



וילך *Vavelech* And He Went
[31.1—30](#) / [Isaiah 55.6—56.8](#) / [Acts 19—23](#)

שמע *Shema* Hear and Obey In Deuteronomy 31.10-[12](#), Moses says that **בחג הסוכות *b'chag ha'succot*** in the Feast of Succot/Booths/Tabernacles, at the end of every seven years, the **שנת השמטה *sheynat hash'meetah*** Year of Release/Shabbat Year, all **ישראל *Yisra'el*** Israel is to listen to a reading of **תורה *Torah*** Law/Instruction, and obey.

ישראל did not always keep this commandment to read the **תורה** every seven years. For example, after **ישראל** is scattered by Assyria in 722 BC leaving the southern kingdom of Judah, Manasseh reigns from the age of 12 for 55 years. [2 Kings 21.16](#) says of Manasseh that he “shed innocent blood very much.” After him, his son Amon reigned for two years. Both did evil in God’s sight, forsaking **יהוה *YHVH*** the LORD. Amon’s son Josiah becomes king at the age of eight.

[2 Kings 22.3](#) says that in his 18th year, Josiah breaks down the high places of worship and puts Shaphan in charge of the Temple cleansing, getting rid of all the junk collected by previous idol worshipers over the last 75 years. Verse 8 to the end of the chapter describes how the high priest finds the **תורה** scroll in the Temple and Shaphan reads it to Josiah. Josiah tears his clothes and inquires of **יהוה** what is going to happen to Judah for ignoring **תורה**. God promises destruction, but not during Josiah’s lifetime.



Cleansing the Temple leads to discovering the written Word. Over 600 years later, **ישוע *Yeshua*** Jesus/Salvation cleanses the Temple just before Passover, and soon the world discovers the living Word. Cleansing the Temple is a good way to prepare to receive the Word. What is the Temple today? In [1 Corinthians 3.16](#), Paul says that **ἐστὲ *este*** you (second person *plural* present indicative—not individuals, but all believers together) are the Temple of God. Does the Church cleanse this Temple today?

3:16	OYK ouk G3756 Part Neg NOT	ΟΙΔΑΤΕ oidate G1492 vi Pres Act 2 Pl YE-HAVE-PERCEIVED ye-are-aware	ΟΤΙ hoti G3754 Conj that	ΝΑΟC naos G3485 n, Nom Sg m TEMPLE	ΘΕΟΥ theou G2316 n, Gen Sg m OF-God	ΕΣΤΕ este G2075 vi Pres vox 2 Pl YE-ARE	ΚΑΙ kai G2532 Conj AND	ΤΟ to G3588 1, Nom Sg n THE	ΠΝΕΥΜΑ pneuma G4151 n, Nom Sg n spirit	16. Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?
	ΤΟΥ tou G3588 1, Gen Sg m OF-THE	ΘΕΟΥ theou G2316 n, Gen Sg m God	ΟΙΚΕΙ oikei G3611 vi Pres Act 3 Sg IS-HOMING is-making-its-home	ΕΝ en G1722 Prep IN	ΥΜΙΝ humin G5213 pp 2 Dat Pl YOU/PL ye					





חג הסוכות 1,000 Years Later After King Josiah reign Jehoahaz, Jehoiakim, and Jehoiachin. They do evil in God's sight. During Jehoiachin's reign, Babylon takes Judah into exile about 586 BC. About 70 years later, Judah begins to return from Babylon and Persia. Some years after that, about 430 BC, Ezra the priest reinstates the reading of תורה in the book of

Nehemiah. There is no record of a public reading of תורה for about 200 years, from Josiah until [Nehemiah 8](#), when the returnees gather together on Rosh Hashanah (verse 2, "the first day of the seventh month") and the next day to listen to Ezra read תורה.

During the second day of reading, they learn about חג הסוכות. They keep the feast, verses 17 and 18, for the first time since Joshua, about 1,000 years! The Church, too, has been neglecting this feast, making the command to celebrate it one of the most neglected in תורה. No big deal you say? ישוע says in [Matthew 5.19](#) that ignoring the least command and teaching others to do the same drops you to the level of "least" in the Kingdom of Heaven. Imagine a rock going to the bottom of a swimming pool. Clunk.

Every one of the seven days of this feast with Ezra and the returnees, Ezra reads תורה to the people. It is during this time and the following centuries of שוב [shoov](#) return/turn back to תורה, that the Jews rebuild the Temple, defeat the conquering Greeks, and Messiah ישוע arrives. In the cases of Moses in Deuteronomy, Josiah in 2 Kings, Ezra in Nehemiah, and the Church, discovering תורה brings revival, [Deuteronomy 28.1-2](#).

ישוע and the Woman Caught in Adultery [John 7](#) opens with ישוע at the Feast of Tabernacles. In verse 37, the last day of the feast, most reject His offer of Living Water. One of the commands that would be read at חג הסוכות is not to commit adultery, and [Leviticus 20.10](#) says that both the man and the woman are to be put to death. But the next day in [John 8.4](#), the woman brought to ישוע was caught in the act, yet there is no man brought with her. The witnesses are breaking תורה in bringing only the woman. ישוע writes with his finger on the ground. [Jeremiah 17.13](#) says that all who depart from יהוה, who forsake the Fountain of Living Water, shall be written in the earth! Perhaps ישוע is writing the names of the witnesses, who one by one connect the dots, drop their stones, and leave.



Before You, With You, and Behind You In [Deuteronomy 31.3](#), Moses says that יהוה will עבר *avar* (root of עברי *ivree* Hebrew in [Genesis 14.13](#)) pass over/cross over before you, destroy the nations, you shall possess them, and יהושוע *Yehoshua* Joshua/God is Salvation will also go over before you, as יהוה said. [Deuteronomy 31.6](#) says, “יהוה” goes with you.” [Isaiah 58.8](#) adds that God will be a rear guard for the righteous. So between these three verses, God is ahead of ישראל, with ישראל, and behind ישראל. This is a useful passage to remember if you are grafted into ישראל and face a difficult or stressful situation:

31:3 יְהוָה אֲלֵהֶיךָ הוּא עֹבֵר לְפָנֶיךָ
 הוּא יִשְׁמַד אֶת־הַגּוֹיִם הָאֵלֶּה
 מִלְּפָנֶיךָ וַיִּרְשׁוּם יְהוֹשֻׁעַ הוּא עֹבֵר
 לְפָנֶיךָ כְּאֲשֶׁר דִּבֶּר יְהוָה׃

Ask God to go ahead of you, with you, and behind you.

“BE STRONG AND COURAGEOUS. DO NOT BE AFRAID OR TERRIFIED BECAUSE OF THEM, FOR THE LORD YOUR GOD GOES WITH YOU; HE WILL NEVER LEAVE YOU NOR FORSAKE YOU.”

Glossary, in order of appearance:

וילך	<i>Vayelech</i>	And He Went
שמע	<i>shema</i>	hear and obey
בחג הסכות	<i>b'chag ha'succot</i>	at the Feast of Booths
שנת השמטה	<i>sheynat hash'meetah</i>	Year of Release/Shabbat Year
ישראל	<i>Yisra'el</i>	Israel
תורה	<i>Torah</i>	Law/Instruction
יהוה	<i>YHVH</i>	the LORD
עָסָהְ	<i>este</i>	you (second person <i>plural</i> present indicative—not individuals, but all believers together)
שוב	<i>shoov</i>	return/turn back
עבר	<i>avar</i>	pass over/cross over
עברי	<i>ivree</i>	Hebrew
יהושוע	<i>Yehoshua</i>	Joshua/God is Salvation