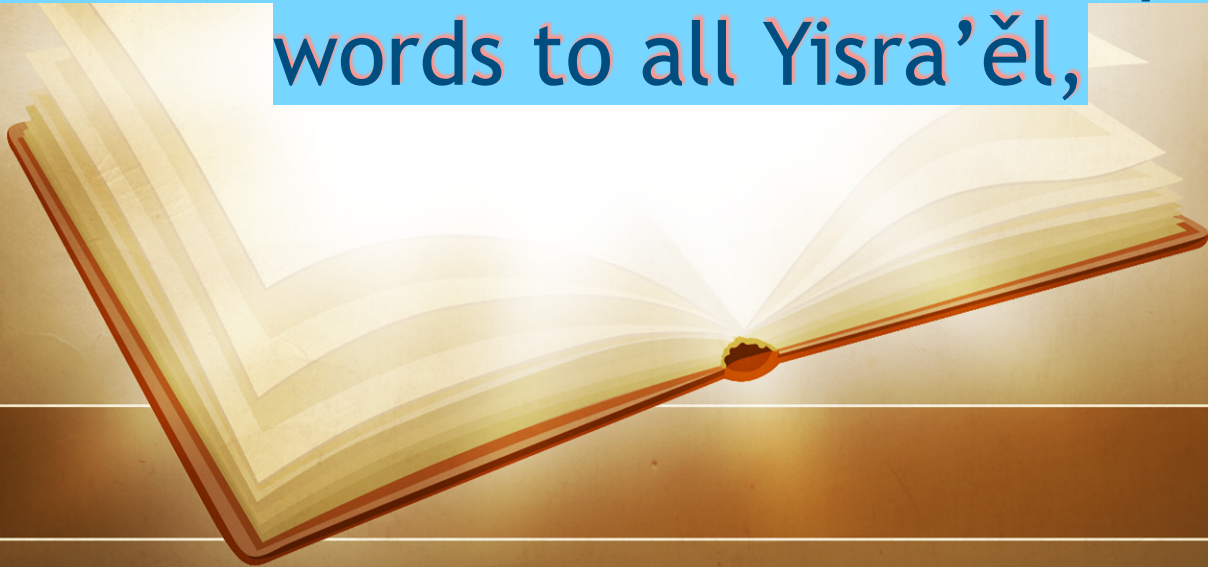


## The Song of Moses

Deu 31:30 So Mosheh spoke in the hearing of all the assembly of Yisra'ěl the words of this song till their completion:



Deu 31:1 And Mosheh went and spoke these words to all Yisra'ěl,





In verse 1, the term “these words”, are referring to the words that he had already spoken to the nation, and so he was giving them a ‘pep talk’, so to speak, in order to make them realize just how serious the words that he had spoken to them were, and how they were to ‘get serious’ about listening to them and guarding to walk in them, for many of these people that were about to cross over were possibly not fully prepared for what lay ahead and they needed to listen carefully!

## The Supremacy of Elohim's Son

Heb 1:1 Elohim, having of old spoken in many portions and many ways to the fathers by the prophets,

Heb 1:2 has in these last days spoken to us by the Son, whom He has appointed heir of all, through whom also He made the ages,



Heb 1:3 who 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

Psa 110:1 of the Greatness on high,

Heb 1:4 having become so much better than  
the messengers, as He has inherited a more  
excellent Name than them.

Heb 1:5 For to which of the messengers did He ever say, “You are My Son, today I have brought You forth”? Psa 2:7 And again, “I shall be to Him a Father, and He shall be to Me a Son”?

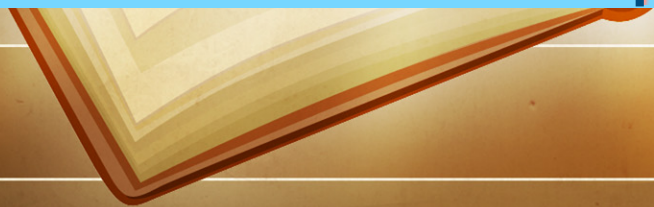
Heb 1:6 And when He again brings the first-born into the world, He says, “Let all the messengers of Elohim do reverence to Him.”

Psa 97:7.



Heb 1:7 And of the messengers indeed He says, "... who is making His messengers spirits and His servants a flame of fire." Psa 104:4.

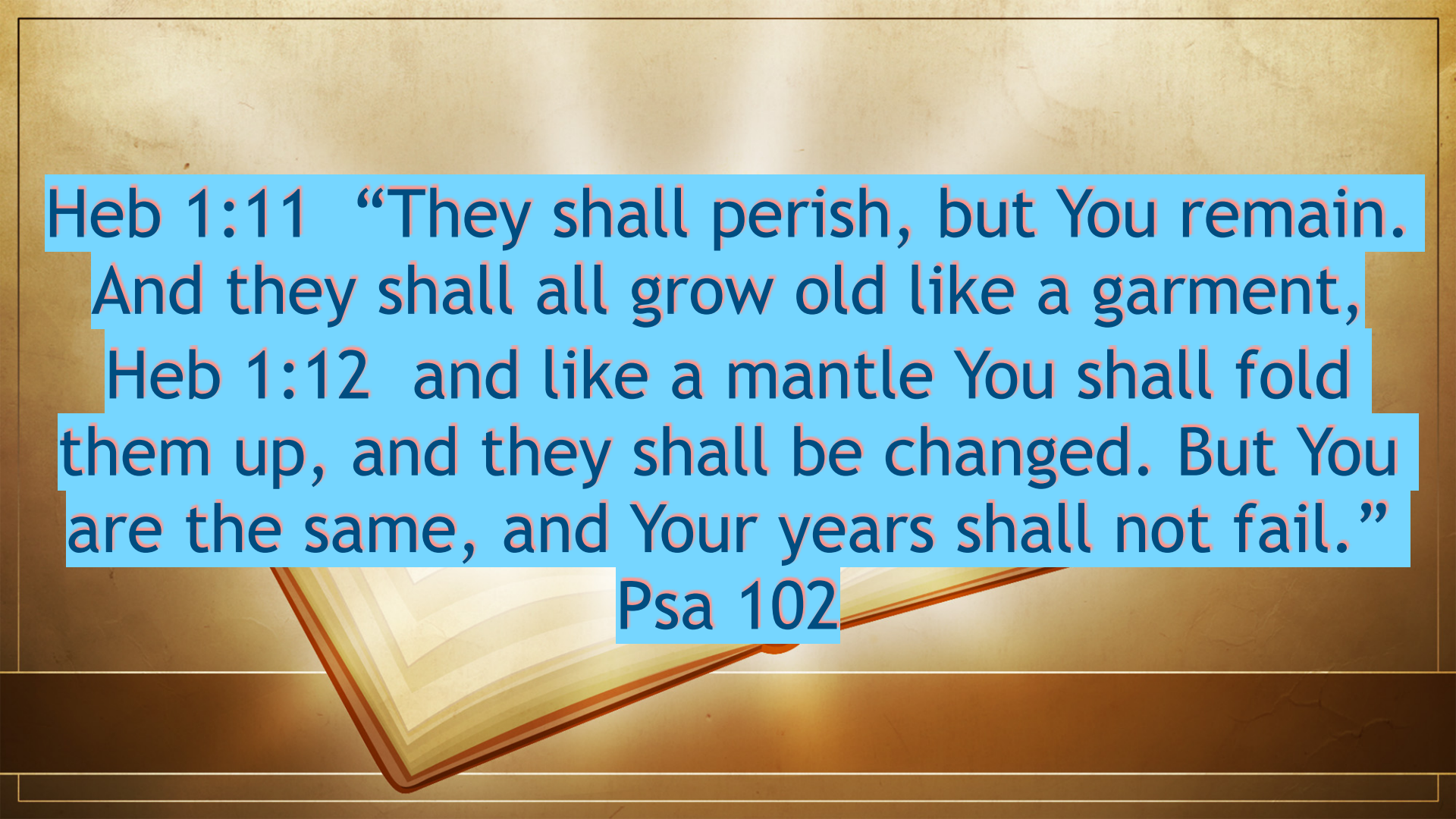
Heb 1:8 But to the Son He says, "Your throne, O Elohim, is forever and ever, a sceptre of straightness is the sceptre of Your reign."



Heb 1:9 “You have loved righteousness and hated lawlessness. Because of this, Elohim, Your Elohim, has anointed You with the oil of gladness more than Your companions.” Psa 45:6-7.

Heb 1:10 And, “You, Master, did found the earth in the beginning, and the heavens are the work of Your hands.





Heb 1:11 “They shall perish, but You remain.  
And they shall all grow old like a garment,  
Heb 1:12 and like a mantle You shall fold  
them up, and they shall be changed. But You  
are the same, and Your years shall not fail.”

Psa 102

Heb 1:13 And to which of the messengers did He ever say, “Sit at My right hand, until I make Your enemies a footstool for Your feet”?

Psa 110:1.

Heb 1:14 Are they not all serving spirits sent out to attend those who are about to inherit deliverance?



## Warning Against Neglecting Salvation

Heb 2:1 Because of this we have to pay more attention to what we have heard, lest we drift away.

Heb 2:2 For if the word spoken through messengers proved to be firm, and every transgression and disobedience received a right reward,

Heb 2:3 how shall we escape if we neglect so great a deliverance, which first began to be spoken by the Master, and was confirmed to us by those that heard,

Heb 2:4 Elohim also bearing witness both with signs and wonders, with various miracles, and gifts of the Set-apart Spirit, distributed according to His own desire?



## The Founder of Salvation

Heb 2:5 For it is not to messengers that He has subjected the world to come, concerning which we speak.

Heb 2:6 But somewhere one has witnessed, saying, “What is man that You remember him, or the son of man that You look after him?”

Heb 2:7 “You have made him a little lower than Elohim. You have crowned him with esteem and respect, and set him over the works of Your hands. Psa 8:5.

Heb 2:8 “You have put all in subjection under his feet.” Psa 8:4-6 For in that He put all in subjection under him, He left none that is not subjected to him. But now we do not yet see all subjected to him.



Heb 2:9 But we do see Him who was made for a little while lower than the messengers, **יהושע**, because of the suffering of death crowned with esteem and respect, that by the favour of Elohim He should taste death for everyone.

Heb 2:10 For it was fitting for Him, because of whom all are and through whom all are, in bringing many sons to esteem, to make the Prince of their deliverance perfect through sufferings.

Heb 2:11 For both He who sets apart and those who are being set apart are all of One, for which reason He is not ashamed to call them brothers,

Heb 2:12 saying, “I shall announce Your Name to My brothers, in the midst of the congregation I shall sing praise to You.” Psa 22:22.

Heb 2:13 And again, “I shall put My trust in Him.” Isa 8:17 And again, “See, I and the children whom Elohim gave Me.” Isa 8:1



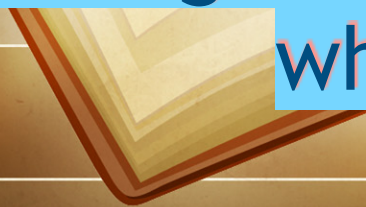
Heb 2:14 Therefore, since the children share in flesh and blood, He Himself similarly shared in the same, so that by means of His death He might destroy him having the power of death, that is, the devil,

Heb 2:15 and deliver those who throughout life were held in slavery by fear of death.

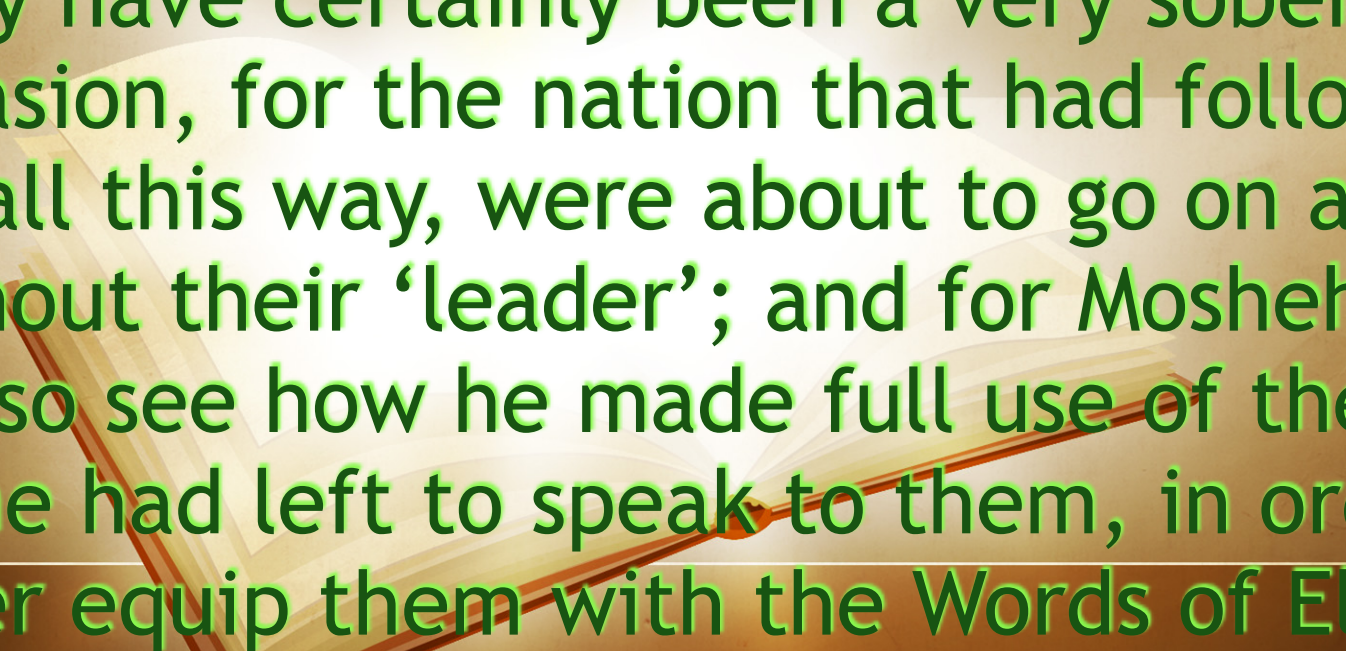
Heb 2:16 For, doubtless, He does not take hold of messengers, but He does take hold of the seed of Abraham.

Heb 2:17 So in every way He had to be made like His brothers, in order to become a compassionate and trustworthy High Priest in matters related to Elohim, to make atonement for the sins of the people.

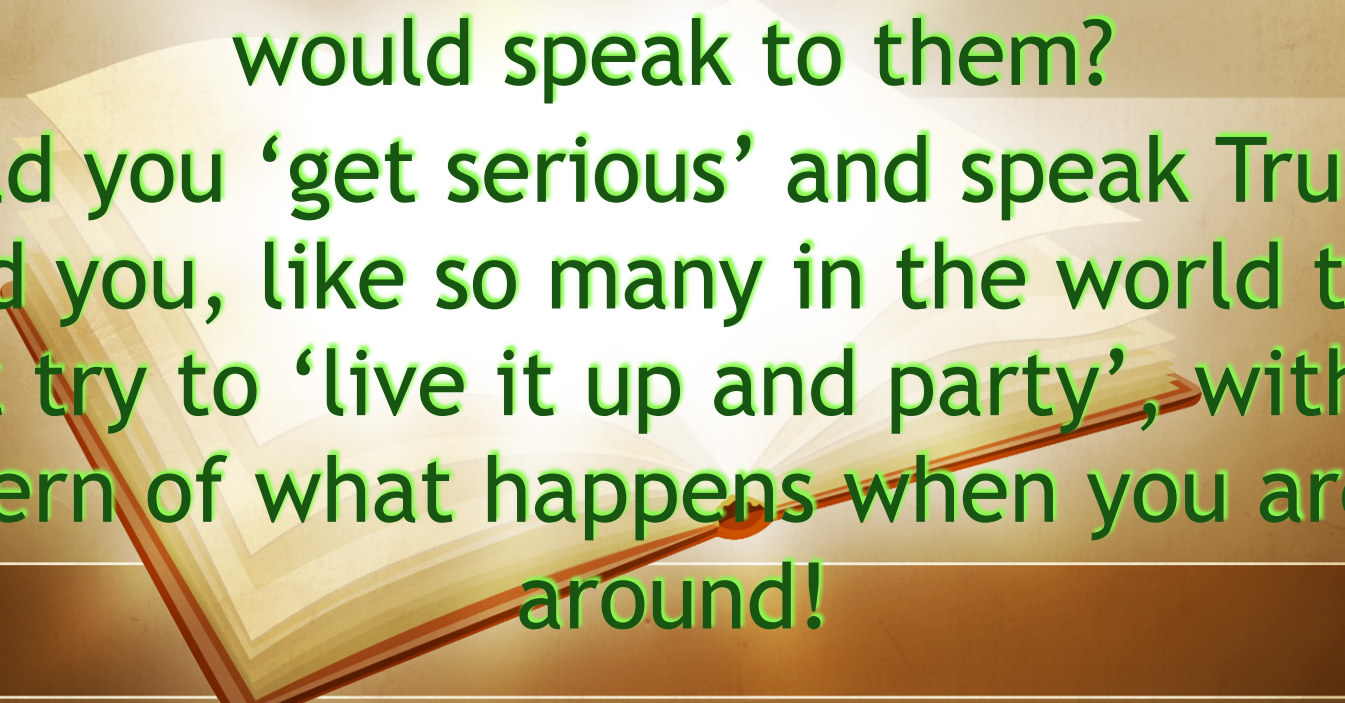
Heb 2:18 For in what He had suffered, Himself being tried, He is able to help those who are tried.







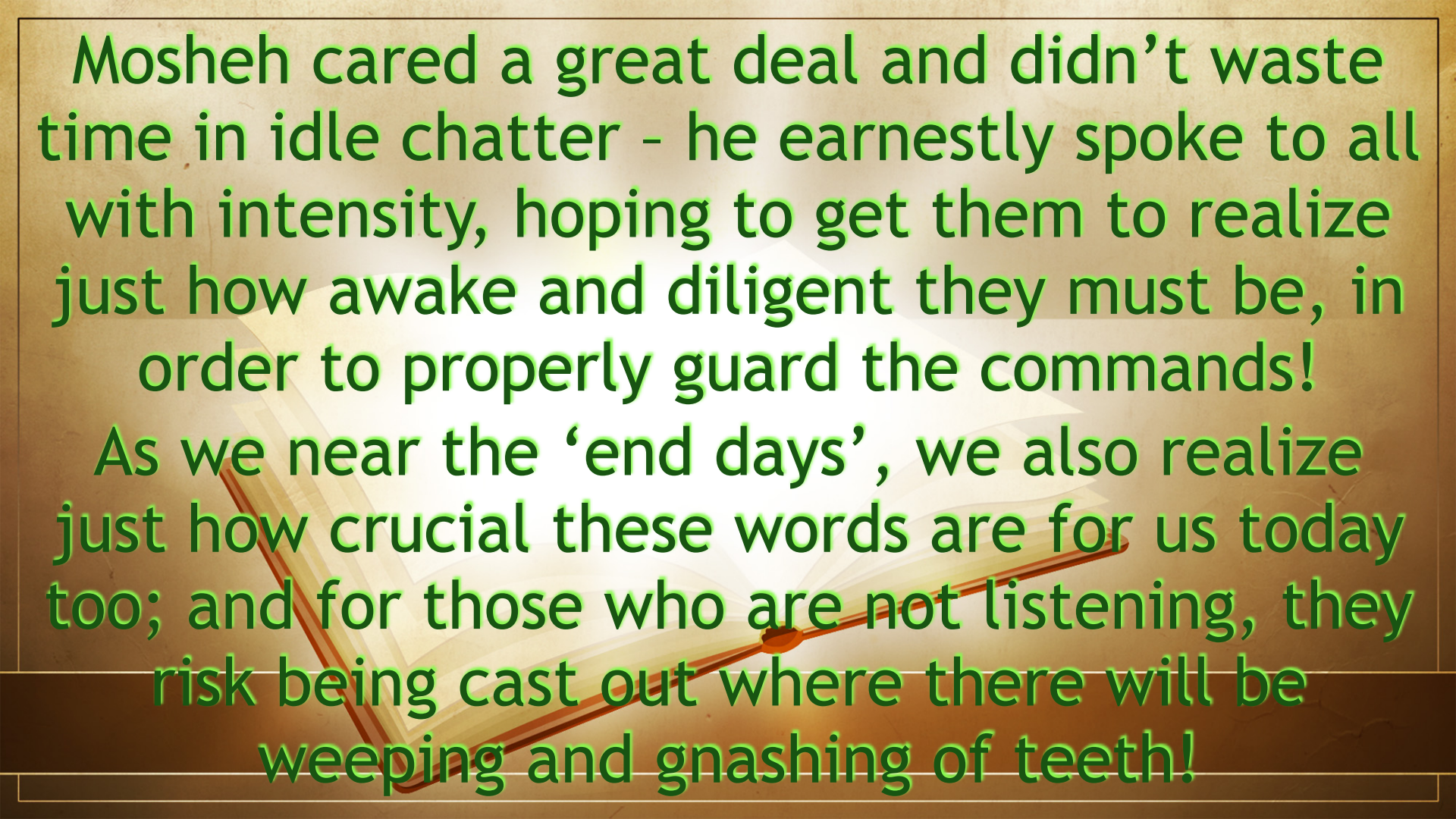
This Torah portion begins the ‘last words of Mosheh to the children of Yisra’ěl’ - and this may have certainly been a very sobering occasion, for the nation that had followed him all this way, were about to go on ahead without their ‘leader’; and for Mosheh we can also see how he made full use of the time that he had left to speak to them, in order to further equip them with the Words of Elohim.



What would you say to your family if you knew that it would be the last time that you would speak to them?

Would you 'get serious' and speak Truth or would you, like so many in the world today, just try to 'live it up and party', with no concern of what happens when you are not around!





Mosheh cared a great deal and didn't waste time in idle chatter - he earnestly spoke to all with intensity, hoping to get them to realize just how awake and diligent they must be, in order to properly guard the commands!

As we near the 'end days', we also realize just how crucial these words are for us today too; and for those who are not listening, they risk being cast out where there will be weeping and gnashing of teeth!



In Mosheh's words we see a blend of very comforting and encouraging words, as well as stern words of rebuke and warning - and we must recognize that this is exactly what the Word of Elohim is useful for.

And for this 'new generation' that had mostly been born in, and grown up in, the Wilderness, and had learned from the time of being a child, the Words of Mosheh, here Mosheh was telling them to stay in what they have heard and learned.

We see this same exhortation that Sha'ul gives to Timotiyos in:

Timotiyos Bět/2 Timothy 3:14-17 “But you, stay in what you have learned and trusted, having known from whom you have learned, and that from a babe you have known the Set-apart Scriptures, which are able to make you wise for deliverance through belief in Messiah **יהושע**. All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, that the man of Elohim might be fitted, equipped for every good work.”



What is worth taking note of, in terms of the root verb הָלַךְ halak (haw-lak')- Strong's H1980 and Mosheh's words of instruction being given before his death to a nation that needed to guard the call to walk in obedience to the commands of Elohim, is that when one looks at this root word, in the ancient pictographic text, we are able to get a clearer understanding of how we are able to walk in complete obedience!




In the ancient pictographic script, the root word for walk - הָלַךְ halak (haw-lak')- Strong's H1980 which means, *'to walk, to go, to live, manner of life, cause to live'*, looks like this:



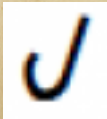
## Hey - הָ:



The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!



## Lamed - ל:

The ancient script has this letter as , and is pictured as a **shepherd's staff**, can give the meaning of **to or toward** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Kaph - קָ:

The ancient form of this letter is  , meaning '**the open palm of a hand**'.

The meaning behind this letter is '**to bend and curve**' from the shape of a palm as well as '**to tame or subdue**' as one has been bent to another's will (under their hand), as an open hand symbolises submission.



This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!

When we look at the letters that spell out the root word that for 'walk' we are able to see a great declaration:

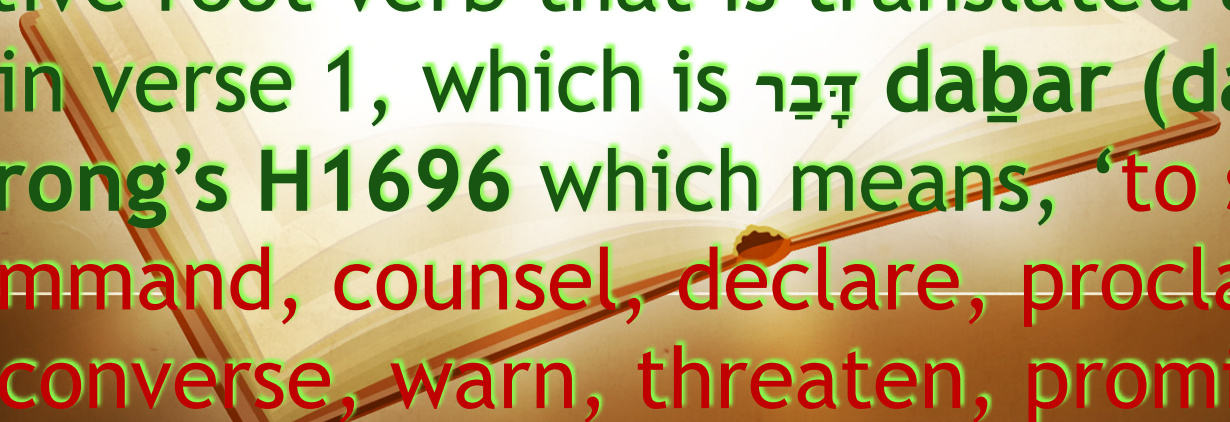
**BEHOLD THE STAFF IN THE PALM!**

With the picture of the shepherd's staff and the open palm of the hand we are able to see the concept of 'staff in the palm' and we take note that a nomad that travelled on foot would have a staff in his hand in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves!

Mosheh went and spoke these words to all Yisra'ël!



The Hebrew word that is translated as 'words' is דְּבָרִים Debarim, which is the plural of the root word דָּבַר dabar (daw-baw')- Strong's H1697 which means, 'speech, word, commandment, chronicles, message'; and this comes from the primitive root verb that is translated as 'spoke' here in verse 1, which is דָּבַר dabar (daw-bar')- Strong's H1696 which means, 'to speak, command, counsel, declare, proclaimed, converse, warn, threaten, promise'.

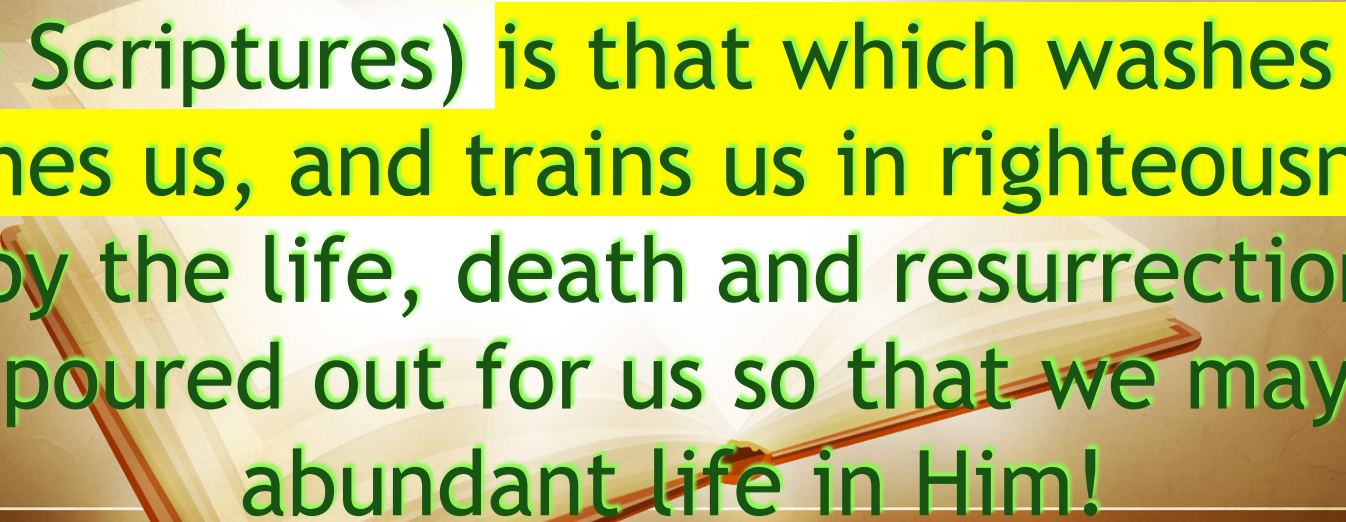


The reason for me mentioning this, is to simply highlight the importance of the **‘words of Mosheh’** and how we are able to learn **‘how’ we are to ‘walk’** in and stay in our Master, **יהושע** (Yeshua) Messiah, by hearing, guarding and doing these words which Mosheh spoke to all Yisra'ël!



Debarim (Deuteronomy) is often understood as the 'powerhouse' that holds the vision and the mandate we have in יהושע (Yehsua) Messiah.

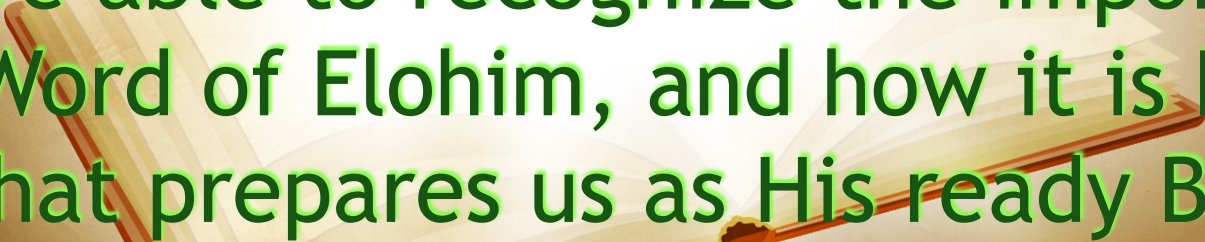
We who choose to 'walk in and obey' the 'Words' of יהוה (YeHoVah), which we 'hear, guard and do', find that it becomes a place of anointing, righteousness and empowerment, and it is like the mantle of anointing and responsibility the Ęliyahu passed on to Elisha.



The Word of Elohim (includes the collection of all His instructions contained throughout the Scriptures) is that which washes us, teaches us, and trains us in righteousness - and by the life, death and resurrection has been poured out for us so that we may have abundant life in Him!



As we consider this word - דְּבָרִים Debarim-  
plural of the word דָּבָר davar - Strong's  
H1697, in the ancient pictographic script,  
we are able to recognize the importance of  
the Word of Elohim, and how it is His Word  
that prepares us as His ready Bride!



In the ancient pictographic script, the word  
דְּבָרִים **Debarim**, looks like this:

A pictograph representing the letter Dalet (ד), which is a stylized, jagged, zigzag shape.

A pictograph representing the letter Vav (ו), which is a stylized shape resembling a hand or a hook.

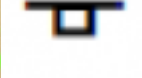
A pictograph representing the letter Mem (מ), which is a stylized shape resembling a hand or a hook.

A pictograph representing the letter Shin (ש), which is a stylized shape resembling a hand or a hook.

A pictograph representing the letter Resh (ר), which is a stylized shape resembling a hand or a hook.



## Dalet - ד:

The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door; and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging, as the tent door would hang from the roof pole of the tent.


It speaks a great deal of understanding the door of the tent of appointment as the only means of access, showing us the importance of the Appointed Times/Feasts of יהוה (YeHoVah). Therefore, our need to gather as we are commanded to, is the starting point for us to embrace, learn and understand what His Word teaches and instructs us to do.






## Beyt - בַּיִת:



The ancient script has this letter as , which pictures a tent floor plan and means, **'house' or 'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself. We also recognize that the House/Dwelling Place of Elohim is the body of Elohim that is built up as living stones in our Master, יהושע (Yeshua) Messiah. A house/tent speaks of your family and to whom you belong and under whom you submit and adhere to, as the House of Elohim has clear instructions for those in the House! The Light (that is His Word) is for those in the House!


Resh - ר:



The ancient script has this letter as  and is pictured as **‘the head of a man’** and has the meaning **‘chief, top, beginning or first’**. Top, as in: the top or head of a body, and chief, as in: a head of a tribe or people; as well as the one who rules the people. Every House has a head of the home, and all in the House submit to the instructions of the One who is head of the home, listening to and obeying the words that the Head speaks!

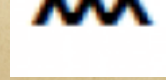


Yod - י:

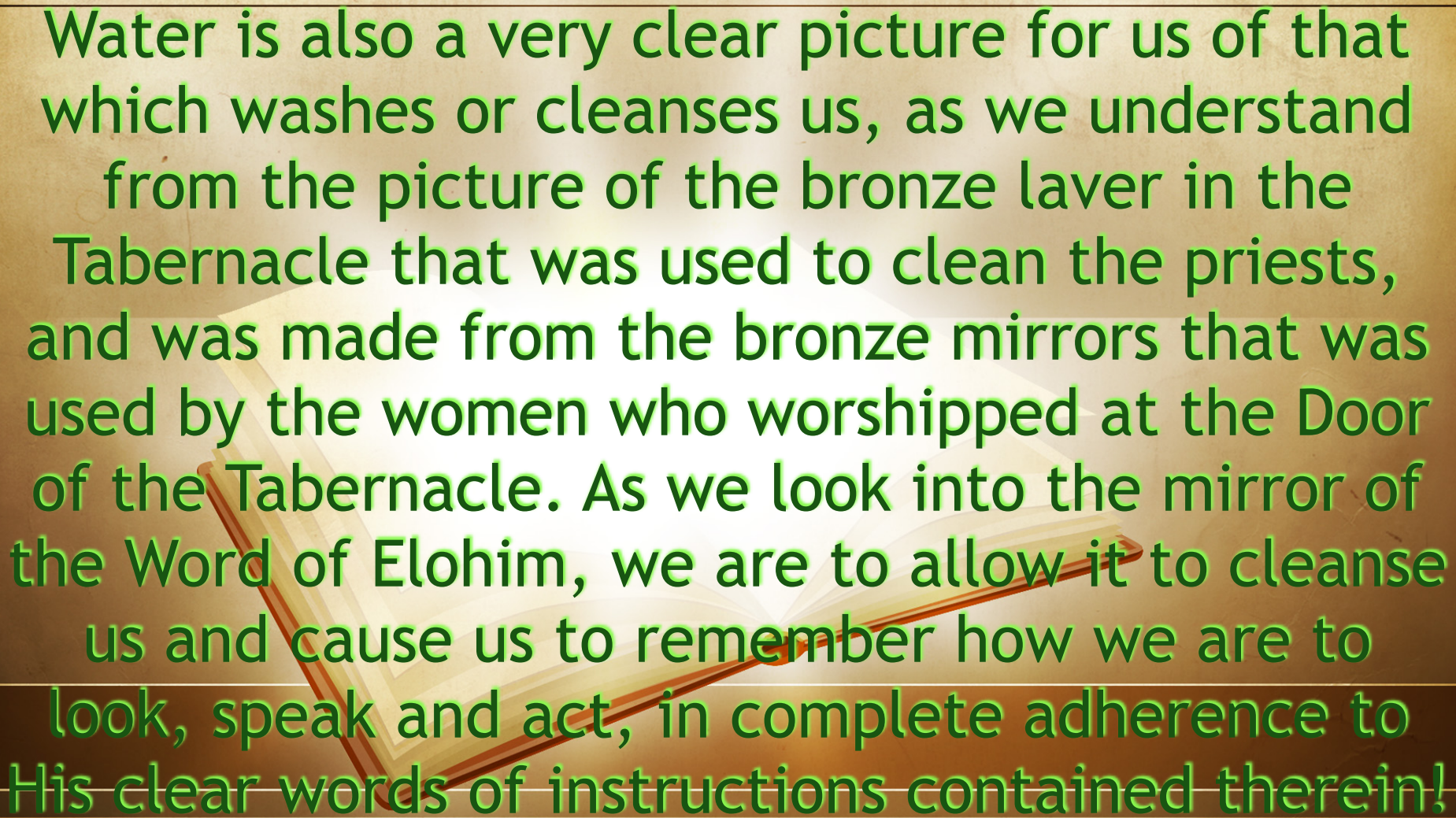
The ancient script has this letter as  which is 'an arm and hand', and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter! And this letter also pictures for us the outstretched Arm and working Hand of Elohim, which is not too short to save!

Mem - ׀:



The ancient script has this letter as  and is pictured as '**water**', and also carries the meaning of '**chaos**' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.





Water is also a very clear picture for us of that which washes or cleanses us, as we understand from the picture of the bronze laver in the Tabernacle that was used to clean the priests, and was made from the bronze mirrors that was used by the women who worshipped at the Door of the Tabernacle. As we look into the mirror of the Word of Elohim, we are to allow it to cleanse us and cause us to remember how we are to look, speak and act, in complete adherence to His clear words of instructions contained therein!

As we consider the very powerful word - דְּבָרִים Debarim - in the ancient pictographic text, we are able to grasp a fuller understanding of the importance of the Words of Elohim, and we are able to see from the collection of these letters the following:

**AS WE COME TO THE DOOR (MESSIAH), AND GUARD HIS APPOINTED TIMES/FEASTS THAT ARE COMMANDED FOR THE HOUSE/DWELLING PLACE OF ELOHIM, WE SUBMIT UNDER THE HEAD OF THE HOUSE/BODY, FOR IT IS BY HIS OUTSTRETCHED ARM AND HAND THAT WE ARE DELIVERED OUT OF THE NATIONS AND CLEANSED TO BE A SET-APART BRIDE, THAT SUBMITS TO THE COMPLETE AUTHORITY OF THE WORDS OF OUR MASTER AND KING!**