

וְרַחֲמֶיךָ וְשָׁב וּקְבָצֵךְ מִכָּל-הָעַמִּים אֲשֶׁר הִפִּיצֶךָ יְהוָה אֱלֹהֵיךָ שָׁמָּה: ד אִם-יִהְיֶה נִדְחָךְ בַּקִּצָּה
הַשָּׁמַיִם מִשָּׁם יִקְבָּצֶךָ יְהוָה אֱלֹהֵיךָ וּמִשָּׁם יִקְחֶךָ: ה וְהִבִּיאֶךָ יְהוָה אֱלֹהֵיךָ אֶל-הָאָרֶץ אֲשֶׁר-יְרָשׁוּ
אָבִיךָ וִירֻשְׁתָּהּ וְהִיטְבֶנְךָ וְהִרְבֶּנְךָ מְאֹד תִּיךָ: ו וּמִלְּיָהוָה אֱלֹהֵיךָ אֵת-לִבְבְּךָ וְאֵת-לִבְבֵי זָרְעֶךָ
לְאֵהֱבֶה אֶת-יְהוָה אֱלֹהֵיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ לְמַעַן תֵּייךָ: ז וְנָתַן יְהוָה אֱלֹהֵיךָ אֶת-כָּל-
45 הָאֵלוֹת הָאֵלֶּה עַל-אֲבִיךָ וְעַל-שְׁנֵי נְאֻיֶיךָ אֲשֶׁר רָדַפְוּ: ח וְאַתָּה תָּשׁוּב וְשָׁמַעַתָּ בְּקוֹל יְהוָה וְעָשִׂיתָ
אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אָנֹכִי מֵצַוְנֶךָ הַיּוֹם: ט וְהוֹתִירֶךָ יְהוָה אֱלֹהֵיךָ כִּי לֹא מַעֲשֵׂה יָדְךָ בְּפָרִי
בְּטֹנֶךָ וּבְפָרִי בְהַמְתֶּךָ וּבְפָרִי אֲדַמְתֶּךָ לֹט בָּהּ כִּי | יָשׁוּב יְהוָה לְשׁוּבֵי עַלְיֶיךָ לְטוֹב פְּאֲשֶׁר-שָׁשׁ
עַל-אָבִיךָ: י כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֵיךָ לְשֹׁמְרֵי מִצְוֹתָיו וְחָק תִּזְוֶה הַפְּתוּבָה בְּסֹפֵר הַתּוֹרָה
הַזֶּה כִּי תָשׁוּב אֶל-יְהוָה אֱלֹהֵיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ:

50 In these verses the Lord says that He will circumcise our hearts, to illustrate the inward transformation when we seek to draw near to the Lord in true heartfelt repentance. It is interesting that the Lord God states in **Devarim / Deuteronomy 31:3**: *“It is the Lord your God who will cross over ahead of you, He will destroy these nations before you and you shall dispossess them.”*

Devarim / Deuteornomy 31:3
31:3 ‘It is the Lord your God who will cross ahead of you; He will destroy these nations before you, and you shall dispossess them. Joshua is the one who will cross ahead of you, just as the Lord has spoken. (NASB)

55 **פרשת נצבים-וילך ספר דברים פרק לא פסוק ג**
ג יְהוָה אֱלֹהֵיךָ הוּא | עַבְרֵי לְפָנֶיךָ הוּא-יִשְׁמַד אֶת-הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ וִירֻשְׁתָּם יְהוֹשֻׁעַ הוּא
עַבְרֵי לְפָנֶיךָ פְּאֲשֶׁר דִּבֶּר יְהוָה:

60 The Lord then says that *“Joshua (the Lord’s Salvation) will cross ahead of you according to the word of the Lord.”* The Aramaic translation (Targum Onkelos) says that the “Memra” (מִמְרָה) the Word of the Lord God, He will cross over before you (יַעֲבֵר קִדְמָךְ הוּא). The Aramaic translation tells us that God’s Word goes before us as a deliverer and savior.

65 **פרשת נצבים-וילך תרגום אונקלוס ספר דברים פרק לא פסוק ג**
ג יי אֱלֹהֵיךָ מִמְרָה יַעֲבֵר קִדְמָךְ הוּא יִשְׁעֵי יְת עִמְמֵיָא הָאֵלִין מִקְדָּמָךְ וְתִירְתַנּוּן יְהוֹשֻׁעַ הוּא עַבְרֵי קִדְמָךְ
כְּמַאֲדֵי מְלִיל יי:

70 The Lord God Almighty going before us in battle is very messianic and characteristic of the expectation that inspired a hope and belief of the deliverer, King, Lord, Messiah. The word “Mashiach” (מָשִׁיחַ) occurs 39 times in the Tanach. Mashiach (מָשִׁיחַ) means “anointed one.” In the Tanach, when a priest, king, or prophet was anointed by the power of God it was written to say they were anointed, for example, the spirit of the Lord was upon Isaiah for the purpose of anointing him to bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners. Here
75 Isaiah is anointed (מָשַׁח) Mashach by God’s Ruach (Spirit) in **Yeshayahu / Isaiah 61:1**: רִיחַ אֲדָנִי יְהוָה עָלַי יַעַן מָשַׁח יְהוָה אֱלֹהֵי אֲדָנִי לְבַשָּׂר עֲנִיִּים שָׁלַחַנִּי לְחַבֵּשׁ לְגַבִּי לְגַבֵּי לֵב לְקָרְא (א 61:1):
80 In the Tanach, specifically, מָשִׁיחַ was a term used to describe priests, kings, or prophets who were traditionally anointed with oil as described in **Shemot / Exodus 30:22-25**. When a prophet, priest, or king was

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130 Unlike Moshe who gave the Torah (God's instruction/Law) and led the faithless back into the desert, Joshua (Yehoshua) functions as a "type" of Messiah (savior) who was able to lead the people into the Promised Land.

פרשת נצבים-וילך ספר דברים פרק לא פסוק כג

135 כג וַיִּצַו אֶת-יְהוֹשֻׁעַ בֶּן-נּוּן וַיֹּאמֶר תְּזַקַּךְ וַיֵּאמְרוּ כִּי אַתָּה תָּבִיא אֶת-בְּנֵי יִשְׂרָאֵל אֶל-הָאָרֶץ אֲשֶׁר-נִשְׁבַּעְתִּי לָהֶם וְאָנֹכִי כִי אֲדֹהֶה עִמָּךְ:

140 In *Devarim / Deuteronomy 31:23*, God reassures Yehoshua that this is the land that He had sworn to the sons of Yisrael to bring them back into the land again. Here in this verse, the Lord says וְאָנֹכִי כִי אֲדֹהֶה עִמָּךְ "and I will be with you." The Aramaic translation says וַיִּמְרֵי יְדֵי בְּסַעְדָּךְ meaning "and my Memra (Word) will sustain you." Here the Aramaic word "ve'saadakh" from the root word "sead" סעד means "support or sustain." The Lord promises Yehoshua that His Word (Memra) will be with him and sustain him as he enters in to take the Promise Land.

פרשת נצבים-וילך תרגום אונקלוס ספר דברים פרק לא פסוק כג

145 כג וּפְקִיד יְתֵי יְהוֹשֻׁעַ בֶּר נון וַאֲמַר תְּזַקַּךְ וַאֲלִים אֲרִי אַתָּה תַעֲלֵל ית בְּנֵי יִשְׂרָאֵל לְאַרְעָא דִּי קְרִימִית לְהוֹן וַיִּמְרֵי יְדֵי בְּסַעְדָּךְ:

150 It is interesting reading the Targum Onkelos on *Devarim / Deuteronomy 31:23*, we see the translation into Aramaic saying that the Word (Memra) of the Lord will sustain Yehoshua (וַיִּמְרֵי יְדֵי בְּסַעְדָּךְ). Today we know that the Hebrew Scriptures were translated into Aramaic known as the Targumim. The earliest date for the Aramaic translations is believed to be from the Babylonian Exile and the return to Yisrael according to the books of Ezra and Nehemiah from the Cetuvim (writings) in the Tanach. The Aramaic translations were designed to meet the needs of uneducated people who did not know Hebrew. After the destruction of the Temple of Jerusalem (70 AD), the Targum Onkelos became the standard Aramaic text in the synagogues where scripture was read aloud with a translation in Aramaic. These readings incorporated paraphrase and commentary on the Hebrew Scriptures. With this background information, we believe that the people of the first century were very familiar with the Aramaic translations. Therefore this scripture in *Devarim / Deuteronomy 31:23* was well known that says וַיִּמְרֵי יְדֵי בְּסַעְדָּךְ meaning "and my Memra (Word) will sustain you." There is a definitive doctrine that was in place on the understanding that God's Word is life sustaining. As a result, Yeshua taught on the importance of His words and being true disciples and children of Avraham.

165
170 In *John* chapter 8, Yeshua went to the Mount of Olives and then to the Temple in Jerusalem (Beit HaMikdash, בְּיִת־הַמִּקְדָּשׁ). The Pharisee's brought a woman who had sinned in adultery to test him. After this, Yeshua began to speak about who He is and about the One who had sent him (God our Father in Heaven). Studying the Aramaic text that says וַיִּמְרֵי יְדֵי בְּסַעְדָּךְ meaning "and my Memra (Word) will sustain you" there appears to be an interesting connection between this week's Study and Yeshua's Words in *John 8:31-43*.

Devarim / Deuteronomy 31:23

31:23 Then He commissioned Joshua the son of Nun, and said, 'Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and I will be with you.' (NASB)

ΚΑΤΑ ΙΩΑΝΝΗΝ 8:31–43

Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν
 ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε, καὶ
 γνῶσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.
 180 ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ
 δεδουλεύκαμεν πώποτε: πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;
 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν
 ἁμαρτίαν δούλος ἐστὶν τῆς ἁμαρτίας. ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ
 εἰς τὸν αἰῶνα: ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἔὰν οὖν ὁ υἱὸς ὑμᾶς
 185 ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε:
 ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. Ἄ
 ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ: καὶ ὑμεῖς οὖν ἄ ἠκούσατε παρὰ τοῦ
 πατρὸς ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ
 ἐστίν. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ
 190 Ἀβραάμ ἐποιεῖτε: νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν
 ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ: τοῦτο Ἀβραάμ
 οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν [οὖν]
 αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα: ἓνα πατέρα ἔχομεν τὸν
 θεόν. εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἄν
 195 ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθὼν καὶ ἤκω: οὐδὲ γὰρ ἀπ' ἐμαντοῦ
 ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ
 γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

Based on the Hebrew and Aramaic translations the Lord tells Yehoshua that **וְאֲנִי**
 200 **אֶשְׁמְרָךְ** “and I will be with you” and the Aramaic translation says **וְאֲנִי**
אֶשְׁמְרָךְ meaning “and my Memra (Word) will sustain you.” Here Yeshua is
 speaking of His Words (“My Words,” λόγον τὸν ἐμόν) and of hearing
 (ἀκούειν) His Words. In the Torah portion, the presence of God going with
 Yehoshua is synonymous with the Word (Memra) of God going with and
 205 sustaining the people. In Parashat Ki Tavo we read in *Devarim / Deuteronomy*
28:1 “if you listen to the voice of the Lord your God” (**וְאִם**
תִּשְׁמְעוּ **אֶת** **קוֹל** **יְהוָה** **אֱלֹהֵי** **יְהוָה**) in Hebrew, the phrase **תִּשְׁמְעוּ**
 210 **אֶת** **קוֹל** **יְהוָה** with the imperfect verb form indicates that listening, hearing the voice of the Lord is an ongoing
 process that is not yet complete illustrating our relationship with God is an
 ongoing life long process. The hearing of the voice of the Lord God is hearing
 the Memra (Word) of God and is paralleled with “to keep” (**אֶשְׁמְרָךְ**) and “to do”
 (**תִּשְׁמְעוּ**) what God has commanded. It is with this understanding that Yeshua
 teaches *8:31 So Jesus was saying to those Jews who had believed Him, ‘If you*
continue in My word, then you are truly disciples of Mine; (NASB). Here Yeshua
 215 contrasts obeying, continuing, or keeping His Words with being true disciples.

In the Ketuvei Shelachim (Apostolic Writings) Yeshua acknowledges that
 who he is speaking to are the “descendents of Avraham” (σπέρμα Ἀβραάμ

John 8:31-43

8:31 So Jesus was saying to those Jews who had believed Him, ‘If you continue in My word, then you are truly disciples of Mine; 8:32 and you will know the truth, and the truth will make you free.’ 8:33 They answered Him, ‘We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free?’ 8:34 Jesus answered them, ‘Truly, truly, I say to you, everyone who commits sin is the slave of sin. 8:35 ‘The slave does not remain in the house forever; the son does remain forever. 8:36 ‘So if the Son makes you free, you will be free indeed. 8:37 ‘I know that you are Abraham’s descendants; yet you seek to kill Me, because My word has no place in you. 8:38 ‘I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father.’ 8:39 They answered and said to Him, ‘Abraham is our father.’ Jesus said to them, ‘If you are Abraham’s children, do the deeds of Abraham. 8:40 ‘But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. 8:41 ‘You are doing the deeds of your father.’ They said to Him, ‘We were not born of fornication; we have one Father: God.’ 8:42 Jesus said to them, ‘If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. 8:43 ‘Why do you not understand what I am saying? It is because you cannot hear My word. (NASB)

220 ἐστε) in Greek literally means *“seed of Abraham you are.”* The interesting thing
 is that though the Pharisee’s were the seed of Avraham, they were not Avraham’s
 “children” because they do not do the things that Avraham did out of faith. Can
 you see the connection here in Yeshua’s words and with the Torah Portion from
 Parashat Ki Tavo, Nitzavim, and Vayelech? The entire discussion is centered on
 225 λόγῳ τῷ ἐμῷ “My Words,” the words that Yeshua is speaking, the Word of God
 according to the Torah (Tanach), and being true children of Avraham. To be a
 true child of Avraham, one needs have the Word of God inside in order to sustain
 and support us like God says to Yehoshua וַיִּמְרֵי יְהוָה בְּסַעֲדָךְ. It is interesting that
 Joshua (Yehoshua) whose name means “the Lord’s salvation” will be sustained
 by God’s Memra (His Word). The Torah principle that Yeshua is teaching here in
 230 *John 8:31-34*, is about himself, the living Word of God (*John 1:1-14*), the light of
 the world (*John 8:12*), the Lord’s Salvation, His Messiah. At the time the
 Pharisee’s thought that their place in heaven was guaranteed by their birthright.
 Yeshua acknowledged their birthright but corrected their understanding that they
 are not guaranteed a place in heaven. The true children of Avraham are those
 who do the works of Avraham (τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε: vūv). The
 235 works of Avraham was to live their salvation by faith. To hear the voice of the
 Lord God (שְׁמוֹעַ תְּשִׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ) and then to live and to do by faith!

The work of the Messiah is understood based on the scriptures (Tanach) to
 deliver the people from exile and to bring them into the Promised Land which
 240 involved having a correct relationship with the Lord in the way one lived and by
 faith. Having a correct relationship with the Lord was synonymous with being the
 children of Avraham, believing in God’s Word and having God’s Word written
 on our hearts (*Jeremiah 31:31-35*). This is consistent with the first century
 thought process understanding God’s promise that וְאֲנִי כִי אֶדְבָרָה עִמָּךְ *“I will be with*
 245 *you”* and וַיִּמְרֵי יְהוָה בְּסַעֲדָךְ *“my Memra (Word) will sustain you.”* The Lord God is
 working to build a relationship with us first and foremost so that we could become
 His people and He would be Our God (וְהָיִיתִי לָהֶם לְאֵל דְּהֵימָה וְהָיוּ-לִי לְעָם). Based
 upon these scriptures, the Messiah needed to come first as Mashiach ben Yoseph,
 the suffering servant and life giving king. The purpose was to bring us, the
 250 people of God, into a correct relationship with the Lord God Almighty. We need
 to be able to hear His voice (שְׁמוֹעַ תְּשִׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ), and hear Yeshua’s
 Words (ἀκούειν τὸν λόγον τὸν ἐμόν). And most importantly, to glorify His
 name in that all the nations would be blessed in Avraham’s seed as the Lord said
 in Parashat Lech Lecha (וַאֲנִי שְׂדֵה לְגוֹי גָדוֹל וְאֲבִרְכֶךָ וְאֶגְדְּלָהּ שְׂמֶךָ וְהָיָה בְרִכָּה: ג
 255 :וְאֲבִרְכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ אָא ר וּבְרַכּוּ בְךָ כֹּל מִשְׁפָּחַת הָאָדָמָה). Do you feel God calling
 on your heart to become a part of His family? Yeshua’s Words are life sustaining.
 If you want to be part of God’s wonderful plan for salvation, believe on His
 Messiah Yeshua. Let’s pray!

260 Heavenly Father,

Help me to realize that You in the fullness of Your mercy and grace have
 preserved and revealed Your truth within the Holy Scriptures. Thank You Lord
 for making the truth of Your Son known to me today. I believe that the

265 atonement You have provided is an absolute necessity for me to receive
forgiveness for my sins. Help me to accept, embrace, and believe with all my
heart, mind, and strength the gift You have provided in Yeshua. I believe that
You sent Your Son Yeshua to die for my sins. Please forgive me of my sins, have
mercy on me Lord. Help me to live according to Your will as it is laid out in the
270 Scriptures. Sanctify me Lord in Your Holy Word and in Your Son Yeshua. Help
me to sanctify Your name Lord in my heart, in my life, and in all that I do. Help
me to serve You according to Your will based on the Scriptures. Please come and
work in my life daily and help me to hear Your voice. Thank You Lord for
everything You have done for me. I give You all of the glory, the honor, and the
praise forever and ever.

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

280

285

290 **What to pray:**

- *Ask the Lord to help you understand the true purpose of the Mashiach ben Yoseph 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.*

Be Blessed in Yeshua, Christ our Messiah!

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