

# ONE TORAH FOR ALL

Zerubbabel ben Emunah  
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## Yeshurun

***Devarim [Deuteronomy] 32:15***

***And Yeshurun waxed fat, and kicked;  
You have been fat – you have been thick,  
You have been covered.  
And he leaves Elohim who made him,  
And dishonors the Rock of his salvation.***

The name Yeshurun occurs only four times in Scripture; once here in the verse above, twice in the next chapter of Devarim in verses 5 and 26, and then in Yeshayah 44:2. Many often suppose that this is simply a poetic name for Israel. However, when we carefully examine the other passages containing this name and consider them all together, we see that a better understanding is available to us.

***Devarim [Deuteronomy] 33:4-5***

***4       “Moshe commanded us a Torah,  
An inheritance for the assembly of Ya’aqov.  
5       And He was king in Yeshurun,  
When the heads of the people were gathered,  
All the tribes of Israel together.”***

***Devarim (Deuteronomy) 33:26***

***“There is none like the Elohim of Yeshurun,  
Who rides upon the heavens for your help,  
And in his excellence on the skies.”***

Please notice that as Moshe blesses each tribe here in verses four and five, He also blesses the assembly of Ya’aqov (Jacob) and Yeshurun as well. This seems to be a prophetic utterance of the nation of Israel splitting into two houses, the house of Yehudah and the house of Yoseph (Ephrayim). YHWH through Yeshayah also uses these same terms to refer to the two houses of Israel.

**Yeshayah [Isaiah] 44:2**

***Thus says YHWH that made you, and formed you from the womb, who will help you; “Fear not, Ya’aqov My servant; and you, Yeshurun, whom I have chosen.”***

Considering the many prophecies dealing with the two houses of Israel, it would be erroneous just to assume that the two names in the above passage are simply dealing with the same group of people. It would seem most prudent to see the name of Ya’aqov as a name pointing to the house of Yehudah and the name of Yeshurun as a name pointing to the house of Yoseph or Ephrayim in this context.

The name יְשׁוּרֹן – “Y’shurun” or “Yeshurun” means “upright one.” It is informative to note that the first three letters of this name are also the first three letters of “Israel” – יִשְׂרָאֵל. Upon further examination of the name “Yeshurun” we discover that the root is יָשָׁר – “yashar,” which means “to straighten.” The name “Yeshurun” is understood further when we see that it is likely the compound of יָשָׁר and אָוֶן. אָוֶן means “to acquire.” The compound of these two words forming “Yeshurun” then means “those who acquire uprightness.” How is this done? It is through Yeshua our Mashiach! One cannot do it on his own. It is only through Mashiach Yeshua that we may acquire uprightness or straightness.

The name of Ya’aqov seems to point one to those who know that they are physical descendants of Avraham, Yitzchaq, and Ya’aqov. Whereas, the name of Yeshurun seems to point to that body of people who do not fully realize their own bloodline and yet they have been “chosen” out of the nations by YHWH as it states in the passage in Yeshayah above. These consist of the nation of Ephrayim whom YHWH sowed throughout the nations, and whom, at a later date, He shall awaken and bring back to the land of their fathers. They have acquired a straightness, that is, a righteousness through their trust in Yeshua as Mashiach.

**Yeshayah (Isaiah) 41:9**

***“you whom I have taken hold of from the ends of the earth, and called from the corners of it, and said to thee, ‘You are My servant, I have chosen you and not cast you away;’”***

In the above passage, we see the prophecy of YHWH doing this very thing, calling for His servants from the far reaches of the earth, to bring them back to Himself and to His land.

**Matithyah (Matthew) 22:14**

***For many are called, but few chosen.***

ABBA YHWH, may all those whom You call hear and obey that call and stand among Your chosen ones; in the name of Yeshua our Master. Amein.

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[zerubbabel@onetorahforall.com](mailto:zerubbabel@onetorahforall.com)

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