

# פרשת שופטים / Parashat Shoftim

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## What's missed if you don't read Hebrew, Yeshua the Messiah?

### השבועות הזה קוראים / This Week's Reading

תורה: Deuteronomy 16:18-21:9  
 הפטרה: Isaiah 51:12-52:12  
 הברית: John 1:19-27; Acts 3:22-23  
 החדשה

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The Torah is the foundation of all the inspired Word of G-d. Within the Torah, Prophets, and Writings we discover who G-d is, who we are, and how we relate to G-d through faith in his Messiah and most importantly, how we are to live in order to honor Him and become His covenant partners. The Ketuvei Shelachim (Apostolic Writings) is the inspired continuation of the Tanach showing us the promises of G-d in Yeshua who met all the qualifications and characteristics of the promised one. In this week's parsha I would like to study what is missed if we don't study the Scriptures in Hebrew.

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In the Mesorah an interesting emphasis is placed upon the letter "Tav" in *Devarhim / Deuteronomy 18:13* drawing our attention to the rest of the text.

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12 וַיִּדְעֵנִי וְדַרְשׁ אֱלֹהִים תִּיבֹרַךְ יְהוָה כָּל־עֲשֵׂה אֱלֹהִים וּבְגִלְגַּל הַתּוֹעֵבֹת הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישׁ  
 13 ׀ אֹתָם מִפְּנֵיךָ: הַיָּמִים תִּהְיֶה עִם יְהוָה אֱלֹהֶיךָ: כִּי  
 14 הַגּוֹיִם הָאֵלֶּה אֲשֶׁר אַתָּה יוֹרֵשׁ אוֹתָם אֶל־מַעַנְנִים וְאֶל־  
 15 קִסְמִים יִשְׁמְעוּ וְאַתָּה לֹא כֵן נָתַן לָךְ יְהוָה אֱלֹהֶיךָ: נָבִיא  
 16 מִקִּרְבְּךָ מֵאַחֶיךָ כַּמֶּנִּי יִקָּם לָךְ יְהוָה אֱלֹהֶיךָ אֵלָיו  
 17 תִּשְׁמָעוּן: כָּל אֲשֶׁר־שָׁאֲלָתָ מֵעַם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב  
 18 בַּיּוֹם הַקֶּהֱל לֵאמֹר לֹא אִנִּי לִשְׁמַע אֶת־קוֹל יְהוָה  
 17 אֲמֹתִי: וַיֹּאמֶר יְהוָה אֵלָי הוֹטִיבוּ אֲשֶׁר דִּבַּרוּ: נָבִיא  
 18 אֲקִים לָדָם מִקִּרְבְּ אֲחֵיהֶם כַּמֶּנֶּךָ וְנָתַתִּי דְבָרִי בְּפִיו  
 וּדְבַר

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 סרי- v. 14 ס"א ואתה.

**Devarim / Deuteronomy 18:12-18**  
 18:12 'For whoever does these things is detestable to the Lord; and because of these detestable things the Lord your God will drive them out before you. 18:13 'You shall be blameless before the Lord your God. 18:14 'For those nations, which you shall dispossess, listen to those who practice witchcraft and to diviners, but as for you, the Lord your God has not allowed you to do so. 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. (NASB)

A prophet like Moshe

'ת' = 400  
 רבתי = great, large; written large

25 Verse **18:13** says “You shall be wholehearted with HaShem your G-d.” This call for authenticity is juxtaposed to verse **18:14** which discusses the ways of the nations who practice witchcraft and consult diviners. G-d said “not so has HaShem, your G-d, given for you.” This leads us into the next section of verses where Hashem tells us He is going to raise up a prophet like Moshe. The enlarged “tav” points to the importance of having a heart for HaShem. However, 30 the special placement of this verse next to verses **18:15-18** suggests we should be examining these verses very carefully. Keeping this in mind I want to look at the following topics and in the process help to elucidate the meaning of the text and how it truly does point to Yeshua as the Messiah who is a prophet like unto Moshe.

- 35 **Outline**
1. Moshe’s commission and his role as prophet
  2. Rabbinic interpretation (Rashi) of *Devarim / Deuteronomy 18:13-18*.
  3. The Prophetic meaning and how Yeshua fits in.

40 **The call and commission of Moshe**

The call and commission of Moshe occurred at the narrative of the burning bush (*Shmot / Exodus 3*). The story of Moshe’s commissioning is mesmerizing and captures the imagination of its readers. HaShem identifies himself to Moshe in this way (*Shmot / Exodus 3:6*)

6 אֲדַמְתָּ קֶדֶשׁ הוּא: וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אֲבִיךָ אֱלֹהֵי  
 אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו  
 7 כִּי יִרְאֵה מִהַבִּיט אֶל־הָאֱלֹהִים: וַיֹּאמֶר יְהוָה רְאֵה רְאִיתִי

**Shmot / 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)

50 Then as Moshe hides his face, HaShem speaks the following (*Shmot / Exodus 3:7-8*)

7 כִּי יִרְאֵה מִהַבִּיט אֶל־הָאֱלֹהִים: וַיֹּאמֶר יְהוָה רְאֵה רְאִיתִי  
 אֶת־עֲנִי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי  
 8 נַגְשָׁיו כִּי יִדְעֹתִי אֶת־מַכָּאֲבוֹי: וְאֵרֵד לְהַצִּילָם מִיַּד  
 מִצְרַיִם וְלִהְיוֹתָם מִן־הָאֲרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה  
 וְרַחֲבָה אֶל־אֲרֶץ זָבַת חָלֶב וְדָבָשׁ אֶל־מְקוֹם הַבְּנֵי עֲנִי  
 9 וְהִתְחַלְתִּי וְהֵאמַרְתִּי וְהִפְרֹתִי וְהִחַוְתִּי וְהִבֹּסְתִי: וְעַתָּה הִנֵּה

**Shmot / 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)

55 The imperfect verb וָאֵרֵד (and so I have come down) at the beginning of verse **3:8** reveals to us that HaShem has witnessed Beni Yisrael’s (children of Yisrael’s)

slavery/bondage in Mitzrayim (Egypt) and now has come down to meet their need in faithfulness to the covenant promises he made to the patriarchal fathers (see *Shmot / Exodus 2:24*). It is at this moment when Moshe learns he will play a prophet's role in HaShem's deliverance in *Shmot / Exodus 3:10*.

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10 אֲשֶׁר מִצְרַיִם לְחָצִים אַתֶּם; וְעַתָּה לֵךְ וְאֶשְׁלַחְךָ אֶל-  
11 פְּרַעֲהַ וְהוֹצֵא אֶת-עַמִּי בְנֵי-יִשְׂרָאֵל מִמִּצְרַיִם; וַיֹּאמֶר

Moshe then poses a question that suggests his reluctance to be a prophet in *Shmot / Exodus 3:11*, but he is given assurance that he will not be on his own

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when HaShem says: אֶהְיֶה עִמָּךְ (I will be with you) (*Shmot / Exodus 3:12*).

Moshe asks to be revealed the divine name, the reason being the people would not believe him if he didn't bring with him the name of G-d. In the Hebrew bible, the name defines a person's character, authority, and credentials. Asking for the deliverer's name the people are seeking to understand his character, authority, and

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credentials to accomplish their release from bondage. The question before the people is whether the G-d of the patriarchal fathers is up to the task of confronting the god/king of Mitzrayim (Egypt) and all the gods of the nation for that matter. The point being that Mitzrayim is not the desert region of Avraham, Yitzhak, and

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Yaakov but ominous, one of the mighty empires of the world. Moshe knew that he needed to convince the people of Yisrael and Pharaoh to listen and obey HaShem but more importantly the character and authority behind the name of G-d. Examining the calling of Moshe and the events that followed, Moshe and his commission to mediate Yisrael's release from bondage is uncontested. I believe the ultimate purpose was to reveal to the world the Name of the Living G-d of Yisrael and provide a way to draw near to the Lord and in the process reveal His ultimate plan for redemption.

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### Moshe's role in revealing the Name

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HaShem's personal name defines his relationship as a covenant Lord of His people. (*Think for a moment; are you a covenant partner with HaShem? How are we supposed to live our lives in order to become covenant partners with HaShem?*) At this point, Moshe asks Adonai what he should do if Beni Yisrael asks him his name. Moshe is basically mediating the message of deliverance so

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he needs the name and authority of the one whose name he comes in, *Shmot / Exodus 3:13*.

13 וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנֹכִי בָא אֶל-בְּנֵי  
יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם  
14 וְאָמְרוּ-לִי מַה-שְּׁמוֹ מָה אֶמַּר אֲלֵהֶם; וַיֹּאמֶר אֱלֹהִים

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This verse *3:13* makes clear the necessity to identify the G-d who is delivering the people of Yisrael with the G-d of the patriarchal fathers. It is also in this way

**Shmot / 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)

**Shmot / 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)

100 HaShem identified himself to Moshe at the burning bush (see *Shmot / Exodus 3:6*), in the context of his own self-revelation in the text (see *Shmot / Exodus 3:15-16*), in the preparation of Moshe for his mission (see *Shmot / Exodus 4:5*) and in the reiteration of his promise of deliverance in *Shmot / Exodus 6:2 and 6:8*. The destination of the delivered people is the Promised Land which was promised to their fathers, see *Shmot / Exodus 6:8*.

105 Note the unbroken continuity that is established here between HaShem and the G-d of the 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. For example, the various naming and name changes which are found in the Tanach (see *Bereshit / Genesis 17:5, 17:15, 32:28, 35:10*). In the next verse HaShem instructs Moshe on how to respond to the people if they ask him His name, in *Shmot / Exodus 3:14*.

115 וְאָמַרְתִּי לְמַה שְׁמוֹ מַה אָמַר אֱלֹהִים: וַיֹּאמֶר אֱלֹהִים  
אֶל-מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי  
יִשְׂרָאֵל אֲהִיָּה שְׁלַחְתִּי אֵלֵיכֶם: וַיֹּאמֶר עוֹד אֱלֹהִים אֵל-

**Shmot / 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)

120 HaShem declares “I am who I am” the two verbs are Qal Imperfect first 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.” Here Moshe is instructed to identify the G-d of their fathers as אהיה (“I am” or “I will be”). I want you to notice something here, do you see the connection?

12 אוֹצִיא אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם: וַיֹּאמֶר כִּי-אֲהִיָּה  
עִמָּךְ וְהָיִיתִי הָאֹת כִּי אֲנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת-  
הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת-הָאֱלֹהִים עַל הַהָר הַזֶּה:  
וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הַנֵּה אֲנֹכִי כֹה אֵל-בְּנֵי  
יִשְׂרָאֵל וַאֲמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְתִּי אֵלֵיכֶם  
וַאֲמַרְתִּי לְמַה שְׁמוֹ מַה אָמַר אֱלֹהִים: וַיֹּאמֶר אֱלֹהִים  
אֶל-מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי  
יִשְׂרָאֵל אֲהִיָּה שְׁלַחְתִּי אֵלֵיכֶם: וַיֹּאמֶר עוֹד אֱלֹהִים אֵל-  
מֹשֶׁה כֹּה תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם  
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְתִּי אֵלֵיכֶם

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The connection is found in the Hebrew word אֱהִיָּה; HaShem said he will be with you, the very name of G-d implies personal relationship and companionship, and the Almighty G-d will be with all who believe in Him. The context links the אֱהִיָּה אשר אֱהִיָּה in *Shmot / Exodus 3:14* with HaShem's statement to Moshe אֱהִיָּה עִמָּךְ in *Shmot / Exodus 3:12* and also with the Tetragrammaton in *Shmot / Exodus 3:15*. This is the process of divine self-revelation creating a seamless connection between the G-d of the fathers and the Tetragrammaton which is originally derived from הִיָּה (or הוּוֹה). This divine self-revelation answers the peoples question and validates the mission of Moshe and discloses the authority of the divine deliverer. The root word “to be” הִיָּה throughout the narrative and clearly the use of this verb implies something more, the more being the miraculous deliverance of Yisrael from Mitzrayim and the exacting of the judgment HaShem made against the pagan nation. What we are seeing is something phenomenal, something completely out of the ordinary, something beyond imagination, the world is about to experience the divine presence of G-d.

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### Rabbinic perspectives

I thought it would be interesting to look at Rashi this week to see the rabbinic interpretation of this passage in question. The passage is specifically *Devarim / Deuteronomy 18:15* where HaShem says there will be a future prophet which will be like Moshe. This is an important passage for it also points to the messiah Yeshua being like Moshe but the question remains how does Yeshua fill this portion of scripture? Let's see what Rashi says:

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**(יג) תמים תהיה עם ה' אלהיך.** התהלך עמו בתמימות ותצפה לו. <sup>פ</sup> ולא תחקור אחר העתידות, אלא כל מה שיבוא עליך קבל בתמימות, ואז <sup>צ</sup> תהיה עמו ולחלקו: **(יד) לא כן נתן לך.** הקב"ה. לשמוע <sup>ק</sup> אל מעוננים ואל קוסמים. שהרי השרה שכ"נה על הנביאים ואורים ותומים: **(טו) מקרבך מאח"ך כמוני.** כמו שאני <sup>ר</sup> מקרבך מאח"ך. יקום לך תחת. וכן <sup>ש</sup> מנביא לנביא: **(כ) אשר לא**

The passage here in *Devarim / Deuteronomy 3:15* speaks of “a prophet” in the singular. A direct reading of the passage could indicate that this is a reference to one single prophet after Moshe. Rashi however notes that this is not so, the verse provides legitimacy to a line of prophets. It is argued the passages which follow in the prohibition against consulting diviner's draws a contrast to the prophet of HaShem and thus leads to the conclusion supporting a divinely sanctioned line of prophets (*see mizrachi; Sifsei Chachamim for more on this*)

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The key to understanding the prophetic nature of these verses and its relation to the Messiah Yeshua are found in the commissioning of Moshe as a prophet. The role of Moshe as prophet was to (i) exact judgment against a pagan nation (Mitzrayim) and (ii) reveal to Yisrael (and the World) the Name of HaShem. Moshe as a prophet revealed the personhood, reputation and authority of G-d.

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#### Rashi on Devarim / Deuteronomy 3:13-15

You shall be wholehearted with HaShem your G-d. Walk with Him with wholeheartedness. Look ahead to Him, i.e. trust in what He has in store for you, and do not delve into the future. But rather, whatever comes upon you accept with wholeheartedness, and then you will be with Him and of His portion. Not so has HaShem, your God given for you to listen to meonenim and to diviners, for, see now, He has rested His Divine Presence upon the prophets and the Urim VeTumim. From the midst, from your brothers, like me. This means just as I am from your midst, from your brothers, so “He shall establish for you” in my stead. And so, too, from prophet to prophet.

In similar manner, we can draw a parallel with Yeshua by examining a few statements he made about himself in the Ketuvei Shelachim (Apostolic Writings).

**John 1:18**

170 *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**

175 *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**

180 *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)*

185 Each of these verses is best described in the context of *Yochanan / John 14:6-9*.

**John 14:6-7**

190 *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)*

195 This is most strikingly the role of a mediator but it alludes to something greater. Taking the role as mediator Yeshua is also showing us the divine Father (HaShem). Yeshua is claiming to exclusively be the one who is showing us the way to the Father. Now the statement "whoever has seen me has seen the Father" stretches the human mind to its limits. Just as Moshe revealed the Name of Hashem, Yeshua is teaching us something very important about the inner nature of G-d, the relationship between the living Word and the Father by stating he has divine power. For example, Yeshua has power to raise the dead (see *Yochanan / John 5:21*) and the authority to render divine judgment (see *Yochanan / John 5:22*) as well as the authority to forgive sins, something that is reserved only for G-d (see *Luke 5:24*). Furthermore, Yeshua proclaimed he is the direct reflection of the Father / HaShem when he said if you had known me you would have known the Father also.

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210 The Torah says that HaShem judged Mitzrayim (Egypt) and delivered Yisrael from bondage; the Tanach also tells us that G-d will one day judge all humanity. Isn't it interesting then that HaShem entrusts judgment to the Son (Yeshua) where Yeshua will judge all of creation? I would like to point out also this is one of the

Note: Yeshua is the Living Word of G-d in Yochanan / John 1:1-14

many ways Yochanan / John deals with the mystery of the paradox of Yeshua's simultaneous humanity and divinity; Yeshua, the living Word of G-d, the Shekhina Glory of HaShem.

215 Traditional Judaism denies these verses (*Devarim / Deuteronomy 18:15-18*) as messianic, however, Yeshua Himself said that Moshe wrote of Him (see *Luke 16:31 and 24:44*) and the early Messianic Jews often based their case for Yeshua's Messiahship on these passages of scripture. Remember this verse  
220 Yeshua said about Moshe?

***Luke 16:31***

*16:31 'But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.' (NASB)*

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**Conclusion**

The expectation of virtually all Jews was that when the Messiah would come he would deliver Yisrael from Roman oppression or in modern days (today) deliver Yisrael from its surrounding enemies (i.e. Islam). Additionally, the idea was that the Messiah would become king over a Jewish nation reunited and sovereign as it had been under King Saul, David, Solomon, and again even under Maccabees and their Hasmonean descendants (164-63 BCE). If we examine Moshe's role as prophet and intermediary between Yisrael and HaShem, we find  
230 that Moshe refused to be king over the people, Moshe believed G-d is to be king over the people, Moshe also revealed to the people of Yisrael the divine Name, as well as HaShem's plan for their salvation. All of this is tied closely with ones spiritual condition and relationship with HaShem where the Lord becomes king and rules over our lives.

240 Yeshua fills this gap tying together the revelation of the divine name, king, Lord of our lives, and salvation demonstrating G-d's love and mercy by laying down his own life for ours. In G-d's grace and mercy, he sends his Ruach HaKodesh (Holy Spirit) to empower the life of each believer and thus empowering the entire Community of believers. It is the power of G-d's Ruach HaKodesh that changes lives for the better and enables us to testify of G-d's life changing power even in the midst of great persecution. Even more importantly we answer the Jewish objection to the Messiah being a deliverer from the nations. How? All who believe and receive Yeshua and the Ruach HaKodesh become brothers and sisters; we become a unified people, a family! Can a unified people  
245 declare war with eachother?  
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Throughout the bible the common theme is one of having a right relationship with the Lord. Has your walk in Judaism left you with an empty feeling, depressed, or a lack of closeness to Hashem? If you would like to step out of the ordinary life which is so typified by loneliness and depression and into the extraordinary life HaShem wants for you today, please say the following prayer with me.  
255

Heavenly Father,

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In the past I have chosen the path of rebellion. Partly it was the result of my own misunderstanding of who your Messiah is described in your Holy Word and also my pridefulness. I so desire to be at peace with you; today Lord; I have come to understand Yeshua was sent to make peace between us. I believe and trust Yeshua offered his blood to make atonement for my sins according to your Holy Torah. I ask in Yeshua's name please forgive me of my past rebellious behavior and sins. Come into my life and be Lord and King over all that I do. Thank you for such a wonderful salvation you have provided for me today in your Messiah Yeshua.

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In Yeshua's name I pray all these things. Amen!

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If you have said this prayer praise the Lord you are now a part of a wonderful family and a child of the Most High God. The next step is to get yourself into a Messianic congregation near you; I would like to also invite you to come to [www.inspeak.com](http://www.inspeak.com), go to the "Messianic Believers" section, "CTOMC" rooms. Together we can learn more about our faith in Yeshua the Messiah and how the Torah applies to our lives. Hope to see you soon!

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**Be Blessed in Yeshua 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