

Parashat Vayetze

פרשת ויצא

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The Ladder that Reaches to Heaven

השבועות הזה קוראים / This Week's Reading

תורה: Genesis 28:10-32:2

הפטרה: Hosea 12:12-14:10

הברית: Matthew 15-16

החדשה

Triennial cycle: Bereshit / Genesis 30:14-31:16

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In this week's reading from Parashat Vayetze (*Bereshit / Genesis 28:10-32:2*) Yaakov (Jacob) flees from his brother Esav from Beersheba toward Haran and falls asleep. The Lord speaks to Yaakov in a dream (ויחלם) reaffirming the covenant He made with Yaakov's fathers (*Bereshit / Genesis 28:10-19*). Yaakov travels to Haran and meets Laban his mother's brother (29:9-14) and also meets Rachel Laban's daughter בתו בְּאֵהָ (29:6-8). Yaakov makes a deal with Laban to work 7 years for Rachel his daughter to be his wife (29:18-21). Laban tricks Yaakov and gives the older daughter Leah instead and Yaakov must work another 7 years for Rachel (29:22-28). Yaakov's children are born by Leah, Rachel, Zilpah, and Bilhah, (29:31-30:27). Yaakov and Laban agree on Yaakov's wages (30:28-43) but Laban and his sons are upset that Yaakov has become so wealthy וַיִּפְרֹץ תְּאֵיִשׁ מְאֹד מְאֹד (31:1-3). As a result, God speaks to Yaakov, and Yaakov takes his family and all he owns and returns to the land of Canaan (31:4-21) and Yaakov makes a covenant with Laban to not do each other harm (31:22-32:2). A lot takes place in this week's Parashah. In the opening verses of the Parashah, the Lord speaks to Yaakov in a dream and Yaakov has a vision of angels ascending and descending upon a ladder and of the God of his father in the place called Luz (וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אַבְרָהָם אֲבִיךָ וְאַל תֵּי (וַיִּצְחַק)). According to the biblical text, this is the first time that God has spoken to and revealed Himself to Yaakov. As God reveals Himself to Yaakov, He reiterates the covenant that He made with his father's Avraham and Yitzchak (וַיִּבְרָכְוּ בְךָ כָּל-מִשְׁפַּחַת הָאֲדָמָה וּבְזֶרְעֲךָ). As a result Yaakov renames the place he is laying to be וַיִּקְרָא אֶת-שֵׁם-הַמָּקוֹם הַהוּא בֵּית-אֵל "Beit-El" (Bethel) meaning "House of God" because God was in this place and He did not know it (אֲכַן יֵשׁ יְהוָה בַּמָּקוֹם). God promised Yaakov that He would be with him. Today, in these same promises, the Lord God will remain with you too if you trust and obey in Him and His Son Yeshua the Messiah.

פרשת ויצא ספר בראשית פרק כח פסוק י-ט

וַיִּצְא יַעֲקֹב מִבְּעָר שְׁבַע וַיֵּלֶךְ חֲרָנָה: יֵא וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶךְ שָׁם כִּי-בָא הַשָּׁמַיִשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשׂם מִרְאֵשׁ תּוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא: יב וַיִּחְלֶם עִמּוֹ וַהֲנִיָּה סֵלִם מֵעַב אַרְצָה וְרֵ אִשׁוּ

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Bereshit / Genesis 28:10-19

28:10 Then Jacob departed from Beersheba and went toward Haran. 28:11 He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. 28:12 He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. 28:13 And behold, the Lord stood above it and said, 'I am the Lord, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. 28:14 'Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. 28:15 'Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.' 28:16 Then Jacob awoke from his sleep and said, 'Surely the Lord is in this place, and I did not know it.' 28:17 He was afraid and said, 'How awesome is this place! This is none other than the house of God, and this is the gate of heaven.' 28:18 So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top. 28:19 He called the name of that place Bethel; however, previously the name of the city had been Luz. (NASB)

מגיע השמימה והנה מלאכי אל הים ע לים וי רדים בו: יג והנה יה זה נצב עליו וי אמר
אני יה זה אל הי אברהם אביך ואל הי יצחק הארץ אשר אתה ש כב עליה לך אתגנה
ולירעך: יד והנה זרעך כעפר הארץ ופרצת ימה וקדמה וצפ נה ונגבה ונברכו בך כל משפח ת
האדמה ובזרעך: טו והנה אנ כי עמד ושמתוך בכ ל אשר-תלך והשב תיך אל-האדמה הז את פי
45 ל א אעזבך עד אשר אם-עיש יתי את אשר-דברתי לך: טז וייקח יעק ב משנתו וי אמר אכן יש
יה זה במקום הזה ואנ כי ל א ידעתי: יז ויירא וי אמר מה-גורא המקום הזה אין זה כי אם-בית
אל הים וזה שער השמים: יח וישפם יעק ב בב קר ויקח את-האבן אשר-ש ש מראש תיו ויש ש
א תה מצבה ויצ ק שמן על-ר אשה: יט ויקרא את-שם-המקום זהו בית-אל ואולם לח שם-
העיר לראש נה:

50 In *Bereshit / Genesis 28:10-14*, God reminds Yaakov of the promise that He had made to his father Yitzchak (Isaac) and to Avraham. The scripture says ויחל ש meaning
והנה סלם מצב ארצה ור אשו מגיע השמימה והנה מלאכי אל הים ע לים וי רדים בו meaning
55 *“He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it.”*
It is interesting while examining the Hebrew text, it says *“behold, angels of God ascending and descending in him.”* The final word in the sentence is the 3rd
person singular masculine pronoun “in him” which can also mean “in it” (the reason for the English translation: *“behold, the angels of God were ascending and
60 descending on it.”*) The use of the 3rd person singular masculine pronoun is interesting since Yeshua quoted this verse from Sefer Bereshit in *John 1:48-51*.

ΙΩΑΝΝΗΣ 1:48–51

65 λέγει αὐτῷ Ναθαναήλ, Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἰδόν σε. ἀπεκρίθη αὐτῷ Ναθαναήλ, Ραββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Οτι εἶπόν σοι ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὄψη. καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεωγῶτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

70 When Yeshua told Nathanel that he had seen him under the fig tree, his response was Ραββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ *“Rabbi, You are the Son of God, You are the King of Yisrael.”* Nathanael realized that only
75 the Son of God, the true King of Yisrael would have been able to see and know him before this moment that he had met Yeshua for the first time. As a result of Nathanael’s statement, Yeshua uses Parashat Vayetze and Yaakov’s dream to illustrate who he is, the Messiah. Yeshua said *“truly truly I say to you, from now
80 on you shall see heaven opening and the angels of God ascending and descending upon the son of man”* (Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεωγῶτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου). Here Yeshua links the discussion with Nathanael to the Patriarch Yaakov and the dream that he had at

John 1:48-51
1:48 Nathanael said to Him, ‘How do You know me?’ Jesus answered and said to him, ‘Before Philip called you, when you were under the fig tree, I saw you.’ 1:49 Nathanael answered Him, ‘Rabbi, You are the Son of God; You are the King of Israel.’ 1:50 Jesus answered and said to him, ‘Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these.’ 1:51 And He said to him, ‘Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man.’ (NASB)

85 Bethel. A parallel here between the “Son of God,” the “King of Yisrael,” and Yeshua is made on **בֵּית-אֵל** (Beit-El) the house of God, the angels ascending and descending, and Yeshua stating that from now on you will see heaven opening and the angels of God ascending and descending upon the son of man. In Yaakov’s dream of the ladder from heaven, it says **וַהֲבִיחַ יְהוָה וְהָנֹצֵב עָלָיו וַיֹּאמֶר אֲנִי**

90 *“And behold, the Lord stood upon him and said, ‘I am the Lord, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your seed.’”* The English translation has the Lord God standing “above” the ladder. The word **וַהֲבִיחַ עָלָיו** could also mean that the Lord stood “upon” the ladder.

95 The Lord God Almighty stood upon this ladder and proclaimed the promises that He had made to Avraham and Yitzchak, and that the land upon which Yaakov lays he will give to his seed (descendents). The Lord God standing upon the ladder and Yeshua using this portion of scripture as a reference to him being the ladder (from Parashat Vayetze) these scriptures begin to reveal to us the nature of

100 the Messiah being the Son of God and the King of Yisrael. Now, what does Yeshua mean when he says *“you shall see heaven opening and the angels of God ascending and descending upon the son of man?”* Additional explanation can be derived from *Yeremiyah / Jeremiah 23:1-8* on who he the Messiah will be.

ספר ירמיה פרק כג פסוק א-ח

א הוֹי רַעִים מְאַבְדִּים וּמְפָצִים אֶת-צֹאן מְרֻעֵי יְהוָה: ב לֵכֵן כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עַל-הָרַעִים הָרַעִים הָרַעִים אֶת-עַמִּי אֶתֶּם הִפַּצְתֶּם אֶת-צֹאן מְרֻעֵי יְהוָה וְאֲנִי וַתִּדְחִימוּ וְלֹא אֶפְקְדְתֶם אֶת-תְּמֵי הַגִּבּוֹרִים כִּי קָדַם עֲלֵיכֶם אֶת-רַע מַעַלְלֵיכֶם נְאֻם-יְהוָה: ג וְאֲנִי אֶקְבֹּץ אֶת-שְׂאֵרֵי צֹאן מְרֻעֵי יְהוָה מִכָּל הָאֲרָצוֹת אֲשֶׁר-הִדְחִיתִי אֶת-תְּשׁוּבֵי תִי אֶתְהַוּוּ עַל-גִּבּוֹרֵי וּפְרוֹ וְרָבוּ: ד וְהִקְמֵתִי עֲלֵיהֶם רַעִים וְרָעוּם וְלֹא-יִרְאוּ עוֹד וְלֹא-יִחַתְתּוּ וְלֹא יִפְקְדוּ נְאֻם-יְהוָה: ה הִנֵּה יָמִים בָּאִים נְאֻם-יְהוָה וְהִקְמֵתִי לְדָוִד צִמְחַ צְדִיק וּמֶלֶךְ מִלֶּךְ וְהָשָׁה פִּיל וְעָשָׂה מִשְׁפָּט וּצְדָקָה בְּאֶרֶץ: ו בְּיָמָיו תִּשְׁעַתְּ יְהוּדָה וְיִשְׂרָאֵל יִשְׁכֹּן וְלִבְטָח וְזֶה-שְׁמוֹ אֲשֶׁר-יִקְרָאוּ יְהוָה | צְדָקְנוּ: ז לֵכֵן הִנֵּה-יָמִים בָּאִים נְאֻם-יְהוָה וְלֹא-יִמְרוּ עוֹד תִּי-יְהוָה וְהָאֲשֶׁר הֶעֱלָה אֶת-בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם: ח כִּי אִם-תִּי-יְהוָה וְהָאֲשֶׁר הֶעֱלָה וְאֲשֶׁר הִבִּיא אֶת-נִרְעֵי בֵּית יִשְׂרָאֵל מֵאֶרֶץ צְפוֹנָה וּמִכָּל הָאֲרָצוֹת אֲשֶׁר הִדְחִיתִים שָׁם וְיָשְׁבוּ עַל-אֲדָמָתָם:

In these verses from *Yeremiyah / Jeremiah 23:1-8*, a discussion is made on the shepherds who destroy and scatter the sheep that is in God’s pasture. The phrase **צֹאן מְרֻעֵי יְהוָה** means “My flock or My fold” or “his flock” when translated together.

120 The NASB translates “Sheep of My pasture” because taken separately, **צֹאן** means “sheep” and **מְרֻעֵי יְהוָה** translates as “grazing” referring to the place sheep graze, a pasture or field. The word **מְרֻעֵי יְהוָה** is marked with the first person pronoun referring to “My pasture” where “My” is capitalized as a reference to God who is the owner of the field. Based on this one verse (23:1) the prophecy is speaking to the leaders of the people (shepherds) and the believing people of Yisrael as the “sheep.” Because the shepherds (leaders) are destroying and scattering the flock (the people), the Lord will raise up to David a righteous branch (**צִמְחַ צְדִיק**) and this righteous branch will reign as king (**וּמֶלֶךְ מִלֶּךְ**) and he will do justice (**מִשְׁפָּט**) and righteousness (**וּצְדָקָה**) in the land. The prophet Jeremiah is essentially saying

Yeremiyah / Jeremiah 23:1-8

23:1 ‘Woe to the shepherds who are destroying and scattering the sheep of My pasture!’ declares the Lord. 23:2 Therefore thus says the Lord God of Israel concerning the shepherds who are tending My people: ‘You have scattered My flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds,’ declares the Lord. 23:3 ‘Then I Myself will gather the remnant of My flock out of all the countries where I have driven them and bring them back to their pasture, and they will be fruitful and multiply. 23:4 ‘I will also raise up shepherds over them and they will tend them; and they will not be afraid any longer, nor be terrified, nor will any be missing,’ declares the Lord. 23:5 ‘Behold, the days are coming,’ declares the Lord, ‘When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. 23:6 ‘In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, ‘The Lord our righteousness.’ 23:7 ‘Therefore behold, the days are coming,’ declares the Lord, ‘when they will no longer say, ‘As the Lord lives, who brought up the sons of Israel from the land of Egypt,’ 23:8 but, ‘As the Lord lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.’ Then they will live on their own soil.’ (NASB)

130 that the Messiah will demonstrate for us how to live before God in righteousness and justice. The Messiah will not destroy and scatter the sheep but will lead, guide, and direct the sheep in the way/path God wants them to go. I believe it is here we also find the understanding one the various scriptures in the Ketuvei Shelachim (Apostolic Writings) that say God is conforming us unto the likeness
 135 of His Son (*Romans 8:29*). The righteous branch (the Messiah) in the text **וְזֶה-יִשְׁמוֹ**
וְזֶה-יִשְׁמוֹ | אֲשֶׁר-יִקְרָאוּ יְהוָה is none other than the Lord God Almighty “and this is His name, He will be called YHVH our righteousness.” The Scripture in **23:6** indicates that the Lord God (YHVH) will be our righteousness showing us a Messianic expectation that the righteousness of God can be our righteousness.
 140 The Lord God will make us righteous and that He will be our righteousness. The Lord standing upon the ladder, declaring the covenant, the righteous branch that is raised up, all of these direct us to God’s Messiah that the Lord God will be in and with the Messiah.

The dream of the ladder with angels ascending and descending provides us
 145 with an illustration; only in the place God chooses **בֵּית-אֵל** (Beit-El) and in the way God chooses can we communicate and have a relationship with Him. According to Yaakov’s dream, the angels were using a ladder that God was standing upon (**וַיַּצַּב עָלָיו**) to move between heaven and earth. They were using that thing which God established upon which God Himself was lifted up by. What has the ability to lift God?
 150 According to the Scriptures, the Word of God lifts His praises forever more, see *Shemot / Exodus 15:2, 11, Devarim / Deuteronomy 10:21, Shoftim / Judges 5, Tehilim / Psalms 2, 7, 9, 18, 21, 22, 29, 30, 33, 34, 34*, to name a few places in Scripture. So, we can assume that the ladder upon which God stands is His Word. This interpretation is consistent with God’s reiteration of the covenant promises in the Torah and the very nature of the covenant that is
 155 based on the Word of God, like it says in the Targum Onkelos **וְאֵלֵינוּ יְתִיב וְיִמְרֵי וְיִבְיָנָה וְיִבְיָנָה בְּתַרְדּוֹ לְדַרְדְּרוֹן לְקִיָּם עָלֵם לְמַהֲרֵי לָךְ לְאֵלֵהָא וְלִבְנֵךְ בְּתַרְדּוֹ** that He (God) establishes (lifts up) His covenant between His Word (**וְיִמְרֵי**) and between Avraham and you and I. Yeshua’s use of these scriptures from Parashat Vayetze, he is illustrating that a relationship with God is one that begins with the ability to communicate that occurs by faith and most importantly by faith in God’s Word, and in His Messiah. We also know according to the Scriptures that the angels of the Lord are dispatched (sent) to earth at the command of God, by His Word. So within this text from *Bereshit / Genesis 28:10-19* various parallels can be drawn.
 165 Yeshua references Parashat Vayetze to help Nathanael understand the principle about himself, that he is the true gate to heaven (**וְזֶה שַׁעַר דְּשָׁמַיִם**), the only way to come into fellowship with our Father in heaven. This also follows through from *John 1:1-14* on the Word of God becoming flesh and dwelling among men.

The example Yeshua is giving relates to us how God has established His
 170 ways; by His Word and in and through whom he works. The righteous branch (**וַיִּמְלֹךְ מֶלֶךְ**) that reigns as king (**וַיִּשְׁפֹּט**) and walks in justice (**וַיִּצְדֵק**) and righteousness (**וַיִּשְׁפֹּט**) in the land; this prophecy speaks to us concerning the way in which God wants us to walk before him. King David said in *Tehilim / Psalms 17:15* **אֲנִי בִצְדָק אֶחְיֶה אֶחְיֶה פְּנֵיךְ אֵשׁ בְּעֵינַי בְּהִקְיֹץ תִּמְוֹנָתְךָ** “I in righteousness I watch/look/behold Your face, I am satisfied in awaking with Your likeness.”
 175 To have the likeness of God is more than to be so in spirit, but to also be like God in

the quality of life on the inside. This interestingly follows through to what we read in *Matthew 7:21-24* in the last days, at the judgment.

180 **ΚΑΤΑ ΜΑΤΘΑΙΟΝ 7:21-24**

Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῶ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς: ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν.

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Considering the Prophecy of *Jeremiah 23* and the parallel Yeshua is drawing in *John 1:48-51* on Parashat Vayetze, these verses from *Matthew 7* speak of the righteous one (קִיָּץ מַלְאָךְ) who reigns as king (מֶלֶךְ מְלִיכָה) and walks in justice (צְדָקָה) and righteousness (יְשׁוּעָה), His teaching and manner of living does not conform to this world. This much is understood from the statement “*depart from me you worker of lawlessness.*” In *Matthew 7:21-24*, Yeshua warns us that many will use His name and authority to do marvelous works, however something is missing. In their personal lives, they do not submit to the very instructions (Torah) that would develop their relationship with God and work to produce His image within them (to be in His likeness). The only conclusion we can draw is that despite receiving the instruction, some people have remained conformed to the world within their hearts and in their lives. Clearly the way to know God and to walk in בַּיִת-אֱלֹהִים (Beit-El) in the house of God is to do so in the way God chooses. Therefore, one does not know God because one does not really walk in His ways meaning that we do not see His resemblance (image) in our lives. This can be determined not simply by what we do outwardly, but by what we say and how we think. Take for example the personal judgment of another human being can be done so easily in our hearts (hate → murder according to *Matthew 5:21-22* and *1 John 3:15*). Is such a person who hates his brother walking with the Messiah, communicating with the Messiah, and having a true relationship with the Messiah where the Messiah יְשׁוּעָה | ה' אֱלֹהֵינוּ is the Lord God our Righteousness?

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Yeshua continues to say in *John 6:44-50* that it is written in the prophets that they shall all be taught of God.

215 **ΚΑΤΑ ΙΩΑΝΝΗΝ 6:44-50**

οὐδεὶς δύναται ἐλθεῖν πρὸς με εἰ μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ θεοῦ: πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ. οὐχ ὅτι τὸν πατέρα ἐώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἐώρακεν τὸν πατέρα. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. ἐγώ

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Matthew 7:21-24

7:21 'Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter 7:22 'Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 7:23 'And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.' 7:24 'Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. (NASB)

John 6:44-50

6:44 'No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. 6:45 'It is written in the prophets, 'And they shall all be taught of God.' Everyone who has heard and learned from the Father, comes to Me. 6:46 'Not that anyone has seen the Father, except the One who is from God; He has seen the Father. 6:47 'Truly, truly, I say to you, he who believes has eternal life. 6:48 'I am the bread of life. 6:49 'Your fathers ate the manna in the wilderness, and they died. 6:50 'This is the bread which comes down out of heaven, so that one may eat of it and not die. (NASB)

270 (putting to death) our former lives and the sinful desires, and submitting to the will of God and His purpose for our lives and to serve Him and glorify His Name. Do you want to walk in the way/path God wants for your life? Do you want to glorify God's Name, live in peace, and live in the place He wants you to be? The first step is to place your faith and trust in Yeshua, the Messiah. Let's pray.

275 Heavenly Father,

280 Thank You for showing to me the truth of Your Son Yeshua, He is my ladder to heaven. Help me to know without a doubt that You have established me in Your Son Yeshua the Messiah because of Your mercy and love. I believe that all of Scripture shows the purpose of the Messiah was to come and make atonement for my soul, and that You raised Yeshua to life from the grave as the Scriptures say in fulfillment of Your Word. By faith I place my faith in Yeshua, I place my faith in Your Holy Word, please forgive me of my sins and have mercy on me Lord. Restore to me the joy of your salvation, make peace come upon my heart Lord, a peace that surpasses all understanding. Create in me a new heart, and completely renew me in my mind, my body, and my spirit. 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. Please come and work in my life each day and help me to hear Your voice. Thank You Lord for all You have done; I give You all of the glory, the honor, and the praise forever and ever.

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

295 **What to pray:**

- *Ask the Lord to help you slow down in life and be able to rest in Him, and seek His peace and the path that He has for you each day.*
- *Ask the Lord to help you to draw near to Him in the stillness of your heart in order "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 and life.*

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