

Parashat Bereshit

פרשת בראשית

Shabbat Tishri 24, 5772, October 22, 2011

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5

Understanding Yeshua as the Memra (Word) of the Living God.

השבועות הזה קוראים / This Week's Reading

תורה: Genesis 1:1-6:8

הפטרה: Isaiah 42:5-43:10

הברית: Matthew 1-2

החדשה

10 *Triennial cycle: Bereshit / Genesis 2:4-4:26*

This week's reading, Parashat Bereshit, covers *Bereshit / Genesis 2:4-4:26* according to the Triennial reading cycle. Studying this section of verses, we read that the Lord God forms man from the dust of the earth and breathes life into him making him a living soul according to the Torah text in *Bereshit / Genesis 2:7*

וַיִּצְרֶה יְהוָה אֱלֹהֵי הַיָּמִים אֶת-הָאָדָם עֹפָר מִן-הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: *2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. (NASB)* Then

we read that God caused Adam to sleep and taking from one of his ribs, he formed woman. As a result, God declares that the man will leave his father and his mother and join with the woman (as husband and wife) and the two shall become one flesh (עַל-כֵּן יַעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד).

Shortly afterwards, Adam and Chavah (חַוָּה, Eve) eat from the fruit of the tree of the knowledge of good and evil and sin in disobedience to God's command. After having sinned Adam and Chavah hide from the Lord in the midst of the garden. In the Targum Onkelos, the Aramaic translation of the Torah, we read in *Genesis / Bereshit 3:8* וַשְׁמָעוּ יַת קַל מִימְרָא דִּי אֱלֹהֵי דְמַהְלֵךְ בְּגִנְתָּא לְמִנְחָ יוֹמָא וְאִטְמַר אָדָם וְחַוָּה הִסְתִּירוּ מִן קִדְם יְיָ אֱלֹהֵי בְּגוֹ אֵילָן גִּנְתָּא

which says *"they heard the sound of the word of the Lord walking in the garden in the cool of the day."* Did you know that this verse is one of the most important verses for helping us to understand who Yeshua is? The scripture says וְהָאָרֶץ הִיְתֵה תְּהוֹ וְבִהוּ *"and the earth was void and without form."* Without these verses from *Bereshit / Genesis 3:8* our understanding of Yeshua based on *John 1:1-14* may appear *"void and without form."* How did the first century Jewish believer understand Yeshua as the Word of God in *John 1:1-14*? They understood Yeshua according to the scroll of the Torah.

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פרשת בראשית ספר בראשית פרק ג פסוק ו-ט

ו וַתִּרְא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תִאְוָה-הוּא לְעֵינַיִם וַנְּחַמְד הָעֵץ לְהֵשׁ כִּיל וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם-לְאִשְׁהָ עִמָּה וַיֹּאכְלוּ ז וַתִּפְקְחוּנָה עֵינֶיהָ וַיִּדְעוּ כִּי עִירְמָם הֵם וַיִּתְּפְרוּ עֲלֵהָ

Bereshit / Genesis 3:6-9

3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 3:7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. 3:8 They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. 3:9 Then the Lord God called to the man, and said to him, 'Where are you?' (NASB)

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תֵּאֲנֶה וַיַּעַשׂ וְלָהֶם חֲגֵרֹת: ח וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֵלֵי הַיָּם מִתְהַלֵּךְ בְּגֶן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא
הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֵלֵי הַיָּם בְּתוֹךְ עֵץ הַגֶּזֶן: ט וַיִּקְרָא יְהוָה אֵלֵי הַיָּם אֶל-הָאָדָם וַיֹּאמֶר לוֹ
אֵיכָה:

45 *Bereshit / Genesis 3:8* illustrate the importance on understanding the differences between the Hebrew and the Aramaic texts. As *Bereshit 3:8* is being read to the people, the first century believer listening to the reading of the scriptures would have either heard the Hebrew reading which says: *They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.* (NASB) or the Aramaic Targum which says “*And they heard the sound of the Word of the Lord God walking in the midst of the garden...*” In the Targum Onkelos on *3:8* we read about the Lord walking in the garden as the “Memra (מִימְרָא, Word) of the Lord God.” Here, the Word walking in the Garden is synonymous with God walking in the cool of the day in the Hebrew Scriptures.

פרשת בראשית ספר בראשית פרק ג פסוק ח

ח וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֵלֵי הַיָּם מִתְהַלֵּךְ בְּגֶן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה
אֵלֵי הַיָּם בְּתוֹךְ עֵץ הַגֶּזֶן:

60 **פרשת בראשית תרגום אונקלוס ספר בראשית פרק ג פסוק ח**
ח וַיִּשְׁמְעוּ ית קל מִימְרָא דִּי אֵלֵי הַיָּם דְּמִתְהַלֵּךְ בְּגִנְתָא לְמִנְחָ יוֹמָא וְאִטְמַר אָדָם וְאִתְתִּיָּה מִן קָדָם
יְיֵ אֵלֵי הַיָּם בְּגוֹ אֵילֵן גִּנְתָא:

Hebrew

Bereshit / Genesis 3:8

And they heard the sound of the Lord God walking in the garden ...

65 Notice something very interesting here, the Hebrew Scriptures say “*and they heard the sound... walking*” the text is alluding to God taking the form of a man to walk in the cool of the garden with two legs. The Aramaic text uses the “Memra” (מִימְרָא, Word) suggesting that the Memra (מִימְרָא, Word) took the form of a man to walk. The scripture provide us with a Hebraic perspective, applying human attributes to the Memra (מִימְרָא, Word) of the Lord God taking the form of a man and walking.

The Memra (מִימְרָא, Word) is understood as the creative work of God, and is the term that is used in the Targum as a reference for the Lord according to *Bereshit / Genesis 3:8* (see also *Devarim / Deuteronomy 18:19*). In the Tanach, the Word of the Lord is a phrase that denotes the mitzvot being given to Yisrael (*Devarim / Deuteronomy 5:5*), that man does not live by bread alone but by every word that proceeds from the mouth of the Lord (*Devarim / Deuteronomy 8:3*), denoting speech addressed to the Patriarchs (*Bereshit / Genesis 15:1*) or to the prophets (*Bamidbar / Numbers 12:6*). The Word of the Lord also refers to the creative Word such as in *Tehilim / Psalms 33:6* (יְהוָה יָדָה שָׁמַיִם וַיַּעַשׂ־וּ) *By the word of the Lord the heavens were made, And by the breath of His mouth all their host.* While comparing the Hebrew text with the Aramaic Targum in the Torah, it is also interesting that “The Word” (מִימְרָא, Memra) functions as the angel or messenger of God. Throughout the Tanach, God has revealed himself in various ways and specifically though the Memra (מִימְרָא), His Word. According to

Scripture in the Ketuvei Shelachim (Apostolic Writings) in the last days, God revealed himself by His Son written in *Ivrit / Hebrews 1:1-2* Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας: (1:1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 1:2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. NASB). Therefore, in order to understand how God has revealed himself to us in His Word and in Yeshua, this week we will look at (study) various Hebrew texts in the Tanach starting with the phrases “Angel of the Lord” (מַלְאֲךְ יְהוָה) and “Angel of God” (מַלְאֲךְ הָאֱלֹהִים).

In the English translations of the Tanach the phrase “Angel of the Lord” occurs 64 times in the Tanach and 19 times in the Ketuvei Shelachim. The phrase “Angel of God” occurs 10 times in the Tanach. Let’s look at the following selected examples from the Torah and the Neviim sections of the Tanach (*Bereshit / Genesis 16:7-15, 22:11-18, 31:11-13, 48:15-16, Shemot / Exodus 3:2-8, Yehoshua / Joshua 5:13-15, and Shoftim / Judges 2:1*).

ספר בראשית פרק טז פסוק ז-טו

ז וַיִּמְצְאָהּ מַלְאֲךְ יְהוָה עַל-עַיִן הַמַּיִם בְּמִדְבַר עַל-הָעֵין בְּדֶרֶךְ שׁוּר: ח וַיֹּאמֶר הָגָר שְׁפָחַת שְׂרַי אִי-מֵנָה בָּאת וְאָנָּה תִלְכִי וְתֹאמְרִי מִפְּנֵי שְׂרַי גְּבֵרְתִי אָנֹכִי בְּרַחַת: ט וַיֹּאמֶר לָהּ מַלְאֲךְ יְהוָה שׁוּבִי אֶל-גְּבֵרְתְּךָ וְהִתְעַנִּי תַחַת יְדֶיהָ: י וַיֹּאמֶר לָהּ מַלְאֲךְ יְהוָה הֲרֵבָה אַרְבֵּה אֶת-זַרְעֲךָ וְלֹא יִסְפַּר מִרְבֵּ: יא וַיֹּאמֶר לָהּ מַלְאֲךְ יְהוָה הֲנֵנְךָ הָרְהָה וַיִּלְדֶּת בֶּן וְקָרְאתָ שְׁמוֹ יִשְׁמָעֵאל כִּי-שָׁמַע יְהוָה אֶל-עֲנִיָּה: יב וְהוּא יְהוָה פָּרָא אֶדָם יָדוֹ בְּכָל לַיְלֵה בּוֹ וְעַל-פְּנֵי כָל-אֲחָיו יִשְׁפֹךְ: יג וַתִּקְרָא שֵׁם-יְהוָה הַדָּבָר אֱלֹהִים אֶתְהָה אֵל רְאִי כִּי אֲמַרְהָ הַגֵּם הָלַם רְאִיתִי אֲחָרַי רְאִי: יד עַל-בֶּן-קָרָא לְבָאָר בְּאֵר לַחַי רְאִי הִנֵּה בֵּין-קְדֻשׁ וּבֵין בְּרָד: טו וַתִּלְדֵּד הָגָר לְאַבְרָם בֶּן וַיִּקְרָא אַבְרָם שְׁם-בְנוֹ אֲשֶׁר-יָלְדָהּ הָגָר יִשְׁמָעֵאל:

In *Bereshit / Genesis 16:10*, the words “Malach” (מַלְאֲךְ) and the YHVH (יהוה) are juxtaposed together and are translated as “Angel of the Lord.” The sections of scripture that precede and follow these words (the context) clarify its meaning that the Angel of the Lord is speaking to Hagar. Verse 16:10 indicates that the Angel of the Lord is the one who will be multiplying Hagar’s seed (multiplying her descendants through Ishmael her son) by the words “harbah arbeh.” Here “arbeh” (אַרְבָּה) is written in the Qal Imperfect singular form. The Imperfect is the second major Hebrew verbal conjugation. The Imperfect, like the Perfect, reflects in order to indicate person, gender, and number. This verb form indicates that it is the Angel of Lord God that will multiply the seed of Hagar. The imperfect conjugation is used to express an incomplete action; here the Lord God is going to bless Hagar however the blessing has not yet been given. Normally an angel is understood to be a messenger of God; however, based upon the way the text is written (context) the Angel is a reference to God providing the reader with a way to identify with God that God was speaking to Hagar in human form. This conclusion is based upon the idea that only the Lord God Almighty is capable of multiplying and blessing ones seed (descendents). When we compare

Bereshit / Genesis 16:7-15
 16:7 Now the angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur. 16:8 He said, ‘Hagar, Sarai’s maid, where have you come from and where are you going?’ And she said, ‘I am fleeing from the presence of my mistress Sarai.’ 16:9 Then the angel of the Lord said to her, ‘Return to your mistress, and submit yourself to her authority.’ 16:10 Moreover, the angel of the Lord said to her, ‘I will greatly multiply your descendants so that they will be too many to count.’ 16:11 The angel of the Lord said to her further, ‘Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, Because the Lord has given heed to your affliction. 16:12 ‘He will be a wild donkey of a man, His hand will be against everyone, And everyone’s hand will be against him; And he will live to the east of all his brothers.’ 16:13 Then she called the name of the Lord who spoke to her, ‘You are a God who sees’; for she said, ‘Have I even remained alive here after seeing Him?’ 16:14 Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered. 16:15 So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael. (NASB)

the Aramaic text with the Hebrew text, it will become apparent that the angel and the Memra (מִימְרָא, Word) are used interchangeably throughout the scriptures and indicate it is through whom God is working. The angel of God and the Word of God refer to God Himself being present.

135

ספר בראשית פרק כב פסוק יא-יח

יא וַיִּקְרָא אֱלֹהֵי מְלֶאכֶךְ יְהוָה מִן-הַשָּׁמַיִם וַיֹּאמֶר אֲבִרְהָם | אֲבִרְהָם וַיֹּאמֶר הַגִּנְיִי יב וַיֹּאמֶר אֵל-תְּשַׁלַּח יָדְךָ אֶל-הַנְּעֹר וְאֶל-תַּעֲשׂ לֹו מְאוּמָה כִּי | עֵתָה יָדַעְתִּי כִּי-יִרְאֵ אֶל הַיָּם אֶתָּה וְלֹ אֶחָשׂ כֶּתֶ אֶת-בְּנִיךְ אֶת-יְחִידְךָ מִמֶּנִּי: יג וַיִּשָּׂא אֲבִרְהָם אֶת-עַיְנָיו וַיִּרְא וְהִנֵּה-אֵיל אַחַר נֶאֱחָז בְּפִסְבְּךָ בְּקִרְנָיו וַיִּלֶךְ אֲבִרְהָם וַיִּקַּח אֶת-הָאֵיל וַיַּעֲלֵהוּ לַעֲלֵה תַחַת בְּנוֹ: יד וַיִּקְרָא אֲבִרְהָם שֵׁם-הַמָּקוֹם הַהוּא יְהוָה | יִרְאָה אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר יְהוָה יִרְאָה: טו וַיִּקְרָא מְלֶאכֶךְ יְהוָה אֶל-אֲבִרְהָם שְׁנֵית מִן-הַשָּׁמַיִם: טז וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נְאֻם-יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה וְלֹ אֶחָשׂ כֶּתֶ אֶת-בְּנִיךְ אֶת-יְחִידְךָ: יז כִּי-בָרַךְ אֲבִרְכְךָ וְהִרְבָּה אַרְבָּה אֶת-זֶרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכַחֵל אֲשֶׁר עַל-שָׁפַת הַיָּם וַיִּרְשׂ זֶרְעֶךָ אֶת שְׁעַר אֲיִבּוֹ: יח וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עִקְבֵךְ אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:

140

145

In *Bereshit / Genesis 22:11-18* we find the continuation of the previous sections of verses after Hagar had returned to Avraham and Sarah. Initially, Sarah drove Hagar away after her son Yitzchak was born to prevent Ishmael from taking the inheritance from the true son of the promise of God. Hagar had no place to go and so she travelled into an arid place (desert region) and after her water run out she sits down to die. She places Ishmael a considerable distance away from her so she wouldn't hear him suffering and dying from the lack of water. At this point the "Angel of the Lord" calls out to Hagar as He had done before (וַיִּקְרָא אֱלֹהֵי מְלֶאכֶךְ יְהוָה מִן-הַשָּׁמַיִם). In the text the "Malach of the Lord God" calls to Hagar from heaven. The NASB translates as the "Angel of God." Similarly to *Bereshit / Genesis 16:10*, the Angel of the Lord God speaks using the "arbeh" (אַרְבֵּה) in the Qal Imperfect singular form. A promise is made, the Angel of the Lord God will bless Hagar's son in the future by increasing his descendents. The use of the imperfect singular verb says "I will increase" indicating that the Malach (מְלֶאכֶךְ) of the Lord is the one speaking. The text suggests that this Angel is no ordinary angel; this Angel is a physical manifestation of the Lord God Almighty.

150

155

160

ספר בראשית פרק לא פסוק יא-יג

יא וַיֹּאמֶר אֱלֹהֵי מְלֶאכֶךְ הָאֵל הַיָּם בְּחִלּוֹם יַעֲקֹב וַאֲמַר שָׂא-נָא עַיְנֶיךָ וּרְאֵה כָּל-הַעֲתֻדִים הֵעַל-הַצֹּאן עֲקֻדִים נְקֻדִים וּבְרָדִים כִּי רָאִיתִי אֶת כָּל-אֲשֶׁר לְבֹן עֵשָׂה לְךָ: יב וְאָנֹכִי הָאֵל בֵּית-אֵל אֲשֶׁר מִשְׁחָתָה שֵׁם מִצְבֵּה אֲשֶׁר נִדְרַתְּ לִי שָׁם נִדַרְתָּ עֵתָה קוּם צֵא מִן-הָאָרֶץ הַזֹּאת וְשׁוּב אֶל-אֶרֶץ מוֹלַדְתְּךָ:

165

170

In sefer *Bereshit / Genesis 31:11-13* Yaakov has a dream about the male goats and the Lord speaks to him (וַיֹּאמֶר אֱלֹהֵי מְלֶאכֶךְ הָאֵל הַיָּם בְּחִלּוֹם). The context has the Angel of God speaking to Yaakov in his dream. The personal pronoun, in *Bereshit / Genesis 31:13*, "anochi" (אֲנִי כִי) suggests that this angel is a physical

Bereshit / Genesis 22:11-18

21:11 The matter distressed Abraham greatly because of his son. 21:12 But God said to Abraham, 'Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for through Isaac your descendants shall be named. 21:13 'And of the son of the maid I will make a nation also, because he is your descendant.' 21:14 So Abraham rose early in the morning and took bread and a skin of water and gave them to Hagar, putting them on her shoulder, and gave her the boy, and sent her away. And she departed and wandered about in the wilderness of Beersheba. 21:15 When the water in the skin was used up, she left the boy under one of the bushes. 21:16 Then she went and sat down opposite him, about a bowshot away, for she said, 'Do not let me see the boy die.' And she sat opposite him, and lifted up her voice and wept. 21:17 God heard the lad crying; and the angel of God called to Hagar from heaven and said to her, 'What is the matter with you, Hagar? Do not fear, for God has heard the voice of the lad where he is. 21:18 'Arise, lift up the lad, and hold him by the hand, for I will make a great nation of him.' (NASB)

Bereshit / Genesis 31:11-13

31:11 'Then the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.' 31:12 'He said, 'Lift up now your eyes and see that all the male goats which are mating are striped, speckled, and mottled; for I have seen all that Laban has been doing to you. 31:13 'I am the God of Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.'" (NASB)

175 manifestation of God. The “Malach HaElohim” (מַלְאֲךְ הָאֱלֹהִים) the “Angel of
 God” refers to God himself. Considering the context of these verses, Yaakov is
 dreaming and sees a series of thoughts, images, and sensations that occur in his
 mind. Since dreams occur in our minds, God is the only one who is able to enter
 into our dreams. An ordinary angel would not have been able to speak to
 180 Yaakov. Therefore, the Angel of God mentioned here is more than an ordinary
 angel. Only God is able to speak to us in our dreams and the Malach (מַלְאֲךְ,
 Angel) indicates that God is present in the form of an Angel.

ספר בראשית פרק מה פסוק טו-טז

185 טו וַיְבָרֶךְ אֶת-יוֹסֵף נִי אָמַר הָאֱלֹהִים הַיּוֹם אֲשֶׁר הִתְהַלַּכְתָּ אִבְרָם תִּי לְפָנָיו אֲבָרְכֶם וַיִּצְחַק הָאֱלֹהִים הַיּוֹם
 הַרְעָה אֶת-תִּי מֵעוֹדֵי עַד-הַיּוֹם הַזֶּה: טז הַמַּלְאָךְ הַגֵּ' אֶל אֶת־מִכְל־רַע יְבָרֶךְ אֶת-הַנְּעָרִים וַיִּקְרָא
 בָּהֶם שְׁמֵי וְשֵׁם אֲבִי תִי אֲבָרְכֶם וַיִּצְחַק וַיִּדְגּוּ לָרֵב בְּקִרְבֵּי הָאָרֶץ:

190 Verses 48:15 and 48:16 from sefer *Bereshit / Genesis*, Yoseph understood
 the Malach of God to be God Himself. Yoseph said that “*the angel who has
 redeemed me from all evil*” (הַמַּלְאָךְ הַגֵּ' אֶל אֶת־מִכְל־רַע יְבָרֶךְ אֶת-הַנְּעָרִים וַיִּקְרָא בָהֶם)
 (שְׁמֵי וְשֵׁם אֲבִי תִי אֲבָרְכֶם וַיִּצְחַק וַיִּדְגּוּ לָרֵב בְּקִרְבֵּי הָאָרֶץ). This text is interesting; at no
 other place within the scriptures do we read that an ordinary angle had redeemed
 a man or woman from evil. Redemption is the purchase back of something that
 195 has been lost by the payment of a ransom. The Torah contains various uses for
 the word goel (גאל) to redeem. For example the Greek word for redemption in
 the Septuagint is apolutrose (απολύτρωση) or λύτρωση used in references
 between man’s relation to man (see *Shemot / Exodus 21:30, Vayikra / Leviticus
 19:20, 25:51, Bamidbar / Numbers 35:31, 32, Yeshayahu / Isaiah 45:13, and
 200 Mishley / Proverbs 6:35*) and in the sense of man’s relation to God in *Bamidbar /
 Numbers 3:49, 18:15*. Here in our text, to be “redeemed” (απολυτρώ) from evil
 indicates that God delivered Yoseph and the Angel is the physical manifestation
 of God. This interpretation is consistent with Parashat Ha’azinu, where Moshe
 wrote in *Devarim 32:6* that it is the Lord our Father who has purchased (אָבִיךָ קָנָה)
 205 and established us (עָשָׂךָ וַיִּכְנֶנֶךָ) drawing a parallel to the Angel of the Lord
 that redeemed Yoseph from all evil.

ספר שמות פרק ג פסוק ב-ה

210 וַיִּרְא מַלְאָךְ יְהוָה אֵלָיו בְּלֶבֶת-אֵשׁ מִתּוֹךְ הַסֵּנֶה וַיִּרְא וְהִנֵּה הַסֵּנֶה בִּ' עֵר בָּאֵשׁ וְהַסֵּנֶה אֵינּוּ
 אָכַל: ג וַיִּאמֶר מִ' שֶׁה אֶסְרָה-נָּא וְאֶרְאֶה אֶת-הַמַּרְאֶה הַזֶּה לְ הַזֶּה מִדּוֹעַ לֹא-יִבְעַר הַסֵּנֶה: ד
 וַיִּרְא יְהוָה כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו אֵל הַיּוֹם מִתּוֹךְ הַסֵּנֶה וַיִּאמֶר מִ' שֶׁה מִ' שֶׁה וַיִּאמֶר הַיּוֹם הַ
 וַיִּאמֶר אֶל-תִּקְרַב הָלֵם שֶׁל-נִעְלִיךָ מֵעַל רִגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אֲתָה עוֹמֵד עָלָיו אֲדַמְתָּ-קֹדֶשׁ
 הוּא: ו וַיִּאמֶר אָנֹכִי אֵל הַיּוֹם אֲבִיךָ אֵל הַיּוֹם אֲבָרְכֶם אֵל הַיּוֹם יִצְחַק וְאֵל הַיּוֹם יִצְחַק וַיִּסְתַּר מִ' שֶׁה פָּנָיו
 כִּי יִרְא מִהִבֵּיט אֶל-הָאֱלֹהִים: ז וַיִּאמֶר יְהוָה רֵא הָרְאִיתִי אֶת-עַנְי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת-
 215 צַעֲקוֹתָם שְׁמַעְתִּי מִפְּנֵי נֹגֶשׁ יוֹ כִּי יָדַעְתִּי אֶת-מִכָּא בְּיוֹם ח וְאֶרְדּוּ לְהַצִּילוֹ | מִיַּד מִצְרַיִם וְלָהֲעֵל תּוֹ
 מִן-הָאָרֶץ הַזֹּאת אֶל-אֶרֶץ טוֹבָה וְרַחֲבָה אֶל-אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ אֶל-מְקוֹם הַנְּעֻעֵי וְהַחֲתִי
 וְהֵאָמַר רִי וְהַפְּרִי וְהַחֲזִי וְהִבְוִסִי:

Bereshit / Genesis 48:15-16

48:15 He blessed Joseph, and said, ‘The God before whom my fathers Abraham and Isaac walked, The God who has been my shepherd all my life to this day, 48:16 The angel who has redeemed me from all evil, Bless the lads; And may my name live on in them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth.’ (NASB)

Shemot / Exodus 3:2-8

3:2 The angel of the Lord appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. 3:3 So Moses said, ‘I must turn aside now and see this marvelous sight, why the bush is not burned up.’ 3:4 When the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, ‘Moses, Moses!’ And he said, ‘Here I am.’ 3:5 Then He said, ‘Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.’ 3:6 He said also, ‘I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.’ Then Moses hid his face, for he was afraid to look at God. 3:7 The Lord said, ‘I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. 3:8 ‘So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite. (NASB)

220 In *Shemot/Exodus 3:2-8*, the Angel of Lord God (מְלַאךְ יְהוָה) appears to
 Moshe in a blazing fire from the midst of a bush in the desert at the mountain of
 God in Horeb (וַיֵּרָא מְלַאךְ יְהוָה אֵלָיו בְּלַבַּת-אֵשׁ מִתּוֹךְ הַסֵּפֶה וַיֵּרָא). It is beyond question
 that this was the presence of God revealed to Moshe in the desert. Verse 3:2
 introduces the “Malach of the Lord God” (מְלַאךְ יְהוָה) and verse 3:6, we find the
 personal pronoun anochi (אֲנִי כִי) which provides the link between the Malach
 225 (Angel) and the Lord God saying that “I am the God of Avraham, Yitzhak and
 Yaakov (וַיֹּאמֶר אֲנִי כִי אֵל הִי אַבְרָהָם אֵל הִי יִצְחָק וְאֵל הִי יַעֲקֹב). Here, the
 Malach reveals himself within the flame of fire, thus God reveals himself to
 Moshe as the Angel of the Lord in the form of a flame of fire. The context uses
 the Angel (מְלַאךְ) as a reference to the Lord God Almighty in the midst of the
 230 flame (וַיֵּרָא מְלַאךְ יְהוָה אֵלָיו בְּלַבַּת-אֵשׁ מִתּוֹךְ הַסֵּפֶה וַיֵּרָא).

ספר יהושע פרק ה פסוק יג-טו

יג וַיְהִי בַהֲיֹת יְהוֹשֻׁעַ בִּירִיחוֹ וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה-אִישׁ עֹמֵד לְפָנָיו וְחַרְבּוֹ נִחְרְפוֹ שְׁלֹפָה בְּיָדוֹ וַיִּלְכָּד
 יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לוֹ הֲלָנֹו אַתָּה אִם-לְצָרִינוּ: יד וַיֹּאמֶר | לֹא כִי אֲנִי שַׂר-צָבָא-יְהוָה נָה עִמָּה
 235 בְּאֵתִי וַיִּפֹּל לְיְהוֹשֻׁעַ אֶל-פְּנֵי אַרְצָה וַיִּשְׁתַּחֲוֶה וַיֹּאמֶר לוֹ מָה אָדֹנָי מְדַבֵּר אֶל-עַבְדּוֹ: טו וַיֹּאמֶר
 שַׂר-צָבָא יְהוָה נָה אֵל-יְהוֹשֻׁעַ שַׁל-נַעֲלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו קֹדֶשׁ הוּא
 וַיַּעַשׂ יְהוֹשֻׁעַ כֵּן:

240 *Yehoshua / Joshua 5:13-15*, Yehoshua meets a man who is called the
 “prince of the armies of Lord God” (אַנְי שַׂר-צָבָא-יְהוָה) and Yehoshua bows down
 before him (וַיִּפֹּל לְיְהוֹשֻׁעַ אֶל-פְּנֵי אַרְצָה וַיִּשְׁתַּחֲוֶה). The English translation used the
 word “captain.” The prince tells Yehoshua to remove his sandals from his feet
 for the place where he is standing is holy. Note that the command to remove the
 245 sandals from Yehoshua’s feet (*Yehoshua / Joshua 5:15*) is drawing a parallel with
Shemot / Exodus 3:5. The KJV translates 5:14 as *And he said, Nay; but as
 captain of the host of the LORD am I now come. And Joshua fell on his face to the
 earth, and did worship, and said unto him, What saith my lord unto his servant?*
 (KJV) The word וַיִּשְׁתַּחֲוֶה is written in the past tense meaning “and he bowed and
 250 worshiped.” The NASB drops the word “worship” from the English translation
 which is a significant translational error. The word וַיִּשְׁתַּחֲוֶה is a word that refers to
 the act of worship in which one throws one’s self flat on the ground, face down, in
 reverence and worship. The prince of the armies of Lord God allows Yehoshua to
 worship him because this is the Lord God Almighty.

ספר שופטים פרק ב פסוק א

255 א וַיַּעַל מְלַאךְ-יְהוָה מִן-הַגִּלְגָּל אֶל-הַבְּכִים ס וַיֹּאמֶר אֶעֱלֶה אֶתְכֶם מִמִּצְרַיִם וְאָבִיאתִי אֶתְכֶם אֶל-
 הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאָבִי תִיכֶם וְאִמַּר לֹא-אֶפְרָ בְרִיתִי אִתְכֶם לְעוֹלָם:

260 *Shoftim / Judges 2:1* the Malach (מְלַאךְ) of the Lord God proclaims that
 He brought Yisrael up out of Egypt. The “Angel of the Lord God” (מְלַאךְ-יְהוָה)

Yehoshua / Joshua 5:13-15
 5:13 Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, ‘Are you for us or for our adversaries?’
 5:14 He said, ‘No; rather I indeed come now as captain of the host of the Lord.’ And Joshua fell on his face to the earth, and bowed down, and said to him, ‘What has my lord to say to his servant?’
 5:15 The captain of the Lord’s host said to Joshua, ‘Remove your sandals from your feet, for the place where you are standing is holy.’ And Joshua did so. (NASB)

Shoftim / Judges 2:1
 2:1 Now the angel of the Lord came up from Gilgal to Bochim. And he said, ‘I brought you up out of Egypt and led you into the land which I have sworn to your fathers; and I said, ‘I will never break My covenant with you, (NASB)

brought Yisrael up out of Egypt and made a covenant with the children of Yisrael. This is another example where the Malach of the Lord God is a reference to the Lord God Almighty.

265 Earlier in the study, it was mentioned that comparing the Hebrew text with the Aramaic Targum in the Torah, we find “The Word” (מִימְרָא, Memra) functions as the angel or messenger of God. Comparing the Aramaic translation (Targum Onkelos) of the Tanach with the Hebrew translation, the Memra (מִימְרִיהָ, Word) is understood as the one in whom the Lord God worked and
 270 moved. This is where we derive our understanding of the Memra (מִימְרָא, Word) to be the creative work of God, and a term used in the Targum as a reference to the presence of God similar to the way the Malach (מַלְאָךְ) of the Lord God is used in the Hebrew Scriptures.

275 In the first century, the Targumim took on great significance being a part of the weekly reading of the Torah. Today, the Targum Onkelos remains a significant part of the rabbinic studies. The Targumim are a very important text in the religious life of rabbinic Judaism just as the English translations of the bible take on great significance for English speakers. We begin our examination of the scriptures with *Bereshit / Genesis 6:6-7*.

280 **ספר בראשית פרק ו פסוק ו-ז**

ו וַיִּנְחַם יְהוָה כִּי-עָשָׂה אֶת-הָאָדָם בְּאָרְצוֹ וַיִּתְעַצֵּב אֵל-לִבּוֹ: ז וַיֹּאמֶר יְהוָה אֲמַחָה אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם כִּי נָחַמְתִּי כִּי עָשִׂיתִם: ח וְנִחַ מְצָא חֵן בְּעֵינַי יְהוָה:

285 **תרגום אונקלוס ספר בראשית פרק ו פסוק יב**

ו וַתֵּב יְיָ בְּמִימְרֵיהָ אֲרִי עֲבַד ית אָדָם בְּאֲרֵעָא וַאֲמַר בְּמִימְרֵיהָ לְמַתְבַּר תּוּקְפִיהוּן כְּרַעוּתֵיהָ: ז וַאֲמַר יְיָ אֲמַחֲחִי ית אֲנִישָׁא דִּי בְרָאתִי מֵעַל אֲפִי אֲרַעָא מֵאֲנִישָׁא וְעַד בְּעִירָא עַד רִיחֵשָׁא וְעַד עוֹפָא דְשָׁמַיָא אֲרִי תְבִית בְּמִימְרֵי אֲרִי עֲבַדְתַּנּוּן: ח וְנִחַ מְצָא חֵן בְּעֵינַי יְיָ:

290 *Bereshit / Genesis 6:6-7* expresses God’s feelings about having created man on the Earth and the extent of man’s wickedness just prior to the flood. The Hebrew text is translated “*It repented the Lord that he made man on the earth*”

295 וַתֵּב יְיָ בְּמִימְרֵיהָ as compared to the Aramaic text “*And it repented the Lord through His Word that He made man on the earth.*” According to the Aramaic translation it repented the Lord through the Word (בְּמִימְרֵיהָ, in His Memra) suggesting that God is operating through the Memra (בְּמִימְרֵיהָ, in His Word).

300 **ספר בראשית פרק ט פסוק יב**

יב וַיֹּאמֶר אֵל ה' זאת אות-הברית אשר-אני נ' תן ביני וביניכם ובין כל-נפש חיה אשר אתכם לד' ר' ת עולם: יג את-קשתי נתתי בענן והיתה לאות ברית ביני ובין הארץ:

Hebrew
 Bereshit / Genesis 6:6-7
 It repented the Lord that He made man on the earth ...

Aramaic
 Bereshit / Genesis 6:6-7
 It repented the Lord through His Word that He made man on the earth ...

Hebrew
 Bereshit / Genesis 9:21
 I set for the covenant between me and you ...

Aramaic
 Bereshit / Genesis 9:21
 I set for the covenant between my Word and you ...

305

תרגום אונקלוס ספר בראשית פרק ט פסוק יב

יב וְאָמַר יי דא את קניים די אָנא יְהב בין מימרי וביניכון ובין כל נפשא חיתא די עמכון לדרי
עלמא: יג ית קשתי יְהבית בעננא ויתהא לאת קנים בין מימרי ובין ארעא:

310

Chapter 9 from sefer *Bereshit / Genesis* describes the drying up of the flood and God making a covenant with Noah. In the Hebrew text the Lord God is making a covenant between Himself and Noah saying - כל-אני נתן ביני וביניכם ובין כל-אשר אתכם *“I set for the covenant between me and you”* and the Aramaic text says *“I set for the covenant between my Word and you.”* Interestingly, comparing these two texts the first person singular pronominal suffix “me/my” is moved in the Aramaic text to the “Memra” (מימרי → ביני) suggesting that the Memra (מימרי, my Word) is a reference to the Lord God Almighty.

315

ספר בראשית פרק טו פסוק ו

320

ו וְהֶאֱמַן בַּיהוָה וַיִּחְשְׁבֶהָ לוֹ צְדָקָה: ז וַיֹּאמֶר אֱלֹהֵי אַבְרָהָם הוֹצֵאתִיךָ מֵאוּר כַּשְׁדִּים לְתַת לְךָ אֶת-הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ:

תרגום אונקלוס ספר בראשית פרק טו פסוק ו

325

ו וְהֵימִין בְּמִימְרָא דִּי וַחֲשַׁבְהָ לִּיהּ לְזָכוֹ: ז וְאָמַר לִיהּ אָנָּא יי די אפקתך מאורא דכש דאי למתן
לך ית ארעא הדא למירתה:

The “he” in our text from *Bereshit / Genesis 15:6* is Avraham speaking; Avraham believed in the Lord (וְהֶאֱמַן בַּיהוָה) and in His promises. According to the Aramaic text, Avraham believed in “the Word of the Lord” (וְהֵימִין בְּמִימְרָא דִּי). The addition of Memra (בְּמִימְרָא, Word) in the text provides us with the theological importance of the Memra (מִימְרָא). Believing in the Memra (מִימְרָא, Word) of the Lord is analogous to believing in the Lord. A connection is made here to the words of Yeshua in *John 6:47* which says *“he who believes on me has everlasting life”* believing in Yeshua is synonymous with believing in the one who sent Him, the Lord God Almighty, and in the Memra (בְּמִימְרָא, in the Word) of the living God.

330

335

ספר בראשית פרק כ פסוק ב-ג

340

ב וַיֹּאמֶר אַבְרָהָם אֶל-שָׂרָה אִשְׁתּוֹ אַחֵי הוּא וַיִּשְׁלַח אַבְיִמֶלֶךְ מֶלֶךְ גֶּרָר וַיִּקַּח אֶת-שָׂרָה: ג
וַיָּבֹא אֶל הַיָּם אֶל-אַבְיִמֶלֶךְ בְּחִלּוֹם הַלַּיְלָה וַיֹּאמֶר לוֹ הֲגַן מֵת עַל-הָאִשָּׁה אֲשֶׁר-לָקַחְתָּ וְהוּא
בְּעֵלְת בְּעַל: ד וַאֲבִימֶלֶךְ לֹא קָרַב אֵלֶיהָ וַיֹּאמֶר אֵד וַיִּגְדִּי גַם-צְדִיק תִּהְיֶה ג:

תרגום אונקלוס ספר בראשית פרק כ פסוק ב-ג

345

ב וְאָמַר אַבְרָהָם עַל שָׂרָה אִתְתִּיבָהּ אַחֵתִי הִיא וַיִּשְׁלַח אַבְיִמֶלֶךְ מֶלְכָּא דְגֶרָר וַדְבַר ית שָׂרָה: ג
וְאִתָּא מִימַר מִן קִדָּם יי לֹת אַבְיִמֶלֶךְ בְּחִלְמָא דְלַיְלָא וְאָמַר לִיהּ הָא אִתְּ מְאִית עַל עֵיסַק אִתְתָּא
דִּדְבַרְתָּא וְהִיא אִתְתָּ גְבַר: ד וְאַבְיִמֶלֶךְ לֹא קָרִיב לִוְתָהּ וְאָמַר יי הָעָם אַף וְצָאֵי תְקַטּוּל:

Hebrew

Bereshit / Genesis 15:6
And he believed in the Lord.

Aramaic

Bereshit / Genesis 15:6
And he believed in the Word of the Lord.

Hebrew

Bereshit / Genesis 20:3
And God came to Abimelech ...

Aramaic

Bereshit / Genesis 20:3
And the Word from before the Lord came to Abimelech ...

350 The words in sefer *Bereshit / Genesis 20:3* are very interesting. Avimelech is being warned by the Lord God about Avraham's wife. The Hebrew text says "*And God came to Avimelech*" (וַיָּבֹא אֱלֹהִים אֶל-אַבְיִמֶלֶךְ בְּחֵלוֹם הַלַּיְלָה). The Aramaic text however says that "*the Word*" from before the Lord God came to Avimelech" (וַאֲתָא מִימְרָא מִן קָדָם יְיָ לְנֹת אַבְיִמֶלֶךְ בְּחֵלְמָא דְלַיְלָא). The Word (מִימְרָא, Memra) proceeding from the Father in heaven places an interesting perspective on the words Yeshua said on being one with the Father in *John10:30 'I and the Father are one.'* (NASB) and being sent from the Father in Heaven in *John 6:44-47*.

John 6:44-47

360 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. (KJV)

370 *John 6:44* says that no man comes to me except the Father which hath sent me draw him. The Memra (מִימְרָא) being sent from before the Lord draws a parallel to the words of Yeshua on being sent from the Father. The verse *John 6:45* indicates that those who have learned of the Father come to Yeshua. The Aramaic text says that the people believed in the Memra (מִימְרָא), the Memra delivered Yisrael from Egypt, and the Memra created the World. Understanding the Memra (מִימְרָא, Word) of God clears up the words of Yeshua, according to the Scriptures he truly is the Memra (מִימְרָא, Word) become flesh (*John 1:14*). Verse 375 *6:46* discusses that no man has seen the Father except he which is of God. The Memra (מִימְרָא) being sent from before the Lord indicates that the Memra (מִימְרָא, Word) knows the Father and that the Father in heaven is working in and through the Word (מִימְרָא, Memra). The Memra (מִימְרָא, Word) is used as a designation for the divine nature of God and so Yeshua, as the "Word become flesh" is able to say that "*He who believeth on me has everlasting life*" in *John 6:47*. Believing in the Memra (מִימְרָא, Word) brings life everlasting; this is a very Jewish concept within the context of an Aramaic speaking community. Here is an interesting point to be made, believing in the Word of God does that bring or elicit salvation, redemption, and deliverance from sin? We must believe in the one God had sent, 385 to deliver us, redeem us, and save us from our sins; God sent His Son, Yeshua, the living Word of God to make atonement for each and every one of us. When we say that Yeshua is the living Torah, it does not follow that believing in the Torah saves us from our sins. We must believe in the life, work, and atonement Yeshua made on our behalf in order to receive the forgiveness of sins. The Torah did not bring our atonement before God. The Torah set down the rules on how atonement is to be made and it is Yeshua who brought atonement by laying down his life for our sins. 390

395

ספר בראשית פרק לח:כ-כא

כ וַיִּדַר יַעֲקֹב בְּנִדְרוֹ לֵאמֹר אִם-יְהוָה אֵלַי הִים עִמָּדִי וַיִּשְׁמְרֵנִי בְּדַרְכֵי הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ
וְנָתַן-לִי לֶחֶם לֶאֱכֹל וְהָבִיט לִי וְהָבִיט לִי וְהָבִיט לִי וְהָבִיט לִי וְהָבִיט לִי וְהָבִיט לִי וְהָבִיט לִי
לְאֵל הִים: כב וְהָאֵבֶן הַזֶּה אֶת אֲשֶׁר-שָׁמַתִּי מִצִּבְיָה יְהוָה בֵּית אֵל הִים וְכִי לֹא אֲשֶׁר תִּתֶּן-לִי עֲשׂוֹר
אֲעֲשֶׂרְנוּ לְךָ:

400

תרגום אונקלוס ספר בראשית פרק כח

כ וְקִיָּים יַעֲקֹב בְּקִנְיָם לְמִימְרָא אִם יְהִי מִימְרָא דִּי בְּסַעְדֵי וְיִטְרִינְנִי בְּאַרְחָא הַדָּא דִּי אָנָּא אֲזִיל וְיִתֵּן
לִי לְחִמָּא לְמִיכַל וְכִסּוֹ לְמַלְבָּשׁ: כא וְאִיתּוּב בְּשָׁלָם לְבֵית אַבְרָא וְיְהִי מִימְרָא דִּי לִי לְאַלְהָא: כב
וְאַבְנָא הַדָּא דִּי שְׁוִיתִי קָמָא תְּהִי דְאַהִי פְּלַח עֲלֵהּ קָדָם וְיִ וְכָל דִּי תִתֵּן לִי חָד מִן עֲשִׂרָא אַפְרָשִׁינִי
קְדָמְךָ:

405

In *Bereshit / Genesis 28:20-21* Yaakov is making a vow with the Lord before going to Haran in Mesopotamia to visit Laban. Yaakov swears that if the Lord God returns him to his father's house in safety, then the Lord will be his God. Comparing the Aramaic text, Yaakov says that if the Lord God returns him to his father's house in safety, then "the Word" (Memra) of the Lord will be his God (אַבְרָא וְיְהִי מִימְרָא דִּי לִי לְאַלְהָא). The text literally says that "the Memra will be to me Elohim (God)" (אַבְרָא וְיְהִי מִימְרָא דִּי לִי לְאַלְהָא). These scriptures indicate that Yaakov understood the Memra to be God and was making a covenant with the Memra (Word) of the Lord.

410

415

ספר בראשית פרק לא פסוק מט-נב

מט וְהַמְצַפָּה אֲשֶׁר אָמַר יִצְחָק יְהוָה בֵּינִי וּבֵינֶךָ כִּי נִסְתַּר אִישׁ מִרְעֵהוּ: נ אִם-תִּעֲנֶה אֶת-בְּנֵי תִי
וְאִם-תִּקַּח נָשִׁים עַל-בְּנֵי תִי אִין אִישׁ עִמָּנוּ רְאֵה אֵל הִים עַד בֵּינִי וּבֵינֶךָ: נא וַיֹּאמֶר לְבֹן לְיַעֲקֹב ב
הַנֶּה | הַגֵּל תְּהֵא וְהַנֶּה הַמְצַבָּה אֲשֶׁר יִרְתִּי בֵּינִי וּבֵינֶךָ: נב עַד הַגֵּל הַזֶּה וְעַד הַמְצַבָּה אִם-אֲנִי
לֹא-אֲעֻבֶר אֶתְּךָ אֶת-הַגֵּל הַזֶּה וְאִם-אֲתֵּה לֹא-תֻעַבֶר אֵלַי אֶת-הַגֵּל הַזֶּה וְאֶת-הַמְצַבָּה הַזֶּה אֶת
לְרַעָה:

420

425

תרגום אונקלוס ספר בראשית פרק לא פסוק מט-נב

וְסִכּוּתָא דִּי אָמַר יִסְדָּא מִימְרָא דִּי בִּינָא וּבִינֶךָ אֲרִי נִסְפְסִי גְבַר מִחֲבַרְיָה: נ אִם תִּעֲנִי ית בְּנֵי וְאִם
תִּסְבֵּי נָשִׁין עַל בְּנֵי לִית אֲנִשׁ עִמָּנָא חֲזִי מִימְרָא דִּי סְהִיד בִּינָא וּבִינֶךָ: נא וְאָמַר לְבֹן לְיַעֲקֹב ב הָא
דְּגוּרָא הַדִּין וְהָא קָמָתָא דִּי אֲקִימִית בִּינָא וּבִינֶךָ: נב סְהִיד דְּגוּרָא הַדִּין וְסְהִידָא קָמָתָא אִם אָנָּא לֹא
אֲעִיבֵר לְוַתְךָ ית דְּגוּרָא הַדִּין וְאִם אֲתָּ לֹא תֻעִיבֵר לְוַתִּי ית דְּגוּרָא הַדִּין וְיִת קָמָתָא הַדָּא לְבִישׁוּ:

430

The differences between the Hebrew and Aramaic texts in *Bereshit / Genesis 31:49* is that the Memra (מִימְרָא, Word) is inserted into the text. The Memra of the Lord is keeping watch suggesting that the Word is looking out for danger or trouble and maintains a protective observation between Laban and Yaakov. The Memra (מִימְרָא, Word) is used to make a covenant between these two men and the Word of the Lord is to keep watch in the case of a breach of contract (breach of the Covenant).

435

Hebrew
Bereshit / Genesis 28:20-21
Then Jacob made a vow, saying, 'If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear, and I return to my father's house in safety, then the Lord will be my God.'

Aramaic
Bereshit / Genesis 28:20-21
If the Word of the Lord will be with me ... then the Word of the Lord will be my God.

Hebrew
Bereshit / Genesis 31:49
May the Lord keep watch between you and me ...

Aramaic
Bereshit / Genesis 31:49
May the Word of the Lord keep watch between you and me ...

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ספר שמות פרק יד פסוק ל-לא

440 ל וַיִּוְשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת-יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא יִשְׂרָאֵל אֶת-מִצְרַיִם מֵת-עַל-שֵׁפֶת הַיָּם: לֹא וַיֵּרָא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיֵּרָאוּ הָעַם אֶת-יְהוָה וַיֹּאמְרוּ בְּיַד יְהוָה וּבְיַד מֹשֶׁה עֲבָדָיו:

Hebrew
Shemot / Exodus 14:31
And they believed in the Lord ...

445 **תרגום אונקלוס ספר שמות פרק יד פסוק ל-לא**
ל וּפְרַקְוּ יְיָ בְּיוֹמָא הַהוּא יְת יִשְׂרָאֵל מִיַּד דְּמִצְרַאֵי וַחֲזָא יִשְׂרָאֵל יְת מִצְרַאֵי מִתִּין עַל כִּיף יַמָּא:
לא וַחֲזָא יִשְׂרָאֵל יְת גְּבוּרַת יְדָא רַבְתָּא דִּי עֲבַד יְיָ בְּמִצְרַאֵי וּדְחִילוּ עִמָּא מִן קֳדָם יְיָ וְהִימְנוּ
בְּמִימְרָא דִּי וּבְנְבוּאָת מֹשֶׁה עֲבָדֵיהּ:

Aramaic
Shemot / Exodus 14:31
And they believed in the Word of the Lord ...

450 This portion of text is similar to that of sefer *Bereshit / Genesis 20:3* where Avimelech believed in the Lord. The Hebrew text reads “And they believed in the Lord.” The Aramaic text says “*And they believed in the Word of the Lord.*” According to the Aramaic text the Memra (מִימְרָא, Word) of the Lord is very important, the children of Yisrael believed in “the Word” of the Lord
455 (וְהִימְנוּ בְּמִימְרָא דִּי).

ספר שמות פרק כ פסוק א

460 א וַיְדַבֵּר אֵל הַיָּם אֶת-כָּל-הַדְּבָרִים הָאֵלֶּה לְאֹמְרָיו: ס ב אֲנִי כִי יְהוָה אֵל הַיָּד אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

Hebrew
Shemot / Exodus 20:1
And the Lord spoke all these words.

465 **תרגום אונקלוס ספר שמות פרק כ פסוק א**
א וּמְלִיל יְיָ יְת כָּל פְּתָגְמָא דְּהַאֲלִין לְמִימְרָא: ב אָנָּא יְיָ אֱלֹהֵךְ דִּי אֲפִיקְתְּךָ מֵאֶרֶץ דְּמִצְרַיִם מִבֵּית עֲבָדוּתָא:

Aramaic
Shemot / Exodus 20:1
And the Word of the Lord spoke all these words.

470 The Hebrew text says “*And the Lord spoke all these words.*” Comparing the Aramaic text “*And the Word of the Lord spoke all these words*” it is interesting that “the Word” is speaking. The Lord God is saying all of these things to “The Word” indicating that the Word is speaking what the Lord is saying. Considering *John 1:1-2* and that God works in and through His Word, we understand the Memra (מִימְרָא, Word) to be what God has established to save us. It is interesting how the various references to the Word of the Lord walking in the cool of the garden (i.e. *Bereshit / Genesis 3:8*), the Word of the Lord delivering the people, the Word of the Lord making the covenant, all of these things are directing us to God’s Son, Yeshua the Messiah (*John 1:1-14*).

ספר שמות פרק כה פסוק כב-כג

480 כב וְנוֹעַדְתִּי לְךָ שָׁם וְדַבַּרְתִּי אִתְּךָ מֵעַל הַכַּף רֶת מִבֵּין שְׁנֵי הַכַּרְבִּים אֲשֶׁר עַל-אֲרוֹן הָעֵדוּת אֶת כָּל-אֲשֶׁר אֶצְוֶה אוֹתְךָ אֶל-בְּנֵי יִשְׂרָאֵל: פ כג וְעָשִׂיתָ שְׁלֶחַן עֲצֵי שִׁטִּים אֲמֹתַיִם אַרְכוֹ וְאָמָה רַחְבּוֹ וְאָמָה וְחֲצִי קָמָתוֹ:

Hebrew
Shemot / Exodus 25:22
And I will meet with you there ...

Aramaic
Shemot / Exodus 25:22
And I will appoint my Word for you there ...

תרגום אונקלוס ספר שמות פרק כה פסוק כב-כג

485 **כב ואיזמן מימרי לך תמן ואמליל עמך מעילוי כפורתא מבין תרין פרוכבא די על ארונא**
דסהדותא ית כל די אפקיד ? תך לנת בני ישׁראל: כג ותעביד פתורא דאעי שיטין תרתין אמין
אורכיה ואמתא פותיה ואמתא ופלגא רומיה: כד ותחפי יתיה דהב דכי ותעביד ליה דיר דדהב
סחור סחור:

490 Here God is describing the construction of the mercy seat upon the Ark of
the Covenant: *Shemot / Exodus 25:21 'You shall put the mercy seat on top of the*
ark, and in the ark you shall put the testimony which I will give to you. 25:22
'There I will meet with you; and from above the mercy seat, from between the two
495 *cherubim which are upon the ark of the testimony, I will speak to you about all*
that I will give you in commandment for the sons of Israel. (NASB) The phrase
“mercy seat” a translation of the Hebrew text that actually says “kapporet” in the
Masoretic text or of the Greek term “hilasterion” from the Septuagint (LXX).
“Mercy seat” is a translation by William Tyndale from the German translation
“gnadenstuhl.” The English description of the “mercy seat” demonstrates for us
500 how far the English translation and meaning can diverge from the original
translation of the Hebrew and Greek texts. The Hebrew text of *Shemot / Exodus*
25:22 says that the Lord God will meet with Moshe to speak to him (and in the
future to speak to the Kohen HaGadol, High Priest) from between the Cherubim.
The Aramaic text says “And I will appoint my Word for you there.” And so, it is
505 “the Word” (מִימְרֵי, Memra) that will meet with and speak to Moshe from between
the Cherubim.

ספר ויקרא פרק כו פסוק ח-ט

510 **ח וירדפו מכם חמשה מאה ומאה מכם רבבה ירד פו ונפלו א יביכם לפניכם לחרב: ט ופניתי**
אליכם והפריתי אתכם והרביתי אתכם והקימתי את-בריתי אתכם:

תרגום אונקלוס ספר ויקרא פרק כו פסוק ח-ט

515 **ח וירדפון מנכון חמשה מאה ומאה מנכון לרבבותא יערקון ונפלו ב עלי דבכיכון קדמיכון לחרבא:**
ט ואתפני במימרי לאיטבא לכון ואפיש יתכון ואסגי יתכון ואקים ית קימי עמכון:

520 *Vayikra / Leviticus 26* is a discussion on not to make idols, to keep the
Shabbat, and to walk in Lord God’s statutes and commandments. Doing these
things, the Lord God will turn and bless us in the land in which we dwell. In *26:9*
the Lord says “*And I will turn to you ...*” (ויפניתי אליכם), the Aramaic translation
525 says “*And I will turn through my Word to do good to you ...*” (ואתפני במימרי
ואיטבא לכון). Here, the Lord God turns to His people through His Memra (מִימְרֵי,
Word).

ספר במדבר פרק יא פסוק כב-כג

525 **כב הצ'אן ובקר ישחט להם ומצא להם אם את-פל-דגי הים יאסרף להם ומצא להם: פ כג**
וי אמר יהוה אל-מ'שה הניד יהוה תקצר עפה תראה הקורר דברי אם-ל'א:

Hebrew

Vayikra / Leviticus 26:9
And I will turn to you.

Aramaic

Vayikra / Leviticus 26:9
And I will turn through
my Word to do good to
you.

Hebrew

Bamidbar / Numbers
11:23
Is the hand of the Lord
shortened?

Aramaic

Bamidbar / Numbers
11:23
Is the Word of the Lord
detained?

תרגום אונקלוס ספר במדבר פרק יא פסוק כב-כג

כב הָעֵן וְתוֹרִין יִתְנַכְסוּן לְהוֹן הַיִּסְפָּקוֹן לְהוֹן יִתְפַּנְשׁוּן לְהוֹן הַיִּסְפָּקוֹן לְהוֹן: כג
וְאָמַר יְיָ לִמְ שָׁה הַמִּמְרָא דִּי יִתְעַכָּב כְּעֵן תַּחֲזִי הַיְעָרְעַנְךָ פִּתְגָמִי אִם לֹא:

530

Bamidbar / Numbers 11 recite the story when the children of Yisrael grumbled against the Lord for not having meat to eat. The Lord then brought meat for a month until the people were sick of eating meat. Verse *11:23 The Lord said to Moses, 'Is the hand of the Lord short? Now you shall see whether My*

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word will come true for you or not.' (וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הַיָּד יְהוָה תִּקְצָר עִתָּהּ) (תַּרְאֶה) The Masoretic text has the Lord God stating whether the hand of the Lord is limited or shortened? The Targum Onkelos asks *"Is the Word of the Lord detained?"* Here, it is through the Word (הַמִּמְרָא, Memra) of the Lord that the Lord God is bringing meat to the children of Yisrael to eat.

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ספר דברים פרק יד פסוק לה-לו

לֹא אֲנִי יְהוָה דִּבַּרְתִּי אִם-לֹא | זֹאת אֲעֹשֶׂה לְכָל-הַעֲדָה הַרְעָה הִזּאת הַנּוֹעֲדִים עָלַי בְּמִדְבָּר
הַזֶּה יִתְמּוּ וְנָשָׂם יָמָתוֹ: לו וְהָאֲנָשִׁים אֲשֶׁר-שָׁלַח מֹשֶׁה לְתוֹר אֶת-הָאָרֶץ וַיָּשׁוּבוּ וַיְלִינוּ [וַיְלִינוּ]
עָלָיו אֶת-כָּל-הַעֲדָה לְהוֹצִיא דָבָה עַל-הָאָרֶץ:

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תרגום אונקלוס ספר במדבר פרק יד פסוק לה-לו

לֹא אֲנִי יְיָ גִזְרִית בְּמִמְרֵי אִם לֹא דָא אֲעֵבַד לְכָל כְּנִשְׁתָּא הָדָא דְאִזְדַּמְנוּן עָלַי בְּמִדְבָּרָא הַדִּי
יְסוּפּוֹן וְתַמְּן יָמוּתוּן: לו וְגַבְרֵיָא דִּי שָׁלַח מֹשֶׁה לְאֵלְלָא יִתְ אַרְעָא וְתַבּוּ וְאַרְעִימוּ עֲלוּהִי יִתְ כָּל
כְּנִשְׁתָּא לְאַפְקָא שׁוּם-בֵּישׁ עַל אַרְעָא:

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In the Masoretic text on *Bamidbar / Numbers 14:35* it says *"I the Lord have spoken,"* (אֲנִי יְהוָה דִּבַּרְתִּי) comparing the Aramaic text it says *"I the Lord decreed through my Word,"* (אֲנִי יְיָ גִזְרִית בְּמִמְרֵי) the use of the personal pronoun (pronominal suffix) illustrates the divine nature of the Memra (מִמְרָא, Word) of God. The Targum text indicates that God does everything through His Word. The Lord God doing everything through the Memra is consistent with what is written *"in the beginning was the Word, the Word was with God and was God"* in *John 1:1*.

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ספר דברים פרק א פסוק כו-כז

כו וְלֹא אֲבִיתֶם לְעַלֹת וְתַמְרוּ אֶת-פִּי יְהוָה אֵל הֵיכֶם: כז וְתַרְגְּמוּ בְּאֵהָלֵיכֶם וְתֹאמְרוּ
כִּשְׁ נֹאֵת יְהוָה אֵת תְּנּוּ הוֹצִיאָנוּ מֵאֲרֶץ מִצְרַיִם לְתַת אֵת תְּנּוּ בְּיַד הָאֱמֹרִי לְהַשְׁמִידָנוּ:

565

תרגום אונקלוס ספר דברים פרק א פסוק כו-כז

כו וְלֹא אֲבִיתוּן לְמַסְק וְסַרְבַּתוּן עַל מִמְרָא דִּי אֵלְהָכוּן: כז וְאִתְרַעַמְתוּן בְּמִשְׁכְּנֵיכוּן וְאָמַרְתוּן
בְּדַסְנֵי יְיָ יִתְנָא אֲפָקָא מֵאֲרֶעָא דְמִצְרַיִם לְמַמְסַר יִתְנָא בְּיַדָּא דְאֱמֹרָא לְשִׁיבְיָתָנָא:

570

Comparing the Hebrew and Aramaic translations on *Devarim / Deuteronomy 1:26*, *"the people rebelled against the mouth of the Lord"* in Hebrew and *"the Word of the Lord"* in Aramaic. The Word of God proceeds

Hebrew

Bamidbar / Numbers 14:35
I the Lord have spoken

Aramaic

Bamidbar / Numbers 14:35
I the Lord decreed through my word.

Hebrew

Devarim / Deuteronomy 1:26
And you rebelled against the mouth of the Lord your God

Aramaic

Devarim / Deuteronomy 1:26
And you rebelled against the Word of the Lord your God.

from the mouth of God. The Word comes from our Father in heaven taking on the attributes and the divine nature of the Most High God since rebelling against the Memra (מִימְרָא, Word) is synonymous to rebelling against God.

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ספר דברים פרק יח:ט-כ

יט וְהִיָּה הָאִישׁ אֲשֶׁר לֹא-יִשְׁמַע אֶל-דְּבַרֵי אֲשֶׁר יְדַבֵּר בְּשֵׁמִי אֲנִי כִּי אֲדַרְשׁ מֵעַמּוֹ: כ אַךְ הַנְּבִיא אֲשֶׁר יִזְיַד לְדַבֵּר דְּבַר בְּשֵׁמִי אֵת אֲשֶׁר לֹא-צִוִּיתִיו לְדַבֵּר וְאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנְּבִיא הַהוּא:

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תרגום אונקלוס ספר דברים פרק יח

יט ויהי גברא די לא יקבל לפתגמי די ימלל בשמי מימרי יתבע מינה: כ ברם נביא די ירשע למללא פתגמא בשמי ית די לא פקדתי למלא ודי ימלל בשום טעות עממא יתקטל נביא ההוא:

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According to *Devarim / Deuteronomy 18:19*, the Memra (מִימְרָא, Word) will require it of him (a man); comparison of the Targum Onkelos (Aramaic) with the Masoretic text (Hebrew) indicates that the Memra (מִימְרָא, My Word) is substituted for the personal pronoun *“I myself”* (אנכי, anochi) a reference to God is replaced by *“My Word”* suggesting that *“the Word”* is God.

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ספר דברים פרק לא:ב-ג

ב וַיֹּאמֶר אֲלֵהֶם בֶּן-מֵאָה וְעֶשְׂרִים שָׁנָה אֲנִי כִּי הַיּוֹם לֹא-אוּכַל עוֹד לְצֵאת וּלְבוֹא וַיְהִי אָמַר אֵלַי לֹא תַעֲבֹר אֶת-הַיַּרְדֵּן הַזֶּה: ג יְהִי אֵלַי הַיְיָ הוּא | ע בַּר לְפָנֶיךָ הוּא-יִשְׁמַד אֶת-הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ וַיִּרְשָׁתֶם יְהוֹשֻׁעַ הוּא עַבְדְּךָ לְפָנֶיךָ כְּאֲשֶׁר דִּבֶּר יְהוָה:

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תרגום אונקלוס ספר דברים פרק לא

ב ויאמר להון בר מאה ועשרין שניו אנא יומא דין ליתאנא-כיל עוד למפק ולמעל ויי אמר לי לא תעבר ית ירדנא הדין: ג יי אלהך מימרה יעבר קדמך הוא ישעי ית עממא האליון מקדמך ותירתנון יהושע הוא עבר קדמך פמאדי מליל יי:

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Devarim / Deuteronomy 31:3 has the Lord God saying that *He will cross ahead of the children of Yisrael into the Promised Land* (יְהִי אֵלַי הַיְיָ הוּא | ע בַּר) and the Targum Onkelos says that *“The Lord your God, His Word will pass before you”* (יי אלהך מימרה יעבר קדמך הוא ישעי ית עממא האליון).

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The Memra (מִימְרָא, Word) passing before the people into the Promised Land (Targum), in comparison to the Lord God passing before the people into the Promised Land (Masoretic text), indicates that the Memra (מִימְרָא, Word) is synonymous for God in the Aramaic text. The point that is being driven forward in all of these verses is that the Lord God works in and through His Word.

610

Reading and comparing the Aramaic text (Targum Onkelos) with the Hebrew text (Masoretic text) provides us with an understanding that *“in the beginning was the word, the Word was with God, and the Word was God”* is a consistent theme throughout the Torah. It is through the Word that God makes His covenant with

Hebrew

Devarim / Deuteronomy 18:19

I myself will require it of him

Aramaic

Devarim / Deuteronomy 18:19

My word will require it of him.

Hebrew

Devarim / Deuteronomy 31:3

The Lord your God will pass before you.

Aramaic

Devarim / Deuteronomy 31:3

The Lord your God, his word will pass before you.

615 His people, the Word is our redeemer, the Word requires obedience of us before God, and ultimately the Word is God.

620 In *John 12:41-50*, Yeshua makes a very important statement on who gives him the authority and the power to do what he does (Raise the dead *John 5:21*, to render divine judgment *John 5:22*, and to forgive sins *Luke 5:24*). The most significant statement Yeshua says is ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρινόντα αὐτόν: ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ translates literally as *"the one who disregards me and receives not my words has the thing judging him the word which I have spoken that shall judge him in the later day."* Based on our new understanding of the Word (מֵמְרָא, Memra) of the Lord and the parallel that is drawn in the eschatological statement of what will occur in the last days, there should be no doubt as to who Yeshua is, the Word of God come to save us from our sins, God's Messiah. Yeshua says *"My Words"* (ῥήματά μου), the *"Words that I have spoken"* (ὃν ἐλάλησα) *"shall judge him"* (κρινεῖ αὐτόν). Interestingly, according to *Hitgalut / Revelation 20:11-15*, the Word of God is the one who is set before us were our lives will be judged on the sins we have committed.

ΑΠΟΚΑΛΥΨΙΣ 20:11-15

635 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς. καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἑστῶτας 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 νεκρούς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ἅιδης ἔδωκαν τοὺς νεκρούς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. καὶ ὁ θάνατος καὶ ὁ ἅιδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός. καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

645 The Apostle John says Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς *"Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them."* This verse shows us that in the presence of the Lord God Almighty no one can stand, in fact, heaven and earth flee from His presence. The awesome might and power of the Lord God Almighty, even the solid nature of heaven and earth itself, nothing and no one can hide in His presence. John then says καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἑστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοιχθησαν: καὶ ἄλλο βιβλίον ἠνοιχθη, ὃ ἐστὶν τῆς ζωῆς: καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν

Revelation 20:11-15

20:11 Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. 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. 20:14 Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 20:15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire. (NASB)

γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν which translates literally “An I saw the dead, the great and the small, standing before the throne, and scrolls (βιβλία) were opened. And another scroll (βιβλίον) was opened, which is the one of life. And were judged the dead from out of the things being written in the scrolls (βιβλίοις) according to their works.” Notice how the text is written; their works done in the body were judged according to what was written in the scrolls. The scrolls (βιβλία) that are opened up are the Scrolls of the Word of God (The Bible), the Torah, Neviim, Ketuvim, and the Ketuvei Shelachim. Each man, each person, each life will be judged based upon the Word of God!

The verses presented above are only a few select examples of the Word of God, there are many more. The vow that was made by Yaakov in *Bereshit / Genesis 28:20-21* reads “If God will be with me and watch over me on this journey I am taking and will give me food to eat and cloths to wear so that I return safely to my father’s house, then the Lord will be my God;” whereas, the Targum Onkelos says “If the Word of the Lord will be with me ... then the Word of the Lord will be my God.” In this text, the Word of the Lord will be Yaakov’s God; it is hardly possible to interpret the nature of the Word as being anything other than the Lord God Almighty under this context. Comparing these examples from the Tanach and the Targum Onkelos we discover that Yaakov believes the Lord’s Memra (מִמְרָה, Word) will be his God, and God says I will save them through My Memra (מִמְרָה, Word), Avraham was justified through the Memra (מִמְרָה, Word) of God, the Memra (מִמְרָה, Word) gave Yisrael the Torah, Moshe prayed to the Memra (מִמְרָה, Word), the Memra (מִמְרָה, Word) spoke from the burning bush, and the Memra (מִמְרָה, Word) of the Lord created the World, it is difficult to honestly interpret the Memra (מִמְרָה, Word) as simply an element of speech or writing. According to early traditions (Targum Neofiti) man was created in the image of the Memra (מִמְרָה, Word) of the Lord. The Targum Pseudo-Jonathan, a Targum printed in the Rabbinic bibles called Mikra’ot Gedolot, *Devarim / Deuteronomy 4:7* in the Hebrew reads “What other nation is so great as to have their gods near them the way the Lord our God is near us whenever we pray to him?” The Targum says “The Memra of Lord God sits upon His throne high and lifted up ...” The concept of “the Word” obtained from the Jewish translation of the Torah into Aramaic reveals profound truths that open up our understanding of the verses in the book of John chapter 1.

Having examined the Hebrew and Aramaic texts and the truth about the Memra (Word) of God, let’s go back and look at the book of John, *John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 1:2 He was in the beginning with God. 1:3 All things came into being through Him, and apart from Him nothing came into being that has come into being.* With what we know now, this text begins to sound very deeply rooted in the Torah that is written in an Aramaic style? Try substituting “Word” with “Memra” into the text; it becomes very clear that what John had written is thoroughly a Jewish and Torah based concept. Living in the first century, this would have been very familiar, the Aramaic concept of the Memra (מִמְרָה, Word) and who Yeshua is being the Word become flesh in *John 1:14*.

If John would have written that “God became a human being” it would have not only given us a false impression of who Yeshua is but it would suggest that God no longer is reigning in heaven, that he had essentially abandoned His throne to take up residence here on Earth. According to the Torah, the Mishkhan (Tabernacle) was designed with much symbolism. Symbolism of our bodies, that God could dwell among men and yet remain on His throne in heaven, and ultimately alluding that the Memra (מִמְרָה, Word) is able to make His dwelling here among men. John told us that it was the divine Memra (מִמְרָה, Word) that had come down to dwell among us. It is through the Word that we can know God personally. Examine the following verses from the Ketuvei Shelachim (apostolic Writings) in *Matthew 24:35, Mark 8:38, 13:31, Luke6:47, 9:26, 21:33,24:44, John5:47, 14:24, and 15:7*. Yeshua says “my words” in these verses. Yeshua being the Memra (מִמְרָה, Word), the living Word of God, how much more important are these words Yeshua is telling us? The Memra (מִמְרָה, Word) is the creative work of God, the agent by which God created the world and even more importantly the agent through whom we are saved and redeemed from the curse of sin. Throughout the Ketuvei Shelachim over and over again Yeshua is portrayed as the one whom the world was created and in whom all things consist (*Colossians 1:12-29*). Examining the Targumim, the theology of the Memra (מִמְרָה, Word) of God being God was fully developed in the first century. Therefore the idea that Yeshua is the living Word of God was understood by John to not contradict the Tanach. We can confidently conclude that “the Word become flesh” is an expression that is developed on the solid foundation based on the Torah. The Hebrew and Aramaic texts provide evidence for the origin of this doctrine as being a thoroughly backed and supported by the Torah and all of the biblical texts. God has spoken to us in these last days by His Son, Yeshua the Messiah. The Lord has provided atonement in Yeshua according to His Word. The significance of what we have studied today is that in order to be forgiven of our sins, we must believe in the one God had sent to save us from our sins, we must believe in Yeshua, God has provided atonement in blood in His Son Yeshua. If you want to truly believe in God’s Word, then place your faith today, in Yeshua God’s only begotten Son to receive atonement for your soul. Let’s Pray.

Heavenly Father,

Help me to understand and apply all that I have learned this week from the Scriptures. Help me to know without a doubt, that You Lord have purchased me, established me, and confirmed Your covenant because of Your mercy and love for me. Please come and write Your Word on my heart Lord. Deliver me and save me from my sins, not because of what I have done, but because what You have done in Yeshua the Messiah. I believe in Yeshua who was delivered on account of my transgressions and I believe that You Lord raised Yeshua from the dead on account of my justification. Thank You Lord for making the truth of Your Son known to me today; I believe that the atonement You have provided is an absolute necessity for me to receive forgiveness for my sins. Help me to serve You Lord by faith. Please come and work in my life daily and help me to hear

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750 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.

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

755

What to pray:

- *Ask the Lord to help you to grow, to know, and to apply all of the Torah principles that are found within the text of the Bible.*
- *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

795