



Parasha Va'etchanan

August 9, 2025

Torah: Deuteronomy 3:23-7:11

Haftarah: Isaiah 40:1-26

Ketuvim Shlichim: Revelation 21:1-6; 22:1-5

Shabbat shalom Mishpacha! Our *parasha* this week begins with *Moshe* pleading with ADONAI to let him enter the Land. But when ADONAI instructed him to speak to the rock to bring forth water (*Parasha Chukat*), Moses was angry with the people and struck it instead. To us, it seems a small thing, but to ADONAI it was a major thing. *12 But Adonai said to Moses and Aaron, "Because you did not trust in Me so as to esteem Me as holy in the eyes of Bnei-Yisrael, therefore you will not bring this assembly into the land that I have given to them."* (Numbers 20:12 TLV). Deuteronomy reports this. ADONAI said: *26 ... 'Enough!' ..., 'Do not speak to Me anymore about this matter.'* (Deuteronomy 3:26bc TLV).

How often does ADONAI become angry with the things we do? Today, we don't need to buy a sacrificial animal to bring to the Tabernacle and seek forgiveness for our sins by confessing them with our hands laid on its head and watching it die. Our sacrifice is free. Yeshua died on the cross for us, and if we repent and believe in Him and His sacrifice, we are forgiven and assured that we will be with Him. He said: *6 ..., "It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will freely give from the spring of the water of life."* (Revelation 21:6b TLV). These words of Yeshua are future, spoken sometime after the dead in Messiah and His living followers are joined with Him in the air. This is the water He spoke of: *1 Then the angel showed me a river of the water of life—bright as crystal, flowing from the throne of God and of the Lamb."* (Revelation 22:1 TLV). As we studied Revelation, we learned that while there are actual events pictured, most everything is symbolic and spiritual. We believe without doubt that we will rise to meet Yeshua in the air, as we are told in 1 Thessalonians and 1 Corinthians. Yeshua's disciples saw Him rise to His Father, leaving the earth in just that way (Acts 1), but we don't believe there will be any multiple-headed animals walking around the planet. These animals are symbols of governments that have ruled in the Middle East at various times. This water is also symbolic, fulfilling the *mayim chayim*, the living water Yeshua promised to the Samaritan woman and us. It is also crucial for us to understand that when we put on new bodies and meet Yeshua in the air, we have entered eternity. We are no longer the human beings we were, but something more, living in the supernatural realm that ADONAI has promised us. There is no 1000-year kingdom period on the earth after Yeshua returns. This is also symbolic, a "symbolic" period only described in Revelation 20, and it occurs before Yeshua returns to Earth. When we meet Him in the air, we will receive our glorified bodies and live with Yeshua forever, not as humans, but as supernatural beings. That might sound a little spooky, but it's a coming reality.

In the same way that the water is symbolic, the throne that ADONAI and Yeshua both sit on in Revelation is symbolic. That ADONAI and the Lamb sit on the same throne is a continuing mystery related to their *echadness*. This is a made-up word, but it describes the mystery that we will finally understand when Yeshua returns for us. And the water that flows from their throne is also symbolic of a more profound spiritual truth. The "water of

life” is *mayim chayim*, the “living water” which Yeshua spoke of. To the Samaritan woman at the well, He said: 10 ..., “If you knew the gift of God, and who it is who is saying to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.” (John 4:10b TLV). What is *mayim chayim*, the living water, that Yeshua told her about? At Sukkot, the Festival of Tabernacles, He spoke of it again: 37 ..., “If anyone is thirsty, let him come to Me and drink. 38 Whoever believes in Me, as the Scripture says, ‘out of his innermost being will flow rivers of living water.’” (John 7:37-38 TLV). The next verse clarifies what He was discussing: 39 Now He said this about the Ruach, whom those who trusted in Him were going to receive; for the Ruach was not yet given, since Yeshua was not yet glorified.” (John 7:39 TLV). That's what Yeshua was telling us in John chapters 4 and 7, with both referencing the river flowing out of the throne in Revelation 21. The water is the *Ruach Kodesh*, the Holy Spirit, which proceeds from the Father (John 14:26), and the Son (John 15:26). Revelation 22:1 also indicates that it flows from both: 1 Then the angel showed me a river of the water of life—bright as crystal, flowing from the throne of God and of the Lamb.” (Revelation 22:1 TLV). The water of life flowing like a river is the Holy Spirit. Then, Yeshua said: 6 ... “To the thirsty I will freely give from the spring of the water of life.” (Revelation 21:6 TLV). In saying this, He appears to refer to words given through Isaiah: 1 “Ho, everyone who thirsts, come to the water, and you who have no money, come, buy and eat. Come, buy wine and milk without money and without cost!” (Isaiah 55:1 TLV). The word written as “Ho” is the Hebrew הוֹ “ho-ee”. Just as Isaiah used *ho'i* to get the reader's attention, Yeshua seems to be saying to us: “Ho'! Listen up! Come to the water! Come to the ‘living water!’” There's a lot said about water in Scripture. Again, it's Isaiah: 3 With joy you will draw water from the wells of salvation. (Isaiah 12:3 TLV). 6 Then the lame will leap like a deer, and the tongue of the mute will sing. For water will burst forth in the desert and streams in the wilderness. (Isaiah 35:6 TLV). 3 For I will pour water on the thirsty land and streams on the dry ground. I will pour My Spirit on your offspring, and My blessing on your descendants. (Isaiah 44:3 TLV). The water flowing from the throne, the *mayim chayim*, the “living water,” is the Holy Spirit coming forth from both the Father and the Son, water promised to those who turn to the living G-d.

The “life-giving Spirit of the living G-d” enters our spirit when we accept the sacrifice which Yeshua made for us, and we are given the “promise of salvation.” Speaking of Yeshua, *Sha'ul* told the Ephesians: 7 In Him we have redemption through His blood—the removal of trespasses—in keeping with the richness of His grace. (Ephesians 1:7 TLV). He continued: 11 In Him we also were chosen, predestined according to His plan. He keeps working out all things according to the purpose of His will. (Ephesians 1:11 TLV). We need to understand that ADONAI didn't just select some of us. *Sha'ul* said to Timothy: 4 He desires all men to be saved and come into the knowledge of the truth. (1 Timothy 2:4 TLV). *Sha'ul* explained to the Ephesians: 13 After you heard the message of truth—the Good News of your salvation—and when you put your trust in Him, you were sealed with the promised *Ruach ha-Kodesh*. 14 He is the guarantee of our inheritance, until the redemption of His possession—to His glorious praise! (Ephesians 1:3-14 TLV). This is what Yeshua told the Samaritan woman in John 4 and what He proclaimed at Sukkot in John 7. This is what Isaiah prophesied about in Isaiah 55:1. And this is what Yeshua told John in Revelation 21:6. “Come to the water.” Ephesians 1:13 explains that we who have trusted in Yeshua were sealed with the promised *Ruach Kodesh*, “living water.” It's free! If we have sincerely trusted in Yeshua, the promised Holy Spirit, symbolized by the *mayim chayim*, the living water which flows from the throne of the Father and the Lamb, has sealed us. And we have the promise of eternal life. We were sealed with the promised *Ruach HaKodesh*, the guarantee of our inheritance. Sometimes, the word “earnest” is used in this verse, a word we find in real estate dealings referring to earnest

money, a monetary pledge that we will keep our word and buy the property. The Holy Spirit is both the pledge and the guarantor that our inheritance, eternal life, will be given, that it is guaranteed until we get it: *14 He is the guarantee of our inheritance, until the redemption of His possession—to His glorious praise!* (Ephesians 1:14 TLV). When will we come into possession of it? We will receive our inheritance when Yeshua returns for us. *Sha'ul* said it would be when we are joined with Yeshua in the air (1 Thessalonians 4:16-17a): *17 ... and thus we will always be with the Lord.* (1 Thessalonians 4:17b TLV).

This is a “gift” from Yeshua. It’s free, but it’s not without cost. It could even cost us our lives. Each of us must count the cost. In Luke 14, Yeshua gave two parables about cost: one about the cost of building a tower and a second about the cost of entering a war. A logical step before entering a situation with cost is first to count the cost. Any reasonable person would consider the consequences of not having enough money to complete the project. We shouldn’t buy a car or a house if we can’t afford the monthly payments. Yeshua begins His statements about counting the cost with these words: *26 “If anyone comes to Me and does not hate his own father, mother, wife, children, brothers, and sisters—and yes, even his own life—he cannot be My disciple. 27 Whoever does not carry his own cross and follow Me cannot be My disciple.”* (Luke 14:26-27 TLV). We know Yeshua doesn’t want us to hate our family. This is a Hebraism, an idiom meaning: “to love less.” ADONAI said: *2 ...— “Yet I loved Jacob 3 and Esau I hated.”* (Malachi 1:2b-3a TLV; also, Romans 9:13). ADONAI is love! He doesn’t hate anyone. It is not in His nature. Using “hate” idiomatically means “not the highest love,” but more specifically, it indicates that G-d favored Jacob because he made the right choices and chose to serve ADONAI. From His superior vantage point, ADONAI sees past, present, and future, and recognizes that Jacob would choose Him, while Esau would reject Him. While ADONAI loved Esau, his decision to reject Him and turn to pagan gods caused ADONAI to love him secondarily to Jacob, at least regarding the leadership of Abraham’s family. He loved them both, and ADONAI wants everyone to receive the promise of salvation. He doesn’t want us to hate our parents or brothers or sisters; He wants us to love Him most. This means, “putting Him first.” And to do this, we need to consider the cost. We need to be willing to carry our execution stake, our cross, with us wherever we go. That means we must be willing to be put to death on our stake for Yeshua. As the Scripture says, *24 “A disciple is not above his teacher, nor a slave above his master.”* (Matthew 10:24 TLV). Many have sacrificed their lives for Yeshua throughout history, and there are many dying for Him even today, being murdered in Nigeria, the Belgian Congo, and elsewhere. That was their cross, and they bore it for Yeshua. Are we ready to do this? We need to say yes. There’s no other option. If we say no, we are not deserving of Yeshua, of His great gift. If we are willing to say yes to the cross, how much more should we say yes to “serving Him” in all the minor things of our daily lives? Summing up these two parables about cost, Yeshua said: *33 “So in the same way, whoever does not renounce all that he has, cannot be My disciple.”* (Luke 14:33 TLV). These are Yeshua’s requirements for His *talmidim*, His disciples. We must know the answer to that question for ourselves: are we truly His disciples? Yeshua said that His disciples must renounce all that they have; give up everything for Him. Take this thought home with you today and ask yourself: Am I truly Yeshua’s disciple, or as the saying goes, “Am I just playing Church?” The unfortunate truth is that, in the end, some will be sheep and others will be goats.

This is a weighty message, but these are perilous days, and our discipleship is something that each of us must take very seriously. Are we living in a manner worthy of our Messiah? The good news is that “He will never leave us or forsake us.” Quoting Deuteronomy

31:6, the author of Hebrews wrote: *5 Keep your lifestyle free from the love of money, and be content with what you have. For God Himself has said, "I will never leave you or forsake you,.."* (Hebrews 13:5 TLV). He is with us. Hebrews continues: *6 so that with confidence we say, "The Lord is my helper; I will not fear. What will man do to me?"*

Why should we consider the cost? We must do so for the most important reason: if we do not receive the inheritance, the loss would be too great a price for us to pay—being separated from ADONAI for eternity. Some of the benefits of the inheritance are shown in Revelation: *1 Then the angel showed me a river of the water of life—bright as crystal, flowing from the throne of God and of the Lamb 2 down the middle of the city's street. On either side of the river was a tree of life, bearing twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations. 3 No longer will there be any curse. The throne of God and of the Lamb shall be in the city, and His servants shall serve Him.* (Revelation 22:1-3 TLV). While the Book of Revelation describes real events throughout history since the 1st century, they are presented in symbolic language, which is difficult for us to understand. Understanding this, we recognize that this is a spiritual "tree of life." ADONAI gave our ancestors Adam and Chava everything they needed: *9 Then Adonai Elohim caused to sprout from the ground every tree that was desirable to look at and good for food. Now the Tree of Life was in the middle of the garden, and also the Tree of Knowledge of Good and Evil.* (Genesis 2:9 TLV). Because our ancestors sinned, the עץ חַיִּים *Etz Chayim*, the Tree of Life, eternal life, was forbidden to them, and ADONAI protected it from Adam and his descendants by an angel with a flaming sword. This is also symbolism, and there was no "real" tree there, protected by an angel. ADONAI gave us this picture as symbolism, to illustrate the "real" truth that Adam and Eve's eternal life with Him was lost, and there was no way for them to return to it. The angel with the flaming sword protecting the "tree of life" represented thousands of years during which there was no general access to eternity. While the Scriptures mention Enoch (Genesis 5:24) and Elijah (2 Kings 2:11-12), who were taken to heaven, Hebrews chapter 11 describes individuals who achieved something similar through their faith. We are not dogmatic about this because the Scriptures do not fully reveal the answer. We do know that the path to eternal life would not be fully restored until ADONAI sent His Son Yeshua to die as the perfect sacrifice for sin. But when Yeshua speaks to us in Revelation 22, we are beyond time and in eternity with Him and the Father. The Tree of Life symbolizes our eternal life, as we are then living forever with our G-d. Adam's and Eve's descendants will have been freed from the curse of sin and have already been privileged to eat from the Tree of Life. Yeshua then said: *3 No longer will there be any curse.*" (Revelation 22:3a TLV). The curses placed on humanity because of our ancestors' sin have been removed.

In a sense, *Gan Eden*, the Garden of Eden, will have been restored, and we will be living in the goodness that ADONAI originally gave to Adam. We will be walking with our Creator just as Adam walked with G-d in the Garden. The Tree of Life near the "river of living water" produces different kinds of fruit, and the leaves are for the healing of the nations. Spiritually, the leaves and the fruit are the healing brought about by Yeshua's sacrifice, which brought restoration and healing to all those who accepted His sacrifice. We also see this depicted in Ezekiel's vision. He saw the "River of Life" begin as a small stream flowing from beneath the threshold of the Temple, and it grew and grew, becoming a mighty river: *12 On the river, on its bank, on this side and that side, will grow every kind of tree for food. Its leaf will not wither; its fruit will not fail; it will bear new fruit every month, because its water flows out from the Sanctuary. Its fruit will be for food and its leaf will be for healing.*" (Ezekiel 47:12 TLV). This

is also symbolism, which is then further depicted in Yeshua's revelation to John (Revelation 22:1-3). The events of Ezekiel 47 are not something that will occur on the current physical earth, but rather a spiritual depiction of what will exist in the new heaven and earth and the new Jerusalem. This means that we must also be open to the possibility that Ezekiel's Temple is not reality, but a symbol of the coming Temple in the new Jerusalem. I do not believe there will be a Third Temple before Yeshua returns. There is no mention in the Scriptures of a Temple other than in Ezekiel's vision. Rabbinic Judaism's expectation of a Third Temple and restored sacrifices is a false hope. Their hope is for an earthly Davidic kingdom ruled by a living human descendant of David, but it's all about Yeshua and His coming. A restored Temple is no more credible than is a coming Antichrist.

In the timelessness of eternity, everything is perfect. *Sha'ul* taught us: 8 *"Love never fails— but where there are prophecies, they will pass away; where there are tongues, they will cease; where there is knowledge, it will pass away. 9 For we know in part and we prophesy in part; 10 but when that which is perfect has come, then that which is partial will pass away."* (1 Corinthians 13:8-10 TLV). Our knowledge in this present world, the *עוֹלָם הַזֶּה* *olam hazeh*, is partial, and our prophecy is partial. But in the *עוֹלָם הַבָּא* *olam haba*, the world to come, the world of eternity, we will no longer be limited by our humanity. Yeshua is "the perfect" that is coming; and one day we will see Him *panim el panim*, "face to face." By this time, in a place beyond time, the perfect will have arrived, and the eternal love of ADONAI will surround and enfold us. It is ADONAI's and Yeshua's enduring love for us right now that will enable us to enter into this coming rest, the promise of Eternal *Shabbat*. Because of His love, ADONAI was willing to sacrifice His only Son that we might have eternal life, our *Shabbat* rest.

Tisha B'Av, the 9th of the month of *Av*, was last Sunday. Our prayer, as usual, was for the "salvation of all Israel." Today, the first *Shabbat* after *Tisha B'Av*, is called *Shabbat Nachamu*. *Nachamu* means "comfort," and it is the first word in our *Haftarah* portion for today. These words are a message of comfort from ADONAI to Israel after the trials and sorrows of *Tisha B'Av*. Verse 1 reads: *Nachamu nachamu ami yomar Eloheychem. 1 "Comfort, comfort My people," says your God. (Isaiah 40:1 TLV). Isaiah continues: 2 Speak kindly to the heart of Jerusalem and proclaim to her that her warfare has ended, that her iniquity has been removed. For she has received from Adonai's hand double for all her sins. (Isaiah 40:2 TLV). Those of us who know Messiah Yeshua, both Jewish and Gentile members of the Commonwealth of Israel, proclaim this message to our brothers and sisters of Israel who have not yet met their Messiah: "Yeshua has paid for your sins!" We pray for the day we hear them say to Yeshua, "*Barukh haba bashem ADONAI*," "Blessed is He who comes in the name of ADONAI!" That day is coming soon for the sons and daughters of Abraham.*

Yochanan continues his prophecy: 3 ... *The throne of God and of the Lamb shall be in the city, and His servants shall serve Him. 4 They shall see His face,...* (Revelation 22:3b-4a TLV). In our human existence, we are not permitted to see ADONAI's face. On the mountain, ADONAI said to Moses: 19 ..., *"I will cause all My goodness to pass before you, and call out the Name of Adonai before you. I will be gracious toward whom I will be gracious, and I will show mercy on whom I will be merciful."* 20 *But He also said, "You cannot see My face, for no man can see Me and live."* (Exodus 33:19b-20 TLV). *Sha'ul* encouraged us: 12 *For now we see in a mirror dimly, but then face to face.* (1 Corinthians 13:12 TLV). In eternity in his glorified, eternal body, Moses and all of us who are "in Messiah" are permitted to see and know ADONAI face to face. Then it will really be *panim el panim*; face to face.

We know that “on that day,” we will be in ADONAI's presence, but beyond that, we are uncertain about how everything else will happen. Learning about our time with ADONAI and Yeshua in eternity is truly something exciting to look forward to. As we wait and look forward to that day, which is coming soon, we find comfort in these words: *3 I also heard a loud voice from the throne, saying, “Behold, the dwelling of God is among men, and He shall tabernacle among them. They shall be His people, and God Himself shall be among them and be their God. 4 He shall wipe away every tear from their eyes, and death shall be no more. Nor shall there be mourning or crying or pain any longer, for the former things have passed away.” 5 And the One seated upon the throne said, “Behold, I am making all things new!” Then He said, “Write, for these words are trustworthy and true.”* (Revelation 21:3-5 TLV). Then we are told: *5 And they shall reign forever and ever!.* (Revelation 22:5b TLV). “They” is us; all of Yeshua’s redeemed. We will reign as rulers forever with our G-d and our King, who loved and redeemed us: *l’olam va’ed*; for eternity.

There is much symbolism throughout the whole Bible, but it depicts reality. For us, our reality is here and now, while we await the promise of the future. I am repeating today a point brought out in the past three messages. I do it because I believe it is critical for Yeshua’s *talmidim* in Messianic Judaism. Just as we trusted in Yeshua by faith, there are other things we must accept by faith. For us as Yeshua’s disciples today, a most important belief is that His *Torah* is for us today and it demands our obedience. It’s not optional. *32 “But this is the covenant I will make with the house of Israel after those days” —it is a declaration of Adonai— “I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people.”* (Jeremiah 31:32 TLV). Isn’t ADONAI saying, “I will give you the desire to obey My *Torah*?” I believe He is, but first we must accept by faith that His *Torah* is for us today. If we believe that, He will give us the desire in our hearts to obey. John has told us that disobeying ADONAI’s *Torah* is sin (1 John 3:4). Following the *Torah* is our duty as *talmidim* of Yeshua and has nothing to do with salvation. We have already been saved by faith through ADONAI’s grace, after which we carry out our covenant responsibilities by being obedient to His commands.

What does it mean to be Yeshua’s disciple? It means dying to self, repenting of our sins, and taking up our cross daily. As Messianic Jews and Gentiles who understand that the *Torah* is written on our hearts, *Shabbat* is not just another day. It’s a day described by ADONAI: *8 “Remember Yom Shabbat, to keep it holy. 9 You are to work six days, and do all your work, 10 but the seventh day is a Shabbat to Adonai your God. In it you shall not do any work—not you, nor your son, your daughter, your male servant, your female servant, your cattle, nor the outsider that is within your gates. 11 For in six days Adonai made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Thus Adonai blessed Yom Shabbat, and made it holy.* (Exodus 20:8-11 TLV). We understand the implication that it is a day dedicated to ADONAI, a day in which we do no ordinary work. Also importantly, it is a picture of our eternal *Shabbat* rest, our inheritance we are waiting to receive. That makes it even more essential that we are faithful to observe our *Shabbats* as ADONAI has commanded us, and if we believe by faith that His *Torah* is for us today, we will want to do so. Ask yourselves the question: Am I truly Yeshua’s disciple? In His Parable of the Talents, Yeshua said to the faithful: *21 ..., ‘Well done, good and faithful servant! You were faithful with a little, so I’ll put you in charge of much. Enter into your master’s joy!’* (Matthew 25:21b TLV). *Shabbat Shalom!*

