

## Parashat Egev- The Heel of Messiah

### Netzarin Antoecie NAZARENES OF AUSTRALIA



#### Parashat Egev Devarim [Deut]

7: 12-11:25

[ 10: 12-22 ]

## THE HEEL OF MESSIAH

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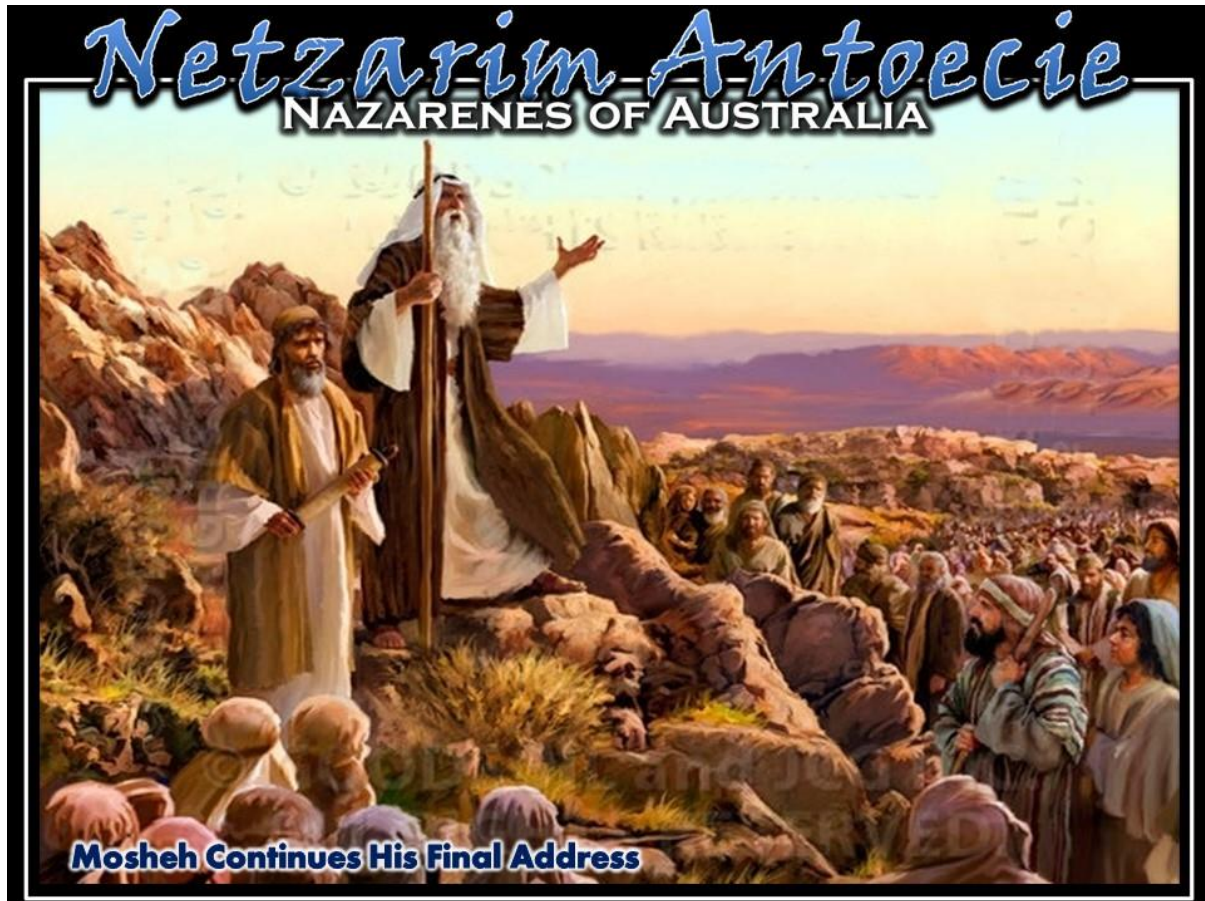
#### The Essence Of The Law

**Devarim [Deuteronomy] 10: 12-22** "And now, Yisra'ël, what is יהוה your Elohim asking of you, but to fear יהוה your Elohim, to walk in all His ways and to love Him and to serve יהוה your Elohim with all your heart and with all your being, **13** to guard the commands of יהוה and His laws which I command you today for your good? **14** "See, the heavens and the heavens of heavens belong to יהוה your Elohim, also the earth with all that is in it. **15** יהוה delighted only in your fathers, to love them. And He chose their seed after them, you above all peoples, as it is today. **16** "And you shall circumcise the foreskin of your heart and harden your neck no more. **17** "For יהוה your Elohim is Elohim of mighty ones and Master of masters, the great Ēl, mighty and awesome, who shows no partiality nor takes a bribe. **18** "He executes right-ruling for the fatherless and the widow and loves the stranger, giving him food and a garment. **19** "And you shall love the stranger, for you were strangers in the land of Mitsrayim [Egypt]. **20** "Fear יהוה your Elohim. Serve Him and cling to Him and swear by His Name. **21** "He is your praise, and He is your Elohim, who has done for you these great and awesome deeds which your eyes have seen. **22** "Your fathers went down to Mitsrayim [Egypt] with seventy beings and now יהוה your Elohim has made you as numerous as the stars of the heavens.

**Torah Portion: Devarim [Deuteronomy] 7:12-11:25 [Devarim [Deut] 10:12-22]**

**Introduction:**

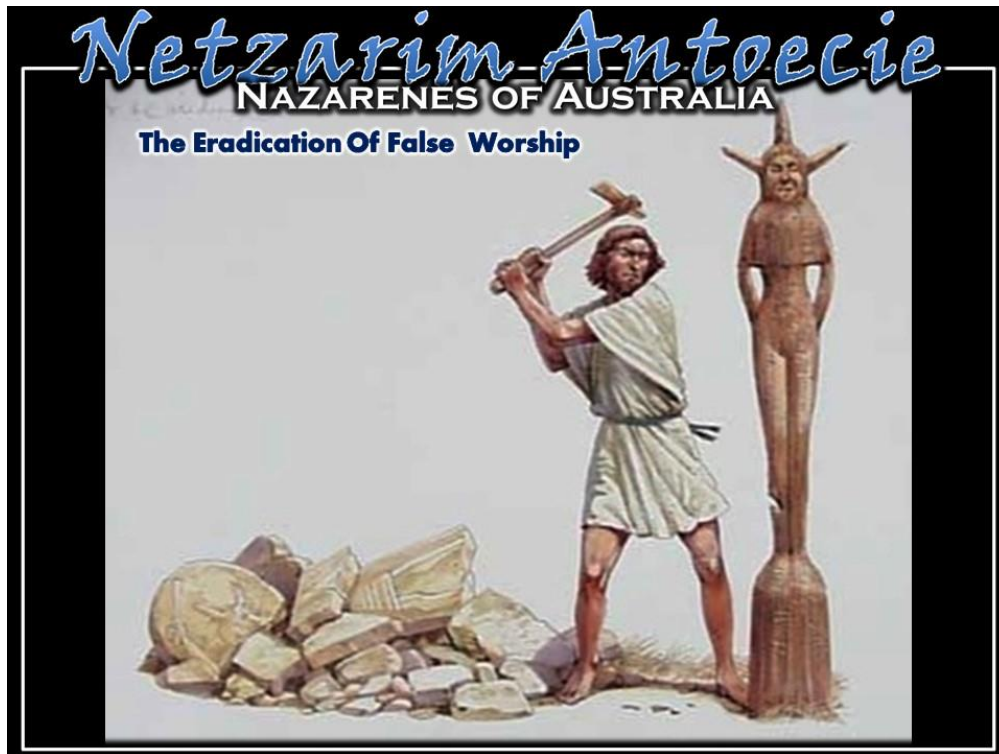
Mosheh in this Torah Portion continues with his final messages to the Yisraelite people.



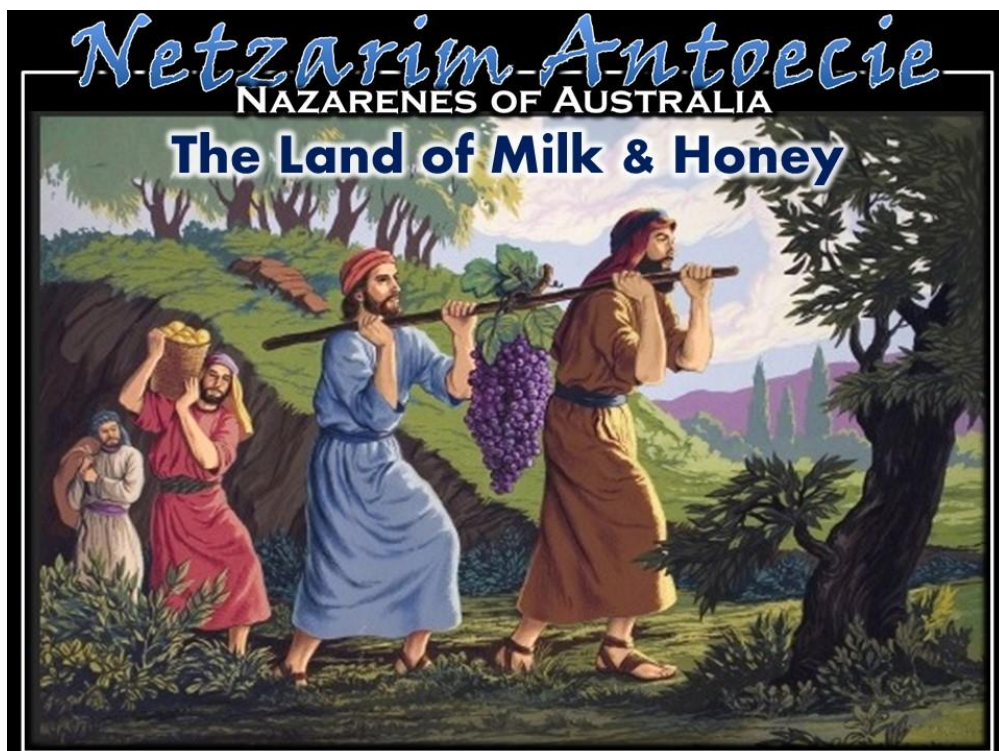
In continuing with his message Mosheh begins with a unique word that in this case is a conjunction that connects the last of the former challenges he has given them to what follows. Therefore, as they contemplate the entry into the Land of promise Mosheh desires to best equip the congregation of Yisrael to face the challenges since he is fully aware that he will not be there to encourage & strengthen them in this great pursuit but that YHWH their great Elohim will go before them. We also must remember that these words are the divinely inspired words of Mosheh from his perspective while the rest of the Torah are **“Yah breathed.”**



**The Events in the Portion:**

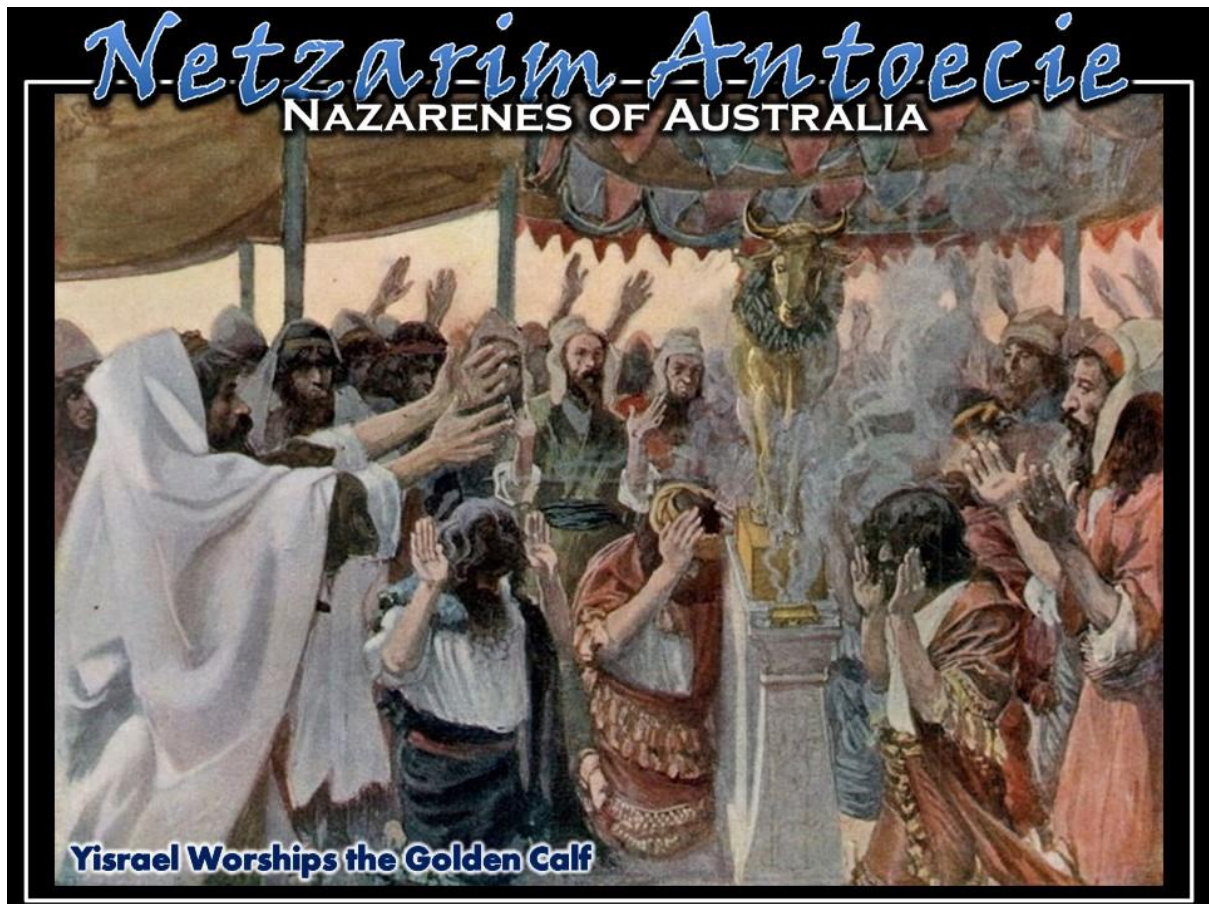


Our portion first emphasises that obedience brings the reward of blessing, but it is paramount that Yisrael destroy all signs of false Worship of other Elohey [Gods] especially their Idols so he then continues to discuss the 40-year ordeal in the wilderness to challenge them.



With the promise of a great fortune in a land of milk & Honey Mosheh also calls them to never forget the blessed one who brought them there. This forgetfulness would bring utter destruction as they would experience first with the removal of the Northern ten tribes by the Assyrian Empire & then the slavery for 70 years of the House of Yahudah [Judah] by the Babylonians.

Surely, the great blessing, they are receiving is truly only the result of the Covenant & promises made to the Patriarchs.



Mosheh then makes a passionate recall of the Golden Calf deplorable sin by which their parents transgressed against YHWH plus he details many more rebellious acts.

Mosheh is now found beseeching Yisrael to be motivated to love & fear YHWH & that obedience will result in an easy habitation of Canaan & that no-one will be able to stand against them. Mosheh also recalls the 2<sup>nd</sup> set of tablets he had cut on which the finger of Elohim had engraved the words of the first set & placed them in the Ark.

### **Egev the Unique Title:**

This title is used as a conjunction therefore creating a relationship between experiencing YHWH's blessings in the former followed by obedience that he now urgently encourages. What then is the meaning of this word? This is something we will turn to the Blue Letter Bible for:

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## Blue Letter Bible-Hebrew

**עָקַב** eqev- H6118 [conj] on account of, by, for, because, consequently.

**עָקַב** aqav- H6117 [verb] take by the heel, supplant, follow at the heel, to come from behind, what comes after.

**עָקַב** aqav- H6119 [masc noun] heel, footsteps, at the last, rear of a troop.

We find it here in its varied forms:

**עָקַב**- eqev- H6118 [conj] on account of, by, for, because, consequently.

**עָקַב**- aqav- H6117 [verb] take by the heel, supplant, follow at the heel, to come from behind, what comes after. Where we get the name of Yaaqov from.

**עָקַב**- aqav- H6119 [masc noun] heel, footsteps, at the last, rear of a troop.

Therefore, the theme of our Portion is as the heel follows because of following YHWH & Messiah we shall be blessed.

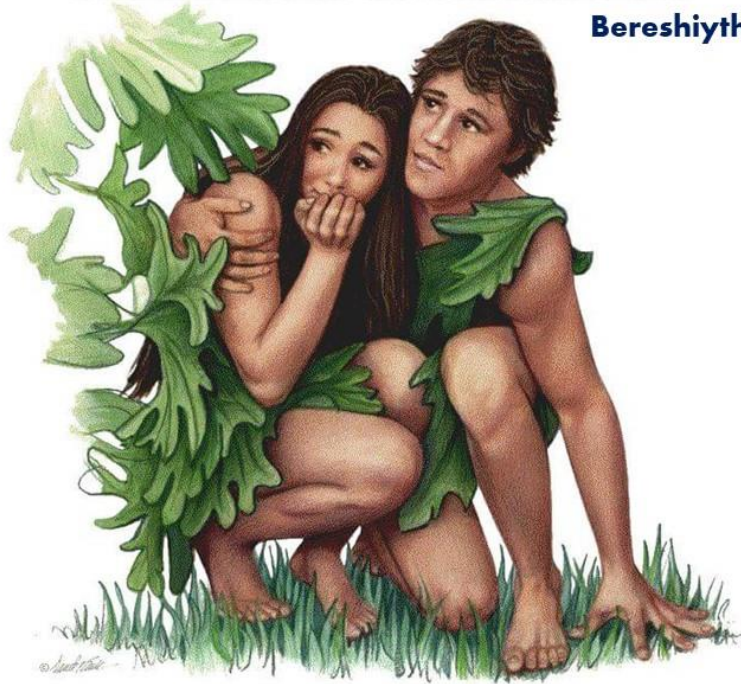
In truth the first account of this word used in scripture is in the following, referring to the promised seed of the woman in:



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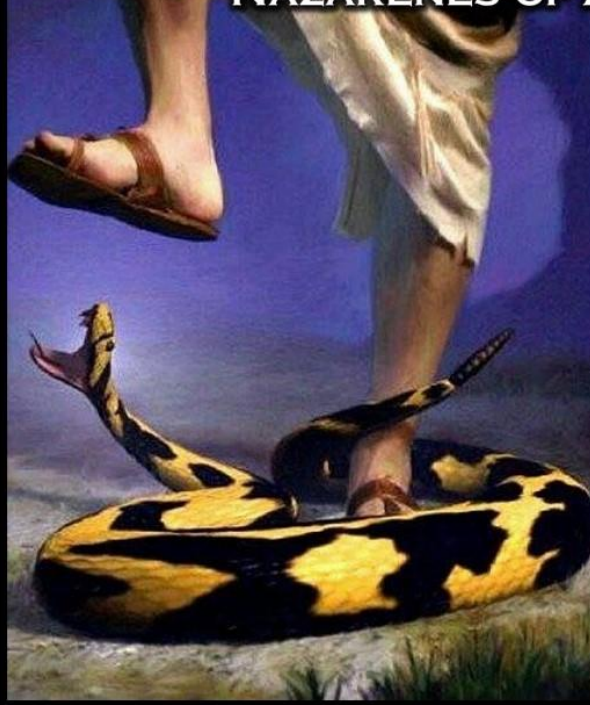
Bereshiyth [Gen] 3:15



**Bereshiyth [Genesis] 3:15** And I put enmity between you and the woman and between your seed and her Seed. He shall crush your head and you shall crush His heel.”

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**Crushing  
the  
Serpents  
Head**

This therefore inspires us to think of the first instant of a prophecy of the coming Mashiach [the Messiah] who will crush Satan's head, but this path of enmity has been a long one indeed.



We see it raise its head with Yaacov [Jacob] with this thought that at his birth, what connection may we find going back to the previous statement. It has been proposed that it is found in the passing from generation to generation of the Melchi-Zedek anointing. In that, Satan thought to reverse the curse that was proclaimed against him because at the birth it is known that the skull of a baby has not yet closed leaving the brain exposed & through Esau as a seed of the wicked one, Satan's desire was to crush the head of the seed of Mashiach [Messiah] being Yaacov [Jacob] who then takes hold of the Heel of Esau in:

**Bereshiyth [Genesis] 25:22-26** And the first came out red all over, like a hairy garment, so they called his name Esaw. 26 And afterward his brother came out, with his hand holding on to Esaw's heel, so his name was called Ya'aqob.

With this same idea we also find this same phraseology related to the "Heel" used in:



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## King David & Ahithophel



**Tehillim**  
**[Psalms]**

41:9

Even my own  
friend in whom  
I trusted, who  
ate my bread,  
has lifted up his  
heel against  
me.

**Tehillah [Psalm] 41:9** Even my own friend in whom I trusted, who ate my bread, has lifted up his heel against me.

This then is the very prophetic word that we find fulfilled with this scripture:

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**MatithYahu [Matthew] 26:21** And while they were eating, He said, "Truly, I say to you, one of you shall deliver Me up." **22** And they were deeply grieved and began to say to Him, each of them, "Master, is it I?" **23** And He answering, said, "He who has dipped his hand with Me in the dish, he shall deliver Me up.



**MatithYahu [Matthew] 26:21** And while they were eating, He said, “Truly, I say to you, one of you shall deliver Me up.” **22** And they were deeply grieved and began to say to Him, each of them, “Master, is it I?” **23** And He answering, said, “He who has dipped his hand with Me in the dish, he shall deliver Me up.

**Bereshiyth [Genesis] 3:15** is the first Messianic prophecy in the Bible. From it we understand that the enemy would attempt to strike at the heel of the Messiah; instead, however, our Messiah would crush the enemy’s head and destroy the works of the devil.

**1 Yahuchanan [John] 3:8** “The one who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of EL [God] appeared was to destroy the devil’s work.”

The Heel therefore has many Biblical thoughts behind it as we can see.

### The Heel as the rear or inferior:

We could consider the concept of the Heel to represent those things at the end, the minor details like the rear of the Army or the unimportant.

The heel is at the end of the extremity of the legs, so the great sage **Rashi** interprets this as an allusion to those **mitzvoth** [commandments] which a person tramples with his heels as being of no consequence.

So too Yeshua makes statements about the insignificant as we find in this:



**MatithYahu [Matthew] 5:19** Whoever, then, breaks one of the least of these commands

and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens.

From these words we do not find Yeshua negating the least commandments but rather encouraging the pursuit of the least & demonstrates a sense of Hierarchy within the kingdom. However, in the time of Yeshua & also today these have posed an alternate problem.

This statement caused many of the religious elite to perfect their visible observance of the minor details of Torah observance as Yeshua confronts in:



**MatithYahu [Matthew] 23:23** Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise and the cumin and have neglected the weightier matters of the Torah: Justice, Mercy, and Faithfulness. These need to have been done, without neglecting the others.

Sadly, among many today the same may be said. They may focus heavily on visible means of observance but as with Yisrael their motivation failed to honour the Almighty because it did not derive from a heart of extreme thankfulness therefore the weightier things failed to fill their heart. They did however see observance as a means of obtaining for themselves points in the Shamayim [the Heavens] becoming a works centred faith. To truly establish the motivation for obedience we must find it in these words of our Master in:

**Yahuchanan [John] 14:15** If you love Me, you shall guard My commands.



True love of the Master has the power to maintain a very balanced life like that as operated in our forefather Abraham.



Abraham exhibited faith & then obedience & received many blessings, who first believed which was counted to him as righteousness but then out of that faith obeyed Elohim. This is true faith in Action.

### The Heels of Messiah:

Many Ancient Sages interpreted “akev” meaning heel referring to the generation at the Heels of Messiah since it was thought that they would hear or perceive the footsteps of Messiah.

From the words of the sages, we come to see that their thoughts are that, the Mashiach [the Messiah] will come in the merit of our Mitsvoth [commandments] performed at the last moments of exile but what do we read concerning the last days in our bryth Chadashah [New Testament]:

We read firstly this in:

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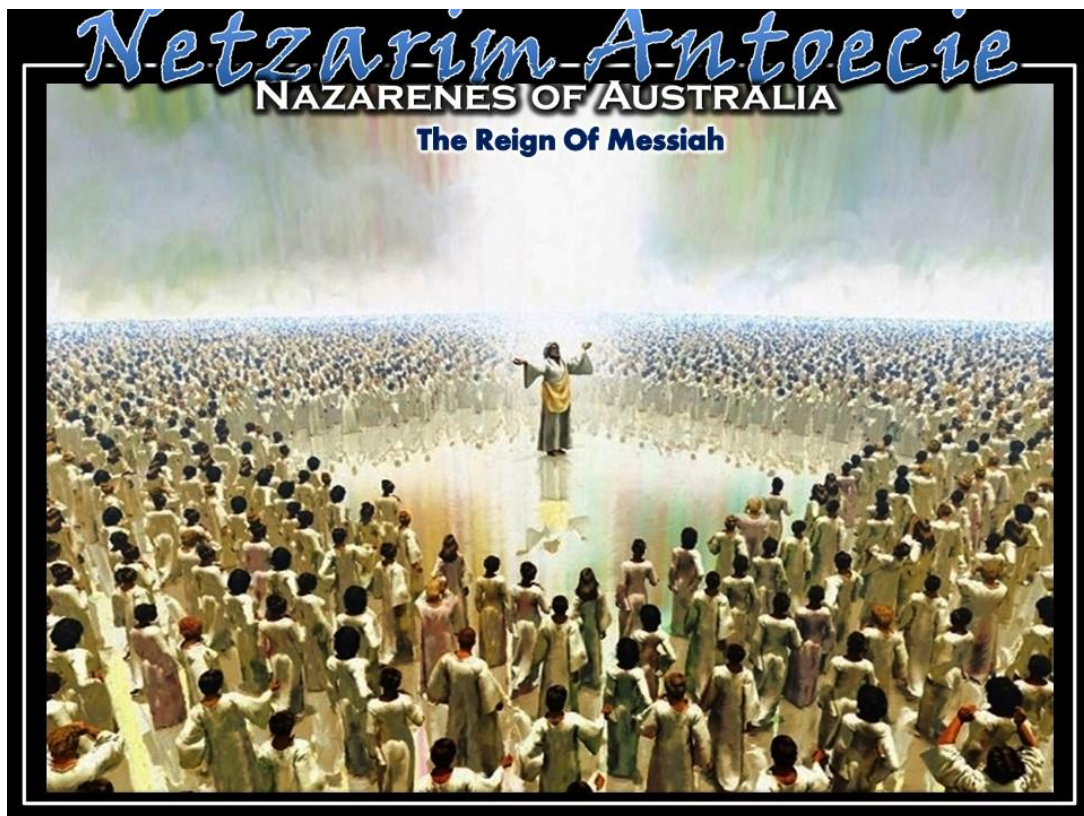


**MatithYahu [Matthew] 24:37** “And like the days of Noah, so also shall the coming of the Son of Adam be.”

This suggests a people totally unaware of his coming except the faithful and what else can we read. When speaking of the end times when the abomination of desolation spoken by Daniel the Navi [the Prophet] stands in the Holy place, let the reader understand the desperation of that day since we read this:

**MatithYahu [Matthew] 24:22** “if those days had not been cut short, none of all flesh would be spared. Yet for the sake of the chosen ones, those days shall be cut short.”





The picture we receive from these words are one of catastrophic upheaval where our loving Father & Master Yeshua must make an end to things to bring in his rule of righteousness for the chosen ones & that comes through his mercy & loving kindness for us which is of great comfort to all those faithful to our Master who is our consolation.

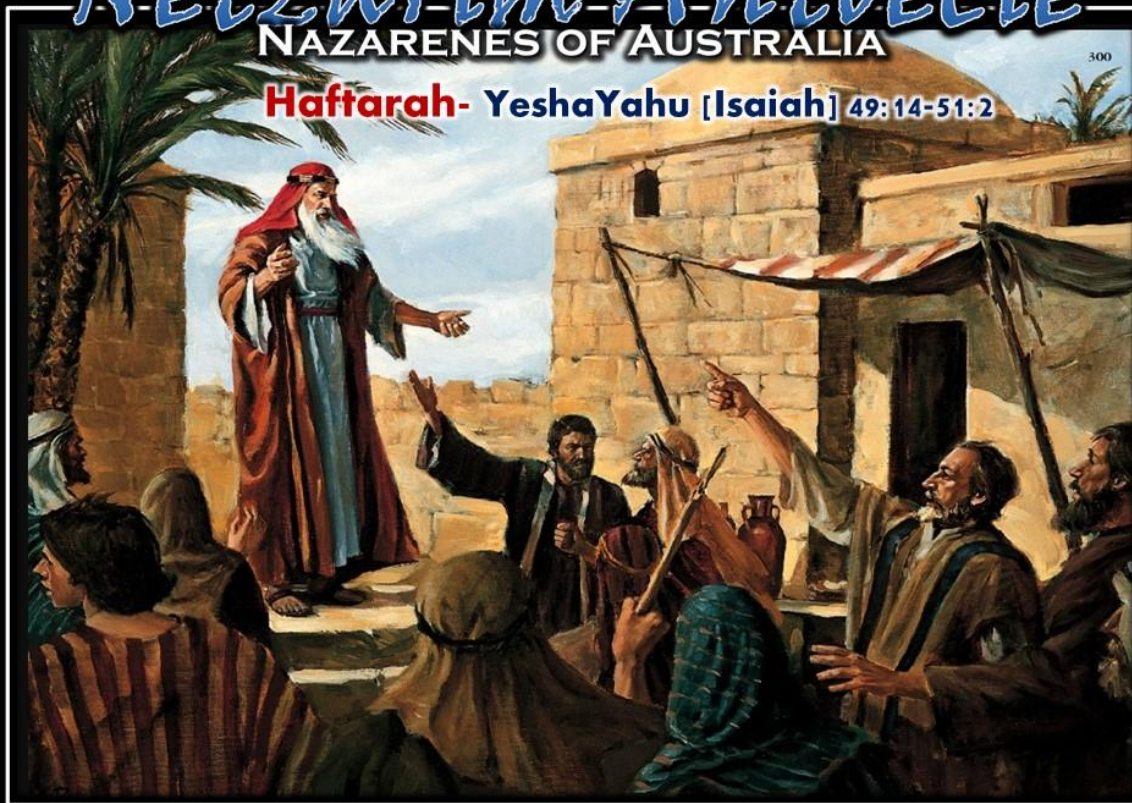
**End of Torah Portion**

Haftarah: YeshaYahu [Isaiah] 49:14-51:3

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Haftarah- YeshaYahu [Isaiah] 49:14-51:2



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Elohim Will Remember Tsiyon [Zion]

**Yeshayahu [Isaiah] 49:** 14 But Tsiyon says, "יהוה' has forsaken me and יהוה' has forgotten me." 15 "Would a woman forget her nursing child and not have compassion on the son of her womb? Though they forget, I'll never forget you. 16 "See, I have inscribed you on the palms of My hands; your walls are always before Me. 17 "Your sons shall hurry, your destroyers and those who laid you waste depart from you. 18 "Lift up your eyes round about and see, all of them gather together and come to you. as I live," declares יהוה', "you shall put on all of them as an ornament and bind them on you as a bride does. 19 "For your wastes and your deserted places and the land of your destruction, shall soon be too narrow for the inhabitants, while those who swallowed you up are far away. 20 "The sons of your bereavement shall yet say in your ears, 'The place is too narrow for me, make room for me to live.' 21 "And you shall say in your heart, 'Who has brought forth these for me, since I am bereaved and barren, an exile and wandering to and fro? And who reared them? See, I was left alone – from where did these come?' " 22 Thus said the Master יהוה', "See, I lift My hand up to the gentiles and set up My banner for the peoples; and they shall bring your sons in their arms and your daughters carried on their shoulders;



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## Elohim Will Remember Tsiyon [Zion]

**Yeshayahu [Isaiah] 1: 23** "And sovereigns shall be your foster fathers and their sovereignesses your nursing mothers. They bow down to you with their faces to the earth and lick up the dust of your feet. And you shall know that I am יהוה – those who wait for Me shall not be ashamed." **24** Is prey taken from the mighty and the captives of the righteous delivered? **25** Yet thus said יהוה, "Even the captives of the mighty is taken away and the prey of the ruthless is delivered; and I strive with him who strives with you, and I save your children. **26** "And I shall feed those who oppress you with their own flesh and let them drink their own blood as sweet wine. All flesh shall know that I, יהוה, am your Saviour and your Redeemer, the Elohim of Ya'aqob [Jacob]."

**Yeshayahu [Isaiah] 50: 1** "Thus says יהוה, "Where is the certificate of your mother's divorce, whom I have put away? Or which of My creditors is it to whom I have sold you? Look, you were sold for your crookednesses, and your mother was put away for your transgressions. **2** "When I came, why was there no one? When I called, why was there no one to answer? Was My hand too short to redeem? Or have I no power to deliver?"

This reading addresses the captive people in Babylon at the end of the 6<sup>th</sup> century B.C.E. YHWH makes it abundantly clear that they are not abandoned & promises them restoration. The great consolation comes with the ingathering from the nations at the end of time who include believers in Yeshua who escape the wrath of the Lamb on the day of YHWH & enter the Kingdom. Nations & leaders that in history oppressed Yisrael will indeed humble themselves before the redeemed people of YHWH's covenant and then Yisrael will know that waiting on YHWH the Lord will not disappoint and that through the mercy of YHWH & their faithful response to him YHWH will exalt his people.

**End of Haftarah Portion**

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Netzarim Ketuvim: **Ivri'im [Hebrews] 11:8-19**



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## Faithful Abraham

**Ivri'im [Hebrews] 11 : 8** By faith, Abraham obeyed when he was called to go out to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going. **9** By faith, he sojourned in the land of promise as a stranger, dwelling in tents with Yitschaq [Isaac] and Ya'aqob [Jacob], the heirs with him of the same promise, **10** for he was looking for the city having foundations, whose builder and maker is Elohim. **11** By faith also, Sarah herself was enabled to conceive seed and she bore a child when she was past the normal age, because she deemed Him trustworthy who had promised. **12** And so from one and him as good as dead, were born as numerous as the stars of the heaven, as countless as the sand which is by the seashore. **13** In faith all these died, not having received the promises, but seeing them from a distance, welcomed and embraced them and confessed that they were aliens and strangers on the earth. **14** For those who speak this way make it clear that they seek a fatherland. **15** And yet, if they had indeed kept remembering that place from which they had come out, they would have had the chance to return. **16** But now they long for a better place, that is, a heavenly country. Therefore, Elohim is not ashamed to be called their Elohim, for He has prepared a city for them.



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## The Extreme Obedience Of Abraham

**Ivri'im [Hebrews] 11 : 17** By belief, Abraham, when he was tried, offered up Yitschaq and he who had received the promises offered up his only brought-forth son, **18** of whom it was said, "In Yitschaq your seed shall be called," **19** reckoning that Elohim was able to raise, even from the dead, from which he received him back, as a type.

This reading focusses on Abraham the man of faith who went to a land he had not known but was promised it by YHWH though none of the patriarch's fully inherited it but received it by faith for the generations that were far into the future beyond their lifetimes.

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## The Child of Promise Yitschaq [Isaac]



Such faith in YHWH Abraham & Sarah had that at 90 years of age long past childbearing age Sarah conceived the child of promise **Yitschaq** [Isaac]. This was when Abraham was as good as dead apart from divine intervention.



Scripture then speaks of the faith of Abraham who was willing to sacrifice his son believing with such great faith that Elohim was able to give his beloved son back to him.

All these people of faith did not inherit the promise because it says that YHWH Elohim of all creation had a most blessed plan to fulfil since we read this in:

**Ivri'im [Hebrews] 11:40 Elohim having provided something better for us, that they should not be made perfect apart from us.**

May we never cease to rejoice in the hope of YHWH fulfilling his promise to them and us in unison that together we can exalt the Almighty for his exceedingly great compassion to us all.

**End of Netzarim Ketuvim- [The New Covenant]**

**Shavua Tov Aleichem- [A good Seven unto You All]**