

## 5779 – Deuteronomy 3-7 - V'etchanan (And I pleaded)

<sup>3,23</sup>At that time **I pleaded** with the LORD: <sup>24</sup>"Sovereign LORD, you have begun to show to your servant your greatness and your strong hand. For what god is there in heaven or on earth who can do the deeds and mighty works you do? <sup>25</sup>**Let me go over and see the good land beyond the Jordan—that fine hill country and Lebanon.**" <sup>26</sup>But because of you the LORD was angry with me and would not listen to me. **"That is enough,"** the LORD said. **"Do not speak to me anymore about this matter.**" <sup>27</sup>Go up to the top of Pisgah and look ... at the land with your own eyes, since you are not going to cross this Jordan. <sup>28</sup>But commission Joshua, and encourage and strengthen him, for he will lead this people across and will cause them to inherit the land that you will see."

1. <sup>23</sup>At that time I pleaded ...

a. The Midrash understood this unusual verb (*hitchannen*) as meaning "to throw oneself at the mercy of the other, to plead with no grounds to justify one's request" (Deut. R. 2:1). **A righteous man never assumes God owes anyone a favorable response.**<sup>1</sup>

2. <sup>24</sup>"Sovereign LORD ...

a. Heb., אֲדֹנָי יְהוִה (*Adonai HaShem*)—"My Lord YHVH," addressing God by title and name. This form of address is common in prayers and pleas.<sup>2</sup>

3. <sup>25</sup>Let me **go over and see** (אָרְאֶה וְאֵלֵךְ) **the good land** (הַטּוֹבָה) **beyond the Jordan—that fine hill country** (הַטּוֹב הַהַרְרִי) **and Lebanon.**

a. **Two verbs—one action—if he would "go over," he would "see" it.**

b. These phrases **express Moses' longing for the Promised Land.** The first phrase is especially poignant. God used it not only when He banned the Exodus generation from the land (Deu 1:35) but also in His very first words to Moses promising to take Israel there (Exo 3:8).<sup>3</sup>

1) Deuteronomy 1:35

a) Even though a "generation" may be considered "evil"—it doesn't mean that every "member" of that generation is evil.

b) We are still called to do "good" even when the generation during which we live is "evil."

2) Exodus 3:8

c. Psalms 137:1-6

4. 2Corinthians 12:1-10

<sup>9</sup>But he said to me, **"My grace is sufficient for you, for my power is made perfect in weakness."**

5. <sup>27</sup>Go up to the top of Pisgah and look ... **at the land with your own eyes ...** <sup>28</sup>But commission Joshua ...

a. God softens His decree by agreeing to part of Moses' request: He may see the land but not cross into it.<sup>4</sup>

b. **Would this make things easier for Moses—or harder?**

c. Moses fulfills the command to commission Joshua in 31:7-8.

6. Why did Moses settle for just "look"(ing) at the land from afar?

a. **Prosperity theology** (sometimes referred to as the **prosperity gospel**, the **health and wealth gospel**, or the **gospel of success**) is a Christian religious doctrine that financial blessing is the will of God for Christians, and that faith, positive speech, and donations to Christian ministries will always increase one's material wealth. **Based on non-traditional interpretations of the Bible, often with emphasis on the Book of Malachi**, the doctrine views **the Bible as a contract between God and humans: if humans have faith in God, he will deliver his promises of security and prosperity. Confessing these promises to be true is perceived as an act of faith, which God will honor.**

1) **What "contract" would that be exactly—all of the Biblical covenants (except for the one made with Noah) are made with the Jewish people!—not "humans" generally!**

The doctrine emphasizes the importance of personal empowerment, proposing that it is God's will for his people to be happy. The atonement (reconciliation with God) is interpreted to include the alleviation of **sickness and poverty**, which **are viewed as curses to be broken by faith.** This is believed to be achieved **through visualization and positive confession**, and is often taught **in mechanical and contractual terms.**<sup>5</sup>

2) James 4:2-3

<sup>2</sup>You desire but do not have ... You covet but you cannot get ... **You do not have because you do not ask God.** <sup>3</sup>**When you ask, you do not receive, because you ask with wrong motives**, that you may spend what you get on your pleasures.

1 David L. Lieber, Sr. Ed., *Etz Hayim, Torah and Commentary*, (The Jewish Publication Society), p. 1005.

2 Ibid.

3 Ibid.

4 Ibid.

5 en.wikipedia.org/wiki/Prosperity\_theology

a) <sup>3</sup>you ask with wrong motives ... **NOT** “you ask without the faith required to receive,” or “you ask with the wrong words,” or “you don’t give enough to ‘Christian ministries.’”

b) Matthew 26:36-42

<sup>39</sup>Going a little farther, he fell with his face to the ground and prayed, “**My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will**” ... <sup>42</sup>He went away a second time and prayed, “My Father, if it is not possible for this cup to be taken away unless I drink it, **may your will be done.**”

<sup>41</sup>**Hear now**, O Israel, the decrees and laws I am about to teach you. **Follow them so that YOU MAY LIVE** and may go in and take possession of the land that the LORD, the God of your fathers, is giving you. <sup>2</sup>**Do not add to what I command you and do not subtract from it**, but keep the commands of the LORD your God that I give you.

1. <sup>2</sup>*Do not add to what I command you and do not subtract from it ...*

a. The “oral tradition.”

1) “The Talmud (Sanhedrin 21b) ... explains why the Torah does not reveal the underlying reasons for the laws. **Such reasons would encourage individuals to embellish and supplement them in a misguided attempt to enhance the laws.**”<sup>6</sup>

2) “Extension and clarification (is) not seen as ‘adding.’”<sup>7</sup>

b. Revelation 22:18-19

<sup>18</sup>**If anyone adds anything to them, God will add to him the plagues described in this book.** <sup>19</sup>And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.

c. **Why isn’t Prosperity Theology considered a form of “adding to” or “subtracting from” the text?—it certainly compromises the integrity of the Bible and the character of God.**

<sup>43</sup>You saw with your own eyes what the LORD did at Baal Peor. The LORD your God destroyed from among you everyone who followed the Baal of Peor, <sup>4</sup>but all of **you who held fast to the LORD your God are still alive today.**

<sup>6</sup> Rabbi Elie Munk, *The Call of the Torah, Devarim*, (Mesorah Publications), p. 41. <sup>7</sup> Lieber, *Etz Hayim*—, p. 1006.

**וְאַתֶּם הַדֹּבְקִים בְּיְיָ אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם.**

ha-yom ku-l’chem chai-yim ,Elohei-chem b’Adonai had’vei-kim V’atem

**You who cling to the LORD, your God, you are all alive today (Deu 4:4).**

Siddur, p. 140—said by the congregation immediately before the 1<sup>st</sup> Aliyah.

<sup>5</sup>See, I have taught you decrees and laws as the LORD my God commanded me, so that you may follow them in the land you are entering to take possession of it. **Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, “Surely this great nation is a wise and understanding people.”**

<sup>7</sup>What other nation is so great as to have ... <sup>8</sup>such righteous decrees and laws as this body of laws I am setting before you today?

<sup>9</sup>Only be careful ... **so that you do not forget the things your eyes have seen or let them slip from your heart** as long as you live.

1. This verse (v. 9) expresses clearly the fact that from biblical times on, **Jewish faith has been based primarily on experience rather than speculative thought.** “**The essence of Jewish religious thinking does not lie in entertaining a concept of God but in the ability to articulate a memory of moments of illumination by His presence. Israel is not a people of definers but a people of witnesses (Heschel).**” In classical Jewish thought, **the fact that the entire nation witnessed God speaking to Moses—and that their testimony was transmitted to later generations by reliable tradition—is the definitive evidence that the Torah is from God**<sup>8</sup>—**the revelation was NOT just given to one person!**

a. Moses regularly speaks to the present generation **as if IT** came out of Egypt and stood at Mount Sinai.

1) Most of those he is addressing were born later.

2) **Only about a third of those who are now adults were probably present at those events as youngsters.**

3) “In every generation one must view oneself as if he (personally) came out of Egypt ...” (Haggadah)

4) Deuteronomy 29:10-15

<sup>12</sup>You are standing here in order **to enter into a covenant with the LORD your God**, a covenant the LORD is making with you this day and sealing with an oath, <sup>13</sup>to confirm you this day as

<sup>8</sup> Ibid., p.46

his people, that he may be your God **as he promised** you **and as he swore to your fathers, Abraham, Isaac and Jacob.** <sup>14</sup>I am making this covenant, with its oath, **not only with you** <sup>15</sup>**who are standing here with us today in the presence of the LORD our God but also with those who are not here today.**

<sup>4:9b</sup>Teach them to your children and to their children after them. <sup>10</sup>Remember the day you stood before the LORD your God at Horeb, when he said to me, "Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children." <sup>11</sup>You came near and stood at the foot of the mountain while it blazed with fire to the very heavens, with black clouds and deep darkness. <sup>12</sup>Then the LORD spoke to you out of the fire. **You heard the sound of words but saw no form; there was only a voice.**

1. *You heard the sound of words but saw no form ...*

a. תְּמוּנָה (*t'munnah*)—usually rendered *shape or likeness*.

A more precise translation would be “visage” in the sense of “aspect,” “appearance” (or **manifestation**, expression) The term does not mean a manufactured representation of something (as in modern Hebrew, where it means “picture”) but **the visible aspect of a being**, as in the present verse.

Moses does **not argue here that God has no visible form**. Other passages in the Bible show that God was thought to have a visible aspect (feature, characteristic). It was believed to normally be dangerous for humans to see God, but Moses, Aaron, and the elders of Israel were allowed to do so, and they were unharmed. Although Deuteronomy avoids physical descriptions of God, the belief that He *has* no physical form developed only in postbiblical times, especially in the philosophical literature of the Middle Ages.<sup>9</sup>

1) I believe with perfect faith that the Creator, blessed be his name, **is not a body**, and that he is free from all the accidents of matter, and **that he has not any form whatsoever** (Maimonides, Thirteen Principles of the Faith, Principle #3).

2) Genesis 32:30

"I saw God face to face, and yet my life was spared."

3) Exodus 24:9-11

<sup>9</sup>Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up <sup>10</sup>**and saw the God of Israel.**

4) Exodus 33:9-23

<sup>11</sup>The LORD would speak to Moses face to face, as a man speaks with his friend ...

<sup>14</sup>The LORD replied, "My Presence will go with you, and I will give you rest." <sup>15</sup>Then Moses said to him, "If your Presence does not go with us, do not send us up from here.

<sup>18</sup>Then Moses said, "Now **show me your glory.**" <sup>19</sup>And the LORD said, "I will cause all my goodness to pass in front of you ...

<sup>20</sup>But," he said, "**you cannot see my face, for no one may see me and live**" ... <sup>23</sup>Then I will remove my hand and **you will see my back; but my face must not be seen.**"

5) Numbers 12:8

<sup>8</sup>**With him I speak face to face**, clearly and not in riddles; **he sees the form of the LORD** (וַיִּרְאֶה יְהוָה). Why then were you not afraid to speak against my servant Moses?"

6) 1 Kings 22:18-19

<sup>19</sup>Micaiah continued, "Therefore hear the word of the LORD: I **saw the LORD sitting on his throne** with all the host of heaven standing around him ...

7) Isaiah 6:1-5

<sup>1</sup>In the year that King Uzziah died, **I saw the Lord seated on a throne**, high and exalted, and the train of his robe filled the temple ...<sup>5</sup>"Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and **my eyes have seen the King, the LORD Almighty.**"

8) Ezekiel 1:26-28

<sup>26</sup>Above the expanse over their heads was what looked like a throne of sapphire, and high above **on the throne was a figure like that of a man.** <sup>27</sup>I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. <sup>28</sup>Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the **appearance** of the **likeness** of the glory of the LORD.

a) מַרְאֵה (*mar-eh*) - *sight, appearance, phenomenon, spectacle*, the outward person as opposed to the inner man; *visible form*

b) דְמוּת (*d'moot*) - *likeness, similitude*, of external appearance (*likeness*, i.e. something that appeared like)

<sup>9</sup> Ibid, pp. 47-48.

9) Amos 9:1

I saw the Lord standing by the altar ...

10) Psalm 17:15

And I—in righteousness I will see your face; when I awake, I will be satisfied with seeing your likeness.

a) 1Corinthians 13:11-12

<sup>12</sup>Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

11) Exodus 20:4

"You shall not make for yourself an idol in the **form** of anything in heaven above or on the earth beneath or in the waters below.

b. LXX - ὁμοίωμα (*omoiōma*)—as a result of making one thing like another; (1) abstractly *what is made similar, likeness* (RO 6.5); (2) concretely *similarity, likeness, copy* (RO 1.23); (3) as outward resemblance *form, appearance* (RV 9.7).

1) Romans 6:5

If we have been united with him **like** this in his death, we will certainly also be united with him in his resurrection.

2) Romans 1:22-23

<sup>22</sup>Although they claimed to be wise, they became fools <sup>23</sup>and exchanged the glory of the immortal God for images made to **look like** mortal man and birds and animals and reptiles.

3) Revelation 9:7

The locusts **looked like** horses prepared for battle.

4) Romans 8:1-3

Therefore, there is now no condemnation for those who are in Messiah Yeshua ... <sup>3</sup>God did by sending his own Son **IN THE LIKENESS** of sinful man to be a sin offering.

5) Phillipians 2:6-8

<sup>6</sup>Who, being in very nature God, did not consider equality with God something to be grasped, <sup>7</sup>but made himself nothing, taking the very nature of a servant, being made in human **likeness**. <sup>8</sup>And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!

"Who, being in very **nature** (μορφή—*morphe*) God, did not consider **equality** (ἴσα—*isa*) with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness."

c. μορφή (*morphe*)—*nature, form*

1) "In English the word *form* usually refers to the outward shape of an object. In the Bible that is one meaning ... but it is less common. Another use of the English word suggests the dominant biblical idea ... by which we mean not merely external appearance but internal fitness as well. That is what Paul has in mind ... He means, as one commentator has phrased it, that 'he possessed inwardly and displayed outwardly the very nature of God himself.'"<sup>10</sup>

d. ἴσα (*isa*)—*equal*, from ἴσος (*isos*)—*equal, the same, in agreement, equality*.

1) "We have it in English in the scientific terms 'isomer,' 'isomorph,' 'isometric' and in 'isosceles triangle.' An isomer is a molecule having a slightly different structure from another molecule (as, for example, being a mirror image of it), but identical to it in chemical composition. An isomorph is something that has the same form as something else. Isometric means 'in equal measure.' An isosceles triangle has two equal sides. Paul's use of this word in reference to (Yeshua) teaches that (Yeshua) is God's equal."<sup>11</sup>

"Who (Messiah Yeshua) subsisting (*huparchoon*) in the form (the self manifesting characteristics shining forth from the essence) of God esteemed His being on an equality with God (*to einai isa Theoo*) no robbery (*harpagmon*, not *harpagma*, which Ellicott's translated, 'a thing to be grasped at,' would require), but took upon Him the form of a servant."

He never emptied Himself of His being ... equal with God in essence, **but only ... the form of God for the time of His humiliation**. The antithesis is between His being in the form of God and His assuming the form of a servant.

"Image" implies His being the exact essential inner likeness and perfect Representative of God. "Image" (*eikoon*) supposes a prototype of which it is the exact counterpart, as the child is the living image of the parent.

"Likeness" (*homoiosis*), mere resemblance, is nowhere applied to the Son, as "image" is (1 Cor. 11:7; John 1:18; 14:9; 2 Cor. 4:4; Heb. 1:3; 1 Tim. 3:16; 6:16; Col. 1:15), "the Image of the invisible God." "Found (by His fellow men's outward cognizance) in fashion, (*scheema*) as a man" signifies His outward presentation, habit, style, manner, dress, action (Phil. 2:8).

10 James Montgomery Boice, *Foundations of the Christian Faith, A Comprehensive & Readable Theology* (InterVarsity Press, 1986), pp. 268, 269.

11 *Ibid.*, p. 269.

<sup>4:13</sup>He declared to you his covenant, the Ten Commandments, which he commanded you to follow and then wrote them on two stone tablets. <sup>14</sup>And the LORD directed me at that time to teach you the decrees and laws you are to follow in the land that you are crossing the Jordan to possess. <sup>15</sup>**You saw no form of any kind** the day the LORD spoke to you at Horeb out of the fire. **Therefore watch yourselves very carefully, <sup>16</sup>so that you do not become corrupt and make for yourselves an idol, an image of any shape, whether formed like a man or a woman, <sup>17</sup>or like any animal on earth or any bird that flies in the air, <sup>18</sup>or like any creature that moves along the ground or any fish in the waters below. <sup>19</sup>And when you look up to the sky and see the sun, the moon and the stars—all the heavenly array—do not be enticed into bowing down to them and worshiping things the LORD your God has apportioned to all the nations under heaven.**

1. <sup>15</sup>*You saw no form ... <sup>16</sup>so that you do not ... make for yourselves an idol, an image of any shape ...*

<sup>4:27</sup>**The LORD will scatter you among the peoples**, and only a few of you will survive among the nations to which the LORD will drive you. <sup>28</sup>**There you will worship man-made gods** of wood and stone, which cannot see or hear or eat or smell. <sup>29</sup>**But if from there you seek the LORD your God, you will find him if you look for him with all your heart and with all your soul.** <sup>30</sup>When you are in distress and all these things have happened to you, then in later days **you will return to the LORD your God and obey him.** <sup>31</sup>For the LORD your God is a merciful God; **he will not abandon or destroy you or forget the covenant with your forefathers**, which he confirmed to them by oath.

1. <sup>29</sup>*if from there you seek the LORD your God, you will find him ...*
  - a. Matthew 7:7 (cf., Luke 11:9)
  - b. Acts 17:26-27
  - c. Romans 10:13
2. <sup>30</sup>*When you are in distress ... then in later days you will return to the LORD your God and obey him.* <sup>31</sup>*For the LORD your God is a merciful God; he will not abandon or destroy you or forget the covenant with your forefathers, which he confirmed to them by oath.*
  - a. Luke 1:67-72  
<sup>72</sup>**to show mercy to our ancestors and to remember his holy covenant, <sup>73</sup>the oath he swore to our father Abraham:**
  - b. Romans 5:3
  - c. 2Peter 3:9; d. 1John 1:9

<sup>32</sup>Ask now about the former days, long before your time, from the day God created man on the earth; ask from one end of the heavens to the other. **Has anything so great as this ever happened**, or has anything like it ever been heard of? <sup>33</sup>Has any other people heard the voice of God speaking out of fire, as you have, and lived? <sup>34</sup>Has any god ever tried to take for himself one nation out of another nation, by testings, by miraculous signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things the LORD your God did for you in Egypt before your very eyes? <sup>35</sup>**You were shown these things so that you might know that the LORD is God;** besides him there is no other. <sup>36</sup>From heaven he made you hear his voice to discipline you. On earth he showed you his great fire, and you heard his words from out of the fire.

<sup>37</sup>Because he loved your forefathers and chose their descendants after them, he brought you out of Egypt by his Presence and his great strength, <sup>38</sup>to drive out before you nations greater and stronger than you and to bring you into their land to give it to you for your inheritance, as it is today.

<sup>39</sup>**Acknowledge and take to heart this day that the LORD is God in heaven above and on the earth below. There is no other.** <sup>40</sup>Keep his decrees and commands, which I am giving you today, so that it may go well with you and your children after you and that you may live long in the land the LORD your God gives you for all time.

As it is written in His *Torah*,  
“You are to know this day

כְּתוּב בְּתוֹרַתוֹ ; וַיִּדְעַתְּ הַיּוֹם  
ha-yom v'ya-da-ta ; b'torah-to ka-katuv

and take to your heart,  
that the LORD, He

וְהִשְׁבַּתְּ אֶל לְבָבְךָ, כִּי יְיָ הוּא  
hu Adonai ki ,l'va-vecha El va-ha-she-vota

is the only God in  
heaven above

הַיְחָלְהִים בְּשָׁמַיִם מִמַּעַל,  
,mi-ma-al ba-shamayim ha-Elohim

and on the earth below.

**There is no other** (Deu 4:39).

וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.  
.od ein ,mi-tachat ha-aretz v'al

Siddur, p. 169—the last paragraph of *Aleinu*.

<sup>4:41</sup>Then Moses set aside three cities east of the Jordan, <sup>4:42</sup>to which anyone who had killed a person could flee if they had unintentionally killed a neighbor without malice aforethought. They could flee into one of these cities and save their life ...

<sup>4:44</sup>**This is the law Moses set before the Israelites.** <sup>4:45</sup>These are the stipulations, decrees and laws Moses gave them when they came out of Egypt ...

Siddur, p. 145—when the *Torah* reading has been completed, the *Torah* is raised for all to see. The congregation responds:

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה  
לְפָנֵי בְּנֵי יִשְׂרָאֵל,  
עַל פִּי יְיָ בְּיַד מֹשֶׁה:

This is the *Torah* that Moses placed before the children of Israel (Deu 4:44), upon the command of the LORD, through Moses' hand (Num 9:23).

<sup>5:1</sup>Moses summoned all Israel and said: Hear, Israel, the decrees and laws I declare.<sup>5:1</sup>Moses summoned all Israel and said: Hear, Israel, the decrees and laws I declare in your hearing today. **Learn them and be sure to follow them.** <sup>2</sup>The LORD our God made a covenant with us at Horeb. **<sup>3</sup>IT WAS NOT WITH OUR ANCESTORS THAT THE LORD MADE THIS COVENANT, BUT WITH US, WITH ALL OF US WHO ARE ALIVE HERE TODAY.** <sup>4</sup>The LORD spoke to you face to face out of the fire on the mountain. <sup>5</sup>(At that time I stood between the LORD and you to declare to you the word of the LORD, because you were afraid of the fire and did not go up the mountain.) And he said:

<sup>6</sup>"I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

<sup>7</sup>"You shall have no other gods before me.

<sup>8</sup>"You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. <sup>9</sup>You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, <sup>10</sup>**but showing love to a thousand generations of those who love me and keep my commandments** ...

1. <sup>12</sup>*Observe (שְׁמֹר) the Sabbath day by keeping it holy ...*

a. Exodus 20:8

**"Remember (זָכוֹר) the Sabbath day by keeping it holy.**

2. <sup>16</sup>*Honor your father and your mother ... so that you may live long and that it may go well with you ...*

a. Matthew 19:16-22 (cf., Mar 10:19; Luk 18:20)

<sup>17</sup>**If you want to enter life, keep the commandments.**" <sup>18</sup>"Which ones?" he inquired. Yeshua replied, "'You shall not murder ...

<sup>19</sup>honor your father and mother,' and 'love your neighbor as yourself.'" <sup>20</sup>"All these I have kept," the young man said. "What do I still

lack?" <sup>21</sup>Yeshua answered, "If you want to be perfect, go, sell your possessions and give to the poor ...

b. Ephesians 6:2

<sup>1</sup>Children, obey your parents in the Lord, for this is right. <sup>2</sup>**"Honor your father and mother"—which is the first commandment with a promise—**<sup>3</sup>**so that it may go well with you** and that you may enjoy long life on the earth."

c. Colossians 3:20

Children, obey your parents in everything, for this pleases the Lord.

d. **WHY MENTION THIS COMMANDMENT TO THE EPHESIANS and COLOSSIANS?—WHERE THEY OBLIGATED TO THE TORAH TOO?**

<sup>5:22</sup>These are the commandments the LORD proclaimed in a loud voice to your whole assembly there on the mountain from out of the fire, the cloud and the deep darkness; and he added nothing more. Then he wrote them on two stone tablets and gave them to me. <sup>23</sup>When you heard the voice out of the darkness, while the mountain was ablaze with fire, all the leaders of your tribes and your elders came to me. <sup>24</sup>And you said, "**The LORD our God has shown us his glory and his majesty, and we have heard his voice from the fire. Today we have seen that a person can live even if God speaks with them.**" <sup>25</sup>But now, why should we die? This great fire will consume us, and we will die if we hear the voice of the LORD our God any longer. <sup>26</sup>For what mortal has ever heard the voice of the living God speaking out of fire, as we have, and survived? <sup>27</sup>Go near and listen to all that the LORD our God says. Then tell us whatever the LORD our God tells you. We will listen and obey."

<sup>28</sup>The LORD heard you when you spoke to me, and the LORD said to me, "I have heard what this people said to you. Everything they said was good. <sup>29</sup>**Oh, that their hearts would be inclined to fear me and keep all my commands always, so that it might go well with them and their children forever!** ...

1. <sup>24</sup>*And you said, "The LORD our God has shown us his glory and his majesty, and we have heard his voice from the fire. Today we have seen that a man can live even if God speaks with him.*

a. John 1:18 (cf., 1John 4:12)

<sup>18</sup>No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.

2. <sup>29</sup>*Oh, that their hearts would be inclined to fear me and keep all my commands always, so that it might go well with them and their children forever!*

a. Matthew 23:37 (Luke 19:42)

3. <sup>33</sup>Walk in all the way that the LORD your God has commanded you ...

a. Luke 1:5-7

b. Philippians 2:14-16

<sup>14</sup>Do everything without grumbling or arguing, <sup>15</sup>so that you may become blameless and pure, "children of God without fault in a warped and crooked generation."

c. 1Peter 2:11-12

<sup>11</sup>Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul. <sup>12</sup>**Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.**

<sup>64</sup>Hear, O Israel: The LORD our God, the LORD is one. <sup>5</sup>Love the LORD your God with **all your heart and with all your soul and with all your strength**. <sup>6</sup>These commandments that I give you today are to be upon your hearts. <sup>7</sup>Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. <sup>8</sup>Tie them as symbols on your hands and bind them on your foreheads. <sup>9</sup>Write them on the doorframes of your houses and on your gates.

1. <sup>4</sup>Hear, O Israel: The LORD our God, the LORD is one. <sup>5</sup>Love the LORD your God **with all your heart and with all your soul and with all your strength**.

a. *the LORD is one* (יהוה אחד)—WHAT DOES ONE MEAN?

1) I believe with perfect faith that the Creator, blessed be his name, is a *Unity* (אחדות)—*ya-chid*, and that there is no unity in any manner like unto his, and that he **ALONE is our God**, who was, is, and will be (Maimonides, Thirteen Principles of the Faith, Principle #2).

—אחדות (ya-chid)—ams—"only, only one, solitary"

2) Numbers Rabbah X:5

A certain (ehad) man.' In every instance where ehad (one) occurs it denotes that the one to whom the term is applied was great. Of the Holy One, blessed be He, it says, 'ehad, ' for it is written, The Lord is one (Deut. VI, 4), **implying that there is none in the world like Him**. It was the same with Abraham, **Abraham was one** (Ezek. XXXIII, 24): in those days **there was none like him**. Of Israel it is written, And who is like Thy people Israel, **a nation one** (*goi echad*) in the earth (I Chron. XVII, 21)—**there is none among the nations like them** ...

3) Zechariah 14:4-9

<sup>9</sup>The LORD will be king over the whole earth. **On that day there will be one LORD, and his name the only name.**

וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ

בְּיוֹם הַהוּא יְהוָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

(v'hayah Adonai l'melech al-kol-ha-aretz

b'yom ha-hu y'hiyeh Adonai echad ush-mo echad)

Siddur, p. 171—the concluding verse of *Al Ken*.

4) Deuteronomy Rabba II:31

The Rabbis say: God said to Israel: 'My children, all that I have created I have created in pairs; heaven and earth are a pair; sun and moon are a pair; Adam and Eve are a pair; this world and the world to come are a pair; **but My Glory is One and unique in the world**.' Whence this? From what we have read in our context, HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE (Deu 6:4).

5) Deuteronomy II:32

32. Another explanation: H E A R , O I S R A E L. This bears out what Scripture says, *Whom have I in heaven but Thee? And beside Thee I desire none upon earth* (Ps. LXXIII, 25). Rab said: There are two firmaments, the heaven and the heavens of heavens. R. Eleazar said: There are seven firmaments: Heaven (*shamayim*), the Heavens of Heavens (*sheme shamayim*), Firmament (*raki'ah*), Sky. (*shehakim*), Habitation (*ma'on*), Residence (*zebul*), Thick Cloud (*'arafel*); and **God opened them all unto Israel in order to show them that there is no God but He**. The Assembly of Israel said before God: 'Master of the Universe, whom have I in heaven but Thy glory? As in heaven I have none but Thee, so too upon earth I desire no other; as I have not associated another God with Thee in heaven, so upon earth, too, I have not associated with Thee any other God; but daily I enter the synagogues and testify concerning Thee that there is no other God but Thou, and I exclaim, HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE.'

6) Mark 12:28-34 (cf., Mat 22:34-40; Luk 10:25-28)

<sup>28</sup>One of the teachers of the law ... asked (Yeshua), "Of all the commandments, **which is the most important?**" <sup>29</sup>"The most important one," answered Yeshua, "is this: **Hear, O Israel: The Lord our God, the Lord is one**. <sup>30</sup>Love the Lord your God **with all your heart and with all your soul and with all your mind and with all**

**your strength'** (Deu 6:4-5) <sup>31</sup>The second is this: 'Love your neighbor as yourself' (Lev 19:18). There is no commandment greater than these." <sup>32</sup>"Well said, teacher," the man replied. "You are right in saying that **GOD IS ONE AND THERE IS NO OTHER BUT HIM.**" <sup>33</sup>To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices." <sup>34</sup>When Yeshua saw that he had answered wisely, he said to him, "You are not far from the kingdom of God" ...

CJB—there is no other besides him;

KJV—there is none other but he ...

MIT—He is one and has no rivals.

NAS—there is no one else besides Him;

NJB—he is one and there is no other.

NKJ, RSV—there is no other but He.

2. <sup>8</sup>*Tie them as symbols on your hands and bind them on your foreheads.*

<sup>9</sup>*Write them on the doorframes of your houses and on your gates.*

a. Matthew 23:1-12

<sup>1</sup>Then Yeshua said to the crowds and to his disciples: <sup>2</sup>"The teachers of the law and the Pharisees sit in Moses' seat. <sup>3</sup>So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach. <sup>4</sup>They tie up heavy, cumbersome loads and put them on other people's shoulders, but they themselves are not willing to lift a finger to move them. <sup>5</sup>Everything they do is done for people to see: **They make their phylacteries wide and the tassels on their garments long;** <sup>6</sup>they love the place of honor at banquets and the most important seats in the synagogues; <sup>7</sup>**they love to be greeted with respect in the marketplaces** and to be called 'Rabbi' by others. <sup>8</sup>"**But you are not to be called 'Rabbi,'** for you have one Teacher, and you are all brothers. <sup>9</sup>And **do not call anyone on earth 'father,'** for you have one Father, and he is in heaven. <sup>10</sup>**Nor are you to be called instructors,** for you have one Instructor, the Messiah. <sup>11</sup>The greatest among you will be your servant. <sup>12</sup>For those who exalt themselves will be humbled, and those who humble themselves will be exalted.

1) **Yeshua does NOT criticize the Pharisees for wearing t'fillin, but for the way that they are displayed!**

2) Since Yeshua wore "tassels," it is probably safe to assume that he put on t'fillin when he prayed each morning at *Shul*.

a) Matthew 9:20

Just then a woman who had been subject to bleeding for twelve years came up behind him and touched **the edge of his cloak.**

KJV—the hem of his garment ...

YLT—the fringe of his garments ...

MIT—the tassel on his garment.

CJB—the *tzitzit* on his robe.

NAS—the fringe of His cloak ...

<sup>624</sup>The LORD commanded us to obey all these decrees and to fear the LORD our God, so that we might always prosper and be kept alive, as is the case today. <sup>25</sup>And if we are careful to obey all this law before the LORD our God, as he has commanded us, that will be our righteousness" (**NOT "our salvation**).

1. Romans 10:1-13

<sup>1</sup>Brothers and sisters, my heart's desire and prayer to God for the Israelites is that they may be saved ... <sup>2</sup>they are zealous for God, but their zeal is not based on knowledge. <sup>3</sup>Since they did not know the righteousness of God and sought to establish their own, they did not submit to God's righteousness. <sup>4</sup>Messiah is the culmination (**i.e., the GOAL**) of the law so that there may be righteousness for everyone who believes.

<sup>5</sup>Moses writes this about the righteousness that is by the law: "The person who does these things will live by them" (Lev 18:5). <sup>6</sup>But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?'" (Deu 30:12) (that is, to bring Messiah down) <sup>7</sup>or "Who will descend into the deep?" (Deu 30:13) (that is, to bring Messiah up from the dead). <sup>8</sup>But what does it say? "The word is near you; it is in your mouth and in your heart" (Deu 30:14), that is, the message concerning faith that we proclaim: <sup>9</sup>If you declare with your mouth, "Yeshua is Lord," and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup>For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. <sup>11</sup>As Scripture says, "Anyone who **trusts in** him will never be put to shame" (Isa 28:16). <sup>12</sup>For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, <sup>13</sup>for, "Everyone who calls on the name of the Lord will be saved" (Joel 2:32).

2. Titus 3:14

**Our people must learn to devote themselves to doing what is good, in order (to be saved?—NO!) that they may provide for daily necessities and not live unproductive lives.**