

Parashat Ki Tetze

פרשת כי תצא

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Weights, Measures, and Salvation

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 21:10-25:19

הפטרה: Isaiah 54:1-10

הברית: Acts 13-15

החדשה

Triennial cycle: Devarim / Deuteronomy 21:10-23:7

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In this week's reading from Parashat Ki Tetze (*Devarim / Deuteronomy 21:10-25:19*) Moshe lists 21 Mitzvot spanning a number of topics when the people enter into the Promised Land: (i) Laws relating to prisoner of war (*21:10-15*), (ii) Inheritance to the first born (*21:15-17*), (iii) Rebellious children (*21:18-21*), (iv) Capital punishment by hanging on a tree (*21:22-23*), (v) Not damaging your neighbor's property (*22:1-4*), (vi) Prevent personal injury (safety/common sense) (*22:8*), (vii) Planting seed (*22:9*), (viii) Don't work two different animals side by side (*22:10*), (ix) Wearing multi-threaded clothing (*22:11*), (x) Tzitzit (*22:12*), (xi) Divorce (*22:13-21; 24:1-4*), (xii) Adultery (*22:22*), (xiii) Fornication (*22:23-29*), (xiv) Incest (*22:30*), (xv) Damaged genitalia (*23:1-3*), (xvi) Finances (Interest) (*23:20-21*), (xvii) Stealing from Adonai by neglecting a vow (*23:22*), (xviii) Stealing produce from your neighbor's field (*23:25-26*), (xix) Levirate marriage and prohibition on remarrying a divorced wife who had remarried (*24:4*), (xx) Punishment by flogging limited to 40 strokes (*25:2-3*), and (xxi) Correct and fair weights of measure for merchants (*25:14-16*). Throughout this week's Parashah, these mitzvot are written as prohibitions using the imperative conjugation, the most frequently used conjugation (4,288) found in the Tanach.

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These prohibitions are written using the negative particles לא and אל and the imperfect verb (יְהִי). לא expresses a permanent prohibition and אל expresses an immediate and specific prohibition. These prohibitions were necessary because the text says וְלֹא תִחַטְּיֵא אֶת-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה meaning "not bring sin on the land which the Lord your God gives you as an inheritance" (*24:4*). As these scriptures state, having different weights and measures relates not only to commercial businesses but also for how we live our lives. Do you live humble and repentant before God on one day during the week, and the rest of the week take a different standard by how you live?

פרשת כי תצא ספר דברים פרק כה פסוק יג-יט

יג ל' א-יהיה לך בכיסך אבן ואבן גדולה וקטנה: יד ל' א-יהיה לך בביתך איפה ואיפה גדולה וקטנה: טו אבן שלמה וצדק יהיה לך איפה שלמה וצדק יהיה לך למען יאריכו ימיה על האדמה אשר יהיה אל ה' נתן לך: טז פי תועבת יהוה אל ה' כל-ע' ש' אלה פ' ל' ע'ל: פ [מפטיר] יז זכור את אשר-עש'ה לך עמלק בדרך בצאתכם ממצרים: יח אשר קרך בדרך

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Devarim / Deuteronomy 25:13-19

25:13 'You shall not have in your bag differing weights, a large and a small. 25:14 'You shall not have in your house differing measures, a large and a small. 25:15 'You shall have a full and just weight; you shall have a full and just measure, that your days may be prolonged in the land which the Lord your God gives you. 25:16 'For everyone who does these things, everyone who acts unjustly is an abomination to the Lord your God. 25:17 'Remember what Amalek did to you along the way when you came out from Egypt, 25:18 how he met you along the way and attacked among you all the stragglers at your rear when you were faint and weary; and he did not fear God. 25:19 'Therefore it shall come about when the Lord your God has given you rest from all your surrounding enemies, in the land which the Lord your God gives you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you must not forget. (NASB)

וַיִּזְבֹּב בְּךָ כָּל-הַהֲשֻׁלִּים אַחֲרֶיךָ וְאַתָּה עֵינֶיךָ וַיִּגַע וְלֹא יָרָא אֶל הַיָּם: יט וְהָיָה בְּהַנִּיחַ יְהוָה אֶל הַיָּם |
 לְךָ מִכָּל-אִי בֵּינְךָ מִסְבִּיב בְּאַרְצוֹ אֲשֶׁר יְהוָה-אֶל הַיָּם גִּתוֹ לְךָ נִחְלָה לְרִשְׁתָּהּ תִּמְחָה אֶת-זִכְרֵךְ עִמָּלֶךָ
 מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח:

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How about issues dealing with salvation? Do we have differing weights by which we believe a person is saved referring to the natural seed (Jewish) verses the grafted in believer (Gentiles)? Does studying the Torah alone elicit salvation? Must we have faith in Yeshua to be saved? Do you think that believing in the Torah is synonymous with believing in Yeshua that elicits salvation? These questions need to be answered and are vital for understanding how God has provided salvation throughout history. Most importantly, relating to salvation today for you and me! Just weights and measures are essential for justice and stability of society. How essential then is משפּת-צדק justice with regard to our salvation before a Holy and Righteous God? According to these scriptures, having deceptive weights and measures are prohibited and in fact, the command suggests that one is not allowed to even posses differing weights (לֹא-יִהְיֶה לְךָ) (בְּכִיסֶךָ אָבֹן וְאָבֹן גְּדוּלָה וּקְטָנָה). Merchants implementing this form of steeling would be impossible to detect by the buyer. Does God unitize differing weights and measures for salvation making it difficult for us to detect how one should be saved in the Scriptures? According to *Devarim / Deuteronomy 25:16*, *כִּי תוֹעֵבֶת*, *לֹא-יִהְיֶה אֶל הַיָּם כָּל-עַשְׂיָה אֵלֶּה כֹּל עַשְׂיָה עוֹלָם* before the Lord. While reading these scriptures, ask yourself “Does one’s heart become an abomination before God if it is believed the natural seed (Jewish) people receive salvation by another means than faith in Yeshua?” The Lord himself maintains equal weights and measures for all men regardless of nationality. Based on texts from the Ketuvei Shelachim (Apostolic Writings) in *1 Peter 1:17* and *Hitgalut / Revelation 20:13* the Lord God Almighty judges with justice based upon what we have done in our lives here on Earth.

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ΠΕΤΡΟΥ Α' 1:17

Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,

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The Apostle Peter writes in *1 Peter 1:17* that the father ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον “*impartially judges according to each one’s work.*” The Greek word ἀπροσωπολήπτως meaning “*impartial*” indicates that God judges without bias, judging objectively in an unprejudiced manner using a valid weight or measure during the process of weighing the work (ἔργον) that we do in the body while here on earth. Since we know God to be righteous (משפּת-צדק) judging with justice, Peter writes ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε “*in fear the sojourn of your time behave.*” Peter states that God’s justice is meted out with just weights and measures. The just weight and measure that the Lord is using is the word of God

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1 Peter 1:17
 1:17 If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth (NASB)

(Scriptures, Bible). According to *Revelation 20:12-13* books are opened at the time of judgment in the last days:

90 **ΑΠΟΚΑΛΥΨΙΣ 20:12–13**

καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοιχθησαν: καὶ ἄλλο βιβλίον ἠνοιχθη, ὃ ἐστὶν τῆς ζωῆς: καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν. καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ἅϊδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

100 *Revelation 20:12-13* says “And I saw the dead, the great and the small, standing before the throne, and scrolls were opened.” These scrolls are the books of the Word of God, the Bible. The scriptures state καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν meaning “*And were judged the dead from out of the things being written in the scrolls, according to their works.*” Note how the men were judged (ἐκρίθησαν) by what was written (γεγραμμένων) in the scrolls (books, βιβλία) according to their works (κατὰ τὰ ἔργα αὐτῶν). What we do here on earth is judged (קדש-תפשמ) with justice according to the Word of God.

110 The essential requirement for salvation is found in our need for salvation through God’s provision through Yeshua the Messiah since our lives will be judged on these very scriptures. Sin enters in and separates mankind from God and from everlasting life (sin brings death). God’s Word delineates (describe or indicate precisely) the nature of sin. Is salvation so unclear in the Scriptures that one could believe that God uses two standards for salvation? The mystery of salvation lies solely with God who has revealed only one way to enjoy a correct relationship with Him now and forever. This way is found in conscious faith here on earth in this lifetime in Yeshua as Lord, Redeemer, Savior, and King and most importantly as having provided atonement for sin in his blood (אשׁר ישׁ לנו בו (הפדיון בדמו סליחת החטאים) according to *Colossians 1:14*. God is a righteous judge (קדש-תפשמ), He will judge no one unjustly but by the weight and measure of the Scriptures.

120 According to all of the Scriptures, each person, whether Jew or Gentile stands in need of atonement for sin. There is no way to maintain a different weight or measure for salvation based upon the requirements of the Torah, atonement is needed for sin. Every man, woman, and child is to be saved by faith in the blood atonement according to the Torah. The atonement that God brought and provided, that was proclaimed through prophecy, has been brought through His word in Yeshua the Messiah. This sacrifice has been provided once and for all a perfect sacrifice in the death, burial, and bodily resurrection of the Messiah (*Ivrit / Hebrews 7:27, 9:12, and 10:10*). The aim or goal of the Torah is to direct us, point us towards the Messiah. If a Messianic Rabbi is not teaching Yeshua HaMoshiach (Jesus Christ), he is not teaching Torah. Can you imagine the

Hitgalut / Revelation 20:12-13

20:12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. (NASB)

135 accountability here that one has before God? If a person does not believe in
 140 Yeshua for the forgiveness of sins, he or she is not truly observing the Torah.
 Faith in Yeshua therefore is essential. Will such people who do not emphasize
 145 Yeshua in faith, be those whom Yeshua says in the last days *“depart from me I
 never knew you?”* (Matthew 7:23) To understand man’s fallen condition and
 God’s mercy and gracious remedy, one must absolutely rely upon what God has
 revealed in Scripture. The very nature of our rebellious state precludes us from
 being able to discern truth outside of the leading of God’s Ruach HaKodesh (Holy
 Spirit) in the Lord’s revelation found in the Scriptures. Even in Adam and
 Chavah (Eve) perfect and “good” created state they were reliant upon God for
 insight into the soul, morality, and rebellion (The requirement of God to warn of
 eating from the tree of the knowledge of good and evil). The prophet Isaiah
 writes of the corruptness of mankind illustrating the nature of our rebellious state.
 150 *Yeshaya / Isaiah 1:2 Listen, O heavens, and hear, O earth; For the Lord speaks,
 ‘Sons I have reared and brought up, But they have revolted against Me. 1:3 ‘An
 ox knows its owner, And a donkey its master's manger, But Israel does not know,
 My people do not understand.’* (NASB)

ספר ישעיה פרק א פסוק ב-ד

ב שִׁמְעוּ שָׁמַיִם וְהֶאֱזִינִי אָרֶץ כִּי יְהוָה דִּבֶּר בְּנִימִים גְּדֹלְתִי וְרוֹמְמֹתַי וְהֵם פָּשְׁעוּ בִּי: ג יָדַע שׁוֹר
 ק יָהוּ וְחִמּוֹר אֲבוֹס בְּעֻלְיוֹ יֵשׁ רְאֵל ל' א יָדַע עֲמִי ל' א הִתְבּוֹנֵן: ד הוּי | גוּי ח טֵא עִם פְּכֹד עוֹן זָרַע
 מְרַעִים בְּנִים מִשְׁחִיתִים עֲזְבוּ אֶת-יְהוָה נֹאצוּ אֶת-קְדוֹשׁ יֵשׁ רְאֵל נֹו רֹו אַחֲזֹר:

155 God reveals our true nature and condition before him in Scripture, man is sinful
 and condemned and in need of a redeemer. According to *Bereshit / Genesis 6:5*
 God says *וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל-יֶצֶר מַחְשְׁבֹת לִבּוֹ רָע כָּל-הַיּוֹם* that
 160 man is constantly thinking on sin, all day long, even from his youth. As a result
 of this wickedness, God destroyed all life on the earth; the only people who were
 exempt were those who were part of Noah’s family and Noah’s faith (see
Bereshit / Genesis 6:8 and *Ivrit / Hebrews 11:7*). The post flood sin was no
 different than that of the pre-flood sinfulness of mankind indicated by what God
 said in *Bereshit / Genesis 8:21* saying *כֹּא וַיִּרַח יְהוָה אֶת-רִיחַ הַנְּחִיחַ וַיֵּי אֲמַר יְהוָה אֵל-
 לְבוֹ ל' א אֶסֶף לְקַלֵּל עוֹד אֶת-הָאָדָמָה בְּעֵבּוֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רָע מִנְּעֻרָיו וְל' א-א סָף
 165 עוֹד לְהַכּוֹת אֶת-כָּל-חַי כַּאֲשֶׁר עָשִׂיתִי: 8:21 The Lord smelled the soothing aroma; and
 the Lord said to Himself, ‘I will never again curse the ground on account of man,
 for the intent of man's heart is evil from his youth; and I will never again destroy
 every living thing, as I have done.* The phrase *וַיֵּצֵר לֵב הָאָדָם רָע מִנְּעֻרָיו* meaning
 170 “the intent of one’s heart is evil from his youth.” *וַיֵּצֵר לֵב* means “*natural
 tendency, inclination, intent, thought*” is evil (רָע) from his youth (מִנְּעֻרָיו) or from
 the time of his being a young man. These verses indicate that regardless of age,
 no one is exempt from Gods righteous judgment. Look at what Yeshua said to
 Nicodemus in John chapter 3.

175 KATA IOANNHN 3:1-7

ην δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῶ, ἄρχων
 τῶν Ἰουδαίων: οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῶ, Ραββί,

Yeshaya / Isaiah 1:2-4
 1:2 Listen, O heavens,
 and hear, O earth; For the
 Lord speaks, ‘Sons I have
 reared and brought up,
 But they have revolted
 against Me. 1:3 ‘An ox
 knows its owner, And a
 donkey its master’s
 manger, But Israel does
 not know, My people do
 not understand.’ 1:4
 Alas, sinful nation,
 People weighed down
 with iniquity, Offspring
 of evildoers, Sons who
 act corruptly! They have
 abandoned the Lord,
 They have despised the
 Holy One of Israel, They
 have turned away from
 Him. (NASB)

οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος: οὐδεὶς γὰρ δύναται ταῦτα
 180 τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ. ἀπεκρίθη
 Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ
 ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. λέγει πρὸς αὐτὸν
 [ὁ] Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων ὧν; μὴ
 185 δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ
 γεννηθῆναι; ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις
 γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν
 βασιλείαν τοῦ θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ
 τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστίν. μὴ θαυμάσης ὅτι
 εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

ספר יוחנן פרק ג פסוק א-ז

190 3:1 ויהי איש אחד בתוך הפרושים ושמנו נקדימון שר ליהודים: 3:2 ויבא אל ישוע
 לילה ויאמר אליו רבי ידענו כי אתה מורה מאת אלהים באת כי לא יוכל איש לעשות
 האתות אשר אתה עשה בלתי אם האלהים עמו: 3:3 ויען ישוע ויאמר אליו אמן אמן
 אני אמר לך אם לא יולד איש מלמעלה לא יוכל לראות מלכות האלהים: 3:4 ויאמר
 אליו נקדימון איך יולד אדם והוא זקן הכי שוב ישוב אל בטן אמו ויולד: 3:5 ויען
 195 ישוע אמן אמן אני אמר לך אם לא יולד איש מן המים והרוח לא יוכל לבוא אל מלכות
 האלהים: 3:6 הנולד מן הבשר בשר הוא והנולד מן הרוח רוח הוא: 3:7 אל תתמה
 על אמרי לך כי עליכם להולד מלמעלה:

200 John writes that *“there was a man of the Pharisees, Nicodemus was the name of him, a ruler of the Jews.”* Nicodemus was a ruler (ἄρχων) of the Jews; the Hebrew translation says שר ליהודים “prince to the Jews.” Here we have a man coming by night to speak to Yeshua who was known as the prince of the Jews, and he was a Pharisee. Nicodemus has studied the Torah all of his life being a Pharisee and being known as a prince, a ruler. He comes to Yeshua at night and
 205 proclaims that *“we know that God is with you”* (ἦ ὁ θεὸς μετ' αὐτοῦ) because of the miracles that Yeshua is performing. Nicodemus proclaimed his faith that God is with Yeshua and is seeking to know how one should obtain eternal life. We understand this by Yeshua’s response saying ויען ישוע ויאמר אליו אמן אמן
 210 *“if you are not born from above, you will not be able to see the kingdom of God.”* Yeshua states τις γεννηθῆ ἄνωθεν *“unless you are born from above.”* Yeshua is referring to Nicodemus’ need to be transformed by the power of God. This transforming power is performed by God indicated by Yeshua’s statement τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ
 215 πνεύματος πνεῦμά ἐστίν *“the one being born of the flesh is flesh; and the one being born of the spirit is spirit.”* This conversation Yeshua had with Nicodemus illustrates for us that regardless of age, piety, or sincerity of one’s spiritual aspirations, or regardless of how much one believes in the Torah or observes
 220 Torah; no one is exempt from God’s משפט-צדק, His righteous judgment. No one is exempt or somehow worthy of God’s forgiveness. Believing in the Torah or

John 3:1-7

3:1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; 3:2 this man came to Jesus by night and said to Him, ‘Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.’ 3:3 Jesus answered and said to him, ‘Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.’ 3:4 Nicodemus said to Him, ‘How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?’ 3:5 Jesus answered, ‘Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. 3:6 ‘That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 3:7 ‘Do not be amazed that I said to you, ‘You must be born again.’ (NASB)

225 “Torah observance” does not lead to salvation. The purpose of Torah was to
 guide and direct us to the one who saves, to the redeemer, the one in whom we are
 to place our faith, Yeshua the Messiah. Then, once being transformed and made
 new, being born of the spirit as Yeshua said, as a result our lives change
 230 (transformed) and we begin to live in God’s ways. Without God’s help in guiding
 us, directing us, and living our lives for Him there is only hopelessness. Because
 of sin, we are unaware of our true nature and condition before God. Observing
 the Torah does not eliminate or make one exempt from that true nature and
 prevent one from God’s משפּת-צדק (righteous judgment). If this is
 235 misunderstood, then one might assume those who study and observe the Torah,
 Rabbis who have been steeped in Talmud and Torah may be saved even though
 they reject Yeshua, God’s one and only way to salvation and eternal life. For
 such a person there is no atonement for sins!

240 According to the Scriptures God has revealed to us His righteous (*1 John*
1:9), His love (*John 3:16*), His graciousness (*Ephesians 2:8*), His provision of
 redemption, salvation, and atonement in the Messiah Yeshua as a once-for-all
 blood atoning sacrifice (*Ivrit / Hebrews 7:27, 9:12, and 10:10*), atonement that
 245 pays the penalty of sin (*Romans 6:10*), frees us from sin's bondage (*Romans 7:24-*
8:2), and provides true abundance in life (*John 10:10*), and eternal life in the Lord
 God Almighty (*John 3:15*). But how does God provide these things? He
 provision comes by transforming one’s heart. Yeshua reveals this when he
 answered Nicodemus three times saying ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη
 250 ζῶην αἰώνιον “*everyone believing in him shall have eternal life.*” Nicodemus,
 a faithful observant Jew had trouble understanding this that the Messiah clearly
 wanted him to understand that God’s provision for salvation comes with an
 inward transformation by faith that leads to the outward manifestation known as
 the fruit of being saved, a life lived for the Lord God Almighty. The provision
 that God gives is illustrated in *John 3:13-15*, Yeshua uses the illustration of the
 255 serpent being raised up in Bamidbar (in the wilderness). The illustration of the
 serpent raised in Bamidbar was abundant in its capacity to save from death those
 who had been bitten by a serpent but was extremely narrow in that only those
 who looked to it would live. Similarly, it is by only those who look to Yeshua,
 follow the Messiah by placing personal and conscious faith in him are saved and
 will live.

260 The most comprehensible expression that was used to understand these
 concepts comes from Rav Shaul (the Apostle Paul) quoting from the Tanach *Yoel*
/ Joel 2:32 יהיה כל אשר יקרא בשם יהוה ימלט כי בהר ציון ובירושלם תהיה
 פליטה כאשר אמר יהוה ובשרידים אשר יהוה קרא: “*Whoever will call on the name*
of the Lord will be saved.” in *Romans 10:13-17*.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 10:13–17

265 Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται. Πῶς οὖν
 ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὐ οὐκ
 ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; πῶς δὲ κηρύξωσιν
 ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν
 εὐαγγελιζομένων [τὰ] ἀγαθὰ. Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ

Romans 10:13-17

10:13 for ‘Whoever will call on the name of the Lord will be saved.’
 10:14 How then will they call on Him in whom they have not believed?
 How will they believe in Him whom they have not heard? And how will
 they hear without a preacher? 10:15 How will they preach unless they are sent?
 Just as it is written, ‘How beautiful are the feet of those who bring good news
 of good things!’ 10:16 However, they did not all heed the good news; for
 Isaiah says, ‘Lord, who has believed our report?’ 10:17 So faith comes from
 hearing, and hearing by the word of Christ. (NASB)

εὐαγγελίῳ: Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;
ἄρα ἢ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ.

270 Paul says Πᾶς meaning “individually, each, every, any, all, the whole, everyone,
all things, everything” who call on the name of the Lord will be saved to translate
לְכָל “all” from the Hebrew text in *Yoel / Joel 2:32*. Paul goes on to say how
necessary it is for people to hear about the Messiah by asking four questions. (i)
275 “How then will they call on Him in whom they have not believed,” (ii) “How will
they believe in Him whom they have not heard,” (iii) “How will they hear without
a κηρῦσσοντος“ (someone to officiate as a herald translated as “preacher”), and
(iv) “How will they preach/proclaim unless they are sent?” Paul backs these
questions up with the statement ἄρα ἢ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοὴ διὰ
280 ῥήματος Χριστοῦ meaning “*So faith comes from hearing, and hearing by the
word of Christ (the Messiah).*” Paul emphasizes that faith comes by hearing and
hearing by the Word of the Messiah (*Romans 10:17*). In other words, the faith
that leads to life is the faith that comes by placing trust and making a conscious
response to the truth about the Messiah Yeshua in this life. All of Scripture
directs us to the absolute need to believe upon Yeshua the Messiah for salvation.
285 Have you placed your faith and trust in Yeshua for your salvation? Based on
these scriptures this week, it is absolutely necessary to have one standard of
measure for truth. If we hold two differing measures for one to be saved, our
heart will literally become an abomination before God. Let’s asked the Lord to
help us keep Moshiach (Christ, Χριστοῦ) at the center of our lives, and the center
290 of our ministries. Without Yeshua there absolutely is no salvation. The world is
in desperate need for a savior so let’s start to proclaim the savior of the Word,
Yeshua the Messiah. Tell a friend, proclaim his name today! Let’s pray.

295 Heavenly Father,

As I study Your Word, I see, understand, and believe that You have spoke
to me personally of Your Messiah Yeshua. I realize that You in the fullness of
Your mercy and grace have provided for me atonement by Your Word in Yeshua
300 the Messiah. The atonement that You have provided is an absolute necessity for
me to receive forgiveness. Help me to accept, embrace, and believe with all my
heart, mind, and strength the gift You have provided in Yeshua. Help me to
effectively proclaim the life, death, and glorious bodily resurrection of Yeshua the
Messiah. As teaching the Torah, Help me to teach Yeshua, God’s one and only
305 way to draw near to Him. I believe that Yeshua is the way, the truth, and the life.
Please forgive me of my sins, have mercy on me Lord. I believe what is written
of Yeshua in the Torah and help me to proclaim salvation that is found only in
Yeshua the Messiah. Cleanse me from all sin Lord in Yeshua’s name. I want to
grow and I want to be filled with all of You Lord. Help me to know You Lord in
310 the covenant that You have made with me in Blood. Help me to live according to
Your will as it is laid out according to the Scriptures, according to the books, the
scroll of the Word of God as it is written in *Revelation 20:11-15*. Sanctify me in
Your Holy Word Lord and in Your Son Yeshua. Help me to sanctify you Lord in

315 my heart, in my life, and in all that I do. Help me to serve You according to Your will based on the Scriptures. Thank You Lord for everything You have done for me. I praise Your Name giving You all of the honor, and the praise forever and ever.

320 In Yeshua's (Jesus') Name I pray! Amen!

What to pray:

- *Ask the Lord to help you understand the true purpose of the Torah is to believe in Yeshua the Messiah.*
- *Ask the Lord to help you see, trust, and obey Him and His Word. Ask the Lord to help you "to hear His voice" and "to hold fast to Him."*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart.*

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Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever