

General Comments on Deuteronomy 18:15-20

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These are extremely powerful verses that the religions of Rabbinical Judaism (including Karaite Judaism) and [Marcion](#)/Constantine Christianity could greatly learn from. It has my attention because it's all about the covenant and the law form of Torah. I think it's significant that Deu 18:18 and 20 has two standalone Aleph Tav's which I view as a "pointer" to Meshiach and his commandments. I also believe that Deu 18:15-20 also points forward to Y'shua in both the first and second coming and is powerful evidence for the greater Exodus.

Deu 18:15 "YHVH thy Elohim will raise up unto thee a Prophet from the midst of thee, of thy brethren, like **unto me**; unto him ye shall hearken; "

Y'shua says that Moshe wrote of the Messiah (Joh 5:46, Act 7:37), but where? Could this be the verse in question?

Joh 5:45-47 KJV Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. ⁴⁶ For had ye believed Moses, ye would have believed me: for he wrote of me. ⁴⁷ But if ye believe not his writings, how shall ye believe my words?

Act 7:37 KJV This is that Moses, which said unto the children of Israel, A prophet shall YHVH your Elohim raise up unto you of your brethren, **like unto me**; him shall ye hear.

Deu 18:16-17 "According to all that thou desiredst of YHVH thy Elohim in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of YHVH thy Elohim, neither let me see this great fire any more, that I die not'. ¹⁷ And YHVH said unto me, They have well *spoken that* which they have spoken. "

These verses give the context of Deu 18:15 and Deu 18:18, which is the Mt. Sinai covenant. This covenant is what makes the religion of Judaism/Christianity so powerful and unique...the followers of these two religions (which is really one if you can accept it) have a contract/covenant with YHVH! If only we could appreciate that we have the Creator of the universe under contract. It is true that Israel is bound to her Elohim, but the reverse is also true her Elohim is bound to her! Verse 18:17 is indicative that this is a contract/covenant because YHVH allowed Israel to make a counter offer which YHVH accepted. Offer and acceptance are required elements of a contract. For context see Exo 20:19.

Deu 18:18 "I will raise them up a Prophet from among their brethren, like **unto thee**, and will put my words ^{H1697 debar} in his mouth; and he shall speak ^{H1696 debar} unto **Aleph Tav** them all that I shall command him. "

What is the meaning of the standalone Aleph Tav in this verse? I believe this future Moshe like prophet will do the things that Moshe did and will speak to Elohim (the Aleph Tav who is Meshiach) and he in turn will speak to the nation of Israel (just like in the original Exodus). I believe the key to understanding this standalone Aleph Tav is the Hebrew word debar (H1696 & H1697) which is used twice in the verse and is translated as words and speak. With this and the context which is the Ten "commandments" one can go back to Exodus 20 and lo and behold in verse one there is another standalone Aleph Tav along with two instances of debar which is also translated as words and speak. The point is that this future Moshe like prophet will be reminding Israel of the Terms and Conditions (T's & C's) of her relationship with Elohim and that it is very much still relevant. See [below](#) the standalone Aleph Tav's of Deu 18:18, 20 along with Exo 20:1, 7

Exo 20:1 "And **spake** ^{H1696 debar} Elohim **Aleph Tav** **spake** all these words ^{H1697 debar}, saying, "

December 11, 2009 <http://torahlawform.com/Documents/http://torahlawform.com/Documents/Standalone-Aleph-Tav-Deu-18.Doc> Standalone-Aleph-Tav-Deu-18.doc

Exo 20:1 וַיְדַבֵּר אֱלֹהִים אֶתְּ כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֹר : ס

Deu 18:19 “And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require ^{H1875 darash} it of him. ”

“**I will require it of him**”: Monte Judah says that this means YHVH will require one’s life. Here is a word study of require. Gen 9:5 is the first use of this word (H1875 darash) and in that verse it’s used three times.

Gen 9:5 And surely your blood ^{H1818 Dahm} of your lives will I require ^{H1875 darash} ; at the hand of every beast will I require ^{H1875 darash} it, and at the hand of man; at the hand of every man's brother will I require ^{H1875 darash} the life of man.

Here is a blurb from WordStudy “It takes on the meaning of **requiring or demanding someone's blood** in a moral or **legal sense** (Gen_9:5; 2Ch_24:22; Psa_10:13).”

I’m in the process of studying the word damim which, according to Rabbi Daniel Lapin has a dual meaning of blood and money. It says in the Torah, to not go to the Feast of Tabernacles (Sukkot) empty handed and I would highly recommend that you bring something of substance (possibly real money like gold/silver and not FRN’s). For more on the word darash, see below the table on [PaRDeS](#) and Lev 10:16

Deu 18:20 “But the prophet, which shall presume to speak a word in my name ^{H8034 Shem}, **Aleph Tav** which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die”

Exo 20:7 Thou shalt not take the name ^{H8034 Shem} of YHVH Eloheyka in vain; for will not hold him guiltless YHVH **Aleph Tav** will not hold him guiltless that taketh his name ^{H8034 Shem} in vain

Exo 20:7 לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנָּקֶה יְהוָה אֶת־אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוּא : פ

Using the pattern of Deu 18:18, the key to understanding this standalone Aleph Tav is to key in on a word and go back to Exodus 20. I believe the Hebrew word Shem (H8034) is the key because it is also found in Exo 20:7 which is the third “commandment” to not take YHVH’s name in vain. It’s also, lo and behold, the next occurrence of the stand alone Aleph Tav in Exodus 20.

This is fascinating how both Deu 18:18 and Deu 18:20 both have parallel stand alone Aleph Tav’s that point back to the Ten “Commandments” of Exodus 20 and additionally both sets use “key” words.

I believe it’s also noteworthy to point out that in Exodus 20:7 the Aleph Tav directly follows the name of our Elohim YHVH. This is similar to Gen 1:1 which is where the first stand alone Aleph Tav is found, because in that verse the standalone Aleph Tav directly follows Elohim.

Critique of Judaism

Judaism is at fault here because they “got out of the Messiah business”. I looked at the 613 Mitzvot from Rambam (see the [mitzvot list below](#)) and Deu 18:19 is not listed as one of the commandments! They reference Deu 18:15 and Deu 18:20, but not Deu 18:19 even though their eternal life is dependent (i.e. required) on recognizing this but they don’t put it on their to do list.

Because of the ineptness of Marcion/Constantine Christianity (see the next paragraph), it seems that Judaism relies on their witness and testimony of Y'shua which gives Judaism an excuse to not take the biblically based claim of Y'shua as Meshiach seriously. This is unacceptable because all are required to show themselves approved (2Ti 2:15) and to not delegate this to anyone else. Because Deu 18:15 and Deu 18:18 are in the Torah, Judaism can't dismiss it.

Critique of Christianity

Using the hermeneutical principles of [PaRDeS](#), does Christianity Midrash the Torah? can they even “spell” PaRDeS, Midrash or Torah? I recently came across a list of the top 750 searched for verses in the bible and the book of Deuteronomy was only referenced five times and specifically Deu 18:15-20 not at all. I've also heard that of all the books in the TaNaCh, Y'shua quotes from Deuteronomy more than any other. Wouldn't Christianities testimony to brother Yahuda be more effective if it came from and in alignment with the Torah? If Christians would stop claiming that “Jesus” did away with the Torah which is direct conflict with Deu 18:20 then Yahuda would have no excuses.

Stand alone Aleph Tav for Deu 18:18 and 20 along with Exo 20:1 and 7

For an explanation of the Aleph Tav teaching, click here → [Word Doc](#) version or [PDF](#) version

This table shows a side by side comparison of the pair of standalone Aleph-Tav's found in Exo 20:1, 7 with the pair found in Deu 18:18, 20

<p style="text-align: right;">H1696 debar</p> <p>וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֹר: ס</p>	<p>Exo 20:1 “And <u>spake</u> ^{H1696 debar} Elohim Aleph Tav <u>spake</u> all these words ^{H1697 debar}, saying, ”</p>
<p style="text-align: right;">H1696 debar</p> <p>נְבִיא אֲקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כְּמוֹךָ וְנָתַתִּי דְבָרֵי בִפְּיוֹ וְדַבֵּר אֲלֵיהֶם אֶת כָּל-אֲשֶׁר אֶצְוֶנּוּ:</p>	<p>Deu 18:18 “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words ^{H1697 debar} in his mouth; and he shall speak ^{H1696 debar} unto Aleph Tav them all that I shall command him.”</p>
<p style="text-align: right;">H8034 Shem</p> <p>לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשׂוּא כִּי לֹא יִנְקָה יְהוָה אֶת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לְשׂוּא: פ</p> <p style="text-align: right;">H8034 Shem</p>	<p>Exo 20:7 “Thou shalt not take the name ^{H8034 Shem} of YHVH Eloheyka in vain; for <u>will not hold him</u> <u>guiltless</u> YHVH Aleph Tav <u>will not hold him</u> <u>guiltless</u> that taketh his name ^{H8034 Shem} in vain”</p>
<p>אִךְ הַנְּבִיא אֲשֶׁר יִזִּיד לְדַבֵּר דְּבָר בְּשְׁמִי אֶת אֲשֶׁר לֹא-צִוִּיתִי לְדַבֵּר וְאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וַיִּמַּת הַנְּבִיא הַהוּא:</p> <p style="text-align: right;">H8034 Shem</p>	<p>Deu 18:20 “But the prophet, which shall presume to speak a word in my name ^{H8034 Shem}, Aleph Tav which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die”</p>

Mitzvot for this parasha

Source: www.jewfaq.org

Verse(s)	Mitzvah Number	Category	Law
Deu 18:15	309	Prophecy	To heed the call of every prophet in each generation, provided that he neither adds to, nor takes away from the Torah.
Deu 18:20	310	Prophecy	Not to prophesy falsely.
Exo 23:13; Deu 18:20	320	Idolatry, Idolaters and Idolatrous Practices	Not to prophesy in the name of an idol.
Deu 18:22	311	Prophecy	Not to refrain from putting a false prophet to death nor to be in fear of him.
Deu 19:3	294	Punishment and Restitution	To establish six cities of refuge (for those who committed accidental homicide).
Deu 19:13	306	Punishment and Restitution	Not to spare the offender, in imposing the prescribed penalties on one who has caused damage.
Deu 19:14	270	Property and Property Rights	Not to remove landmarks (property boundaries).
Deu 19:15	247	The Court and Judicial Procedure	Not to decide a case on the evidence of a single witness.
Deu 19:19	307	Punishment and Restitution	To do unto false witnesses as they had purposed to do (to the accused).
Deu 20:2	599	Wars	To anoint a special kohein (to speak to the soldiers) in a war. . See Kohein.
Deu 3:22; Deu 7:21; Deu 20:3	598	Wars	That those engaged in warfare shall not fear their enemies nor be panic-stricken by them during battle.

PaRDeS – More on Darash

PaRDeS	Pshat	Remez	Darash ^{H1875}	Sod
Definition	Simple	Hint	Explore - Ask	Secret
Literary level	Grammatical	Allegory	Parabolic	Mystical
Audience level (Judges), Scientists)	Common People	Noble (Lawyers, Shoftim	Kingly	Mystic
Hermeneutic level	7 Hillel Laws	13 Ishmael Laws	32 Ben Gallil Laws	42 Zohar Laws
Rabbinic level	Mishna	Gomorrah	Midrash	Zohar
Gospel	Marcus	I and II Luqas	Matityahu	Yochanan
Presentation	HaShem's Servant	Son of Man	The King	Son of G-D
Gospel	Marcus	Luqas	Matityahu	Yochanan
Principle Concern	What do we have to do?	What is the meaning behind what we have to do?	How do we go about establishing HaShem's Kingdom on earth?	What metaphysical meaning is there to what is happening?
World	Asiyah	Yetzirah	Beriyah	Atzilut
Purim	Mikrah Megillah	Matanot L' Evyonim	Mishloach Manot	Seudas Purim

Lev 10:16 And Moses **diligently sought** ^{H1875, H1875} the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying,

According to the Stone's Chumash, the second and third word of this verse is exactly the half-way point of the Torah. This teaches us that the entire Torah revolves around constant inquiry and one must never stop studying and seeking an ever deeper and broader understanding of the Torah (Degel Machaneh Ephraim).