

Shemot / Exodus 16:15

16:15 When the sons of Israel saw it, they said to one another, 'What is it?' For they did not know what it was. And Moses said to them, 'It is the bread which the Lord has given you to eat. 16:16 'This is what the Lord has commanded, 'Gather of it every man as much as he should eat; you shall take an omer apiece according to the number of persons each of you has in his tent.' 16:17 The sons of Israel did so, and some gathered much and some little. 16:18 When they measured it with an omer, he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as he should eat. 16:19 Moses said to them, 'Let no man leave any of it until morning.' 16:20 But they did not listen to Moses, and some left part of it until morning, and it bred worms and became foul; and Moses was angry with them. 16:21 They gathered it morning by morning, every man as much as he should eat; but when the sun grew hot, it would melt. 16:22 Now on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses, 16:23 then he said to them, 'This is what the Lord meant: Tomorrow is a sabbath observance, a holy sabbath to the Lord. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning.' 16:24 So they put it aside until morning, as Moses had ordered, and it did not become foul nor was there any worm in it. 16:25 Moses said, 'Eat it today, for today is a sabbath to the Lord; today you will not find it in the field. (NASB)

God had commanded was proper for life; Moshe was saying that our life depends on the will of God and most importantly in God's Word.

In our reading for this week, Moshe is reiterating the portion of Scripture from *Shemot / Exodus 16:15-32*

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טו וַיִּרְאוּ בְנֵי-יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו מִן הוּא כִּי ל' א יָדְעוּ מַה-הוּא וַיֹּאמֶר מ' שֶׁה אֱלֹהִים הוּא הִלָּחֵם אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכֹלָהּ: טז זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה לְקַטּוֹ מִמֶּנּוּ אִישׁ לְפִי אֲכָלוֹ ע' מֶר לְגַלְגַּל לֶת מִסְפֵּר נַפְשׁוֹ תִּיכֶם אִישׁ לְאִשֶׁר בְּאֶהְלוֹ תִקְחוּ: יז וַיַּעַשׂ ו-כּוּ בְנֵי יִשְׂרָאֵל וַיִּלְקְטוּ הַמֶּרְכָּבָה וְהַמַּמְעֵיט: יח וַיִּמְדוּ בַעַמְר וְל' א הֶעֱדִיף הַמֶּרְכָּבָה וְהַמַּמְעֵיט ל' א הֶחְסִיר אִישׁ לְפִי-אֲכָלוֹ לְקַטּוֹ: יט וַיֹּאמֶר מ' שֶׁה אֱלֹהִים אִישׁ אֶל-יֹדֵת מִמֶּנּוּ עַד-ב' קָר: כ וְל' א-שָׁמְעוּ אֶל-מ' שֶׁה יוֹתְרוֹ אֲנָשִׁים מִמֶּנּוּ עַד-ב' קָר וַיִּרְם תּוֹלְעִים וַיִּבְאֵשׁ וַיִּקְצַף עֲלֵהֶם מ' שֶׁה: כא וַיִּלְקְטוּ א' תוּ בַב' קָר בַב' קָר אִישׁ כְּפִי אֲכָלוֹ וְחֵם הַשֶּׁמֶשׁ וְנָמַס: כב וַיְהִי | בַּיּוֹם הַשְּׁשִׁי לְקַטּוֹ לֶחֶם מִשְׁנֵה שְׁנֵי הַעַמְר לְאֶחָד וַיִּבְאוּ כָל-נֶשׂוּיָי הַעֲדָה וַיִּגִּידוּ לְמ' שֶׁה: כג וַיֹּאמֶר אֱלֹהִים הוּא אֲשֶׁר דִּבֶּר יְהוָה וְהוּא שֹׁפֵט וְשֹׁפֵט-ק' דָּשׁ לִיהוָה מִחֶר אֶת אֲשֶׁר-ת' אִפּוֹ אִפּוֹ וְאֶת אֲשֶׁר-תִּבְשְׁלוּ בִשְׁלוּ וְאֶת כָּל-הַעַמְר הַנִּיחִי לָכֶם לְמִשְׁמַרְתָּ עַד-הַב' קָר: כד וַיִּנְיחוּ א' תוּ עַד-הַב' קָר פֶּאֶשֶׁר צִוָּה מ' שֶׁה וְל' א הַבָּאִישׁ וְרָמָה ל' א-הִיָּתָה בּו: כה וַיֹּאמֶר מ' שֶׁה אֱכָלוּ הַיּוֹם כִּי-שֹׁפֵט הַיּוֹם לִיהוָה הַיּוֹם ל' א תִּמְצָאֵהוּ בַשָּׂדֶה: כו שִׁשֶּׁת יָמִים תִּלְקְטֵהוּ וּבַיּוֹם הַשְּׁבִיעִי שֹׁפֵט ל' א יִהְיֶה-בו: כז וַיְהִי בַיּוֹם הַשְּׁבִיעִי יֵצְאוּ מִן-הָעֵם לְלֶקֶט וְל' א מִצָּאוּ: ס כח וַיֹּאמֶר יְהוָה אֶל-מ' שֶׁה עַד-אֲנִי מֵאַנְתֶּם לְשֹׁמֵר מִצְוֹתַי וְתוֹרַתִי: כט ראוּ כִי-יְהוָה נָתַן לָכֶם הַשֹּׁפֵט עַל-כֵּן הוּא נ' תֵּן לָכֶם בַּיּוֹם הַשְּׁשִׁי לֶחֶם יוֹמִים שָׁבוּ | אִישׁ תַּחֲתֵי אֶל-יֵצֵא אִישׁ מִמֶּקֶם מו בַּיּוֹם הַשְּׁבִיעִי: ל וַיִּשְׁבְּתוּ הָעֵם בַּיּוֹם הַשְּׁבִיעִי: לא וַיִּקְרְאוּ בֵּית-יִשְׂרָאֵל אֶת-שְׁמוֹ מִן וְהוּא כְּרָע גַּד לָבָן וְטִעְמוֹ כְּצִפְיֹחַת בְּדִבְשׁ: לב וַיֹּאמֶר מ' שֶׁה זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה מִל' א הַעַמְר מִמֶּנּוּ לְמִשְׁמַרְתָּ לְד' ר תִּיכֶם לְמַעַן | יִרְאוּ אֶת-הִלָּחֵם אֲשֶׁר הֵאֲכִילְתִּי אֶתְכֶם בַּמִּדְבָּר בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם

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The desert conditions caused the people to complain because they had no bread to eat; thus they desired the food that was available in Mitzrayim (Egypt). Bread, whether made from wheat, rye, barley, millet, rice, or even potato flour, is a basic part of life for all people throughout the world. According to the Torah, bread was generally made from wheat (see *Shemot / Exodus 29:2* and *Mishpatim / Judges 6:19*), though sometimes bread was made from other grains according to (*Bereshit / Genesis 14:18* and *Mishpatim / Judges 7:13*). Unleavened bread according to the Torah was used for Pesach (Passover) (*Shemot / Exodus 12:15-20, Devarim / Deuteronomy 16:3*), the bread of the presence was provided fresh every Shabbat and was to be eaten in the Mishkhan by the Cohanim (Priests) (*Shemot / Exodus 25:30, Vayikra / Leviticus 24:8, aleph Shemual / 1 Samuel 21:1-6, and Matthew 12:4*). The word “bread” (לחם) is also used figuratively in the Tanach as the bread of sorrows in *Tehilim / Psalms 127:2*, the bread of tears in *Tehilim / Psalms 80:5*, the bread of wickedness in *Mishley / Proverbs 4:17*, and of deceit in *Mishley / Proverbs 20:17*. Sefer Tehilim (Psalms) and Mishley (Proverbs) suggest to us that bread can be used to illustrate the works of the flesh. Could this be how and why Yeshua used unleavened bread symbolically as his body? His body which was broken for us as an atoning sacrifice and the various references in the Ketuvei Shelachim (Apostolic Writings) on crucifying the body,

85

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putting to death our bodies, the works of the flesh? We find much significance on the illustrative use, ceremonial use, and life sustaining use of bread according to the Tanach. Here in Parashat Ekev and Parashat Beshalach (*Shemot / Exodus 16*) the Manna is introduced as the bread that God has given to the people from Heaven.

On seeing the manna on the ground each man said to his brother “Man Hu” (וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו מִן הוּא) which means “What or Who is He.” The pronoun “hu” (הוא) can be used in the Hebrew language to refer to a person, place, or thing. The personal pronoun can also refer to the plurality (of Yisrael) according to its usage in Parashat Balak (*Bamidbar / Numbers 22:12* וַיֹּאמְרוּ אֵלֵהֶם לֹא תִלְךָ עִמָּהֶם לֹא תֵאָר אֶת-הָעַם פִּי בְרוּךְ הוּא (אֵל-בְּלָעַם לֹא תִלְךָ עִמָּהֶם לֹא תֵאָר אֶת-הָעַם פִּי בְרוּךְ הוּא). If הוא is used in the neuter gender, the word has the meaning “it.” When the people said “Man Hu” they were asking the question “What is It?” The Targum Onkelos (Aramaic Translation) טז תרגום אונקלוס ספר שמות פרק טז (וְהָיוּ בְנֵי יִשְׂרָאֵל וַאֲמָרוּ גְבֵר לְאֶחָיו מִנָּה הוּא אֲרִי לָא יָדְעוּ מַה הוּא וַאֲמָר מַשָּׁה) according to the Aramaic word אַרִי means to be uncertain in the sense of seeing like in a vision according to Brown-Driver-Briggs Lexicon. Here Yeshua the Messiah uses the people’s statement “Ma Hu” (מַה הוּא) from the Torah to indicate that He is the one these scriptures are referring to. The true bread that comes from heaven is the Word of the Living God in *John 6:31-32* and affirms what is written in the Torah of Him in *Devarim / Deuteronomy 8:1-3*.

KATA IOANNHN 6:31–32

οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἔστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν:

יוחנן 6:31-32

אֲבוֹתֵינוּ אָכְלוּ אֶת-הַמָּן בַּמִּדְבָּר כְּפָתוּב לָחֶם שְׂמִים נִתְּנָה לָמוּ לֶאֱכֹל:
וַיֹּאמְרוּ אֵלֵיהֶם יֵשׁוּעַ אֲמָן אֲמָן אֲנִי אֵימַר לָכֶם מַשָּׁה לֹא נָתַן לָכֶם שְׂמִים פִּי אִם-אָבִי נָתַן לָכֶם לָחֶם אֱמַת מִן-הַשָּׁמַיִם:

The word “Manna” is derived by transliterating the Greek text μάννα and literally means “a morsel” or “grain” according to the Greek Lexicon (*A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd Edition, Walter Bauer, 2001 University Of Chicago Press; 3rd edition, 1188*)

Manna comes from the Hebrew word מן found in Sefer *Shemot 16:15* וַיֹּאמְרוּ בְנֵי-יִשְׂרָאֵל אִישׁ אֶל-אָחִיו מִן הוּא פִּי לֹא יָדְעוּ מַה-הוּא וַיֹּאמְרוּ מַשָּׁה אֲלֵיהֶם הוּא הֲלָחֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכֹל:
It is interesting looking at the Septuagint (LXX) the Greek translation of the Torah, the word used to translate לחם (bread) is ἄρτος meaning “bread.” The Hebrew word מן is transliterated in Greek as Μαν.

16:26 ‘Six days you shall gather it, but on the seventh day, the sabbath, there will be none.’ 16:27 It came about on the seventh day that some of the people went out to gather, but they found none. 16:28 Then the Lord said to Moses, ‘How long do you refuse to keep My commandments and My instructions? 16:29 ‘See, the Lord has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day.’ 16:30 So the people rested on the seventh day. 16:31 The house of Israel named it manna, and it was like coriander seed, white, and its taste was like wafers with honey. 16:32 Then Moses said, ‘This is what the Lord has commanded, ‘Let an omerful of it be kept throughout your generations, that they may see the bread that I fed you in the wilderness, when I brought you out of the land of Egypt.’ (NASB)

John 6:31-32

6:31 Our fathers ate man in the desert -- as it says in the Tanakh, ‘He gave them bread from heaven to eat.’ 6:32 Yeshua said to them, “Yes, indeed! I tell you it wasn’t Moshe who gave you the bread from heaven. But my Father is giving you the genuine bread from heaven; (CJB)

130 Now the word μάννα is extant in the writings of Flavius Josephus Antiquitates
 Judaicae, B. Niese, Ed. (*J. AJ 1.pr.*), and the writings of Aretaeus the
 Cappadocian (*Aretaeus, De causis et signis acutorum morborum, Francis Adams*
LL.D., Ed., Aret. SA 1.5) in its use as a reference to bread, a morsel, or grain.
 μάννα is used here in the Ketuvei Shelachim as it is derived from the text of the
 135 Torah. You can find these texts and search for the words for free at the “*Perseus*
Digital Library” (<http://www.perseus.tufts.edu/hopper/>). The Greek Lexicon says
 that the word μάννα is defined as 1) *the food that nourished the Israelites for*
forty years in the wilderness, 2) of the manna was kept in the Ark of the Covenant,
and 3) symbolically, that which is kept in the heavenly temple for the food of
angels and the blessed. The use of the word μάν (Man) in the Torah is found
 140 only in this context of God providing bread for the people to eat. ἄρτος “bread”
 is used in the Tanach for both ceremonial purposes and to sustain life coupled
 with the definition for “manna” suggests that μάννα was a term used to describe
 a special type of bread that was holy and provided only by God. Yeshua restated
 the story of the bread that was given from heaven by God in *Shemot / Exodus 16*
 145 using the word μάννα instead of using ἄρτος. Yeshua is using these words
 (μάννα/ἄρτος) to draw a parallel with the true bread that God has provided from
 heaven and the reason of His having come from heaven on our behalf as the Word
 of God. There are parallels here in the text with both *Shemot 16* and *Devarim 3*.
 The verse in *John 6:32* uses the word ἄρτον the Greek word for “bread” instead
 150 of μάννα. Yeshua was saying that He is the true “bread” from heaven, not like
 the “manna” their fathers ate in the wilderness. Yeshua goes on to use ἄρτος
 (bread) making a distinction between the bread their fathers ate and they died
 (6:50) and the bread that He is offering, the true bread that is from our Father in
 heaven, the one who eats will live forever (6:58). Note the parallels that we have
 155 discussed on the bread, of the flesh, we will walk righteously, of the spirit, it is
 given from God, and of atonement we are saved and delivered by the hand of God
 in His Word, Yeshua the Messiah. ἄρτος (bread) draws a connection to many areas
 of our walk and faith in God and His Messiah Yeshua.

160 **ΚΑΤΑ ΙΩΑΝΝΗΝ 6:50**

οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ
 φάγη καὶ μὴ ἀποθάνῃ.

6:50 יוחנן

וְזֶה הוּא הָאֶרְטוֹס הַיֵּי רֵד מִן־הַשָּׁמַיִם לְבַעֲבוֹר יֵאָכְל־אֹתוֹ מִמֶּנּוּ וְלֹא יָמוּת׃

165 **ΚΑΤΑ ΙΩΑΝΝΗΝ 6:58**

οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ
 πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσκει εἰς τὸν
 170 αἰῶνα.

John 6:50

6:50 But the bread that comes down from heaven is such that a person may eat it and not die. (CJB)

John 6:58

6:58 So this is the bread that has come down from heaven -- it is not like the bread the fathers ate; they're dead, but whoever eats this bread will live forever!" (CJB)

6:58 יוחנן

זֶה הוּא הַלֶּחֶם הַיֵּרֵד מִן־הַשָּׁמַיִם לֹא כַמֶּן אֲשֶׁר אָכְלוּ אֲבוֹתֵיכֶם וַיָּמָתוּ הָאֵל כִּל מִן־הַלֶּחֶם הַזֶּה יִחְיֶה לְעוֹלָם:

175

Notice the Hebrew translation of in *John 6:50* and *6:58* saying **זֶה הוּא הַלֶּחֶם הַיֵּרֵד מִן־הַשָּׁמַיִם** “*this is he the bread that comes down (descended) from heaven.*” Yeshua is using the illustration of the feeding of the people in the wilderness (manna) to represent himself as the true bread, the Word of God come down from heaven. Also note that Yeshua fed thousands, another parallel is drawn between the feeding of the people in the wilderness, bread, and Yeshua feeding the people with fish and bread on the mountain side.

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When Yeshua answered the tempter (Satan) after having fasted for 40 days and 40 nights, he answered using the Scripture from this week’s study *Shemot / Exodus 16* and *Devarim / Deuteronomy 8:1-3*, saying “Man does not live by bread alone but by every word that proceeds from the father” as it is recorded according to *Matthew 4:2-4* and *Luke 4:2-4*.

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ΚΑΤΑ ΜΑΤΘΑΙΟΝ 4:2–4

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καὶ νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα ὕστερον ἐπέινασεν. Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

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ΚΑΤΑ ΛΟΥΚΑΝ 4:2–4

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ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν ἐπέινασεν. Εἶπεν δὲ αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς, Γέγραπται ὅτι Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

205

According to the Ketuvei Shelachim (Apostolic Writings) the Soferim (Scribes) sent men to question John the immerser (Baptist) asking him whether he was (i) Elijah (*John 1:21*) or (ii) the prophet (*John 1:21*) that Moshe wrote about in the Torah. When Philip found Nathaniel, he said “We have found Him of whom Moshe in the Torah and also the prophets have written, Yeshua of Netzeret, the son of Joseph (*John 1:45*). Yeshua performed many miracles, healing the sick, casting out demons, cleansing Tsaraat, and feeding thousands of people. As a result, the people began to ask whether this was “the prophet” who was to come into the world (*John 6:14*). Yisrael in the days of the first century had a messianic expectation based upon the Torah and what Moshe had written (See sefer *Devarim / Deuteronomy 18*). Peter identified Yeshua as the prophet that Moshe had written of (*Acts 3:22-23*) while speaking to the Sanhedrin. Stephen declared Yeshua as the promised Messiah saying “*This is that Moshe who said to the children of Yisrael, ‘The Lord your God will raise up for you a*

215

Matthew 4:2-4

4:2 And after He had fasted forty days and forty nights, He then became hungry. 4:3 And the tempter came and said to Him, ‘If You are the Son of God, command that these stones become bread.’ 4:4 But He answered and said, ‘It is written, ‘Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.’” (NASB)

Luke 4:2-4

4:2 for forty days, being tempted by the devil. And He ate nothing during those days, and when they had ended, He became hungry. 4:3 And the devil said to Him, ‘If You are the Son of God, tell this stone to become bread.’ 4:4 And Jesus answered him, ‘It is written, ‘Man shall not live on bread alone.’” (NASB)

Prophet like me from your brethren. Him you shall hear.'” (Acts 7:37-38 and Devarim 18).

220 In this week’s Parashah, Parashat Ekev, Moshe writes contrasting the humbleness of heart, hunger, and the provision of Manna in the wilderness known as “bread from Heaven,” so that the people would understand that “*man does not live by bread alone but by every word that proceeds out of the mouth of the Lord does a man live*” (Devarim / Deuteronomy 8:3). Moshe understood the Lord God to be actively pursuing us through His Word, that Word that He would send to save us from our sins Yeshua the Messiah. Take for example what is written in
225 Devarim / Deuteronomy 9:1-3, Moshe says that there are cities and nations greater and mightier than Yisrael in the land that they are about to enter and possess. He reinforces what he is saying by writing: “*Who can stand before the sons of Anak?*” He answers saying “*Know therefore today that it is the Lord your God who is crossing over before you as a consuming fire. He will subdue them before you so that you may drive them out and destroy them quickly just as the Lord has spoken to you.*”

פרשת עקב ספר דברים פרק ט פסוק א-ג

235 א שָׁמַע יִשְׂרָאֵל אֶת־הַיְיָ עַד בַּיּוֹם אֶת־הַיְיָ לֵב אֶל לְרִשְׁתָּהּ גּוֹיִם גְּדֹלִים וְעַצְמִים מְאֹד עָרִים גְּדֹלֹת וּבְצִרְתָּ בְּשָׂמָיִם: ב עַם־גְּדוֹל וְרַם בְּנֵי עֲנָקִים אֲשֶׁר אָמְרָה יְדַעְתָּ וְאָמְרָה שָׁמַעְתָּ מִי יְתִיצֵב לְפָנַי בְּנֵי־עֲנָק: ג וַיְדַעְתָּ הַיּוֹם כִּי יְהוָה אֱלֹהֵינוּ הוּא הָעֹשֶׂה בְּרַם לְפָנֵינוּ אִשׁ אֶל כָּל־הָאֲשֵׁר יִשְׁמָדֵם וְהוּא יִכְנִיעֵם לְפָנֵינוּ וְהוֹרֵשְׁתֶּם וְהֵאֲבִדְתֶּם מְהֵרָה כַּאֲשֶׁר דִּבֶּר יְהוָה לָךְ:

240 This is written so that we know God has and is delivering His people throughout the Scriptures. The Lord God is taking steps to provide salvation and deliverance as it says in Devarim / Deuteronomy 9:1-3 the Lord goes as a אִשׁ אֶל כָּל־הָאֲשֵׁר a consuming fire. It is interesting to note that in the Targum Onkelos from Devarim
245 אֶלְהֵינוּ הוּא יַעֲבֵר קְדָמָךְ מִיְמֵרָה אֲשֶׁר־אֶכְלָא הוּא יִשְׁצַנְנֵנוּ וְהוּא יִתְרַכְנֵנוּ קְדָמָךְ וְיִתְרַכְנֵנוּ: ג וַתִּדְעַתְּ יוֹמָאֲדִין אַרְיִי 3 it is written in verse 3 (תרגום אונקלוס ספר דברים פרק ט) “Memra, the Word of the Lord is a consuming fire.” The “Memra” (מִיְמֵרָה) is the Word of God, the creative work of God, the agent by which God created the world. According to the Torah, God humbled Yisrael and fed them “... with manna which you did not know, nor did
250 your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the Lord.” (Devarim 8:3) Yeshua the living Word of God, the Word become flesh (John 1:1-14) very appropriately is showing the people, you, and I how God has taken the first steps to provide salvation and deliverance for us today in this very
255 moment. Just like He said He would do in Parashat Bechukotai (Vayikra / Leviticus 26) וּפְנִיתִי אֲלֵיכֶם וְהִפְרִיתִי אֶתְכֶם וְהִרְבִּיתִי אֶתְכֶם וְהִקִּימֵנִי תִי אֶת־בְּרִיתִי אִתְּכֶם: “I will establish My covenant with you.” The Lord is and has established His covenant with us in His precious Word the true Bread from Heaven, Yeshua the Messiah! Do you believe what is written in the Word of God? The instruction of
260 God to the children of Yisrael, their journey to the Promised Land (eretz Yisrael), all of the Torah has been given to us to guide, direct, and point us to Yeshua the Messiah, the Living Word of God (Romans 10:4). The only thing left now is to

Devarim / Deuteronomy 9:1-3

5:1 9:1 ‘Hear, O Israel! You are crossing over the Jordan today to go in to dispossess nations greater and mightier than you, great cities fortified to heaven, 9:2 a people great and tall, the sons of the Anakim, whom you know and of whom you have heard it said, ‘Who can stand before the sons of Anak?’ 9:3 ‘Know therefore today that it is the Lord your God who is crossing over before you as a consuming fire. He will subdue them before you, so that you may drive them out and destroy them quickly, just as the Lord has spoken to you. (NASB)

believe on the Word of the Lord God Almighty, Yeshua His Son. Man does not live by bread alone but by every word that proceeds from the Lord. Let's Pray!

265

Heavenly Father,

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I have studied Your Words found in the Torah and see what Moshe has said about Your Messiah. Help me to understand the meaning of these Scriptures and the gift You have provided for me in Your son Yeshua. Please forgive me of my sins, have mercy on me because of what Yeshua has done on my behalf. I believe what is written about Yeshua in the Torah and what is written in **2**

275

Corinthians 5:21, Yeshua is my atoning sacrifice. I believe Yeshua died for my sins and that He is the promised Messiah! Cleanse me from all sin Lord in Yeshua's name. I want to grow and I want to be filled with all of You Lord. Help me to know You in the covenant You have made with me in Yeshua the Messiah. Help me to live according to Your will as it is laid out in the Scriptures.

280

Sanctify me in Your holy Word Lord and in Your Son Yeshua. Thank You Lord for everything You have done for me. I give You the glory, the honor, and the praise forever and ever.

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

285

Amen

What to pray:

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- *Ask the Lord to help you understand what Moshe wrote about the Messiah in the Torah..*

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- *Ask the Lord to help you seek His ways. To set your feet on the path of righteousness as He has defined, and to begin walking in the spirit by the power of His Ruach HaKodesh (Holy Spirit).*

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- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart.*

Be Blessed in Yeshua, Christ our Messiah!

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