

Parshiot Vayakhel/Pekudei

פרשת ויקהל\פקודי

Shabbat Adar 16, 5772, March 10, 2012

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Living in the power of the Name!

השבועות הזה קוראים / This Week's Reading

תורה: Exodus 35:1-38:20; 38:21-40:38

הפטרה: 1 Kings 7:40-50; 2 Kings 11:17-

הברית: 12:17

החדשה Mark 15-16

Triennial cycle: Bereshit / Genesis 35:1-36:19

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In this week's reading from Parashat VaYakhel (*Shemot / Exodus 35:1-38:20*) Moshe assembled the entire congregation of Yisrael and said **אֱלֹהִים אֱלֹהִים** *"These are the things that the Lord has commanded you to do."* (NASB) They are to keep the seventh day as holy to the

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Lord (Shabbat, *35:2*). No work is to be done on the Shabbat. A **תְּרוּמָה** Terumah (contribution) is to be made to the Lord like it was described in Parashat Terumah (*35:5*). Gold, silver, bronze, blue, purple, and scarlet material, linen, goats hair, rams' skins, porpoise skins, acacia wood, olive oil, incense, and onyx stones for the setting of the ephod and breastplate (*35:5-9*). Moshe describes the construction and all of the details of the Mishkhan (Tabernacle, *35:10-19*). It says that

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כָּל-אִישׁ אֲשֶׁר-נִשְׂאוֹ לְבוֹ וְכָל אֲשֶׁר נָדְבָה רוּחוֹ אִתּוֹ הֵבִיאוּ אֶת-תְּרוּמַת יְהוָה: *35:21 Everyone whose heart stirred him and everyone whose spirit moved him came and brought the Lord's*

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contribution for the work of the tent of meeting and for all its service and for the holy garments. (NASB) Moshe called Bazalel and Oholiab and every skilled

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person the Lord had gifted with the skills of a craftsman to begin the work of building the sanctuary (*35:26-36:2*). The people were so generous that Moshe needed to tell them to stop bringing the **תְּרוּמָה** (contribution) (*36:6*). The scripture details the construction of the curtains (*36:9-18*) and the construction of the walls

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of the Mishkhan (*36:19-37*). Construction of the Ark of the Covenant is detailed (*37:1-15*). The utensils used for the daily sacrifice were constructed (*37:16*) and the menorah was constructed from one piece of pure gold (*37:17-22*). The altar

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of incense was constructed from acacia wood and overlaid with pure gold (*37:25-29*). The altar for the burnt offering was constructed next (*38:1-7*) and it was overlaid with bronze and the laver was then constructed (*38:8*). The remainder of the Parashah details the construction of the court of the Tabernacle (*38:38:9-20*).

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Moshe gives an accounting of the materials used in the construction of the Mishkhan (Tabernacle) constructed by Betzalel and Oholiab. The priestly garments were also made by Betzalel and Oholiab consisting of (i) the ephod, (ii)

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the breastplate, (iii) the cloak, (iv) the crown, (v) the hat, (vi) the tunic, and (vii) the sash and breeches. Following the construction of the Mishkhan, Moshe

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assembles everything, anoints them with oil, and commissions Aaron and his sons into the priestly service. While reading the details of the construction of the Tabernacle, have you ever wondered why God chose to use pomegranates as a decoration for the priestly garments? Studying the Prophets, King Solomon also decorated parts of the first temple with sculpted pomegranates. What is the symbolic significance of the pomegranate?

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פרשת פקודי ספר שמות פרק לט פסוק כב-ל

כב וַיַּעַשׂ אֶת-מְעִיל הָאֹפֶד מֵעֵשֶׂה אֲרָג כְּלִיל תְּכֵלֶת: כג וּפִי-הַמְּעִיל בְּתוֹכוֹ כְּפִי תַחְרָא שְׂפָה לְפִיו סְבִיב לֹא יִקְרַע: כד וַיַּעַשׂוּ עַל-שׁוּלֵי הַמְּעִיל רִמּוֹנֵי תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי מְשֻׁזָּר: כה וַיַּעַשׂוּ פְּעֻמֹּתַי זָהָב טְהוֹר וַיִּתְּנוּ אֶת-הַפְּעֻמֹּתַי בְּתוֹךְ הַרְמֹנִים עַל-שׁוּלֵי הַמְּעִיל סְבִיב בְּתוֹךְ הַרְמֹנִים: כו פְּעֻמָּן וְרִמּוֹן פְּעֻמָּן וְרִמּוֹן עַל-שׁוּלֵי הַמְּעִיל סְבִיב לְשֵׁרֵת פְּאֶשֶׁר צָוָה יְהוָה אֶת-מֹשֶׁה: ס כז וַיַּעַשׂוּ אֶת-הַכֶּתֶנֶת שֵׁשׁ מֵעֵשֶׂה אֲרָג לְאַהֲרֹן וּלְבָנָיו: כח וְאֵת הַמְצַנְפֹת שֵׁשׁ וְאֵת-פְּאֵרֵי הַמְגַבְעֹת שֵׁשׁ וְאֵת-מְכַנְסֵי הַבֶּד שֵׁשׁ מְשֻׁזָּר: כט וְאֵת-הָאֲבִנֹת שֵׁשׁ מְשֻׁזָּר וְתְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי מֵעֵשֶׂה רִקְמָם פְּאֶשֶׁר צָוָה יְהוָה אֶת-מֹשֶׁה: ס ל וַיַּעַשׂוּ אֶת-צִיץ נֹזֵר הַקֹּדֶשׁ זָהָב טְהוֹר וַיִּכְתְּבוּ עָלָיו מִכְתָּב פְּתוּחֵי חוֹתָם קֹדֶשׁ לַיהוָה:

The Hebrew word in the Tanach for pomegranate is “Rimmon” (רִמּוֹן), scholars and historians agree that רִמּוֹן is translated to mean “pomegranate.” The pomegranate spelled as רִמּוֹנִי occurs 3 times in the Tanach, רִמּוֹנִי occurs 2 times, רִמּוֹן occurs 1 time, רִמּוֹנִים occurs 7 times, רִמּוֹן occurs 2 times, רִמּוֹן occurs 2 times, רִמּוֹן occurs 5 times, רִמּוֹן occurs 5 times, רִמּוֹנִים occurs 1 time, and רִמּוֹנִים occurs 1 time; based on this list, the pomegranate is mentioned 29 times in the Tanach. The pomegranate is a spherical fruit with a tough orangish skin. The inside of the fruit contains many individual segments (seeds) of sweet red fleshy pulp.

To begin our study on the symbolism of the pomegranate let’s look at few of these occurrences of the pomegranate according in the Tanach (*Torah, Neviim and Ketuvim*).

Literature Review of the Tanach

Exodus 28:33-34

28:33 *You shall make on its hem pomegranates of blue and purple and scarlet material, all around on its hem, and bells of gold between them all around: 28:34 a golden bell and a pomegranate, all around on the hem of the robe. (NASB)*

Exodus 39:24-26

39:24 *They made pomegranates of blue and purple and scarlet material and twisted linen on the hem of the robe. 39:25 They also made bells of*

Shemot 28:33-34

ועשית על שוליו רמני 28:33 תכלת וארגמן ותולעת שני על שוליו סביב ופעמני זהב בתוכם סביב: פעמן זהב ורמון פעמן זהב 28:34 ורמון על שולי המעיל סביב:

Shemot 39:24-26

ויעשו על שולי המעיל 39:24 רמוני תכלת וארגמן ותולעת שני ויעשו פעמני זהב 39:25 משזר:

Shemot / Exodus 39:22-30

39:22 Then he made the robe of the ephod of woven work, all of blue; 39:23 and the opening of the robe was at the top in the center, as the opening of a coat of mail, with a binding all around its opening, so that it would not be torn. 39:24 They made pomegranates of blue and purple and scarlet material and twisted linen on the hem of the robe. 39:25 They also made bells of pure gold, and put the bells between the pomegranates all around on the hem of the robe, 39:26 alternating a bell and a pomegranate all around on the hem of the robe for the service, just as the Lord had commanded Moses. 39:27 They made the tunics of finely woven linen for Aaron and his sons, 39:28 and the turban of fine linen, and the decorated caps of fine linen, and the linen breeches of fine twisted linen, 39:29 and the sash of fine twisted linen, and blue and purple and scarlet material, the work of the weaver, just as the Lord had commanded Moses. 39:30 They made the plate of the holy crown of pure gold, and inscribed it like the engravings of a signet, ‘Holy to the Lord.’ (NASB)

pure gold, and put the bells between the pomegranates all around on the hem of the robe, 39:26 alternating a bell and a pomegranate all around on the hem of the robe for the service, just as the Lord had commanded Moses. (NASB)

Numbers 13:23

13:23 Then they came to the valley of Eshcol and from there cut down a branch with a single cluster of grapes; and they carried it on a pole between two men, with some of the pomegranates and the figs. (NASB)

Numbers 20:5

20:5 'Why have you made us come up from Egypt, to bring us in to this wretched place? It is not a place of grain or figs or vines or pomegranates, nor is there water to drink.' (NASB)

Deuteronomy 8:8

8:8 a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; (NASB)

1 Samuel 14:2

14:2 Saul was staying in the outskirts of Gibeah under the pomegranate tree which is in Migron. And the people who were with him were about six hundred men, (NASB)

1 Kings 7:18

7:18 So he made the pillars, and two rows around on the one network to cover the capitals which were on the top of the pomegranates; and so he did for the other capital. (NASB)

1 Kings 7:20

7:20 There were capitals on the two pillars, even above and close to the rounded projection which was beside the network; and the pomegranates numbered two hundred in rows around both capitals. (NASB)

1 Kings 7:42

7:42 and the four hundred pomegranates for the two networks,

טהור ויתנו את הפעמנים בתוך הרמנים על שולי המעיל סביב פעמן ורמן 39:26 בתוך הרמנים: פעמן ורמן על שולי המעיל סביב לשרת כאשר צוה יהוה את משה:

Bamidbar 13:23

ויבאו עד נחל אשכול ויכרתו 13:23 משם זמורה ואשכול ענבים אחד וישאהו במוט בשנים ומן הרמנים ומן התאנים:

Bamidbar 20:5

ולמה העליתנו ממצרים 20:5 להביא אתנו אל המקום הרע הזה לא מקום זרע ותאנה וגפן ורמון ומים אין לשתות:

Devarim 8:8

ארץ חטה ושערה וגפן ותאנה 8:8 ורמון ארץ זית שמן ודבש:

1 Shemuel 14:2

ושאול יושב בקצה הגבעה 14:2 תחת הרמון אשר במגרון והעם אשר עמו כשש מאות איש:

1 Melachim 7:18

ויעש את העמודים ושני 7:18 טורים סביב על השבכה האחת לכסות את הכתרת אשר על ראש הרמנים וכן עשה לכתרת השנית:

1 Melachim 7:20

וכתרת על שני העמודים גם 7:20 ממעל מלעמת הבטן אשר לעבר שבכה והרמונים מאתים טרים סביב על הכתרת השנית:

1 Melachim 7:42

ואת הרמנים ארבע מאות 7:42

two rows of pomegranates for each network to cover the two bowls of the capitals which were on the tops of the pillars; (NASB)

2 Kings 25:17

25:17 The height of the one pillar was eighteen cubits, and a bronze capital was on it; the height of the capital was three cubits, with a network and pomegranates on the capital all around, all of bronze. And the second pillar was like these with network. (NASB)

Jeremiah 52:22-23

52:22 Now a capital of bronze was on it; and the height of each capital was five cubits, with network and pomegranates upon the capital all around, all of bronze. And the second pillar was like these, including pomegranates. 52:23 There were ninety-six exposed pomegranates; all the pomegranates numbered a hundred on the network all around. (NASB)

Joel 1:12

1:12 The vine dries up And the fig tree fails; The pomegranate, the palm also, and the apple tree, All the trees of the field dry up. Indeed, rejoicing dries up From the sons of men. (NASB)

Haggai 2:19

2:19 'Is the seed still in the barn? Even including the vine, the fig tree, the pomegranate and the olive tree, it has not borne fruit. Yet from this day on I will bless you. ' (NASB)

לשתי השבכות שני טורים רמנים
לשבכה האחת לכסות את שתי גלת
הכתרת אשר על פני העמודים:

2 Melachim 25:17

שמנה עשרה אמה קומת
העמוד האחד וכתרת עליו נחשת
וקומת הכתרת שלש אמה ושבכה
ורמנים על הכתרת סביב הכל נחשת
וכאלה לעמוד השני על השבכה:

Yeremiyahu 52:22-23

וכתרת עליו נחשת וקומת
הכתרת האחת חמש אמות ושבכה
ורמונים על הכתרת סביב הכל
נחשת וכאלה לעמוד השני ורמונים:
ויהיו הרמנים תשעים 52:23
וששה רוחה כל הרמונים מאה על
השבכה סביב:

Yoel 1:12

הגפן הובישה והתאנה אמללה
רמון גם תמר ותפוח כל עצי השדה
יבשו כי הביש ששון מן בני אדם:

Chaggai 2:19

העוד הזרע במגורה ועד הגפן
והתאנה והרמון ועץ הזית לא נשא
מן היום הזה אברך:

75 The pomegranate plays a historically prominent role in Jewish artwork
according to the Tanach, decorating pottery, lamps, and sides of buildings, burial
80 fixtures and even adorning important religious items such as
the priestly garments. The pomegranate also appears on
scrolls as well as on the Table of the presence where the
loaves of bread rested. According to the Scriptures, the
pomegranate simply appears to be a decorative item on
the priestly garments and the temple of Solomon.
Archeologists have found shekels (money in the form of
coins) with the inscription of branches with three



85 pomegranates. The broad use of the image of the pomegranate suggests that this symbol has a special meaning. What exactly is the meaning of the pomegranate? The rabbinic literature provides us with an interesting perspective. The Mishnah mentions three pomegranates in reference to the uncleanness of the utensils in the *Mishnah Kelim 17:1*.

90 **מסכת כלים פרק יז**

(א) כל כלי בעלי בתים. שעורן ברמונים. ר' אליעזר אומר במה שהן. קופות הגנים שעורן באגודות של ירק. של בעלי בתים. בתבן. של בלנין. בגבבה. רבי יהושע אומר כולן ברמונים: (ב) החמת. שעורה בפקעיות של שתי. אם אינה מקבלת של שתי. אף על פי שמקבלת של ערב. טמאה. בית קערות שאינו מקבל קערות. אף על פי שמקבל את התמחויין. טמא. בית הרעי שאינו מקבל משקין. אף על פי שמקבל את הרעי. טמא. רבן גמליאל מטהר. מפני שאין מקימין אותו:

100 According to the Mishnah the branches of the pomegranate were used as a measure of the spatial requirement for determining ceremonial cleanness. In addition to this, rabbinic tradition asserts that each pomegranate holds 613 seeds drawing a parallel with the 613 mitzvot (commandments) of the Torah. Jewish scholars also believe that the pomegranate was the forbidden fruit of the Garden of Eden. (see "*A Pomegranate for All Religions*" by Nancy Haught, *Religious News Service*) The pomegranate is one of the Seven Species (שבעת המינים) the types of fruits and grains enumerated in the Tanach in *Devarim / Deuteronomy* 8:8 (ח.ח. אֶרֶץ חֲטָה וְשִׁעֲרָה וְגִפְנֵי וְתַאֲנָה וְרִמּוֹן אֶרֶץ זֵית וְדִבְשָׁ:): as being the special produce of the Promised Land (Yisrael). As noted by rabbinic tradition, the pomegranates contain many seeds (613), the roots of the pomegranate take easily to the soil and tend to grow rapidly thus many ancient cultures (not just Yisrael) viewed them as a symbol of fertility. This fruit was popular as a fertility symbol because of its many seeds suggesting incomparable fruitfulness. The blessing of the womb, children are thought of as a blessing from God. The many seeds producing much fruit provide us with the connection to the prosperity and blessing of the Lord.

115 According to the Scriptures, the priestly garment contained the image of the pomegranate (28:34). The robe of the ephod is a coat of wool, containing golden bells and decorative pomegranates on its hem. The robe of the Ephod, according to the Torah, (*Shemot / Exodus 28:31-34*) is the first piece of linen to be placed on the robe of the priest. According to its description, the robe was sleeveless with a large blue mantel and a hole for the priests head. A closely woven binding bordered the edge of the head opening to prevent tearing. The skirts of the robe were fringed with alternating woolen pomegranates and golden bells. The pomegranates (רִימון) embroidered on the hem were interspaced with tinkling golden bells which sounded as the priest moved. As we can see, according to the scriptures, pomegranates were used for decorative purposes (i.e. *1 Melachim / 1 Kings 7:20, 7:42*). The pomegranates speak of fruitfulness, abundant seeds or abundant blessing, and are a symbol of the Word of God as sweet and pleasant spiritual food.

130 According to rabbinic tradition, the pomegranate was thought to represent righteousness because of the parallel drawn between the 613 mitzvot of the Torah

Mishnah Kelim 17:1

“All utensils [of wood] belonging to private persons and which are broken by reason of having contracted uncleanness, recover the status of cleanness if their breaches are of such a size that pomegranates can pass through them. The pomegranates of which the sages have spoken are three clinging to one another.”

Today's passages marks the beginning of the construction of the Mishkhan (Tabernacle) where God sternly warned Moshe to be careful to make everything according to the pattern shown to him on the Mountain *Ivrit / Hebrews 8:5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, 'See,' He says, 'that you make all things according to the pattern which was shown you on the mountain.'* (NASB). (οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχηματίσται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὁρα γάρ, φησίν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.) In *Ivrit / Hebrews* chapter 8, the text in the Ketuvei Shelachim (Apostolic Writings) marks the importance of the earthly Mishkhan by indicating its place as directing us to Yeshua the Messiah as our perfect High Priest including all of the qualifications, in the established place of service, the place that God created, the true Mishkhan (Tabernacle) in Heaven.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 8:1-13

Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος. πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται: ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκη. εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα: οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχηματίσται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὁρα γάρ, φησίν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει: νυν[ί] δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἣτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος: μεμφόμενος γὰρ αὐτοὺς λέγει, Ἴδού ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἠμέλησα αὐτῶν, λέγει κύριος. ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς, καὶ ἔσομαι αὐτοῖς εἰς θεὸν καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν. καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνωθὶ τὸν κύριον, ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν. ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην: τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

Ivrit / Hebrews 8:1-13

8:1 Now the main point in what has been said is this we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, 8:2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man. 8:3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer. 8:4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; 8:5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, 'See,' He says, 'that you make all things according to the pattern which was shown you on the mountain.' 8:6 But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. 8:7 For if that first covenant had been faultless, there would have been no occasion sought for a second. 8:8 For finding fault with them, He says, 'Behold, days are coming, says the Lord, When I will effect a new covenant With the house of Israel and with the house of Judah; 8:9 Not like the covenant which I made with their fathers On the day when I took them by the hand To lead them out of the land of Egypt; For they did not continue in My covenant, And I did not care for them, says the Lord. 8:10 'For this is the covenant that I will make with the house of Israel After those days, says the Lord: I will put My laws into their minds, And I will write them on their hearts. And I will be their God, And they shall be My people. 8:11 'And they shall not teach everyone his fellow citizen, And everyone his brother, saying, 'Know the Lord,' For all will know Me, From the least to the greatest of them. 8:12 'For I will be merciful to their iniquities, And I will remember their sins no more.' 8:13 When He said, 'A new covenant ' He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear. (NASB)

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The book of *Ivrit / Hebrews*, chapter 8 comes with much controversy related to the topic on whether the Torah has passed away or has become extinct. In *Ivrit / Hebrews 8*, the author was not making a new point since a significant portion of the chapter is in fact a quote from the Prophets (*Jeremiah 31:31-34*). According to *Hebrews 8* and *Jeremiah 31*, the Torah would no longer be engraved in stone or inscribed on a scroll; God planned to implement the Torah now by recording it in the minds and hearts of His people (see *Ivrit / Hebrews 8:10*). The prophecy foretold of a people who would not only know the Word of God, these people would also know God Himself (Γνωθι τὸν κύριον, *Ivrit / Hebrews 8:11*). The means to that end was and is Yeshua the Messiah. According to *Ivrit / Hebrews 8*, Yeshua our High Priest, the promise Yeshua brings each of us into, and the Torah being written upon our hearts, the point being made is the contrast of the new covenant and the true tabernacle in Heaven that Yeshua has established as compared to the earthly manifestation. The earthly manifestation is what guided and directed us towards the true Messiah (our Savior). The temporal was nothing to cling to, but rather a system intended to point to the perfect future that is ahead. It seems that according to the author of the book of *Hebrews*, the People of faith had no reason to turn back to past traditions (see *Ivrit / Hebrews 8:13*) for the salvation of their souls that is found within the daily sacrifice. The sacrifice that we place our faith in is the sacrifice Yeshua gave in His own blood before God. This does not mean that the past traditions have no meaning for us today but that those mitzvot that are commanded of God for atonement is fulfilled in Christ in the atonement that He has brought for us in His own blood. Yeshua fulfilled the necessary requirements of blood atonement that was commanded of the priests to bring before God for the purpose of making payment for the sins of the people. Our salvation is completed in Yeshua the Messiah and the work that He did. Let's have a closer look at the Greek text, specifically at *Ivrit / Hebrews 8:13*:

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ΠΡΟΣ ΕΒΡΑΙΟΥΣ 8:11–13

καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνωθι τὸν κύριον, ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν. ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἀμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. ἐν τῷ λέγειν Καινήν πεπαλαίωκεν τὴν πρώτην: τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

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In Greek, *Ivrit / Hebrews 8:13* is translated literally as “*In the saying, New, he has made old the first. And the one being old and growing old is near extinction.*” Three words are very important here in *Ivrit / Hebrews 8:13*, (i) παλαιούμενον (palaioumenon), (ii) γηράσκον (geraskon), and (iii) ἀφανισμοῦ (aphanismou). The first Greek word παλαιούμενον (palaioumenon) means “*to become worn out, to decay, or declare obsolete in the passive sense.*” The second word γηράσκον (geraskon) means “*to be senescent (aging) or to be old, to have old age.*” The third word ἀφανισμοῦ (aphanismou)

Shemot / Exodus 8:11-13
 8:11 ‘And they shall not teach everyone his fellow citizen, And everyone his brother, saying, ‘Know the Lord,’ For all will know Me, From the least to the greatest of them. 8:12 ‘For I will be merciful to their iniquities, And I will remember their sins no more.’ 8:13 When He said, ‘A new covenant ‘ He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear. (NASB)

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means “to render unapparent, to actively consume or passively disappear, corrupt, disfigure, perish, vanish away.” It isn’t difficult to realize how modern translations have rendered this verse to say *8:13 When He said, ‘A new covenant ‘He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear. (NASB)* based on the word definitions from the Greek text. Regardless of the lexical form (case, gender, etc) of the words written here in the text, the words παλαιούμενον (palaioumenon), γηράσκον (geraskon), and ἀφανισμού (aphanismou) are repeating (three times) by the use of three slightly differing meanings to illustrate the greater nature of the New Covenant in Yeshua over the Mosaic covenant that was given on Sinai. Looking at the context of these verses, the point the author of the book of Hebrews is making is specifically dealing with the temple sacrifice that is made for the atonement of sin. These things deal with the establishment of the covenant God is making (has made) with each and every one of us; these verses explain to us that first and foremost Yeshua is the way to eternal life by faith. The mitzvot (commandments) in the Torah point giving direction and instruction that Yeshua is God’s Messiah, Savior, King, and Lord. Just like use of the pomegranate to remind us of our relationship with the Lord and the violation of the commandment leads to sin before God. The important point in the detailed construction of the Mishkhan and all of the Torah mitzvot (commands) is not that our hope is in the mitzvot, but that our hope is in God and the one He sent to be our savior and redeemer. Our hope is in the Lord God and in the relationship that He (God) has established with us in a covenant of blood. This is the meaning of *Ivrit / Hebrews 8:13*, on the aging of the old covenant. It is interesting to also note that the Greek scriptures are translated to say “the old covenant has grown old” and is “ready to disappear.” The writing of these scriptures following the death, burial, and bodily resurrection of Yeshua; the English translation does not say the old covenant has passed away. The imagery and tradition of the Mosaic Covenant provides for us a foretaste of the coming glory that is found in Yeshua the Messiah. In fact, we continue to observe the portion of the Torah that details the atoning sacrifice in the Temple ritual by placing our faith in Yeshua the Messiah. We celebrate the New Covenant in the expectation of spending an eternity with the Word of God Himself, Yeshua. We are not meant to be complacent with who we are or where we are in our spiritual growth and walk before the Lord. Our citizenship is in heaven, and our real focus needs to be upon the real home we have yet to enter into. This citizenship or relationship that we have with God is the very thing that Yeshua was teaching and focusing upon in *Matthew* chapters *5, 6, and 7*. Yeshua told His disciples saying ויאמר ישוע אל תלמידיו אמן אמר אני לכם קשה לעשיר לבוא אל מלכות השמים: (Ο δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.) in *Matthew 19:23* “... truly I say unto you, difficult for the rich to enter into the Kingdom of Heaven.” The reason it is difficult of the rich to enter the Kingdom of Heaven is because trust is placed in one’s wealth over trusting in God. Trusting in the Lord God for everything is directly connected to the relationship a father has with his son and the provision of life, food, home, and wealth truly comes from our Father in Heaven and not by our own making (note *Devarim / Deuteronomy 8:18*). This relationship that we have with the Lord God of Heaven

is very important, as a result of this importance, Yeshua taught at length on this topic in *Matthew chapters 5, 6, and 7*. We can summarize *Matthew 5, 6, and 7* as follows:

Summary of Matthew 5, 6, and 7

1. The Blessedness (Beatitudes, *Matthew 5:1-12*)

- a. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. *Blessed are the poor in spirit, for theirs is the kingdom of heaven. (NASB)*
- b. μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. *Blessed are those who mourn, for they shall be comforted. (NASB)*
- c. μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν. *Blessed are the gentle, for they shall inherit the earth. (NASB)*
- d. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. *Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. (NASB)*
- e. μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. *Blessed are the merciful, for they shall receive mercy. (NASB)*
- f. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. *Blessed are the pure in heart, for they shall see God. (NASB)*
- g. μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. *Blessed are the peacemakers, for they shall be called sons of God. (NASB)*
- h. μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. *Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. (NASB)*
- i. μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν [ψευδόμενοι] ἕνεκεν ἐμοῦ: *Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. (NASB)*

- ### 2. Salt of the earth and light of the world. (*Matthew 5:13-14*) Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς: ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη: *5:13 'You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again It is no longer good for anything, except to be thrown out and trampled under foot by men. 5:14 'You are the light of the world. A city set on a hill cannot be hidden; (NASB)*

360 3. **The Torah will not pass away** (*Matthew 5:17-19*) Μὴ νομίσητε ὅτι
ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον
καταλῦσαι ἀλλὰ πληρῶσαι. ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν
παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ
παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται. ὃς ἐὰν οὖν
λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ
οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ
τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας
κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. *5:17 'Do not think that I
came to abolish the Law or the Prophets; I did not come to abolish but to
fulfill. 5:18 'For truly I say to you, until heaven and earth pass away, not
the smallest letter or stroke shall pass from the Law until all is
accomplished. 5:19 'Whoever then annuls one of the least of these
commandments, and teaches others to do the same, shall be called least in
the kingdom of heaven; but whoever keeps and teaches them, he shall be
called great in the kingdom of heaven. (NASB)*

375 4. **Personal Relationships** (*Matthew 5:21-48*)

- 380 a. *Matthew 5:21-22*, Anyone angry with his brother is a murderer and
in danger of being cast into hell.
- 385 b. *Matthew 5:23-26*, Before bringing an offering before God make
right with your brother and then come back and bring your
offering. This demonstrates how our relationships here on earth
affect our relationship with God.
- 390 c. *Matthew 5:27-28*, Anyone looking upon and lusting for a woman
has already committed adultery.
- 395 d. *Matthew 5:29-30*, If your eye causes you to stumble pluck it out,
cut off your hand if it causes you to sin, it would be better to lose a
body part than to be cause into hell.
- e. *Matthew 5:31-32*, Marriage and divorce.
- f. *Matthew 5:33-37*, Making an oath or a false vow before God and
men.
- g. *Matthew 5:38-42*, The Torah says an eye for an eye and tooth for a
tooth, Yeshua raises the standard to not exact punishment upon
someone if they have wronged you but to give to someone
willingly and to go with the person the extra mile.
- h. *Matthew 5:43-48*, It is said to love your neighbor and hate your
enemy. Yeshua says to love your enemies, the sun raises on both
the righteous and the unrighteous, we are to be perfect as our
Father in Heaven is perfect.

400 5. **Giving to the poor and prayer** (*Matthew 6:1-14*). Give to the poor in
secret and pray in private, the reason being our reward is from our Father
in Heaven not from men.

6. **Fasting, true treasure, and wealth** (*Matthew 6:16-24*). When we fast do
so without letting others know, do not store up treasures on this earth but

405 store up treasures in heaven, and we cannot serve two masters, we either
serve God or money.

410 7. **Not to worry about this world** (*Matthew 6:25-34*). Do not worry what
we will eat, drink, or wear, trust in the Lord, our Father in Heaven will
provide.

415 8. **Judging others** (*Matthew 7:1-6*). If we judge others harshly, we will be
judged with the same standard.

420 9. **Prayer and the Golden Rule** (*Matthew 7:7-12*). Looking to our Father in
Heaven to provide for us and to treat other people in the same way we
would like to be treated.

425 10. **The Narrow and Wide Gate** (*Matthew 7:13-14*) the way to everlasting
life is narrow, it does not follow down the easy path which is wide that
leads to destruction.

430 **11. A tree and its Fruit and the Judgment day** (*Matthew 7:15-23*). Beware
of false prophets; a good tree bears good fruit. Finally here Yeshua states
saying Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται εἰς τὴν
435 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
440 ἔγνων ὑμᾶς: ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
*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.'* (NASB)

445 12. **Two Foundations** (*Matthew 7:24-28*). The man who hears the words of
Yeshua and acts upon them will stand firm and unmoved. The person who
does not act upon them will result in a great fall.

450 The scriptures in Matthew chapter 5 through 7 can be divided into twelve
major sections (divisions). In section 11 (*Matthew 7:15-23*) we are warned to
beware of false prophets and then Yeshua speaks saying a good tree bear's good
455 fruit. Then Yeshua speaks of the final days standing before the judgment throne
saying: 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

450 ἔξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς: ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. 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.'* (NASB) The specific point being made here in *Matthew 7:21* is ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς “*He who makes/does (ποιῶν) the will of what God wishes to be done (ποιῶν) will enter heaven.*” The question here is “*what is the will of our Father in Heaven*” and “*what is Yeshua saying here within the context of these verses?*” *Matthew 7:22* states saying πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῶ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; “*did we not prophesy (ἐπροφητεύσαμεν) in your name, cast out (ἐξεβάλομεν) demons in your name, and by the strength of your name do many things (ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν)?*” The literal translation of the text (7:22) states καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν “*And in the strength of your name do many things (to make, produce, construct, form, fashion, to be the authors of, etc)?*” The Greek text does not give the word for miracle here, but alludes to something even more remarkable. The people who stood before God were detailing all of the things they had done “*in the power of His Name.*” They were saying that they had done many things on this Earth in their lives in Yeshua’s name. Yet Yeshua said that He will say καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς: ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. “*And at that time I will say to him I never knew you (ὅτι Οὐδέποτε ἔγνων ὑμᾶς), depart from me (as in separation) you worker of lawlessness (ἐργαζόμενοι τὴν ἀνομίαν).*” What we are reading here is Yeshua telling us the one who enters Heaven will be the one who does the will of the Father in Heaven, however, there will be persons who are there at that time who will give examples of what they had done “*in the power of His Name*” but yet Yeshua will say depart from me I never knew you. Should this not strike fear in our hearts while reading this? What is the difference between the two groups of people? Both did things in the power of the name of Yeshua but the later group Yeshua says “*I never knew you.*” What is Yeshua trying to say? Studying the surrounding context of this verses (*Matthew 5, 6, and 7*) (i) the beatitudes, (ii) salt of the earth and light of the world, (iii) the Torah will not pass away, (iv) personal relationships of not committing murder in our hearts, not committing adultery, marriage and divorce, (v) giving to the poor, (vi) fasting, prayer, (vii) the golden rule and judging others, (viii) the narrow and wide gate and (ix) building of our house on two foundations, it seems that these people lived in a way that in all outward appearances was in line with the will of God but yet it really was not. As you and I know, it is possible to go through the motions, give all the outward

ποιέω, ν\{poy-eh'-o}

1) to make 1a) with the names of things made, to produce, construct, form, fashion, etc. 1b) to be the authors of, the cause 1c) to make ready, to prepare 1d) to produce, bear, shoot forth 1e) to acquire, to provide a thing for one's self 1f) to make a thing out of something 1g) to (make i.e.) render one anything 1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that 1g2) to (make i.e.) declare one anything 1h) to put one forth, to lead him out 1i) to make one do something 1i1) cause one to 1j) to be the authors of a thing (to cause, bring about) 2) to do 2a) to act rightly, do well 2a1) to carry out, to execute 2b) to do a thing unto one 2b1) to do to one 2c) with designation of time: to pass, spend 2d) to celebrate, keep 2d1) to make ready, and so at the same time to institute, the celebration of the passover 2e) to perform: to a promise For Synonyms see entry 5871

495 appearances of doing God's will but inwardly being very far from God. Think on
 this for a moment, can we be doing the will of our Father in Heaven while at the
 same time judging our brother and consigning a person to hell (judging death)
 because they do not do what we do? *Yeshayahu / Isaiah* said **גַּי וַיֹּאמֶר אֲדֹנָי יְעִזְבֵּן כִּי
 נִגַּשׁ הָעָם הַזֶּה בִּפְיוֹ וּבִשְׂפֵתוֹ כִּבְדוּנִי וּלְבָבוֹ רִחַק מִמֶּנִּי וְהָיָה יְרֵאָתָם אֹתִי מִצְוֹת אַנְשִׁים מִלְמַדָּה:**
 500 **29:13 And the Lord said, Forasmuch as this people draw nigh unto me, and with
 their mouth and with their lips to honor me, but have removed their heart far from
 me, and their fear of me is a commandment of men which hath been taught them;**
(ASV) Isaiah reports what the Lord said that the people honor Him with their lips
 but their hearts are far from Him (וּלְבָבוֹ רִחַק מִמֶּנִּי), the fear of the Lord was the
 505 commandment of men that was learned (וְהָיָה יְרֵאָתָם אֹתִי מִצְוֹת אַנְשִׁים מִלְמַדָּה).
 According to the prophet Isaiah, God was stating that the people honor Him with
 their lips and yet keep their hearts were far from Him. Is this the thing that
 Yeshua was teaching in **Matthew 5, 6, and 7**? Does this explain the differences
 between the two groups of people in **Matthew 7**? The people who did things "*in*
 510 *the power of His Name*" (καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς
 ἐποιήσαμεν) did so having their hearts far from God. Is it possible to live in a
 continual state of lawlessness on the inside and appear to live correctly on the
 outside? For example, every time one looks to pornography he or she is living in
 a state of lawlessness in the heart! Another example would be relying upon ones
 515 Torah observance to make it to heaven, through one may be doing something "*in*
the power of the Name" the reliance on the mitzvah causes one to rely upon his or
 her work and not upon the absolute mercy of God. Torah observance is not a
 "means to an end" that is not the purpose; the purpose and reason is by of our
 love for God and His Messiah Yeshua. We enter into a relationship with the Lord
 520 in the blood of the covenant and by faith. As a covenant people we live in the
 way God desires for us to live, and as Peter wrote in **1 Peter chapter 1**, be holy as
 I am holy (ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν
 πάσῃ ἀναστροφῇ γενήθητε, διότι γέγραπται [ὅτι] Ἅγιοι ἔσεσθε, ὅτι
 ἐγὼ ἅγιος [εἰμι].) **1:15 but like the Holy One who called you, be holy yourselves
 525 also in all your behavior; 1:16 because it is written, "YOU SHALL BE HOLY,
 FOR I AM HOLY."** (NASB) We live as a holy people in the commandment of
 God, just as the Apostle Peter wrote in his epistle. However, living with
 righteousness and justice, this is done on the inside which then pours out through
 to what we do and how we live (interact) with others, without murder in our
 530 hearts, or adultery in our minds, or taking pride in the service that we offer unto
 the Lord "*in the power of His Name.*" We absolutely must trust in the mercy of
 God for our salvation in Yeshua His Savior. Let's Pray.

535 Heavenly Father,

Help me to trust completely in You for your mercy and help me to fully
 understand the importance of the ransom that was provided in Yeshua the
 Messiah. Thank You for the blood of the covenant that You provided in Yeshua
 540 that is absolutely necessary for my salvation. In all of these things Lord I realize
 the importance of Glorifying Your Name. May your Name be glorified in my life

545 so that in the last days you can say to me *“Well done good and faithful servant, enter into My rest and peace and the place that I have prepared for you.”* I trust by faith in Yeshua, in his blood, and his resurrection for the forgiveness of my sins and for the purpose of bringing glory to Your Name. I believe that my trusting in Yeshua is following Your way for salvation according to the Torah. Thank You Lord for helping me to know and understand Your purposes to save me from my sins. Please have mercy on me and use me Lord for Your kingdom. Help me to live my life free from sin for Your glory. Thank You for forgiving me and redeeming me from my sins. Help me to regard Your truth and Your Words in my heart daily. Thank You Lord for all that You have done; I give You all of the glory, the honor, and the praise forever and ever.

555 In Yeshua’s (Jesus’) Name I pray! Amen!

What to pray:

- *Ask the Lord to help you recognize the importance of having brought the sacrifice of the covenant He has made with us.*
- *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.*

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Be Blessed in Yeshua, Christ our Messiah!

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