

Parashat Shoftim

פרשת שפטים

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A Prophet like unto Moshe

השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 16:18-21:9

הפטרה: Isaiah 51:12-52:12

הברית: Acts 10-12

החדשה

Triennial cycle: Devarim / Deuteronomy 16:18-18:5

10

In this week's reading from Parashat Shoftim (*Devarim / Deuteronomy 16:18-21:9*) Moshe writes on the establishment of offices of administration, judges, and officers and the necessity for justice saying כ צדק צדק תרדף למען תקיה "16:20 'Justice, and only justice, you shall pursue, that you may live and possess the land which the Lord your God is giving you.'" (NASB)

15

Based on the Hebrew text, to judge with justice is to judge righteously (משפט-צדק) here the word for justice is synonymous with righteousness (צדק) in the English language (see *16:18-17:20*). In the Parashah, Moshe continues writing to describe the portion to be given to the children of

20

Levi (*18:1-8*), what the nations do is forbidden and detestable (תועבת, תועבה) (*18:9-14*), the establishment of the cities of refuge (*19:1-22*), to not move your neighbor's landmark and to not bear false testimony (*19:14-21*), what to do when going out to battle (*20:1-20*), and expiation (how to make atonement) for a crime (*21:1-9*).

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In the midst of these instructions, Moshe declares that God will rise up another prophet, one whom the Lord God will place His Word in His mouth, one who stands as an intermediary on behalf of the people because of their fear of the fiery voice of the Almighty was more than they could endure (*18:15-16*).

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Based on this text, the promise of a prophet like Moshe, there developed some measure of Messianic overtones based upon these verses within the first century that is revealed to us in the Ketuvei Shelachim (Apostolic Writings) (*Devarim / Deuteronomy 18:15-22*).

פרשת שפטים בספר דברים פרק יח פסוק טו-כב

35

טו נביא מקרבך מאחיה פמוני יקים לה יהיה אלהיה אליו תשמעונו: טז ככל אשר שאלת מעם יהיה אלהיה בתרב ביום הקהל לאמר לא אספ לשמע את קול יהיה אלהי ואת האש

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הגדלה הזאת לא-אראה עוד ולא אמות: יז ויאמר יהיה אלי היטיבו אשר דברו: יח נביא אקים להם מקרב אחיהם פמוה ונתתי דברי בפיו ודבר אליהם את כל-אשר אצונו: יט והיה האיש אשר לא-שמע אל-דברי אשר ידבר בשמי אנכי אדרש מעמו: כ אה הנביא אשר יזיד לדבר דבר בשמי את אשר לא-צויתיו לדבר ואשר ידבר בשם אלהים אחרים ומת הנביא ההוא: כא וכי תאמר בלבבך איכה ידע את-הדבר אשר לא-דברו יהיה: כב אשר ידבר

Devarim / Deuteronomy 18:15-22

18:15 'The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. 18:16 'This is according to all that you asked of the Lord your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the Lord my God, let me not see this great fire anymore, or I will die.'

18:17 'The Lord said to me, 'They have spoken well. 18:18 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. 18:19 'It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him. 18:20 'But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.'

18:21 'You may say in your heart, 'How will we know the word which the Lord has not spoken?' 18:22 'When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him. (NASB)

18:23 'When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him. (NASB)

18:24 'When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him. (NASB)

18:25 'When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him. (NASB)

18:26 'When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him. (NASB)

18:27 'When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him. (NASB)

18:28 'When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him. (NASB)

18:29 'When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him. (NASB)

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18:15 A Prophet from among you, of your brethren, like me, will the Lord your God raise up unto you, to him shall you listen. 18:16 According to all that you did ask before the Lord your God at Horeb on the day of the assembly saying Let me not again hear the voice of the Word (Memra) of the Lord my God, and let me not see the great fire any more, lest I die 18:17 And the Lord said to me, that which they have spoken is right. 18:18 I will raise up to them a Prophet from among them like unto you, and I will put My words of prophecy upon his lips, and he will speak to them all that I shall command him. 18:19 And the man who will not listen to My words which he will speak in MY Name, My Word (Memra) will require it of

הַנְּבִיאַ בְּשֵׁם יְהוָה וְלֹא-יְהִיָּה הַדִּבֶּר וְלֹא יבֹא הוּא הַדִּבֶּר אֲשֶׁר לֹא-דִבְרוּ יְהוָה בְּדוֹן דְּבָרוֹ הַנְּבִיאַ לֹא תִגֹּר מִמֶּנּוּ:

פרשת שפטים תרגום אונקלוס ספר דברים פרק יח פסוק טו-כב

45 טו נְבִיאַ מִבְּיַנְךָ מֵאַחֶיךָ כְּתוּבֵי יָקִים לְךָ יְיָ אֱלֹהֶיךָ מִנְּהַ תִּקְבְּלוּן: טז כָּל דֵּי שְׁאַלְתָּא מִקֶּדֶם יְיָ אֱלֹהֶיךָ
בְּחֹרֵב בְּיוֹמָא דְקָהֵלָא לְמִימַר לֹא אוֹסֵף לְמַשְׁמַע ית קוֹל מִימְרָא דִי אֱלֹהֵי וְיִת אֲשַׁתָּא רַבְתָּא הֲדָא
לֹא אֲחִזִּי עוֹד וְלֹא אֲמוֹת: יז וְאָמַר יְיָ לִי אוֹטִיבוּ דֵּי מְלִילוֹ: יח נְבִיאַ אֲקִים לְהוֹן מִגּוֹ אֲחִיהוֹן כְּוֹתָךְ
וְאַתָּן פְּתַגְמֵי נְבוֹאָתֵי בְּפוּמָה וְיִמְלִל עִמָּהוֹן ית כְּלָדֵי אֲפִקֻדָּה: יט וְיִהִי גְבָרָא דִּי לֹא יִקְבֵּל לְפִתְגְמֵי
דִּי יִמְלִל בְּשֵׁמֵי מִימְרֵי יְתִבַּע מְנָה: כ כִּי בְרָם נְבִיאַ דֵּי יִרְשַׁע לְמַלְלָא פְּתַגְמָא בְּשֵׁמֵי ית דֵּי לֹא
50 פְּקֻדָּתָה לְמַלְלָא וְדֵי יִמְלִל בְּשׁוֹם טַעֲוֹת עֲמֻמְיָא וְיִתְקַטֵּל נְבִיאַ הַהוּא: כא וְאָרִי תִימַר בְּלִבְךָ אֲכַדִּין
נִדַּע ית פְּתַגְמָא דִּי לֹא-מְלִלָה יְיָ: כב דֵּי יִמְלִל נְבִיאַ בְּשֵׁמֵי דִי וְלֹא יְהִי פְּתַגְמָא וְלֹא יִתְקִים הוּא
פְּתַגְמָא דִּי לֹא-מְלִלָה יְיָ בְּרִשְׁעָא מְלִלָה נְבִיאַ לֹא תִדְחַל מְנָה:

55 Comparing the Aramaic translation (Targum Onkelos) with the Torah, the texts are very similar (*there is no additional commentary given in the Targum*). The Aramaic translation says the people feared hearing the voice of the Word (מִימְרָא) of the Lord God at Horeb and the prophet that the Lord will raise up the people are to listen to him (אֱלֵי תִשְׁמְעוּן). If a man will not listen to His voice, according to the Torah, it says *“I myself will require it of him”* (יִתְבַּע מִימְרֵי) (אֱלֵי תִשְׁמְעוּן).
60 and in the Targum, it says that *“My Word (Memra) will require it of him”* (יִתְבַּע מִימְרֵי) (אֱלֵי תִשְׁמְעוּן) and in the Targum, it says that *“My Word (Memra) will require it of him”* (יִתְבַּע מִימְרֵי) (אֱלֵי תִשְׁמְעוּן). Comparison of these two texts reveals the understanding that the “Word of the Lord” (Memra of Adonai) is synonymous with the Lord God Almighty. The Lord will require it of the people, His Word (Memra) will require it of the people. The word of God that is brought by the prophet, according to the text, is significant such that the person who does not listen will be held accountable to the Lord God Almighty for their sins. These texts are directing us to understand that the prophet spoken of here is greater than the average prophet that would be raised up in each subsequent generation in the Tanach. The people understood this in the 1st century period and thus in the opening of the gospel of John, the people were questioning whether John the immerser (Baptist, βαπτίζω) was the messiah promised by Moshe. They wanted to know His identity.

KATA IOANNHN 1:19–27

75 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; καὶ ὠμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὠμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ Χριστός. καὶ ἠρώτησαν αὐτόν, Τί οὖν; Σὺ Ἡλίας εἶ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σὺ; καὶ ἀπεκρίθη, Οὐ. εἶπαν οὖν αὐτῶ, 80 Τίς εἶ; ἵνα ἀποκρισὶν δώμεν τοῖς πέμψασιν ἡμᾶς: τί λέγεις περὶ σεαυτοῦ; ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῶ, Τί οὖν

85 βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης;
ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι: μέσος ὑμῶν
ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε, ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ]
ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

90 When the priests and Levites come they asked John whether he was the prophet
that was to come as it was written in the Torah. John responded saying καὶ
ὠμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ Χριστὸς, John did not deny but confessed
that “I am not the Messiah (ἸΨΜ, Christ, Χριστός, Anointed one).” John goes
95 on saying that he is the one that prepares the way “*makes straight the way*” as it
is written in Isaiah of the Messiah (ἸΨΜ). It is interesting that the priests and the
Pharisees then ask John Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἡλίας
οὐδὲ ὁ προφήτης saying “*why do you baptize (βαπτίζεις, cleanse by dipping
or submerging, to wash, to make clean with water, to wash one's self, bathe) if
100 you are not the Messiah (ἸΨΜ, Christ, Χριστός, Anointed one), Eliyahu (Elijah,
Ἡλίας), or the Prophet (προφήτης)?*” Note the understanding of the priests and
Pharisees on the Messiah/Prophet whom God was going to rise up according these
scriptures from *Devarim / Deuteronomy 18:15-22*, the Messiah would be the one
who would perform the mikvah for the people, making them clean from sin.
These questions coupled with the statements of John reveal the fact that in the 1st
105 century, the priests, Pharisees, and the disciples of Yeshua understood *Devarim /
Deuteronomy 18:15-22* to be Messianic predicting the coming of Yeshua the
Messiah. *Acts 3:22-23* provides a direct connection to Parashat Shoftim, the text
from this weeks reading, where the apostle Peter states that this prophet is none
other than Yeshua the Messiah.

110 ΠΡΑΞΕΙΣ 3:19–23

μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς
ἀμαρτίας, ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ
κυρίου καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Χριστόν, Ἰησοῦν, ὃν
115 δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν
ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.
Μωϋσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς
ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ: αὐτοῦ ἀκούσεσθε κατὰ πάντα
ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ἔσται δὲ πᾶσα ψυχὴ ἣτις ἐὰν μὴ
120 ἀκούσῃ τοῦ προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ.

Here Peter gives direct reference to Moshe (Μωϋσῆς) in the Torah stating that
“*the Lord God will raise up for you a prophet like me from your brethren to Him
you shall give heed to everything He says to you.*” Peter goes on to say ἔσται δὲ
125 πᾶσα ψυχὴ ἣτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου
ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ “*And it shall be that every soul that does not
heed that prophet shall be utterly destroyed from among the people.*” Here Peter
interprets the Torah in *Devarim / Deuteronomy 18:19* that says “*If the man will*

John 1:19-27

1:19 This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, ‘Who are you?’ 1:20 And he confessed and did not deny, but confessed, ‘I am not the Christ.’ 1:21 They asked him, ‘What then? Are you Elijah?’ And he said, ‘I am not.’ ‘Are you the Prophet?’ And he answered, ‘No.’ 1:22 Then they said to him, ‘Who are you, so that we may give an answer to those who sent us? What do you say about yourself?’ 1:23 He said, ‘I am a voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as Isaiah the prophet said.’ 1:24 Now they had been sent from the Pharisees. 1:25 They asked him, and said to him, ‘Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?’ 1:26 John answered them saying, ‘I baptize in water, but among you stands One whom you do not know. 1:27 ‘It is He who comes after me, the thong of whose sandal I am not worthy to untie.’ (NASB)

Acts 3:19-23

3:19 ‘Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; 3:20 and that He may send Jesus, the Christ appointed for you, 3:21 whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time. 3:22 ‘Moses said, ‘The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed to everything He says to you. 3:23 ‘And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.’ (NASB)

not listen to His voice,” then Lord God will require it of the man (“I myself will require it of him”) יט וְהָיָה הָאִישׁ אֲשֶׁר לֹא-יִשְׁמַע אֶל-דְּבָרֵי אֲשֶׁר יְדַבֵּר בְּשֵׁמִי אֲנֹכִי אֹדְרֹשׁ (130 :מֵעַמּוֹ). and as noted earlier in the Aramaic translation, it says that “My Word (Memra) will require it of him” (יט ויהי גברא די לא יקבל לפתגמי די ימלל בשמי מימרי) (יתבע מנה :), Peter interprets this to mean that such a person will be “utterly destroyed from among the people.” (Acts 3:23)

Peter stood before the Sanhedrin and supported what he was saying using 135 the text from *Devarim / Deuteronomy 18* to reinforce that one is to accept the words of the true prophet since these were the very words of God. (*Where Yeshua is the Word of God incarnate!*) The context indicates that Peter was not referring to an average prophet but specifically to Yeshua as “The Prophet” God had promised to raise up and that His message should be listened to and received. 140 *Acts 3:23*, Peter declares that the person who disregard the words of “The Prophet” that was like unto Moshe would have to give an account to God and the expected response was that God’s wrath would come upon such a person and they would be “utterly destroyed from among the people.” In light of these scriptures, it is apparent that the 1st century person was looking for the prophet that God was 145 going to raise up that was like Moshe according to the Torah. It is also the understanding of John the Immerser and Yeshua’s disciples that Yeshua was and is that promised Prophet of God who came to fully disclose the will of the Father in Heaven.

In addition to this, while examining Ginsburg’s Masoretic text, shown 150 below from this week’s portion, emphasis is placed on the letter “Tav” (ת) with a note in the marginal Masorah in *Devarim 18:13* the letter ת is enlarged. The emphasis is meant to draw our attention specifically to the word תמים that functions as an opening to the verses *18:15-20*.

12 וַיִּדְעֵנִי וְהָרַשׁ אֱלֹהִים תִּיבְעַת יְהוָה כָּל־עֲשֵׂה
 אֱלֹהִים וּבְגִלְלַת הַתּוֹעֵבֹת הָאֵלֹהִים יְהוָה אֱלֹהֶיךָ מוֹרִישׁ
 13 ׀ אֹתָם מִפְּנֵיךָ: תָּמִים תִּהְיֶה עִם יְהוָה אֱלֹהֶיךָ: כִּי
 14 הַגּוֹיִם הָאֵלֹהִים אֲשֶׁר אַתָּה יוֹרֵשׁ אֹתָם אֶל־מַעֲנָנִים וְאֶל־
 15 קַסָּמִים יִשְׁמְעוּ וְאַתָּה לֹא כֵן נָתַן לְךָ יְהוָה אֱלֹהֶיךָ: נָבִיא
 מִקִּרְבְּךָ מֵאֲחֶיךָ כַּמֶּנִּי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו
 16 תִּשְׁמָעוּן: כָּל־אֲשֶׁר־שָׁאֲלָתָ מֵעַם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב
 בְּיוֹם הַקָּהָל לֵאמֹר לֹא אִסָּף לְשַׁמֵּעַ אֶת־קוֹל יְהוָה
 אֱלֹהֵי וְאַתְּהָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא־אֶרְאֶה עוֹד וְלֹא
 17 אֶמְוֶת: וַיֹּאמֶר יְהוָה אֵלָיו הִיטִיבֹו אֲשֶׁר דִּבַּרְוּ: נָבִיא
 18 אֲקִים לָהֶם מִקִּרְבְּ אֶחָדָם כַּמֹּדֶךָ וְנָתַתִּי דְבָרֵי בְּפִיו
 וְדַבֵּר

רבתי = great, large;
 written large

v. 3 סביר מן- . v. 12 ס"א יהוה אלהיך וכן ח"ש, ת"ע ות"ס. v. 13 ת' רבתי.
 v. 14 כס"א אין כאן סדר. v. 14 ס"א ואתה.

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Verse 18:13 says: “You shall be innocent/guileless/lamblike/childlike with the Lord your God.” This call for innocence before God is contrasted with the nations (goyim) evil practices of witchcraft and consulting diviners being juxtaposed to verse 18:14. God said “not so has the Lord your God, given for you.” Moshe writes that the Lord is going to rise up a prophet like himself. The enlarged “ת” catches our attention and points to the importance of being innocent before God and listening to the one who will be raised up as a prophet like Moshe. The special emphasis on תָּמִים (innocence), the way of the nations, and the Lord God raising a prophet like Moshe 18:15-18 help to elucidate the meaning of the text and the prophet that God was going to rise up that resulted in the development of the messianic expectation of giving His Word (God’s Word) to direct us into truth and into God’s ways in Yeshua as the Messiah our Lord and Savior. A parallel is drawn with a prophet like Moshe, what was Moshe’s role as prophet and priest?

The commission of Moshe as a prophet, leader, and savior to deliver Yisrael from bondage occurred at the narrative of the burning bush (Shemot / Exodus 3). The Lord identifies himself to Moshe in this way (Shemot / Exodus 3:6) as “the God of Avraham, Yitzchak, and Yaakov.”

פרשת שמות ספר שמות פרק ג פסוק ו

וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מִפְּנֵי כִי יִרָא מִהִבֵּיט אֶל־הָאֱלֹהִים

Shemot / Exodus 3:6
 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. (NASB)

Moshe hides his face and the Lord continues to speak saying (*Shemot / Exodus 3:7-8*) רָאָה רְאִיתִי אֶת-עַנְי עַמִּי אֲשֶׁר בְּמִצְרַיִם “*seeing I saw the affliction of my people that are in Mitzrayim (Egypt).*”

185 **פרשת שמות ספר שמות פרק ג פסוק ז-ח**
ז וַיֹּאמֶר יְהוָה רָאָה רְאִיתִי אֶת-עַנְי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת-צַעֲקוֹתָם שָׁמַעְתִּי מִפְּנֵי נַגְשֵׁיו כִּי יִדְעֹתִי אֶת-מַכְאֲבֵיו: ח וְאֵרֵד לְהַצִּילוֹ | מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן-הָאָרֶץ הַהִוא אֶל-אֶרֶץ טוֹבָה וְרַחֲבָה אֶל-אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ אֶל-מְקוֹם הַכְּנָעַנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי:

190 The Lord continues to say מִיַּד מִצְרַיִם | מִיַּד מִצְרַיִם meaning “*I have come down to deliver from the hand of Mitzrayim.*” The imperfect verb וָאֵרֵד meaning “*and so I have come down*” at the beginning of verse 3:8 reveals to us that The Lord has literally witnessed the Children of Yisrael’s slavery/bondage in Mitzrayim and has come down to meet their need in faithfulness to the covenant
195 promises he made to the patriarchal fathers (see *Shemot / Exodus 2:24*). It is at this moment when Moshe learns he will become a prophet to Yisrael in the Lord’s deliverance in *Shemot / Exodus 3:10*.

200 **פרשת שמות ספר שמות פרק ג פסוק י**
י וְעַתָּה לֵכָה וְאֶשְׁלַחְךָ אֶל-פַּרְעֹה וְהוֹצֵא אֶת-עַמִּי בְנֵי-יִשְׂרָאֵל מִמִּצְרַיִם:

Moshe then poses a question that suggests his reluctance to be a prophet in *Shemot / Exodus 3:11*, but he is given assurance that he will not be on his own when The Lord says: אֲהֵיָה עִמָּךְ (*I will be with you*) in *Shemot / Exodus 3:12*. Also
205 note that Yeshua, the Word of God, come knowing the purpose for His coming, His purpose was to make atonement for sin. It is interesting that Moshe then asks to know the name of the Lord. The reason being, the people might not believe him if he didn’t bring with him the name of God. In the Hebrew bible, the name defines a person’s character, authority, and credentials. Asking for the Lord’s
210 name the people are seeking to understand his character, authority, and credentials to accomplish their release from bondage. In this way Moshe revealed to the people the name of the Lord God Almighty. In a similar manner, Yeshua revealed and made known to us the Father that is in Heaven. The question before the people is whether the God of their fathers is able to confront the gods and king
215 of Mitzrayim (Egypt). Moshe realized that he needed to convince the people of Yisrael and Pharaoh to listen and obey the Lord but more importantly the character and authority behind the name of God that was backed up by the various miracles and judgments brought against Mitzrayim. Examining the calling of Moshe and the events that followed, Moshe and his commission to mediate
220 Yisrael’s release from bondage by the powerful hand of God is designed to reveal to the world the Name of the Living God of Yisrael and provide a way to draw near to the Lord and in the process reveal His ultimate plan for redemption in God’s Son Yeshua the Messiah.

225 The Lord’s personal name defines his relationship as a covenant Lord of His people. At this point, Moshe asks Adonai saying וְאָמַרְוּ-לִי מָה-נִשְׁמוֹ מָה אֹמַר וְאָמַרְוּ-לִי מָה-נִשְׁמוֹ מָה אֹמַר what he should say if the children of Yisrael ask His Name. Moshe is

Shemot / Exodus 3:7-8
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)

Shemot / Exodus 3:10
3:10 ‘Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt.’ (NASB)

mediating the message of God's deliverance so he needs the name and authority of the one whose name he comes in, *Shemot / Exodus 3:13*.

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פרשת שמות ספר שמות פרק ג פסוק יג

יג וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנֹכִי בָא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ-לִי מֶה-שְּׁמוֹ מָה אָמַר אֲלֵהֶם:

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This verse *3:13* makes clear the necessity to identify God who is delivering the people of Yisrael with the God of their fathers. It is also in this way that the Lord identified Himself to Moshe at the burning bush (see *Shemot / Exodus 3:6*), in the context of His own self-revelation in the text (see *Shemot / Exodus 3:15-16*), in the preparation of Moshe for his mission (see *Shemot / Exodus 4:5*) and in the reiteration of His promise of deliverance in *Shemot / Exodus 6:2 and 6:8*. The destination of the delivered people is the Promised Land which was promised to their fathers; see *Shemot / Exodus 6:8*.

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Note the unbroken continuity that is established here between The Lord and the God of their fathers. In verse *3:13* pay particular attention to the peoples question "מה-שמו" (*what is his name*) is extremely significant. As I mentioned earlier the concept of a person's name from the Hebraic mindset is one which includes personhood, character, reputation and authority. The name can completely encompass the whole person; it can also imply meaning to ones hopes or expectations of the future. For example, study the various naming and name changes that occur in the Tanach in *Bereshit / Genesis 17:5, 17:15, 32:28, and 35:10*. In the next verse the Lord instructs Moshe on how to respond to the people if they ask Him His name, in *Shemot / Exodus 3:14*.

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פרשת שמות ספר שמות פרק ג פסוק יד

יד וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם:

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The Lord declares אֶהְיֶה אֲשֶׁר אֶהְיֶה "*I am who I am*" the two verbs אֶהְיֶה are Qal Imperfect first person singular from the root word היה with the relative pronoun אשר between them. Dissecting the phrase here, its construction gives a literal translation of "*I am who/what I am*" or "*I will be who/what I will be.*" Moshe is instructed to identify the God of their fathers as אהיה ("I am" or "I will be").

260

פרשת שמות ספר שמות פרק ג פסוק יב-טו

יב וַיֹּאמֶר כִּי-אֶהְיֶה עִמָּךְ וְזֶה-לָּךְ הָאוֹת כִּי אֲנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת-הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת-הָאֱלֹהִים עַל הַהָר הַזֶּה: יג וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנֹכִי בָא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ-לִי מֶה-שְּׁמוֹ מָה אָמַר אֲלֵהֶם: יד וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם: טו וַיֹּאמֶר עוֹד אֱלֹהִים אֶל-מֹשֶׁה כֹּה תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה-שְּׁמִי לְעֹלָם וְזֶה זְכָרִי לְדֹר דָּר:

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Shemot / Exodus 3:13

3:13 Then Moses said to God, 'Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?' (NASB)

Shemot / Exodus 3:14

3:14 God said to Moses, 'I AM WHO I AM'; and He said, 'Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" (NASB)

275 The connection is found in the Hebrew word יהוה; The Lord said “I will be with you,” the very name of God implies compassion and a personal relationship with the Almighty God for all who believe in Him. The context links the יהוה in *Shemot / Exodus 3:14* with The Lord’s statement to Moshe יהוה עמך in *Shemot / Exodus 3:12* and also with the Tetragrammaton in *Shemot / Exodus 3:15*. This is the process of self-revelation creating a seamless connection between the God of our fathers and the Tetragrammaton which is originally derived from יהיה (or יהוה). This divine self-revelation answers the peoples question, validates the mission of Moshe, and discloses the authority of the deliverer God Himself. The root word “to be” יהיה throughout the narrative implies something more, the more being the miraculous deliverance of Yisrael from Mitzrayim and the exacting of the judgment of God against the sin of the pagan nation.

280 The Messianic expectation derived from these verses in *Devarim 18* is understood based on the parallel that is found in the life of Moshe, Moshe’s role as a prophet, and Moshe’s role as deliverer of Yisrael to that of Yeshua according to the Ketuvei Shelachim (Apostolic Writings). Yeshua is mediating the message of God’s deliverance and provides the name and authority by which he is delivering salvation to his people in *John 1:18, 5:19, and 5:37* in a similar way that Moshe provided to the sons of Yisrael in *Shemot / Exodus 3:13*.

ΚΑΤΑ ΙΩΑΝΝΗΝ 1:18

295 Θεὸν οὐδεὶς ἑώρακεν πώποτε: μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

ΚΑΤΑ ΙΩΑΝΝΗΝ 5:19

300 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπη τὸν πατέρα ποιοῦντα: ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

ΚΑΤΑ ΙΩΑΝΝΗΝ 5:37

305 καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑώρακατε,

The Father in Heaven gives Yeshua the authority to bring salvation and everlasting life to those who would believe upon him. The Father speaks, and Yeshua (the Word of God) does the work. Each of these verses is best described in the context of *John 14:6-9*.

ΚΑΤΑ ΙΩΑΝΝΗΝ 14:6–9

310 λέγει αὐτῷ [ὁ] Ἰησοῦς, Ἐγὼ εἶμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ: οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε: καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἑώρακατε αὐτόν. γνώσεσθε: καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἑώρακατε αὐτόν
315 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτω χρόνω μεθ' ὑμῶν εἶμι καὶ οὐκ ἔγνωκάς

John 1:18

1:18 No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him. (NASB)

John 5:19

5:19 Therefore Jesus answered and was saying to them, ‘Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. (NASB)

John 5:37

5:37 ‘And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. (NASB)

John 14:6-7

14:6 Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father but through Me. 14:7 ‘If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.’ 14:8 Philip said to Him, ‘Lord, show us the Father, and it is enough for us.’ 14:9 Jesus said to him, ‘Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father?’ (NASB)

με, Φίλιππε; ὁ ἑώρακῶς ἐμὲ ἑώρακεν τὸν πατέρα: πῶς σὺ λέγεις,
Δεῖξον ἡμῖν τὸν πατέρα;

320 This is most strikingly the role of a mediator that alludes to something greater.
Taking the role as mediator Yeshua is also showing us the Father in Heaven (*The Lord God Almighty*). Yeshua is claiming exclusivity as the way the life and truth saying (Ἐγὼ εἶμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ: οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ) *"I am the way, the truth, and the life"* He is the one who is showing us the way to the Father. Now the statement ὁ ἑώρακῶς ἐμὲ
325 ἑώρακεν τὸν πατέρα *"the one seeing me has seen the Father"* *John 14:9* reveals to us that Yeshua has shown us the Father (*The Lord God Almighty*). Moshe revealed the Name of The Lord and Yeshua is teaching us something very important about the inner nature of God, the relationship between the living Word and the Father by stating he has the power to do these things. For example,
330 Yeshua has power to raise the dead (*John 5:21*) and the authority to render divine judgment (*John 5:22*) as well as the authority to forgive sins, something that is reserved only for God (*Luke 5:24*). Furthermore, Yeshua proclaimed *"the one who sees me has seen the Father"* (ὁ ἑώρακῶς ἐμὲ ἑώρακεν τὸν πατέρα) therefore, we know the Father in Heaven by knowing Yeshua. Yeshua reinforces
335 this saying εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε which translates literally *"If you had known me, also my Father you would have known."*

The Torah says that The Lord judged Mitzrayim and delivered Yisrael from bondage; the Tanach also tells us that God will one day judge all humanity. Isn't it interesting then that The Lord entrusts judgment to His Word (Memra) who is the Son (Yeshua) where Yeshua will judge all of creation? Traditional Judaism denies these verses in *Devarim / Deuteronomy 18:15-18* as messianic, however, Yeshua Himself said that Moshe wrote of Him (*Luke 16:31 and 24:44*) and based upon the Ketuvei Shelachim there was an early messianic expectation of the Messiah found specifically in *Devarim 18*.

345 The proximity of the messianic prophecy in *Devarim / Deuteronomy 18:18* to the prohibition against consulting diviners suggests a contrast is being made between diviners whom one is forbidden to consult, and prophets, to whom there is an obligation to listen. Another way of thinking on this contrast is those who listen to God (His Word) and those who reject God's Word and His ways to
350 follow their own ways in open rebellion. It stands to reason then that there is an obligation to listen to God's prophets as long as the prohibition not to consult diviners stands for all future generations. This contrast, between following the ways of the nations (consulting diviners, sorcerers, etc) over against the ways of God (consulting a prophet of God), should stimulate our thinking we need to seek
355 Yeshua today for our needs and to know the will of God in our lives! The prophet operated by communicating the revelation of God no matter the content of the message, foretelling of future events and/or the telling of God's decision over the moral actions or religious abuses of the people. The way of the nations, consulting diviners, sorcerers, was done outside of a communication with God.
360 The purpose of this commandment was to leave the man made ways of knowing the future by drawing near to the Lord and waiting upon Him in pursuit of the truth. The importance of the messianic expectation found in these verses is to not

Note: Yeshua is the Living Word of God in John 1:1-14

365 follow in the ways of the nations but to seek the Lord, and listen to God's prophet in whom He has placed His Living Word. More importantly, that God would raise a prophet with a special purpose, to deliver all of mankind from the burden of sin. The Apostle John makes this clear in John chapter 12:

ΚΑΤΑ ΙΩΑΝΝΗΝ 12:41-50

370 ταῦτα εἶπεν Ἡσαΐας, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὠμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται: ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ. Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με, καὶ ὁ
375 θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη. καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σώσω τὸν κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν: ὁ λόγος
380 ὃν ἐλάλησα ἐκεῖνος κρίνει αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ: ὅτι ἐγὼ ἐξ ἔμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατήρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

385 In *John 12:41-50*, Yeshua makes some very important statements that parallel's the commission of Moshe in the Torah on who gives him the authority and the power to do what he does (*i.e. to raise the dead John 5:21, to render divine judgment John 5:22, and to forgive sins Luke 5:24*). The most interesting statement Yeshua says is ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν: ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρίνει αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ which says literally *"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."* Here we find an eschatological statement of what
390 will occur in the last days, at the great throne of judgment before the Lord God Almighty. Yeshua is saying *"My Words"* (ῥήματά μου), the *"Words that I have spoken"* (ὃν ἐλάλησα) *"shall judge him"* (κρίνει αὐτόν). Interestingly enough, we find in *Hitgalut / Revelation 20:11-15* the Word of God set forth as the judge over sin.

ΑΠΟΚΑΛΥΨΙΣ 20:11-15

400 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
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John 12:41-50

12:41 These things Isaiah said because he saw His glory, and he spoke of Him. 12:42 Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, for fear that they would be put out of the synagogue; 12:43 for they loved the approval of men rather than the approval of God. 12:44 And Jesus cried out and said, 'He who believes in Me, does not believe in Me but in Him who sent Me. 12:45 'He who sees Me sees the One who sent Me. 12:46 'I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. 12:47 'If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. 12:48 'He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. 12:49 'For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. 12:50 'I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.' (NASB)

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)

410 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 νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ἅιδης ἔδωκαν τοὺς νεκροὺς 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.

415 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 fled 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 νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἐστῶτας 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 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 (βιβλίους) according to their works.”* Notice how this is written; their works done in the body were judged according to what was written in the scrolls. The scrolls (βιβλία) that is opened up is the Scroll 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! How important do you think it is for us to study God’s Word daily? Have you measured your life according to the measuring rod of the Holy Scriptures? Have you trusted in the living Word of God, Yeshua the Messiah, in such a way that your name has been written upon the scroll of life (βιβλίον ἠνοιχθη, ὃ ἐστὶν τῆς ζωῆς)? Yeshua modeled the life of Moshe, He is the prophet spoken of in the Torah, but much more than that, He has come to be our savior and deliverer from the bondage of sin, the very thing that separates us from the Almighty God in Heaven. Would you like to know without a doubt that your name is written in the lamb’s book of life? Come and say the following prayer with me. Then continue to study God’s Word, and begin living your life wholly devoted to our Lord and Savior Yeshua the Messiah. Let’s Pray.

445 Heavenly Father,

450 Your Words are life and life giving. As I study Your Words in the Torah and in all of Scripture, I see and believe that You have spoke to me personally of

Your Messiah. I realize that You are reaching out and calling me to a relationship that is holy and life giving, a relationship of love, a relationship that is made in the fullness of Your mercy and grace as You have provided for me atonement by Your Word in Yeshua the Messiah. Help me to understand the meaning of these
455 Scriptures and the gift You have provided for me in the life, death, and glorious bodily resurrection of Yeshua the Messiah. Yeshua said that “I lay my life down and I take it up again” (*John 10:18*) and that “if you believe on me I will raise you up on the last day” (*John 6:40*). I believe Lord; I believe that Yeshua is the way, the truth, and the life. Please forgive me of my sins, have mercy because I believe
460 Yeshua laid His life down for me. I believe what is written about Yeshua in the Torah (*Devarim 18:15-20*), I want to see You Lord, I want to hear Your voice and hold fast to You Lord in Your Word, this is why I must hold fast to Yeshua the 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. I ask Lord that Your Spirit would lite an
465 *אש אכלה* a “consuming fire” in my life for You so that I can go out into the world and share my faith, what I know of You to friends, family, and my neighbors. Help me to know You Lord in the covenant that You have made with me in Blood. Help me to live according to Your will as it is laid out according to the Scriptures, according to the books, the scroll of the Word of God (*Revelation*
470 *20:11-15*). Sanctify me in Your Holy Word Lord and in Your Son Yeshua. Help me to Sanctify you Lord in my heart, in my life, and in all that I do. Help me to serve You according to Your will based on the Scriptures. Thank You Lord for everything You have done for me. I want to glorify Your Name in my life, I give You all of the honor, and the praise forever and ever.

475 In Yeshua’s (Jesus’) Name I pray!

Amen

480 **What to pray:**

- *Ask the Lord to help you understand what it truly means to know Him in Yeshua the Messiah.*
- *Ask the Lord to help you see, trust, and obey Him. Ask the Lord to help you “to hear His voice” and “to hold fast to Him.”*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart.*

Be Blessed in Yeshua, Christ our Messiah!

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