

Book of Hebrews Part 9: 4:12; The Word of God, the Torah and the Prophets; In the Targum (10/3/ 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/9t2gbs7/book-of-hebrews-part-9>.

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Last week we began to dig into the verse in Hebrews 4:12 where we found the writing making the statement—**the word of God** (emphasis added). We are going to focus on the **word of God** statement.

The writer described the **word of God** as having specific attributes, such as it—**is living and powerful**. It is so powerful that we read in the same verse—**is a discerner of the thoughts and intents of the heart**. So when we talk about power, and you think about your deep seated emotions, and you can come forward and say, “I know that I know that I know” something, it is then you are overwhelmed by your emotions, and you have no idea how much they influence you.

Here's the beauty of the—**word of God**. It will testify regarding what you have in your heart as being true, or you are being deceived. This is the power of **word of God**. Therefore, I am going to be coming at this passage from multiple angles because I want you to fully understand what the writer of Hebrews understands. When the writer of Hebrews makes the statement—**word of God**—I want you to understand how deep it really goes.

I will begin today by peeling back another layer and looking at this from the angle of the historical context. What I mean by historical context is going back to 1st century to understand what the term—**word of God**—meant to the writer of Hebrews and the recipients of his letter.

We can look at this passage in Hebrew 4:12, and we can clearly see how it talks about the characteristics and elements involved with the **word of God**, yet the author does not define the term. That is because he doesn't have to. His audience knows very well what the **word of God** means. The question is, what did the term—**word of God**—mean to the writer of Hebrews?

To answer that question, I will give you the answer right up front. It is the Torah and the Prophets. That is what the **word of God** is. That is what Scripture was to the author of this book and the other authors of the letters found in the New Testament. It was the Torah and Prophets.

You need to remember at the time of the writing of the letters in the New Testament, there was no New Testament. It did not exist. It would be developed over the years and would finally become a collection of books, a closed canon, of what we today call the New Testament. Yet this did not exist in the 1st century.

That is foundational to understand regarding that term. When the writer of Hebrews tells us—**word of God**—and goes on to describe its characteristics, what does that mean? To the writer of Hebrews, it is explicitly the Torah and the Prophets.

This can be very, very beneficial for you as you begin to talk to your fellow Christian believers about the Torah. The reason I say that is because this is one of the first things you have to bring to the table when you want to give them an accurate biblical perspective of the term—**word of God**. When they are going through the New Testament, and they run across terms like —**word of God**—they need to understand this is talking about the Torah and the Prophets.

I can tell you, that concept totally changed my perspective because I had compartmentalized the two thoughts regarding the Law and Jesus. I did not find them to be related whatsoever. What I have found when talking to many Christians, even pastors, the term Scripture carries this connotation of validity and relevance. It carries the connotation that it is alive and active; therefore, it is for us right now.

I have tripped up some people during conversations when they say to me something like, “Daniel, you fascinate me. You think the Torah is valid? You know Christ came and did away with the Torah?” My response to them is, “So Christ did away with Scripture?” I love this, because at this point you have them thinking. Their heads kind of cock to the side in confusion because they realize what they just said does not make sense. It is all about perspective.

I have to admit, I was one of those people. Growing up in the church, my thought, the way I viewed the term Scripture, was completely different than I viewed the term Law. Guess what? They are one in the same.

Having said that, we are going to begin today by connecting some dots and gaining some perspective that will help open up this statement—**the word of God**. I want to begin by taking you to Luke 24:44-45. The backdrop is Yeshua has risen from the grave, and He goes to present Himself to His Apostles. Here is what He says—⁴⁴ **Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in [What?] the Law of Moses and the Prophets and the Psalms concerning Me"** (emphasis added).

The first thing I want you to recognize is all of these things, the Law of Moses, the Prophets, and the Psalms, have to do with the Messiah Yeshua. They're all about Him. How many times have I brought to your attention John 5:39—**You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me**. And again in John 5:46—**For if you believed Moses, you would believe Me; for he wrote about Me**. That's the first thing I want you to recognize.

The second thing I want to point out is the way Yeshua lays this out—**the Law of Moses and the Prophets and the Psalms**—is traditionally very Jewish. There is a Hebrew acronym today known as the TaNaKh (Tanakh). It stands for Torah, Ne'vim, and Ke'tuvim= Law, Prophets, and the writings. The Hebrew acronym TaNaKh refers to what we call the Old Testament, but to the Jew, it's the Bible. It is—**the Law of Moses and the Prophets and the Psalms**. So Yeshua lays this out for them and says, “All of this is about Me.”

So here is where we begin to connect the dots. As we continue, we read this in Luke 24:45—⁴⁵ **And He opened their understanding, that they might comprehend [What?] the Scriptures** (emphasis added). He

just called—the **Law of Moses and the Prophets and the Psalms**—what we call the Old Testament, Scripture. This is very powerful insight! We need to connect these dots.

Let me move to the Apostle Paul's letter in 1 Corinthians 9:9—**For it is written in the Law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about?** (Emphasis added). Paul quotes Deuteronomy 25:4. What does he call that verse in Deuteronomy? He calls it the Law of Moses as you would expect him to. It is the Torah.

Here is what is fascinating. Paul quotes the very same verse in the epistle to Timothy, but he doesn't call it the Law. What does he call it? Scripture. 1 Timothy 5:18—**For the Scripture says, "You shall not muzzle an ox while it treads out the grain."** (Emphasis added).

1 Corinthians 9:9- For it is written in the law of Moses "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about?

1 Timothy 5:18- For the Scripture says, "You shall not muzzle an ox while it treads out the grain," . . .

Do you understand the term "Law" is synonymous, to a 1st century believer in the Messiah Yeshua, to Scripture? That is what Scripture is.

Let's take it a step further. We have looked at what Yeshua and Paul said. Now let's look at what James has to say in James 2:8—⁸ **If you really fulfill the royal Law according to the Scripture, "You shall love your neighbor as yourself,"** [James just quoted Leviticus 19:18] **you do well;** ⁹ **but if you show partiality, you commit sin, and are convicted by the Law as transgressors** (emphasis added). The terms are interchangeable. The term Torah is interchangeable with the word Scripture.

So why is this important? Why are we connecting the dots? You will see this becomes extremely important as you get to 2 Timothy 3:14-15—¹⁴ **But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them,** ¹⁵ **and that from childhood you have known the Holy Scriptures** (emphasis added). This is Paul talking to Timothy, and Paul says to Timothy—**from childhood you have known the Holy Scriptures** (emphasis added). From childhood, Timothy has clothed himself with the Holy Scriptures.

It is really amazing if you look at how Paul opens up his letter in 2 Timothy, Paul commends Timothy for his rich heritage. Timothy's grandmother Lois was a righteous, God-fearing woman. Timothy's mother, Eunice, was a righteous God-fearing mother. Paul opens up this epistle by reminding Timothy about who he is, and that he comes from a lineage of God-fearing people. Paul draws out that Timothy has "clothed" himself with the Holy Scriptures.

Now look at the next statement in 2 Timothy 3:15—**which are able to make you wise for salvation....** When you drop that nuclear bomb, that term "salvation" on the table, it merits everyone's attention. It is something that needs one's undivided attention. It needs your attention when what was just pointed out is salvation. This is not just "The Torah and the Prophets are there to make you wise so that when you live in this life and walk in this world things will go a little bit easier for you, or maybe you'll be a

little bit more blessed.” No! It goes way beyond that. We're talking about the difference between life and death. This is salvation, and according to Paul, he's telling us the Torah and the Prophets are profitable. They are there—to make you wise for salvation. That is an amazing thought to me!

Then he goes on and says this—through faith which is in Christ Jesus (2 Timothy 3:15, emphasis added). Paul doesn't say— the Holy Scriptures which are able to make you wise for salvation—and end it there making it all about the Torah. Paul instead says— through faith which is in Christ Jesus.

Do you see what Paul just did? He just integrated Torah with the Messiah! He brought Torah and faith together.

That has always fascinated me because when you look at Revelation 14:12 or 12:17, we find the concept that Satan goes to make war with those who— keep the commandments of God and the faith of Jesus. Those are the 2 things. Remember that Scripture is established on the testimony of 2, and here Paul integrates these 2 things. He specifically tells us the Torah, the Law of Moses, is able to make us wise for salvation.

So now I ask you, how many times do we hear this from the pulpits? What you hear is what I heard growing up—the Law has nothing to do with the Christian. It is now entirely grace, and according to Marcion, the Law in the antitheses to grace. This is also what we are taught today.

We are not done. Continuing on in 2 Timothy 3:16—All Scripture. What are we talking about when we say—All Scripture? We are talking about the Torah and the Prophets. Continuing—All Scripture is given by inspiration of God, and is profitable for doctrine (emphasis added). In other words, theology.

So now I ask you, when have you heard that in a mainstream Christian Church? When have you heard those in the Church say, “We are going to establish our theology, our doctrine, the core tenets of what we believe, based on the Torah?” When do you hear that in a church today?

That's the reality. We are supposed to take the Torah and the Prophets and develop our theology based upon them. It is foundational.

That is not all. Then we move onto reproof in 2 Timothy 3:16—is profitable for doctrine, for reproof (emphasis added). What it means is conviction. We are to receive conviction from the Torah.

Think about that for a second, and let me tell you why. Go to 2 Corinthians 7:10—For godly sorrow produces repentance (emphasis added). Godly sorrow is conviction, and conviction produces repentance. You will never repent unless you are in anguish, in agony, over what you have done. You will never repent unless you recognize the great weight of your sin and how it separates you from God. That is when a terror and fear comes over your mind and body, and you are devastated. Because of that, you want hope. You want change that leads to repentance. Godly sorrow produces repentance and true conviction. And what does that do? It leads to salvation.

The devil understands this very well. He knows all he has to do is take away the first domino, and then none of them will fall. Let him be a spiritual anesthesiologists in your life who comes and kills the pain of Godly sorrow, of conviction, and you will never see repentance happening; therefore, you will never see salvation. Now do you understand why the devil would come into the Church and steal the Torah? There's no mystery to this. This is a reality.

To help you appreciate this, I want to show you this in action because I like living examples of this. I want to take you to 2 Kings 22. In this story, a very well-known righteous man of God assumes the throne. His name is Josiah. Josiah has a burden for the LORD, and he is looking at the House of God, the Temple of God and it is in disarray. The Temple is in total disrepair, and it's in Josiah's heart to have the repairs made to it. So Josiah calls for Shaphan the scribe and tells him, "Go to Hilkiah the High Priest and tell him to take the money that is in the temple and start paying workers so that the necessary repairs can be made to the House of God. Josiah ordered the House of God be restored to its glory.

Shaphan does what Josiah asks and goes to Hilkiah and gives him Josiah's instructions. Something interesting happens after that. Hilkiah finds something in the Temple, and this is what Scripture tells us in 2 Kings 22:8—**Then Hilkiah the high priest said to Shaphan the scribe, "I have found the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan, and he read it.** They found the Book of the Law in the house of the LORD. That is where it should be. Amen? The Book of the Law should be in our temples (minds and bodies, Jeremiah 31:33).

So here you have Shaphan the scribe reading the Torah. What does he do? He takes it to King Josiah.

Continuing in 2 Kings 22:10-11—¹⁰ **Then Shaphan the scribe showed the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king.** ¹¹ **Now it happened, when the king heard the words of the Book of the Law, that he tore his clothes** (emphasis added). It cut him to the heart; conviction came over him. There was anguish; he was beside himself. He couldn't believe it. He was in awe. Think about the power of the Torah. Think about what it can do; this is important.

I will give you another example. In this example, I want to take you to Nehemiah 8:2-3—² **So Ezra the priest brought the Law before the assembly of men and women and all who could hear with understanding on the first day of the seventh month.** ³ **Then he read from it in the open square that was in front of the Water Gate from morning until midday, before the men and women and those who could understand; and the ears of all the people were attentive to the Book of the Law** (emphasis added). I want you to see their hearts.

This is what is interesting. Josiah was one of the last kings in Judah before God sent Babylonian to destroy it. Now here we are in the story of Nehemiah, and what we see is the descendants of the exiles, who had been taken out of Jerusalem and Judea and taken to Babylon, have returned. They have come home. Look at what we see. We see this heart yearning for God. They were attentive. They wanted to hear the Torah. Look at the heart!

Continue in Nehemiah 8:8-9—**So they [The priests] read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading.** ⁹ **And Nehemiah, who was the governor, Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the LORD your God; do not mourn nor weep."**

So the priests, the Levites, bring out the Torah, and all they do is they begin to read it. They begin to give the people understanding, and the people begin to mourn and weep. Why did they mourn and weep? **For all the people wept, when they heard the words of the Law** (Nehemiah 8:9). They wept! That is the power of the Torah.

I'm going to tell you, all you need to do is to personally open it up and begin to read it with the same hearts these men, the priest, Nehemiah, and Josiah had. They had open hearts. They had the same

heart that Yeshua had. Guess what? I promise you, it will convict you. It will expose every dark nook and cranny of your heart because the light will shine bright. The Holy Spirit will awaken you in amazing ways and totally transform you to where you are so crushed it will produce repentance. You are going to be on the path to salvation, but this is what the enemy wants to destroy. He wants to paint a picture of the Torah that is vile and oppressive. He wants to tell you Torah is a bunch of legalistic requirements. He will ask you, “Why are you so joyful about talking about the Torah? Why do you—**talk of them** [the commandments] **when you sit in your house, when you walk by the way, when you lie down, and when you rise up** (Deuteronomy 6:7). The answer to this is simple. Because I've read the Bible; I have read the New Testament. There's real conviction and real power there.

We are not done. Moving to 2 Timothy 3:16—**All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction** (emphasis added). The word correction in the Greek is to make you straight. You are crooked and need to be straightened out. Now, however, through this process when you have that open and beautiful heart, the LORD will lead and guide you. You know you're hearing the voice of the Shepherd. The sheep know His voice, and they follow Him.

It is not just that. As we finish the verse, we see what else it is for—**for instruction in righteousness** (2 Timothy 3:16). What is the Torah? Torah literally means instruction into righteousness. Think about Psalm 119:172—**For all Your commandments are righteousness**. Remember the verse I quoted last lesson from Matthew 6:33? It says—**But seek first the kingdom of God and His righteousness** (emphasis added). **For all Your commandments are righteousness** (Psalm 119:172).

What did Paul tell us? God's righteousness is the Prophets and the Torah. That is what is imbedded within the Torah; His righteousness, His character, His likes and dislikes. It is not just simply commands that state, “Do this and don't do that.” When embarking on the Torah, you get to read about these amazing stories of men whose faith is challenged and how they get through it by trusting and having faith in God. Yet there are those who do not. What you get to see in the Torah is this beautiful compilation describing the personality of Yeshua, His wisdom, and His understanding. This is powerful and important for us believers today.

There is a purpose to this, and Paul is getting to the point. He now tells us the purpose in 2 Timothy 3:17—**that the man of God may be complete**. When you look at the word complete in the Greek, do you know what it is referencing? It is referencing you have finally arrived at the place you were intended to be. You became the person God willed for you to be. How scary it is when we don't do that.

Think about the army slogan, “Be all that you can be”. Rise to your potential. If you want to meet your full potential, the instructions in 2 Timothy 3 are how you do it. You immerse yourself, you clothe yourself, in Scripture, which is the Word of God. This is the Torah and the Prophets. Immerse yourself in them.

Paul goes on in 2 Timothy 3:17—**that the man of God may be complete, thoroughly equipped for every good work**. He tells us to be equipped. I like to say, “Armed to the teeth.” Do you want to be armed to the teeth so that when trials and tribulations come you have the strength to endure? When temptation comes knocking on the door, you have the word in Scripture to fight against it. So you have the strength and endurance to fight against the deception of your own heart. Remember that your heart is going to attempt to justify your actions. I know I'm not the only one who has sinned and

attempt to justify it. It is the Word of God which will come in and prevent that. It is the Word of God that will give you Godly fear to turn your back on temptation and to bring you through those trials without losing faith; therefore, putting your trust and hope in Him.

Remember, it is not always about us. It is so we are thoroughly equipped to come along side those who are not strong and can help lift them up. You will have the ability to do that. You will be able to grab a blind person who doesn't know their right hand from their left and lead them to safety. If we are to do this, we need to be armed to the teeth with the Torah and the Prophets.

Think about the passage in James 5:19-20—¹⁹ Brethren, if anyone among you wanders from the truth, and someone turns him back, ²⁰ let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins. The only way you're going to be that guy or gal, who is going to be able to turn a sinner from the error of their ways, is if you are clothed in His righteousness and are in a solid relationship with Yeshua. That is the only way it is going to happen. All of that should help put the passage in Hebrew 4:12 into a little deeper perspective regarding the **word of God** and what the writer of Hebrews is talking about.

Having said that, I want to come at this at a slightly different angle. I want to begin by posing the following question. When the Apostles went out and preached the gospel of Yeshua, His death, burial, and resurrection, how did they do it? Did they do it through the New Testament? No, because the New Testament didn't exist. They preached the gospel through the Torah and the Prophets. These are the dots we need to connect and be mindful of.

Moving on to Acts 24. The backdrop here is Paul is brought before Felix the governor, and he's going to testify. Felix is no righteous man; I assure you he was a tyrant. He had the High Priest assassinated and more. Here, however, Paul is brought before Felix, and this is what Paul says to him—**But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets** (Acts 24:14, emphasis added). How did Paul establish the gospel of the Messiah Yeshua? He did it through the Torah and the Prophets.

Let me take you to Acts 26 where we find something recorded about Festus who succeeded Felix. Acts 26:22—**Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come....** Think about that statement. Paul is standing on the Torah and the Prophets and refuses to say anything other than what they have already said in specific regard to preaching the gospel of the Messiah Yeshua.

So now I ask you, how often do we do this template? The precedent has been set. This is not to say we don't use the New Testament. To say that would be ridiculous, and we're going to get into the New Testament aspect next week, but I don't want to touch that because I want to lay this foundation first. However, can we through the Torah and the Prophets preach Christ and Him crucified in a powerful, convincing, persuasive, and undoubting way using only the Torah and Prophets? Yes. We need to be able to do that, especially if we want to be a light to the Jewish people. I don't need to tell you right now most of them, especially the Orthodox Jewish people, are not going to look at the New Testament. They are going to want to stay in their Bible and look at the Torah and Prophets. Paul had no problem with that. The writer of Hebrews had no problem with that.

Let me add a little warning Paul gives that will build upon this concept. 1 Corinthians 14:32—**And the spirits of the prophets are subject to the prophets.** The Apostle Paul was speaking to Gentiles in Corinth, and he sent them a warning because guess what happened with the preaching of the Gospel? Corinth was flooded with false prophets. However, it gets more complex. There were real prophets out there too. John the Revelator was a prophet. Look at Acts 13; there were real prophets in Antioch. There were also false prophets. This is why Paul gives us this warning. He says, “Listen. Anyone who comes and speaks to you and says, ‘Thus says the LORD. I am a servant of Yeshua, and I'm here to bring the good news’ to those prophets— **spirits of the prophets are subject to the prophets** (1 Corinthians 14:23). In other words, when Paul says the word prophets, he means the Torah and the Prophets. Moses was the most exalted prophet of them all. The Torah is a prophet in and of itself, and this is the context and insinuation given by Paul. So anyone who speaks something claiming it is from God is subject to the Torah and the Prophets. What they say has to be measured against the Torah and Prophets.

So do you know how Satan can get into the room and start deceiving everyone? Throw away the Torah and the Prophets and it will wreak havoc on a Church. That is why the—**spirits of the prophets are subject to the prophets** (1 Corinthians 14:23).

Something interesting you will find when you read the New Testament. When the writers of the letters in the New Testament want to confirm a thought or idea, or prove what he is saying, he will say something to the effect of “it is written”, or “as Scripture has said”, or “you have heard it said in Scripture”, or some variation of that. Over and over again this is how they justify their position that Yeshua is the Messiah. They only do it through the Torah and the Prophets.

That is an amazing thought. The Torah and the Prophets are the valid witnesses. Remember everything is established on the testimony of 2 or 3, and the Torah and the Prophets are 2 valid witnesses. Both of those things are what the Apostle Paul himself calls on in his writings. Look at what he says in Romans 3:21—**But now the righteousness of God apart from the Law is revealed, being witnessed by the Law and the Prophets.** Paul calls upon the most valid witnesses you could have, which is the Torah and the Prophets. Acts 28:23—**So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening** (emphasis added).

Over and over again, that is what we find. Look at 1 Corinthians 15:3-4—³ **For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,** ⁴ **and that He was buried, and that He rose again the third day according to the Scriptures** (emphasis added). It's always going back to the Torah and the Prophets. This is how you build the gospel; this is how you justify our faith in the Messiah Yeshua. All these verses give us a little deeper perspective as we look at Hebrews 4:12 regarding what—**the word of God**—really is.

Now I want to come at this from yet another angle, and this one I saved for last because this particular angle is going to draw this whole thing full circle. When we read the Hebrews 4:12 passage, there is no debate here, it's very clear; the writer is talking about the written word of God. Many Christian scholars have discussed this and their consensus is that there's no question we're talking about the written word of God. Obviously, we know we're talking about the Torah and the Prophets; however, as we look at this, there's more than just that. You can't read this passage and simply understand it in the context of,

“written word.” You can't do it in light of who we know Yeshua is. In other words, Yeshua is literally the Word of God. When you go to Revelation 19, you will find His name is called Word of God.

When I look at this passage in Hebrews 4:12—**For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart**—and how this is described and all the characteristics, it is done with deadly accuracy showing Yeshua as the Messiah. It is showing Yeshua as the Word of God. That is a powerful concept!

I have to say something you need to understand. When you look at this from a historical context, this is not something that was foreign to the Jewish mind. When they would look at a passage that said, “The word of the LORD, or the word of God,” they would not think it was strictly talking about the written word.

So to open this up, I want to take you to the Targums, which is the Aramaic translation of the Hebrew Bible or Torah. The Targums is not hyper-literal translations, but at times you get these brilliant insights as to how the sages understood specific passages in the Torah. In other words, you get bonus points. I have suggested to people if they are going to study the Torah, I would also go through the Targums. There are several different Targums to choose from such as Targum Onkelos, Jonathan ben Uzziel, and the Jerusalem fragments, which are all very helpful in regard to Torah study.

Given that, I want to take a couple of passages and show you them side-by-side with the Torah and Targum. The first one from the Torah is from Genesis 1:27—**God created man in His own image...** Then we go to the Targum and read the same verse—**the Word of the LORD created man in His likeness** (emphasis added). In the Hebrew, word is translated דָּבָר (*dabar*). In the Targums, it is *memra*. This is an example of how the sages actually understood Genesis 1:27. They understood it to say, the “Word” of the LORD created man.

Let's take this a step further by going to Deuteronomy 1:30—**The LORD your God who goes before you, he Himself will fight for you.** This is very straightforward. The LORD or God will fight for you. Then we go to the Targum and read this—**The Word of the LORD your God who goes before you will Himself fight for you** (emphasis added). The word is personified! This is not simply a historical concept in Jewish of the written word [text]. It is personified. It takes on human form! This personified—**Word of the LORD**—is the one—**who goes before you will Himself fight for you.**

Let me share one of my favorite passages in all of the Torah, which is Scripture. It is a passage that is mind blowing when you talk about prophecy and our LORD Yeshua. This is what we read in Numbers 10:35—**So it was, whenever the ark set out, that Moses said: "Rise up, O LORD!** (Emphasis added).

Here's the thing you need to understand; this is a prophecy about the resurrection of the Messiah Yeshua. There is no question this is a Messianic passage. The further we get into this, the more you understand that, but you know the Torah and the Prophets are filled with passages that speak regarding the Messiah would raise again. We could look at Hosea 6:2 where we find it stated, He would rise the 3rd day. We also find in Isaiah 53 where it states, He dies, yet He sees the seed forever. This is all about the resurrection. We could talk about Amos 9 where it talks about the fallen tabernacle of David that will get raised up. So we find all these passages that were concealed until the revelation or better stated, the Word became flesh.

Yeshua came and began to open up His disciples' understanding of this by explaining to them it was He that was being spoken of all over the pages of Scripture. They grew up Jewish and had been reading and studying the Scripture, but they never saw the passages like that. Now they see it in light of Him through the lens of the Messiah Yeshua. This is so powerful!

So here you have it stating in Numbers 10:35 that what Moses was doing was this prophetic practice—**So it was, whenever the ark set out, that Moses said: "Rise up, O LORD!** Through this, Moses was declaring the resurrection of the Messiah. The verse continues—**Let Your enemies be scattered, and let those who hate You flee before You."** It's interesting that with the resurrection, with this rising up of the LORD, what happened to the enemies? What happened to Satan's power over us? It was ended. That power was brought to an end through our faith. When we put our faith in Him and follow Him, that's the end. There should be no more bondage.

The verse continues in Numbers 10:36—³⁶**And when it rested, he said: "Return, O LORD, to the many thousands of Israel"** (emphasis added). Think about that! When Yeshua rose, what did He do? He went up to heaven and sat down at the right hand of the Father. He rested. However, what does Moses say when He rested? He says—**"Return, O LORD, to the many thousands of Israel"** (emphasis added). He's crying out, return. Come back!

That is a very fascinating statement that is highly prophetic. This is exactly how it went. Yeshua rose from the grave, He went away, and with the cry of Israel—**Blessed is He who comes in the name of the LORD!** (Matthew 23:39)—He is going to return to us. That is what they're going to cry out, and that's when He returns.

With that passage in mind, let me take you to the Targums and show you how they translate this passage. In the Targum, it cites Numbers 10:35—**Arise now, Word of the LORD** (emphasis added). What a fascinating thing! In Scripture it says—**Rise up, O LORD**, yet in the Targums it says—**Arise now, Word of the LORD** (emphasis added). What do we know about the Word of the LORD that became flesh? We know that is exactly what happened. The Word rose from the dead.

The verse continues in the Targum regarding Numbers 10:35-36—**in the power of Thy might, and let the adversaries of Thy people be scattered, and make Thine enemies flee before Thee.** ³⁶**But when the ark rested, Mosheh lifted his hands in prayer, and said, Word of the LORD, turn from the strength of Thy anger, and return unto us in the goodness of Thy mercy, and bless the myriads and multiply the thousands of the children of Israel** (emphasis added).

So when we look at this passage, you realize this is multi-dimensional. You cannot look at this passage and attempt to compartmentalize Yeshua apart from the written word because He is the Word made flesh. His name is called the Word of God.

Let me take this a step further because as we get in this it gets incredible regarding how he describes the—**word of God**. The very first description is—**the word of God is living** (emphasis added)—as opposed to dead. Yeshua is not dead. He is alive and alive for evermore. So when you look at this, it cannot be a coincidence the first thing mentioned out of all these beautiful descriptors is that He is alive. That's the testimony; that's a gospel! Without that piece, we have nothing because we are dead in our sins.

I want you to think about the statement in Job 19:25—יְדַע אֱלֹהִים. It means—**for I know my redeemer lives**. The Word of God is living.

It is not just that, but the verse continues—**For the word of God is living and powerful** (emphasis added).

In 1 Corinthians 1:24 Paul says of Yeshua—**the power of God and the wisdom of God**. Look at Luke 8, it is also recorded in Matthew 9, where Yeshua was walking and the crowds are pressing into Him. All of the sudden this woman comes unbeknownst to Him and says to herself, “All I need to do is touch the hem of His garment, and I will be healed.” She had suffered from an infirmity for 12 years, and she knew all she needed to do was touch His garment for healing. She does so and is healed immediately. Yeshua stops and asks, “Who touched me?” Peter is standing next to Him and is probably thinking, “Are You serious?” Peter says in Luke 8:45—**Master, the multitudes throng and press You, and You say, ‘Who touched Me?’** Yet Yeshua responds with—**Somebody touched Me, for I perceived power going out from Me** (emphasis added). Power had gone out from the word of God. He is the word; power comes out of Him.

So we continue in the Hebrews 4:12 verse—**For the word of God is living and powerful, and sharper than any two-edged sword** (emphasis added). That is interesting because as we go to Revelation 19:13-15 we read this—¹³ **He was clothed with a robe dipped in blood, and His name is called The Word of God.** ¹⁴ **And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.** ¹⁵ **Now out of His mouth goes a sharp sword, that with it He should strike the nations...** (emphasis added).

What comes out of His mouth? A sword. You might push back and say, “It’s not a double-edged sword.” Well, let’s go to Revelation 1:16 and see what it says—**He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength** (emphasis added).

So we find the word of God mentioned in Hebrews 4:12 is sharper than any two-edged sword. This is clearly describing the Messiah Yeshua. I cannot compartmentalize these two things.

If that weren’t enough, what does it say at the end of the Hebrews 4:12 verse? **Is a discerner of the thoughts and intents of the heart**. In other words, the word of God gets into you and it seeks you out to see whether you’re true or you’re deceived. It knows your heart.

What do we know about Yeshua regarding this topic? Look at the Church of Thyatira in Revelation 2:21-23—²¹ **And I gave her time to repent of her sexual immorality, and she did not repent.** ²² **Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.** ²³ **I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts** (emphasis added). The word of God is the discerner of the heart.

So we look at this passage in Hebrews 4:12—**For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart** (emphasis added), and you can now understand the depth and feel the weight of this. This is powerful! Amen?