

Parashat Mishpatim

פרשת משפטים

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5

The Blood of the Covenant and the Presence of God

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 21:1-24:18

הפטרה: Jeremiah 34:8-22, 33:25-26

הברית: Mark 9

החדשה

Triennial cycle: Bereshit / Genesis 22:4-23:19

10

This week's reading from **Shemot / Exodus 21:1-24:18** is titled "Parashat Mishpatim" meaning ordinances (*הַמִּשְׁפָּטִים*) where Moshe is giving the ordinances that the Lord is setting before the people. The Hebrew text goes on to tell what one is to do if they have a Hebrew slave (**21:2**), if a man is forced to sell his daughter because of debt, what is he to do (**21:7-9**), if a man has a wife he is not allowed to reduce her food, clothing, or conjugal rights (**12:10-11**). Stipulations on murder are made, whether premeditated or accidental (**21:12-16**). Rulings are made on whether two men are fighting and one is injured, how the injured man's time in bed is to be compensated (loss of work). When two men are fighting and strike a woman and she miscarriages, the offending person is to pay compensation for the loss (**21:22**), and any other injury, the ruling is an eye for an eye and tooth for a tooth in repayment for injury (**21:23-22:2**). God's purpose for instructing the people on what to do in the cases of injury (eye for eye and tooth for tooth) is to treat each other mercifully. Most often it has been taught that the mitzvah (command) eye for an eye and tooth for a tooth is harsh and unmerciful, the facts are these rulings provided structure, justice, and righteousness in a court of law such that the guilty person would not pay more than what his crime required. In antiquity generally speaking, the wealthy would inflict harsher punishments upon those who had offended them. This week's Parashah goes on to discuss things regarding a man's property, cattle, fields, etc (**22:3-14**). Sorcerers / Witches are not permitted to live (**22:18**), bestiality is forbidden (**22:19**), and who ever sacrifices to any other god is to be put to death (**22:20**). Be good to the stranger (**22:21**), do not oppress the widow or orphan (**22:24**). No interest is to be charged on loans made to a child of Yisrael (**22:25**). The law of the first born is given (**22:29-30**). The seventh year rest for harvesting is given (**23:10-11**) along with the seventh day rest from working (the Shabbat, **23:12**). The command to celebrate three yearly festivals is given, (i) the Feast of Unleavened Bread (**23:14**), (ii) the Feast of Harvest of First Fruits (**23:16**), and (iii) the Feast of Ingathering at the end of the year (**23:16**).

פרשת משפטים ספר שמות פרק כג פסוק כ-כח

כ הִנֵּה אֲנִי כִּי שֶׁ לָחַ מִלְאָךְ לְפָנֶיךָ לְשִׁמְרֶךָ בְּדַרְךְ וּלְהַבְיֵאֲךָ אֶל-הַמִּקְוֹם אֲשֶׁר הִכְנֵה תִי: כֹּא הַשְׁמֵר מִפְּנֵי וְשָׁמַע בְּקוֹל לֹא-תִמַּר בּוֹ כִּי לֹא יֵשֵׂא לְפִשְׁעֵכֶם כִּי נִשְׁמֵי בְקָרְבוֹ: כֹּב כִּי אִם-שָׁמוּעַ הוֹשָׁמַע

Shemot / Exodus 23:20-25

23:20 'Behold, I am going to send an angel before you to guard you along the way and to bring you into the place which I have prepared. 23:21 'Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him. 23:22 'But if you truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries. 23:23 'For My angel will go before you and bring you in to the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them. 23:24 'You shall not worship their gods, nor serve them, nor do according to their deeds; but you shall utterly overthrow them and break their sacred pillars in pieces. 23:25 'But you shall serve the Lord your God, and He will bless your bread and your water; and I will remove sickness from your midst. (NASB)

בְּקֹל לֹא וַעֲשֵׂה יִתְּכֶם כֹּל אֲשֶׁר אֲדַבֵּר וְאֵיבַתִּי אֶת-אֵי יְבִיךָ וְצַרְתִּי אֶת-צַר רֵיכָה: כִּג כִּי-יִלְךְ מִלְאֲכֵי לְפָנֶיךָ
 וְהִבִּיאֲךָ אֶל-הָאָמֹר רִי וְהַחַתִּי וְהַפְּרִזִי וְהַכְּנַעֲנִי הַחֲזִי וְהַיְבוּסִי וְהַכְּחַדְתִּי: כֹּד ל' א-תִּשְׁתַּחֲוֶה לְאֵל הַיְהוָה
 45 וְלֹא תַעֲבֹדֵם וְלֹא תַעֲשֶׂה כְּמַעֲשֵׂי יְהוָה כִּי הִרְסָה תְהָרִסֶם וְשִׁפְרָה תִשְׁפֹּר מִצֵּבַת תִּיזְדָּם: כֹּה וַעֲבַדְתֶּם אֶת
 הַיְהוָה אֵל הַיְהוָה וּבִרְךָ אֶת-לַחְמְךָ וְאֶת-מִימֶיךָ וְהִסֵּר תִּי מִחֲזֵלָה מִקֶּרֶךְ:

The parashah ends with God warning the people not to make a covenant with the
 50 people currently in the Promised Land for they will be a snare and cause them to
 sin against the Lord. The Lord tells the people that He is sending his Angel
 before them to take care of them on their way to the Promised Land. Moshe takes
 the blood of the sacrifice and places half on the altar and half on the people and
 declares, this is the blood of the covenant that God has made with you (24:8) (וַיִּקַּח)
 מִנֶּשֶׁה אֶת-הַדָּם וַיִּזְרֹק עַל-הָעָם וַיֹּאמֶר הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל-כָּל-הַדְּבָרִים
 55 (הָאֵלֶּה). In the last few verses of the parashah we read that Moshe, Aharon, Nadav,
 and Avihu, along with the seventy elders of Yisrael "Saw the God of Yisrael"
 (24:9) and did not die, וַיֵּרְאוּ אֵל הַיְהוָה וְנָדַב וְנָאֲבִיהוּא וְנִשְׁבָּעִים מִזִּקְנֵי יִשְׂרָאֵל: י וַיֵּרְאוּ
 אֶת אֵל הַיְהוָה וְתַחַת רַגְלָיו כְּמַעֲשֵׂה הַלְּבָנֹת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטֹהַר:

Here the Hebrew text says in *Shemot 24*: - וַיִּקַּח מִנֶּשֶׁה אֶת-הַדָּם וַיִּזְרֹק עַל-
 60 הָעָם וַיֹּאמֶר הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל-כָּל-הַדְּבָרִים הָאֵלֶּה: ט וַיֵּעַל מִנֶּשֶׁה וְנָאֲבִיהוּן
 וְנִשְׁבָּעִים מִזִּקְנֵי יִשְׂרָאֵל: י וַיֵּרְאוּ אֶת אֵל הַיְהוָה וְתַחַת רַגְלָיו כְּמַעֲשֵׂה הַלְּבָנֹת
 הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטֹהַר: 24:8 So Moses took the blood and sprinkled it on the
 65 people, and said, 'Behold the blood of the covenant, which the Lord has made
 with you in accordance with all these words.' 24:9 Then Moses went up with
 Aaron, Nadab and Abihu, and seventy of the elders of Israel, 24:10 and they saw
 the God of Israel; and under His feet there appeared to be a pavement of
 sapphire, as clear as the sky itself. (NASB) This text is interesting because here
 we read God revealing Himself in human form (note the feet). It is particularly
 70 interesting breaking down this verse וַיֵּרְאוּ אֶת אֵל הַיְהוָה וְתַחַת רַגְלָיו כְּמַעֲשֵׂה הַלְּבָנֹת
 הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטֹהַר הַיְהוָה it says the people saw the God of Yisrael and "under His
 feet" (וְתַחַת רַגְלָיו) gives us a picture of human shape. It is also interesting that the
 sea of sapphire is described as being a "clean heavens" (הַשָּׁמַיִם לְטֹהַר). The
 Aramaic Targumim on *Shemot 24:10* is given below.

75 **תרגום אונקלוס ספר שמות פרק כד פסוק י** Onkelos
 וַחֲזוּ יְתִיקָר אֱלֹהָא דִּישְׂרָאֵל וְתַחֲתוֹ כּוֹרְסִי יְקָרִיָּה כְּעוֹבַד אַבְן טָבָא וְכִמְחַזִּי וְכִמְחַזִּי "וכחזיו"
 שְׁמִיָּא לְבָרִירוֹ:

80 **תרגום פסבדו יונתן ספר שמות פרק כד פסוק י** Pseudo-Jonathan
 וַחֲזוּ נָדָב וְנָאֲבִיהוּא יְתִיעִינִיהוֹן וְחַמּוֹן יְתִיקָר אֱלֹהָא דִּישְׂרָאֵל וְתַחֲתוֹ אַפִּיפּוּ רִין דְּרִיגְלוֹי
 דְּמִיִּיצַע תַּחֲתוֹ כּוֹרְסִיָּהּ הִי כְּעוֹבַד אַבְן סְפִירִינוֹן מִדְּכַר שִׁיעֵבוּדָא דְשַׁעֲבִידוּ מִצְרָאִי יְתִ בְּנֵי יִשְׂרָאֵל
 בְּטִינָא וּבְלִיבְנִין וְהוּוּאֵן נְשִׂיא בְטִשָּׁן יְתִ טִינָא עִם גּוֹבְרִיָּהוֹן הוּת תַּמָּן רִיבָא מִפְּנִקְתָּא מְעַבְרָתָא
 וְאִפִּילִת יְתִ עוֹבְרָא וְאִתְבְּטַש עִם טִינָא נַחַת גְּבִרְיָאֵל וְעַבְד מִינִיהּ לְבִינָתָא וְאִסְקִיָּה לְשִׁמִּי מְרוּמָא
 וְאִתְקַנְיָה גְּלוּגְדָק תַּחֲתוֹ אַפִּיפּוּרִין דְּמָרִי עֵלְמָא זִוּיָּהּ הִי כְּעוֹבַד אַבְן טָבָא וְהִי כְּתַקּוּף שְׁפָר שְׁמִיָּא
 85 כֹּד הִינוֹן בְּרִירִין מִן עֲנַנְיָא

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תרגום ניופתי ספר שמות פרק כד פסוק י

וחמון ית איקר שכינתה דיי "אלהא דישראל" ותחות אפיפודין"אפיפודין" דרגלוי כעובד לבן
 דסנפרינן וכחזוי שמיא כד אינון נקיין מן עננא "הוון נקיין מן ענניא":

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The Targum Onkelos says חזוּ ית יקר אלהא דישראל the word "חזוּ" means literally "to see." The נאָל-אַצְיִלִי בְּנֵי יִשְׂרָאֵל nobles of the sons of Yisrael saw God and did not die. Now the Masoretic text clarifies what had happened in verse 11 saying:

95

Yet 24:11 He did not stretch out His hand against the nobles of the sons of Israel; and they saw God, and they ate and drank. (NASB) and so the people gazed upon God, God did not strike them dead, and they ate and drank (table fellowship). The way this portion of the text is described, it is difficult to misinterpret the meaning as something other than the people actually literally seeing the Lord God. The text

100

identifies the people having seen God (הָאֵל הַיְהוָה) and particularly the feet of God. Note that the people did not see God's face (פָּנָיו). The Hebrew use of the word for "face" in the Scriptures is to indicate that the person himself is present and not a representative. For example in *2 Samuel 17:11* -

105

But I counsel that all Israel be surely gathered to you, from Dan even to Beersheba, as the sand that is by the sea in abundance, and that you personally go into battle. (NASB) Here the text translates as "you personally go into battle" where the phrase "you personally" is written as וּפְנֵיךָ meaning "and your face." In *Devarim /*

110

Deuteronomy 4:37 לֹא וְתַחַת כִּי אָהַב אֶת-אַבְרָהָם וַיִּבְחַר בְּנִרְעוֹ בְּנִרְעוֹ אֲחֵרָיו וַיּוֹצֵאֲךָ בְּפָנָיו בְּכַחַז 4:37 *'Because He loved your fathers, therefore He chose their descendants after them. And He personally brought you from Egypt by His great power, (NASB)* Here in *Devarim 4:37* it is written that "He (God) personally" brought Yisrael out of Mitzrayim (Egypt). The Hebrew text says literally "with

115

יָג וְעִתָּהּ אִם-נָא 33:13-15 *Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people.'* 33:14 *And He said, 'My presence shall go with you, and I will give you rest.'* 33:15 *Then he said to Him, 'If Your presence does not go with us, do not lead us up from here. (NASB)* Here Moshe requests / asks for the presence of the Lord to go with them. God said וַיֹּאמֶר פָּנָיו יֵלְכוּ וְהִנַּח תִּי לְךָ לְךָ "and said my face will go with you and give you rest" translating "face" as "presence" (פָּנָיו). Moshe goes on to say that if your "face/presence" פָּנֶיךָ does not go with them do not lead them from there. Studying Shemot 24, the text does not say they saw the "presence or face" of God therefore the text appears to indicate feet imagery that God is revealing Himself in human form in a similar manner like He has done throughout the Torah as the Angel of the Lord. Essentially God was giving the people a physical manifestation of Himself sitting upon His throne in Heaven.

120

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ועטרותיהם בראשיהם ונהגים מזיו השכינה, שנאמר: (שמות כ"ד) ויחזו את האלהים ויאכלו וישתו.

175

So the rabbinic interpretation on these verses says that the people saw the Shekinah glory of God and did not see God himself. Yet in the Masoretic text we read in *Shemot 24*:

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ח וַיִּקַּח מִנֶּשֶׁה אֶת-הַדָּם וַיִּזְרֹק עַל-הָעָם וַיֹּאמֶר הִנֵּה דַם-הַבְרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל-כָּל-הַדְּבָרִים הָאֵלֶּה: ט וַיַּעַל מִנֶּשֶׁה וְאַהֲרֹן וְנָדָב וַאֲבִיהוּא וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל: י *24:8 So Moses took the blood and sprinkled it on the people, and said, 'Behold the blood of the covenant, which the Lord has made with you in accordance with all these words.'* *24:9 Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, 24:10 and they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself. (NASB)*

185

The Masoretic text is clear saying that Moshe, Aharon, and the elders ascended the mountain of Sinai and saw the God of Yisrael. They saw God and under His feet under is a sea of sapphire. As we continue to study the Torah, we realize that God comes down to dwell among His people and He does so in a visible form, in

190

the form of a man who walks and talks and shares life with His people. Just like God walked and talked in the Garden of Eden in sefer Bereshit (Genesis). It is for this reason, and being consistent with Scripture, that God sent His Word to become flesh and dwell among men (*John 1:1-14*) Yeshua the Messiah.

195

Thinking on these things and what we studied last week in Parashat Yitro on approaching an altar made by mans hands. We must be careful how we approach studying the Talmud and the rabbinic commentary. I want to make a stern warning for those who want to study the Talmud. Many of the sages were not believers in Yeshua. The development of the rabbinic literature come following a century or two the death and resurrection of Yeshua. Therefore many references within the Talmud act as a sort of self-edification and polemic against the Christian church. Take for example in the *Talmud Bavli Kidushin 49a* which states:

200

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תלמוד בבלי קידושין דף מט.א

205

תנו רבנן: על מנת שאני קריינא, כיון שקרא שלשה פסוקים בבית הכנסת - הרי זו מקודשת, ר' יהודה אומר: עד שיקרא ויתרגם. יתרגם מדעתיה? והתניא, ר' יהודה אומר: המתרגם פסוק כצורתו - הרי זה בדאי, והמוסיף עליו - הרי זה מחרף ומגדף אלא מאי תרגום?

210

תוספות קידושין דף מט.א

(דף ג.) ורבינו חננאל פירש המתרגם פסוק כצורתו כגון ויראו את אלהי ישראל (שמות כד) דמתרגם וחזו ית אלהא דישראל הרי זה בדאי דשכינה ממש לא ראו דכתיב (שם לג) כי לא יראני האדם וחי והמוסיף עליו דאמר וחזו ית מלאכא דאלהא הרי זה מחרף שתולה שבת המקום במלאך אלא הכי מתרגמי וחזו ית ייקרא דאלהא דישראל:

215

It appears that the Gemara is discussing the topic of divorce and marriage. The In Talmudic times the reading of the Torah was an important part of the Shabbat and

220 Festival services and was performed by a number of congregants. The number of
verses read by the congregant was not less than three verses, and there also
included a public translation in the Synagogue service alongside the reading of the
Torah. It appears that for one to have a valid marriage, one needed to be able to
read and translate the Torah. It is at this point in *Kidushin 49a* that the Gemara
states “*Judah said if one translates a verse literally he is a liar if he adds thereto*
225 *he is a blasphemer and libeler.*” Rabbi Judah is saying that anyone who
translates a verse literally such as the one in *Shemot 24* that the people had
actually seen God, translating that meaning would be to lie in his own mind and
essentially make the verse to mean something it does not mean. The *Tosefta* says
something similar along those lines saying “*In the name of R. Hananel cites Ex.*
230 *XXIV. 10 of which the literal rendering ‘they saw the God of Israel’ conveys a lie,*
as God cannot be seen, whilst the added words in the rendering ‘they saw the
angel of the God of Israel’ involves a blasphemy” The rabbinic literature that we
now have was affected by Christian influences and even the Targum translations
such as the Targum Onkelos the Aramaic translation of the Torah translated in the
235 2nd century CE is a later translation of the Tanach and thus as we see has some
rabbinic influences (the people saw the place or glory of God and not God
Himself). The hermeneutic or method of interpreting of the scriptures utilized by
the rabbis in the Talmud, in many instances use Midrash or move to a more
mystical interpretation of the scriptures which undermines the clear meaning and
240 understanding of these scriptures. The mystical view of the bible became fully
developed later on in the Middle Ages known as Kabbalah. Therefore, all
rabbinic literature in the post reformation is in some measure touched and affected
by the mysticism of Kabbalah. We need to keep this in mind while studying the
rabbinic literature. Many times the rabbis are using a hermeneutic that is far from
245 the clear historical grammatical understanding of the text. Another thing that
needs to be kept in mind is when the rabbis are discussing a particular aspect of
the Torah they will try to keep their interpretation in line with the prevailing
Halakhah to which they adhere. Such as what we saw while studying Rashi in
Parashat Yitro, why doesn’t Rashi discuss the important role of the Cohen (Priest)
250 consuming a portion of the sacrifice in order to bear the sins for the purpose of
obtaining the forgiveness of sins before God? The Rabbinic literature can be
appreciated in the sense that it is the only extant material that provides us with
some insight into the rabbinic thought that is near the first century. But we must
be aware that there may be an agenda and that agenda may have been influenced
255 by the Christian church as a polemic against Yeshua the Messiah. Take for
example, in the Ketuvei Shelachim (Apostolic Writings, NT) the Word of God
become flesh (*John 1:1-14*) and Yeshua and the Father being One God. It is
possible to reason within ones thoughts that Yeshua is not God in the flesh as the
Word of God by reason of the rabbinic interpretation of *Shemot / Exodus 24*.
260 Therefore, we should not be naive to think that the enemy has not sown his tares
into the rabbinic literature and therefore we must be careful comparing everything
to the Scriptures so that we can know what is wrong and what is right. The
rabbinic literature is enlightening for background and historical purposes but it
should be taken very critically with regards to the Holy Scriptures. Take for
265 example the Mishnah. The Mishnah is a part of the Talmud consisting of a
collection of oral religious laws of Judaism. It is the oldest authoritative

collection of Jewish oral law supplementing the written laws in the Hebrew Scriptures. The Mishnah was compiled by a series of scholars over 2 centuries having its final form in the 3rd century by Judah Ha-Nasi (Britannica Concise Encyclopedia). When thinking on these dates of the compilation of the Mishnah, the final form come approximately 150 years after the destruction of the Temple in Jerusalem. Therefore, the men (rabbis) involved in its compilation never saw the Temple in Jerusalem and never saw the actual rites and rituals involved in the temple services. Therefore, it is safe to say that the Mishnah may not have complete accuracy on the ideas, concepts, and rituals that actually occurred during the temple services so we must to be very careful and compare everything to the written Scriptures.

So what we find in the Scriptures in Parashat Mishpatim, specifically in *Shemot / Exodus 24*, the people saw the God of Yisrael וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לַבַּיִת הַסֵּפִיר וּכְעֶצֶם הַשָּׁמַיִם לֹט הָרָה: *24:10 and they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself. (NASB)* Moshe, Aharon, and the elders ascended the mountain of Sinai and saw the God of Yisrael, the text explicitly states that they saw God's feet under which is a sea of sapphire. Study the Torah, such as in Sefer Bereshit (Genesis), we realize that God desires to come down and dwell among His people and He does so in a visible form like he walked in the Garden of Eden in the cool of the day (*Bereshit / Genesis 3:8*, וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהֵי הַיּוֹם מִתְהַלֵּךְ בַּגֶּן לְרוּחַ הַיּוֹם, וַיִּקְחוּ מִיְשׁוּה מֵאֶת-הַדָּם וַיִּזְרוּ קָלָעַל-הָעֵם וַיִּאֶמֶר ה' הִנֵּה דָם-). The confirmation of the covenant with God in the sprinkling of blood (וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהֵי הַיּוֹם בְּתוֹךְ עֵץ הַגֵּן: (וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהֵי הַיּוֹם בְּתוֹךְ עֵץ הַגֵּן: coupled with the revelation of God on Moshe, Aharon, and the elders seeing God, we understand that God seeks to know His people, for His people to know him, and the importance of the blood of the covenant that stands between God and His people. Is there a Messianic expectation here within these few verses? The ultimate fulfillment of the covenant of God in His Messiah that comes and dwells among men to make atonement in His own blood for all of those who would believe upon Him for the forgiveness of sins. Yeshua stated that "whoever has seen me has seen the father" (*John 14:9*). This is a very difficult verse when attempting to understand from anything other than the plane meaning of the scriptures from *Shemot 24*. In *Shemot / Exodus 24*, God was far off, the people saw God at a distance. In Yeshua the Messiah, God come close and dwelled among us. He became our friend, experienced our difficulties, struggled against this world and prevailed, and ultimately in the covenant that was made in His blood, He bore our sins upon the cross and made atonement for our sins before God. What an awesome and mighty God we have! What we learn here in these verses in Shemot 24 is that without the context of the covenant the people would not have been able to see God. Today, without the context of the covenant in Yeshua, we cannot see God or His kingdom (*John 3:1-5*), and there is no forgiveness of sins. If you want to see God, if you want to know God and truly draw near to Him with peace that only He can give, the only way for all of these things is to believe placing your faith in Yeshua, God's Messiah, the One where by we are saved because of what He has done on our behalf. Let's pray!

315 Heavenly Father,

I know according to these scriptures from *Shemot / Exodus 24* that without the blood of the covenant I could not approach You, know, or see You. Thank You Lord for helping me to know and understand Your purpose for sending Your Son Yeshua to die for my sins. I believe as You have indicated in these Scripture this week that Your will and purpose is to reach out to humanity and save all peoples. Thank You for Your great love, today I place my faith in Yeshua the Messiah and I place my faith in Your Holy Words, please forgive me of my sins and have mercy on me Lord. Use me Lord for Your purposes; help me to live my life free from sin and selfishness and to turn my life towards one of holiness, righteousness, and justice. Thank You for forgiving me and redeeming me from my sins. Help me to serve You Lord by faith and help me to regard Your truth in my heart. Thank You Lord for all that You have done; I give You all of the glory, the honor, and the praise forever and ever.

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

335 **What to pray:**

- *Ask the Lord to help you know the covenant purpose that Yeshua is the one spoken of in the Torah.*
- *Ask the Lord to help you to grow in the knowledge and wisdom of His Word.*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

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