

Roles of the Prophets found in the Tanakh

From the Desk of [John Marsing](http://www.MyHebrewBible.com) - [www.MyHebrewBible.Com](http://www.MyHebrewBible.com)

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Introduction

What is meant by prophecy and what are the roles of a prophet. According to the study by Nehemiah Gordon, the role of a prophet **specifically telling of a future event** to prove God's provenance is actually **quite rare**.

Word Study H5030 נָבִיא NASB: prophecy¹, prophesy¹, prophet¹⁶⁵, prophets¹⁴⁷

See <https://www.biblehub.com/hebrew/5030.htm>

Source: <https://www.nehemiaswall.com/hebrew-gospel-pearls-11>

1. **Torah-giver** (Moses – Num 12:6-8; Exo 33:11; Deut 34:10)
2. **Speak words of Yehovah** (Deut 18:18-19)
3. **Prayer intercession** (Gen 20:7; Jer 7:16, 11:14)
4. **Literary prophets** (Isaiah, Jeremiah, Ezekiel)
5. **Call people to repentance** (Jer 7:21-28; 35:12; 44:4, Ezek 33)
6. **Warn of future punishment if they don't repent**
7. **Future promise of reconciliation** (Isa 40-66)
8. **The telling of specific future events to prove God's provenance** (e.g. Josiah; Cyrus)
9. **Miracle-worker** (Elijah, Elisha)

Transcript (partial)

Nehemia: Well, and we had to expand the team, and we're continuing to expand the team. So that's a little bit of background. Can we jump into the Gospel, now? All right, let's do it.

Keith: [laughing] Absolutely.

Nehemia: Matthew chapter 4 verses 17 to 22, I'm going to read it real quick in Hebrew. We're going to talk about it a little bit, and then we're going to go over to the bonus episode.

So just from the beginning, it's a little bit odd, because verse 17 feels like it's part of the previous section. Yet, in this Hebrew version of Matthew preserved by Shem Tov Ibn Shaprut it's called Section 11, starting in verse 17.

Keith: In fact, the English actually does separate it. Like if I'm reading in the NASB, it has it in a separate section.

Nehemia: Oh, it does? Okay.

Keith: Yeah.

Nehemia: Meaning, it's part of verse 16, which makes sense - it's a continuation. So I don't know who made these chapter divisions in Shem Tov. We're not saying this is part of the original Matthew that Matthew wrote. I don't know if he had any chapter divisions, right?

All right, our chapter divisions were made in the 13th century by Stephen Langton, Archbishop of Canterbury. Who made Shem Tov's? We don't know.

"Mi kan v'elakh hitkhil Yeshua lidrosh, uledaber, 'Khizru betshuva shel malchut shamayim krovah." We can spend the entire time on this verse. Actually, we probably will. "From here and on, Yeshua began to preach," or it could also mean "to seek", "and to speak," or "to say", "return in repentance for the kingdom of heaven is close." *"Vayelech Yeshua al sfat hayam haGalil, vayar shnei akhim, Shimon she yikrei Simon, venikra Pietros, ve'Andrea, akhiv, mashlikhim mikhmoroteihem bayam shehayu dayagim."* "And Yeshua went on the shore of the Sea of Galilee, and He saw two brothers, Shimon, who is called Simon, and is also called Pietros, and Andrea, his brother, who were throwing their nets in the sea, for they were fishermen." *"Vayomer lahem, 'Lekhu akharai ve'eseh etkhem medayagim anashim."* "And He said to them, 'Go after me and I will make you fishers of men.'" *"Veya'azvu mikhmoroteihem be'ota sha'ah vayelkhu akharav,"* "And they left their nets at that very hour, and they went after Him."

"Vayeit misham veyar shnei akhim akherim, Yakov veYokhanan, akhim benei Zavdiel, bela'az Zavadao, veZavada, ve'avihem be'oniya mechinim mikhmoroteihem, vayikra otam." "And He turned from there and He saw two other brothers, Jacob and Yochanan, brothers who were the sons of Zavdiel, in the foreign language Zavadao and Zavada, and their father in a boat, preparing their nets, and He called them." *"Vayemaharu veyanikhu mikhmoroteihem ve'et avihem vayelkhu akharav."* "And they quickly left their nets and their father and they went after Him."

Keith: Now, Nehemia. Before we start with this verse, I just want to give one other little reminder of something that's happened in the midst of our last episode and now - is that folks, as we're listening to Nehemia both read and translate, we have an interlinear, but we now made it so that if you're a free member, you can actually get that interlinear at Hebrew Gospel Pearls. So regardless of Plus or not, you have the availability to do that. And the reason that's important - we're going to talk about it later - is that

all of these resources, the things that we keep doing, keep doing, keep doing, is to help those folks everywhere that are listening and that are watching and they can study along with us.

Let's keep going.

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Nehemia: So that's at BFAInternational.com, you can get that.

Keith: At BFA International, if you're a member, you can look at the interlinear. Yes.

Nehemia: Okay, excellent. All right. So I want to save some of the discussion for episode 12, for part 12. But verse 17, I think, is so rich and deep that we could [laughing] spend the entire time... Honestly, I think we could spend maybe the entire time just on the phrase "*khizru betshuva*", "return in repentance". But where do we begin here?

Keith: Well, can we remind them that we saw this phrase. Can we just talk about this for a second? Because when we looked at the phrase before, which was very close, we said, "We'll wait until we get here to go in depth." And if you remember, folks, I don't remember which episode it was, but John actually gave a very similar phrase, was preaching a very similar phrase, and we talked about it then.

Nehemia: Right. It was Matthew chapter 3 verse 2, which is section 6 in the Shem Tov division, so it would be episode 6.

Keith: Episode 6, excellent.

Nehemia: It would have to be. Yeah, so in episode 6, John said virtually the same words. And we had this discussion yesterday. You said, "Isn't it the same words with the exception of the words, '*lavo*', 'to come', right? Otherwise, it's verbatim the same. And I pointed out that if you compare what Yeshua says in Matthew 4 with what John says in Matthew 3, whether in the Hebrew or in the Greek, and then you compare it to the other Gospels which quote Yeshua as making this statement, that what Yeshua says in Matthew is closer to what John says in Matthew than what Yeshua is quoted as saying in the other Gospels.

Keith: Absolutely.

Nehemia: And that's actually pretty amazing. What do I mean by that? So let's see, what does Mark quote Yeshua as saying? That's the question here. Let me pull this up here. And again, it's Matthew Chapter 4 verse 17. So what are the actual words he says, according to the Hebrew version of Matthew? "Return in repentance, for the kingdom of heaven is close." And then in Mark 1:14, "Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God and saying, 'The time is fulfilled.'" Wow, so that phrase doesn't appear in Matthew. "The time is fulfilled and the kingdom of God has come near. Repent and believe in the good news."

So what Yeshua says in Matthew, both in the Hebrew and in the Greek, is closer to what John says in Matthew than what Yeshua says in Mark. "Repent and believe in the good news." It doesn't say anything about believing in the good news in Matthew, at least in verse 17 of Matthew 4.

And then Luke, "But He said to them, 'I must proclaim the good news of the kingdom of God to the other cities also, for I was sent for this purpose.'" So what is the good news that Yeshua's preaching? Because if it's the same thing he said in Matthew, I mean, either there are two different messages, right? And maybe he said lots of things, right? Maybe on Tuesday he said, "I'm preaching the good news," and on Wednesday he just preached repentance. That's one possibility. The other possibility is this is Matthew and Mark and Luke, all three of them, recording the same message, just with slightly different wording, in ways that maybe different audiences would understand.

Keith: Yeah. And I think that's why, what I like about us looking at Hebrew of Matthew is that it's very, if I could say... it's concise, maybe if I could say that. It's very, very concise. And it's funny, when Howard translates it, he translates that first phrase and he says in verse 17, "Henceforth, Jesus began to preach and to say..." and here's what Howard says He says, "Repent, for the kingdom of heaven is near." He uses one word, "repent", and I think, Nehemia - correct me if I'm wrong - he's really looking at two words to come up with one word.

Nehemia: Right, "*khizru betshuva*" is a phrase, "return in repentance", yeah.

Keith: Yes. So he's looking at... there are two words. He's coming up with the word "repent", which is obviously, from my background, we understood what the word "repent" was. Repent was like, okay, "Listen, you've realized, here's the situation. You've got to stop. You've got to change your actions." We used to use the image kind of like a U-turn. You're going a certain way, you see that it's a problem, you stop, you change your thinking and you go back the other way. That was what repentance sort of meant. But I know that we're going to go a little bit deeper in terms of what the Tanakh says.

Nehemia: Well, so let's start with saying something we've talked about, I'm pretty sure, in Torah Pearls and Prophet Pearls, which is that in ancient Hebrew there's a tendency to avoid abstract terms. A great example is the phrase, "to confess", right? And so you could say, "he confessed", or you could say, "he spoke his sins". And those both mean the same thing. Or there's the phrase in Exodus in one of the commandments, it says, "She was a virgin. She did not know a man." That's in Genesis 24, right? So "She was a virgin" is the abstract concept, and "she did not know a man" is explaining in concrete terms what that means. So Hebrew tends to explain in concrete terms, and "*khizru betshuva*" is a concrete term, "return in returning" is literally what it means. "Return in turning around."

Keith: [laughing] That's right.

Nehemia: So that's literally what it means. And so we translate it with this abstract concept of repentance, but in Hebrew it's very concrete terms. And those terms come from Ezekiel and other places, and Jeremiah. We'll get to that, maybe, or Lamentations.

All right, I want to talk about a couple of things here, and the first thing I want to talk about before we get to this whole thing of Yeshua teaching repentance, and what repentance means, I think we'll have to get to that in the Plus episode, is what I think, at least, the function of describing what Yeshua's teaching here is. In other words, it starts out saying, "And then He began *lidrosh*." "*Lidrosh*" is a very interesting term. It could mean "to seek", but here, it means "to preach". You could even translate it as "to sermonize". A *drasha* is a sermon. So he's preaching something. It could also mean "seeking God in prayer". It could mean a bunch of different things.

And then, what does he actually say in his sermon? "Turn in returning," that is repent, "for the kingdom of heaven is close." And what I think it's doing here is describing him in the Tanakh role of the prophet. And what do I mean by that? We think of today, at least *my* background, we think of the prophet as sort of like this fortune teller. He tells you what's going to happen in the future. If you look in the Tanakh, the meaning of prophet is a little bit different. It's actually much broader, right? So what is a prophet? And they have different roles. I made a list here of nine different roles of a prophet. I'm sure there are many others.

Keith: Excellent.

Nehemia: Let's start with number one, which is Moses, who is unique among the prophets. Moses is described in this prophetic ministry, I'm going to use that word, really in three main passages, in Numbers 12, 6 through 8. And this is when Moses' brother and sister are essentially speaking against him, and then God says, in verse 6, "Here these, My words. When a prophet of Yehovah arises among you, I make Myself known to him in a vision. I speak with him in a dream. Not so with My servant, Moses. He is trusted throughout My household. With him I speak mouth-to-mouth, plainly and not in riddles, and he beholds the likeness of Yehovah," whatever that means. "How then did you not shrink from speaking against My servant Moses?" Then, "Yehovah would speak to Moses," Exodus 33:11 which reiterates this. "Yehovah

would speak to Moses face-to-face as one man speaks to another. And he would then turn to the camp's attendant, Joshua, the son of Nun, a youth would not stir out of the tent." So Joshua's overhearing these conversations.

But Moses had some prophetic experience which at least, according to the Torah, was unique. Deuteronomy 34:10 reiterates this. It says, "Never again did there arise in Israel a prophet like Moses, whom Yehovah singled out..." or literally, "Whom Yehovah knew him face-to-face." And people have pointed out in ancient times, what does this mean, "Never again did there arise in Israel"? Who wrote that? Moses wrote that? Joshua wrote that? So what does Joshua mean? In the last 30 days there was nobody like Moses?

So this is understood, at least by Jewish interpreters, as what's known as the "prophetic past". That is, a prophet would often say things in the past tense to indicate this is a certainty that it's going to happen. So the phrase, "Never again did there arise in Israel a prophet" means, "Never again would there ever arise in Israel a prophet like Moses, whom Yehovah knew face-to-face."

So Moses has a unique type of prophesy. He's a law giver, he gives the Torah. In Deuteronomy 4:2 and 12:32 it says, "Don't add or take away to all that He's commanding," that God is commanding through Moses. So that's unique. That's what we call in Latin, "*sui generis*", it's a unique situation.

Now, Deuteronomy 18:18-19, that's the institution of prophet for the generations, right? That is, the people said, "Hey, we heard God's voice, and it was too scary. We don't want to hear that again. It scared us." So they asked for a prophet.

And God says, in verse 18 and 19 of Deuteronomy 18, "I will raise up a prophet for them from among their own people like yourself," meaning like Moses. "I will put My words in his mouth and he will speak to them all that I command him. And if anybody fails to heed the words he speaks in My name, I Myself will call him to account."

So we're to obey the prophet, but what are we specifically to obey of what the prophet says? When he speaks Yehovah's words, we are to obey that prophet. Now, if he speaks something *contrary* to what the Torah says, well then, we don't listen to him. That's in Deuteronomy 12:32 into 13. So Deuteronomy 13 tests, we've talked about that before. So that's one role of the prophet - speak the words of Yehovah.

Another role of the Prophet, Genesis 20, and there are many verses here, but we'll look at a few of them. Genesis 20:7 is the first time the word "*navi*", that is "prophet", appears in the Tanakh.

Keith: Avraham.

Nehemia: It's Avraham, or it's God speaking about Avraham to Avimelech, the Philistine King. And God says, in the dream... And it's interesting, because Avimelech hears God speaking to him in a dream but he's not a prophet. Prophet doesn't mean God speaks to you only. It's more than that. "Therefore, restore the man's wife," God says, "since he is, *ki navi hu*," "for he is a prophet. He will pray for you," and it translates here in the JPS, "He will intercede for you." That's correct, "but he will pray for you, to save your life. If you fail to restore her, know that you shall die and all that are yours."

So why does God need Abraham to come and pray for Avimelech? God could just say, "Hey, I know you didn't mean to do this, Avimelech. I don't need a man to pray for you," but that's one of the roles of the prophets...

Keith: Amen.

Nehemia: ...to pray for the people. Jeremiah 7:16, God says to Jeremiah, "As for you, do *not* pray for this people. Do *not* raise a cry of prayer on their behalf. Do *not* plead with me, for I will not listen to you." And then again, in 11:14 of Jeremiah, "As for you, do not pray for this people. Do not raise a cry of prayer on their behalf, for I will not listen when they call to me on account of their disaster."

So praying for the people is one of the roles of the prophets. So let me ask you this question, Keith. As the New Testament expert, does Yeshua ever pray for the people? Does He ever intercede for the people?

Keith: Yes.

Nehemia: So give me an example where He prays for the people.

Keith: So in John chapter 17 would be a good example, where He's praying. In fact, they even use in the English Bibles, they talk about it being the High Priestly prayer.

Nehemia: So here for example, in verse 20 he says, "I ask not only on behalf of these, but also on behalf of those who believe in me through their word, that they all may be one, as You, Father in me, and I am in You. May they also be in us, so that the world may believe that You have sent me. The glory that You have given me, I have given them, so that they may be one as we are one."

All right, so this is understood as a prayer. He's praying for the people.

Keith: Yes.

Nehemia: Okay. The one that comes to mind for me is, "Forgive them, for they know not what they have done." He's actually praying for the people as he's dying. So this intercession is one of the roles of the prophets, and the New Testament is portraying Yeshua as a prophet. I think that's surprising to some people, because I think a lot of Christians think, "Well, Jesus is just the Messiah. He's more than a prophet." Okay, well that may be. You know, that's a theological statement.

The New Testament is describing him as a prophet, and the clearest example of that, by the way, which we jumped over, is Luke 24:19, when Yeshua's walking with the disciples and they don't know who he is. He asked them, they said, "Don't you know the things that have happened?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who is a prophet mighty in deed and word before God and all the people." So this is a very deliberate description of Yeshua as a prophet.

Now, another type of prophetic role that we see in the Tanakh is what's called the "literary prophets". Isaiah, Jeremiah, Ezekiel - they write these very long books that are full of prophesies. Some of them are long prophesies. Most of them are actually quite short. They seem long to us because of our chapter divisions, but if you look at the way they're divided in Hebrew, they're actually a series of very short prophesies.

In contrast to the literary prophets, Isaiah, Jeremiah and Ezekiel, people like Elijah and Elisha, or Eliyahu and Elisha, who are the miracle worker prophets. That is, Eliyahu and Elisha, as far we know, didn't write anything. And almost nothing was written about their prophesies. Their prophesies are very short prophesies. Even when they have prophesies, they mostly are performing miracles.

And if you look throughout the New Testament, each thing that we're listing off here, Yeshua is portrayed in these different ways. The literary aspect is what we're going to get to in season two. Can we talk about season two?

Keith: Can we talk about it for a second?

Nehemia: So we're going to do what we call season two. We were originally going to do 10 episodes as a pilot, and then we realized if we do 12 we get to the end of Matthew 4. And then, season 2 can be the Sermon on the Mount. The Sermon on the Mount is Yeshua's equivalent of Isaiah, Jeremiah, Ezekiel. It is literally, Yeshua's giving a sermon, and it's not just he went here and he did this and he did that. He's actually speaking, so it's very similar in some ways to what Isaiah, Jeremiah and Ezekiel did.

Now, you and I had this encounter where we had an evangelical - I think he was a professor - who made the statement that the Sermon on the Mount, which is Matthew chapters 5 through 7 and arguably Luke 11, sometimes called the Sermon on the Plain, that there was no single event in history like that, this man said to us. He said, "Matthew sat down years later and he concocted this story in his study, compiling numerous teachings that Yeshua had presented on different occasions."

And so I think what that approach is doing is robbing from Yeshua this opportunity to be an Isaiah, to be a Jeremiah, to be an Ezekiel, to give a long, literary sermon. So I can't wait to get to Matthew chapters 5 through 7 in season two. Really, to me that's much more exciting in some ways than this, in that we get to delve in it in a completely different way. It's just such a deeper way that we can delve into it than what we've been doing up till now.

All right, number five is to call people to repentance. A few examples of that are Jeremiah 7:21-28, Jeremiah 35:12-15, Jeremiah 44:4. I want to look at Ezekiel 33, we're going to come back to that, probably in the Plus episode, I don't think we'll have time to get to it now. But I want to come back to Ezekiel 33, because that is key to understanding the role of the prophet, and I think to what Yeshua was preaching here, in Matthew chapter 4 verse 17.

But quickly, I want to read Jeremiah 7:21-28. "Thus says Yehovah of Hosts, the God of Israel, 'Add your burnt offerings to your sacrifices and eat the flesh.'" So normally a burnt offering was something where the entire animal was burned, except for maybe small parts of it. He's like, "Forget about it. Just eat the whole thing." "For in the day I brought your ancestors out of the land of Egypt, I did not speak to them or command them concerning burnt offerings and sacrifices." Is that true? That's right. At the Ten Commandments, God never mentioned sacrifices. "But this command I gave them, 'Obey My voice and I will be your God, and you shall be My people, and walk only in the way that I command you, so that it may be well with you.' Yet they did not obey, incline their ear. But in the stubbornness of their evil will, they walked in their own councils and looked backward rather than forward. From the day that your ancestors came out of the land of Egypt until this day, I have persistently sent all My servants, the prophets, to them day after day."

So this is the role of the prophets. Day after day, He's sending them the prophets, and literally it says in Hebrew, not day after day but, "*hashkem veshaloakh*", "rising up," it says, "*Yom hashkem veshaloakh*", "every day, rising up early in the morning and sending them."

So what is one of the key roles of the prophets? From the day that they left Egypt, according to Jeremiah, is to tell the people to repent. Exactly what Yeshua's doing in Matthew 4:17, telling the people to repent. "Yet they do not listen to Me or pay attention but they stiffen their neck, they did worse than their ancestors did. So you shall speak all these words to them, but they will not listen to you." Wow. "You shall call them but they will not answer you. You shall say to them, 'This is the nation that did not obey the voice of Yehovah, their God, and did not accept discipline. Truth has perished. It is cut off from their lips.'"

So look. This is when we read in Deuteronomy 18 that you have to listen to the prophet. What is the prophet telling you that you need to listen to? To repent.

Keith: To repent.

Nehemia: Jeremiah 35:12-15, obviously we're not going to bring every place where the prophets talk about repent. "Then the word of Yehovah came to Jeremiah. Thus says Yehovah of Hosts, the God of Israel, 'Go and say to the people of Judah and the inhabitants of Jerusalem, Can you not learn a lesson and obey My words?' says Yehovah. 'The command has been carried out that Yonadav, son of Rekhav, gave to his ascendants to drink no wine. And they drank no wine to this day, for they have obeyed their ancestors' voice.'"

So this was a custom, a tradition in the family of the Rekhabites, the descendants of Rekhav. Nothing to do with Rehab. In Joshua it's spelled differently in Hebrew.

"But I myself have spoken to you persistently. You have not obeyed Me. I have sent you all My servants, the prophets, sending them persistently saying, 'Turn now every one of you from your evil way, and amend your doings. And do not go after other Gods to serve them. Then you shall live in the land that I gave to you and your ancestors,' but you did not incline your ear or obey Me."

And then, 44:4 of Jeremiah, "Yet I persistently sent you all My servants, the prophets saying, 'I beg you not to do this abominable thing that I hate.'" Wow, amazing. And then the other translation doesn't have "beg". It's, "Please don't", is the word "*nah*" in Hebrew. "*Al nah ta'asu et devar hatoievah hazot,*" "Please don't do this abominable thing," "*asher saneti,*" "that I hate."

And that reminds me, Keith, of a prayer that you prayed years ago about loving the things God loves. Can you tell people about that?

Keith: Hm-hmm, it's changed my life. I was standing on the mountain in Colorado, and I looked up and I said, "Yehovah, teach me to love what You love." And I say, I should have stopped there, but then I continued and said, "and teach me to hate what You hate." And it's as if He raised His hands and started putting together a symphony. But that changed my life, that prayer.

Nehemia: Wow. Don't you know, God is all love? He doesn't have hate. Well, according to this, there are things God...

Keith: Unless you read the book. [laughing]

Nehemia: ...despises, and things He hates.

Keith: Before you go on, can you do me a favor?

Nehemia: Yeah.

Keith: What number are you at right now?

Nehemia: I'm at number five, although I already did number nine, so I've got three left. I'll do them real quick.

Number six, is the war and the future punishment if the people don't repent.

And number seven is, future promise of reconciliation. That is, "Okay, you're not going to repent. I know you're not. You're going to be punished. But eventually, God will take you back." That's the reconciliation.

And then, we have number eight, and I already did nine which is miracle worker. Number eight is, specific future events to prove God's providence, which is somewhat rare, but that happens. And that's what we think of the prophet as doing, is number eight. But it's actually quite rare.

For example, where the prophet comes and he foretells there'll be a man named Josiah, there'll be a man named Cyrus, a child will be born named Emmanuel. Those are relatively rare within the body of what the prophets did, but they're an important part, because they prove God's providence. It's a theme throughout Isaiah 40 through 66.

Keith: Isn't it interesting, Nehemia, that if you if ask many people, you ask them, "What is the role of the prophet?" they would say, "Well, they prophesy."

Nehemia: Right, they tell the future.

Keith: Exactly.

Nehemia: Like they're these little fortune tellers. Now, they do tell the future, and they tell of specific events, right? I would argue that if you look throughout the Gospel of Matthew, and maybe all four Gospels, that you will see these nine functions of the prophet, at least numbers two through nine to some extent, and some people would even say number one, they describe Yeshua as carrying these out. And I think that's very intentional that they're trying to describe him as an Old Testament prophet.

Okay, we've got to talk about repentance, [laughing] because that's what he actually preached. But I think we have to save the whole issue of repentance for the Plus episode, because there's so much to talk about there.

Keith: Okay, well we're going to do that. I want to say this to people. Some people get to challenge. They say, "Well, you guys talk about the Plus, et cetera, and you don't need to, it sells itself." Many of those people that say that are already Plus people. We talked to so many people, Nehemia, and literally, thousands and thousands of people that are listening. And I want to encourage them, because you said something earlier and I want to say this for them now. We've actually made some changes at bfainternational.com. This is where the Plus episode will be, for those that are interested in the Plus episode, you go to bfainternational.com. Become a Premium member and you get access to all the Plus episodes.

But I also want to encourage people in preparation for something that you've already brought out, and I'm hoping we'll talk about it both in each of the episodes, 11 and 12, is that we are planning, by God's grace, to continue with season two, which is going to be based on the Sermon on the Mount. And as Nehemia mentioned, this is going to be an amazing opportunity to dive into it. As I say, it's one thing to talk about the idea of Yeshua, it's different to talk about what He actually taught. [laughing] You know, the idea can be these theological games back and forth, but when you look at what He taught and ask, "How do I apply it in my life?" The Sermon on the Mount is the best example of a great sermon that you both understand it, as Ezra says, "He taught it, understood it, and then you can apply it into your life."

So for those that are interested in becoming a free member, you're going to get access to everything that we have for free members. It's free, free, free. And those that want to be Premium members will get the Plus for BFA. As we said earlier, 1, 3, 5, 7, 9 and 11 are at BFA International. 2, 4, 6, 8, 10, and 12 are at Nehemia's Wall. Nehemia, do you want to say anything about that? Because some really good episodes are over there, and there are other things there that are available too, so do you want to say anything about that before we...?

Nehemia: What I do want to talk about is, you know, we've had people say, "Well, I just go and listen to the Plus episode, because I want the good stuff." [laughing] Well, the good stuff's in both of them. You've got to watch both of them. We encourage people to watch both of them, because I think there's really a lot of good stuff that we just covered. I think it's key stuff, and we get to even go deeper in the bonus episode in the Hebrew Gospel Pearls Plus, number 11. Like you said, it's going to be at bfainternational.com.

You know, I've had some people complain - and you've heard this as well - they say, "Nehemia and Keith, you spent two hours and you never got out of the first verse of the section." That's a good thing, guys! Look, in the Jewish way of thinking, there are actually two ways of studying. There's what's called "*bekiut*" and "*be'iyun*". *Bekiut* is broad swathes of text. And I'll bring an example that we had at Hebrew University.

So we had a class where we were tested on all the historical books of the Tanakh. And you went home and you read those books and they would say, "What were the three things that happened at Bethel? What were the two different events that happened with King Ahab and Jezabel?" Right? And you had to know these just broad swathes of text. And that's extremely important.

Most of the study, though, was *be'iyun*, which is in-depth. And in *be'iyun* you could spend an entire semester or an entire year on one chapter. And that was a good thing, because then when you get to the other chapters, you're sharpening these textual tools. You're getting yourself a deeper understanding, so that when you go and you study the next thing, "Okay, now I know what a prophet does, right? I don't need to re-invent the wheel."

Keith: It's really something, because I want people to understand this, too. We are giving you access to a whole lot of information. But as we go forward, we're inviting you to come along with us. So as we go to season two and we get to the Sermon on the Mount, we're expecting that you're going to study along with us. We're preparing, and I'm telling you right now, and Nehemia's already said it, it's going to be a different experience when we get to season two, if all goes well.

Nehemia: I can't even wait. It's exciting.

Keith: It's really going to be amazing, because we're going to be diving in. We're going to be looking at the language, history and context of the words. And it's all him, preaching.

So again, folks, we want to invite you to...

Nehemia: Yeshua preaching, not me, right? [laughing]

Keith: [laughing] Sometimes, you might get caught up, you guys. I've had it happen. It's exiting. But again, just to remind everyone, those that are Plus members, Premium members, you can have access at bfainternational.com. Go to Nehemia's Wall and become a Support Team Member. You get a chance to get access to all the Plus episodes there.

But this week, episode 11 is at bfainternational.com, and, if you become a free member, you'll have access to the interlinear and the other episodes that we have that are available to you.

Nehemia, I want to thank you for giving us that list. I want to challenge people, and maybe you could... I don't know, you've done this before...

Nehemia: We'll post it on nehemiaswall.com.

Keith: Yeah, where you put that list up there, and let people study. Because that's just so rich. That's so rich. So we're going to continue...

Nehemia: What I want people to do is to read the list of the nine different roles of the prophets, and look, I divided them as nine. You could have divided them differently.

Keith: Yes.

Nehemia: You could say, "Well, there are actually 14, because this is 2. Or we can combine these two." That's a bit subjective. I broke it up into nine different functions. But each one of those is what the Prophets did do in the Tanakh.

What I'd love people to do is to look into the Gospels, but especially Matthew, but all four Gospels, and find, okay... And post this in the comments on nehemiaswall.com and bfainternational.com. Give us the verses where Yeshua is described in these different roles. I think that would be an amazing study for people to do.

Read it from this different perspective of, rather than, "Okay, now we've got to find the prophecies Yeshua fulfilled in the Tanakh." How about, read the Gospel of Luke and say, "Where is Yeshua described as telling the people to repent? Where is He described as an Eliyahu and Elisha miracle worker? Where is He described as the literary Prophet, Luke 11, for example?" I think that's an amazing study that people could do.

, you can get that.

Keith: At BFA International, if you're a member, you can look at the interlinear. Yes.

Nehemia: Okay, excellent. All right. So I want to save some of the discussion for episode 12, for part 12. But verse 17, I think, is so rich and deep that we could [laughing] spend the entire time... Honestly, I think we could spend maybe the entire time just on the phrase "*khizru betshuva*", "return in repentance". But where do we begin here?

Keith: Well, can we remind them that we saw this phrase. Can we just talk about this for a second? Because when we looked at the phrase before, which was very close, we said, "We'll wait until we get here to go in depth." And if you remember, folks, I don't remember which episode it was, but John actually gave a very similar phrase, was preaching a very similar phrase, and we talked about it then.

Nehemia: Right. It was Matthew chapter 3 verse 2, which is section 6 in the Shem Tov division, so it would be episode 6.

Keith: Episode 6, excellent.

Nehemia: It would have to be. Yeah, so in episode 6, John said virtually the same words. And we had this discussion yesterday. You said, "Isn't it the same words with the exception of the words, '*lavo*', "to come", right? Otherwise, it's verbatim the same. And I pointed out that if you compare what Yeshua says in Matthew 4 with what John says in Matthew 3, whether in the Hebrew or in the Greek, and then you compare it to the other Gospels which quote Yeshua as making this statement, that what Yeshua says in Matthew is closer to what John says in Matthew than what Yeshua is quoted as saying in the other Gospels.

Keith: Absolutely.

Nehemia: And that's actually pretty amazing. What do I mean by that? So let's see, what does Mark quote Yeshua as saying? That's the question here. Let me pull this up here. And again, it's Matthew Chapter 4 verse 17. So what are the actual words he says, according to the Hebrew version of Matthew? "Return in repentance, for the kingdom of heaven is close." And then in Mark 1:14, "Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God and saying, 'The time is fulfilled.'" Wow, so that phrase doesn't appear in Matthew. "The time is fulfilled and the kingdom of God has come near. Repent and believe in the good news."

So what Yeshua says in Matthew, both in the Hebrew and in the Greek, is closer to what John says in Matthew than what Yeshua says in Mark. "Repent and believe in the good news." It doesn't say anything about believing in the good news in Matthew, at least in verse 17 of Matthew 4.

And then Luke, "But He said to them, 'I must proclaim the good news of the kingdom of God to the other cities also, for I was sent for this purpose.'" So what is the good news that Yeshua's preaching? Because if it's the same thing he said in Matthew, I mean, either there are two different messages, right? And

maybe he said lots of things, right? Maybe on Tuesday he said, "I'm preaching the good news," and on Wednesday he just preached repentance. That's one possibility. The other possibility is this is Matthew and Mark and Luke, all three of them, recording the same message, just with slightly different wording, in ways that maybe different audiences would understand.

Keith: Yeah. And I think that's why, what I like about us looking at Hebrew of Matthew is that it's very, if I could say... it's concise, maybe if I could say that. It's very, very concise. And it's funny, when Howard translates it, he translates that first phrase and he says in verse 17, "Henceforth, Jesus began to preach and to say..." and here's what Howard says He says, "Repent, for the kingdom of heaven is near." He uses one word, "repent", and I think, Nehemia - correct me if I'm wrong - he's really looking at two words to come up with one word.

Nehemia: Right, "*khizru betshuva*" is a phrase, "return in repentance", yeah.

Keith: Yes. So he's looking at... there are two words. He's coming up with the word "repent", which is obviously, from my background, we understood what the word "repent" was. Repent was like, okay, "Listen, you've realized, here's the situation. You've got to stop. You've got to change your actions." We used to use the image kind of like a U-turn. You're going a certain way, you see that it's a problem, you stop, you change your thinking and you go back the other way. That was what repentance sort of meant. But I know that we're going to go a little bit deeper in terms of what the Tanakh says.

Nehemia: Well, so let's start with saying something we've talked about, I'm pretty sure, in Torah Pearls and Prophet Pearls, which is that in ancient Hebrew there's a tendency to avoid abstract terms. A great example is the phrase, "to confess", right? And so you could say, "he confessed", or you could say, "he spoke his sins". And those both mean the same thing. Or there's the phrase in Exodus in one of the commandments, it says, "She was a virgin. She did not know a man." That's in Genesis 24, right? So "She was a virgin" is the abstract concept, and "she did not know a man" is explaining in concrete terms what that means. So Hebrew tends to explain in concrete terms, and "*khizru betshuva*" is a concrete term, "return in returning" is literally what it means. "Return in turning around."

Keith: [laughing] That's right.

Nehemia: So that's literally what it means. And so we translate it with this abstract concept of repentance, but in Hebrew it's very concrete terms. And those terms come from Ezekiel and other places, and Jeremiah. We'll get to that, maybe, or Lamentations.

All right, I want to talk about a couple of things here, and the first thing I want to talk about before we get to this whole thing of Yeshua teaching repentance, and what repentance means, I think we'll have to get to that in the Plus episode, is what I think, at least, the function of describing what Yeshua's teaching here is. In other words, it starts out saying, "And then He began *lidrosh*." "*Lidrosh*" is a very interesting term. It could mean "to seek", but here, it means "to preach". You could even translate it as "to sermonize". A *drasha* is a sermon. So he's preaching something. It could also mean "seeking God in prayer". It could mean a bunch of different things.

And then, what does he actually say in his sermon? "Turn in returning," that is repent, "for the kingdom of heaven is close." And what I think it's doing here is describing him in the Tanakh role of the prophet. And what do I mean by that? We think of today, at least *my* background, we think of the prophet as sort of like this fortune teller. He tells you what's going to happen in the future. If you look in the Tanakh, the meaning of prophet is a little bit different. It's actually much broader, right? So what is a prophet? And they have different roles. I made a list here of nine different roles of a prophet. I'm sure there are many others.

Keith: Excellent.

Nehemia: Let's start with number one, which is Moses, who is unique among the prophets. Moses is described in this prophetic ministry, I'm going to use that word, really in three main passages, in Numbers 12, 6 through 8. And this is when Moses' brother and sister are essentially speaking against him, and then God says, in verse 6, "Here these, My words. When a prophet of Yehovah arises among you, I make Myself known to him in a vision. I speak with him in a dream. Not so with My servant, Moses. He is trusted throughout My household. With him I speak mouth-to-mouth, plainly and not in riddles, and he beholds the likeness of Yehovah," whatever that means. "How then did you not shrink from speaking against My servant Moses?" Then, "Yehovah would speak to Moses," Exodus 33:11 which reiterates this. "Yehovah would speak to Moses face-to-face as one man speaks to another. And he would then turn to the camp's attendant, Joshua, the son of Nun, a youth would not stir out of the tent." So Joshua's overhearing these conversations.

But Moses had some prophetic experience which at least, according to the Torah, was unique. Deuteronomy 34:10 reiterates this. It says, "Never again did there arise in Israel a prophet like Moses, whom Yehovah singled out..." or literally, "Whom Yehovah knew him face-to-face." And people have pointed out in ancient times, what does this mean, "Never again did there arise in Israel"? Who wrote that? Moses wrote that? Joshua wrote that? So what does Joshua mean? In the last 30 days there was nobody like Moses?

So this is understood, at least by Jewish interpreters, as what's known as the "prophetic past". That is, a prophet would often say things in the past tense to indicate this is a certainty that it's going to happen. So the phrase, "Never again did there arise in Israel a prophet" means, "Never again would there ever arise in Israel a prophet like Moses, whom Yehovah knew face-to-face."

So Moses has a unique type of prophesy. He's a law giver, he gives the Torah. In Deuteronomy 4:2 and 12:32 it says, "Don't add or take away to all that He's commanding," that God is commanding through Moses. So that's unique. That's what we call in Latin, "*sui generis*", it's a unique situation.

Now, Deuteronomy 18:18-19, that's the institution of prophet for the generations, right? That is, the people said, "Hey, we heard God's voice, and it was too scary. We don't want to hear that again. It scared us." So they asked for a prophet.

And God says, in verse 18 and 19 of Deuteronomy 18, "I will raise up a prophet for them from among their own people like yourself," meaning like Moses. "I will put My words in his mouth and he will speak to them all that I command him. And if anybody fails to heed the words he speaks in My name, I Myself will call him to account."

So we're to obey the prophet, but what are we specifically to obey of what the prophet says? When he speaks Yehovah's words, we are to obey that prophet. Now, if he speaks something *contrary* to what the Torah says, well then, we don't listen to him. That's in Deuteronomy 12:32 into 13. So Deuteronomy 13 tests, we've talked about that before. So that's one role of the prophet - speak the words of Yehovah.

Another role of the Prophet, Genesis 20, and there are many verses here, but we'll look at a few of them. Genesis 20:7 is the first time the word "*navi*", that is "prophet", appears in the Tanakh.

Keith: Avraham.

Nehemia: It's Avraham, or it's God speaking about Avraham to Avimelech, the Philistine King. And God says, in the dream... And it's interesting, because Avimelech hears God speaking to him in a dream but he's not a prophet. Prophet doesn't mean God speaks to you only. It's more than that. "Therefore, restore the man's wife," God says, "since he is, *ki navi hu*," "for he is a prophet. He will pray for you," and it

translates here in the JPS, "He will intercede for you." That's correct, "but he will pray for you, to save your life. If you fail to restore her, know that you shall die and all that are yours."

So why does God need Abraham to come and pray for Avimelech? God could just say, "Hey, I know you didn't mean to do this, Avimelech. I don't need a man to pray for you," but that's one of the roles of the prophets...

Keith: Amen.

Nehemia: ...to pray for the people. Jeremiah 7:16, God says to Jeremiah, "As for you, do *not* pray for this people. Do *not* raise a cry of prayer on their behalf. Do *not* plead with me, for I will not listen to you." And then again, in 11:14 of Jeremiah, "As for you, do not pray for this people. Do not raise a cry of prayer on their behalf, for I will not listen when they call to me on account of their disaster."

So praying for the people is one of the roles of the prophets. So let me ask you this question, Keith. As the New Testament expert, does Yeshua ever pray for the people? Does He ever intercede for the people?

Keith: Yes.

Nehemia: So give me an example where He prays for the people.

Keith: So in John chapter 17 would be a good example, where He's praying. In fact, they even use in the English Bibles, they talk about it being the High Priestly prayer.

Nehemia: So here for example, in verse 20 he says, "I ask not only on behalf of these, but also on behalf of those who believe in me through their word, that they all may be one, as You, Father in me, and I am in You. May they also be in us, so that the world may believe that You have sent me. The glory that You have given me, I have given them, so that they may be one as we are one."

All right, so this is understood as a prayer. He's praying for the people.

Keith: Yes.

Nehemia: Okay. The one that comes to mind for me is, "Forgive them, for they know not what they have done." He's actually praying for the people as he's dying. So this intercession is one of the roles of the prophets, and the New Testament is portraying Yeshua as a prophet. I think that's surprising to some people, because I think a lot of Christians think, "Well, Jesus is just the Messiah. He's more than a prophet." Okay, well that may be. You know, that's a theological statement.

The New Testament is describing him as a prophet, and the clearest example of that, by the way, which we jumped over, is Luke 24:19, when Yeshua's walking with the disciples and they don't know who he is. He asked them, they said, "Don't you know the things that have happened?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who is a prophet mighty in deed and word before God and all the people." So this is a very deliberate description of Yeshua as a prophet.

Now, another type of prophetic role that we see in the Tanakh is what's called the "literary prophets". Isaiah, Jeremiah, Ezekiel - they write these very long books that are full of prophecies. Some of them are long prophecies. Most of them are actually quite short. They seem long to us because of our chapter divisions, but if you look at the way they're divided in Hebrew, they're actually a series of very short prophecies.

In contrast to the literary prophets, Isaiah, Jeremiah and Ezekiel, people like Elijah and Elisha, or Eliyahu and Elisha, who are the miracle worker prophets. That is, Eliyahu and Elisha, as far we know, didn't write

anything. And almost nothing was written about their prophecies. Their prophecies are very short prophecies. Even when they have prophecies, they mostly are performing miracles.

And if you look throughout the New Testament, each thing that we're listing off here, Yeshua is portrayed in these different ways. The literary aspect is what we're going to get to in season two. Can we talk about season two?

Keith: Can we talk about it for a second?

Nehemia: So we're going to do what we call season two. We were originally going to do 10 episodes as a pilot, and then we realized if we do 12 we get to the end of Matthew 4. And then, season 2 can be the Sermon on the Mount. The Sermon on the Mount is Yeshua's equivalent of Isaiah, Jeremiah, Ezekiel. It is literally, Yeshua's giving a sermon, and it's not just he went here and he did this and he did that. He's actually speaking, so it's very similar in some ways to what Isaiah, Jeremiah and Ezekiel did.

Now, you and I had this encounter where we had an evangelical - I think he was a professor - who made the statement that the Sermon on the Mount, which is Matthew chapters 5 through 7 and arguably Luke 11, sometimes called the Sermon on the Plain, that there was no single event in history like that, this man said to us. He said, "Matthew sat down years later and he concocted this story in his study, compiling numerous teachings that Yeshua had presented on different occasions."

And so I think what that approach is doing is robbing from Yeshua this opportunity to be an Isaiah, to be a Jeremiah, to be an Ezekiel, to give a long, literary sermon. So I can't wait to get to Matthew chapters 5 through 7 in season two. Really, to me that's much more exciting in some ways than this, in that we get to delve in it in a completely different way. It's just such a deeper way that we can delve into it than what we've been doing up till now.

All right, number five is to call people to repentance. A few examples of that are Jeremiah 7:21-28, Jeremiah 35:12-15, Jeremiah 44:4. I want to look at Ezekiel 33, we're going to come back to that, probably in the Plus episode, I don't think we'll have time to get to it now. But I want to come back to Ezekiel 33, because that is key to understanding the role of the prophet, and I think to what Yeshua was preaching here, in Matthew chapter 4 verse 17.

But quickly, I want to read Jeremiah 7:21-28. "Thus says Yehovah of Hosts, the God of Israel, 'Add your burnt offerings to your sacrifices and eat the flesh.'" So normally a burnt offering was something where the entire animal was burned, except for maybe small parts of it. He's like, "Forget about it. Just eat the whole thing." "For in the day I brought your ancestors out of the land of Egypt, I did not speak to them or command them concerning burnt offerings and sacrifices." Is that true? That's right. At the Ten Commandments, God never mentioned sacrifices. "But this command I gave them, 'Obey My voice and I will be your God, and you shall be My people, and walk only in the way that I command you, so that it may be well with you.' Yet they did not obey, incline their ear. But in the stubbornness of their evil will, they walked in their own councils and looked backward rather than forward. From the day that your ancestors came out of the land of Egypt until this day, I have persistently sent all My servants, the prophets, to them day after day."

So this is the role of the prophets. Day after day, He's sending them the prophets, and literally it says in Hebrew, not day after day but, "*hashkem veshaloakh*", "rising up," it says, "*Yom hashkem veshaloakh*", "every day, rising up early in the morning and sending them."

So what is one of the key roles of the prophets? From the day that they left Egypt, according to Jeremiah, is to tell the people to repent. Exactly what Yeshua's doing in Matthew 4:17, telling the people to repent. "Yet they do not listen to Me or pay attention but they stiffen their neck, they did worse than their ancestors did. So you shall speak all these words to them, but they will not listen to you." Wow. "You shall call them but they will not answer you. You shall say to them, 'This is the nation that did not obey the voice of Yehovah, their God, and did not accept discipline. Truth has perished. It is cut off from their lips.'"

So look. This is when we read in Deuteronomy 18 that you have to listen to the prophet. What is the prophet telling you that you need to listen to? To repent.

Keith: To repent.

Nehemia: Jeremiah 35:12-15, obviously we're not going to bring every place where the prophets talk about repent. "Then the word of Yehovah came to Jeremiah. Thus says Yehovah of Hosts, the God of Israel, 'Go and say to the people of Judah and the inhabitants of Jerusalem, Can you not learn a lesson and obey My words?' says Yehovah. 'The command has been carried out that Yonadav, son of Rekhav, gave to his ascendants to drink no wine. And they drank no wine to this day, for they have obeyed their ancestors' voice.'"

So this was a custom, a tradition in the family of the Rekhavites, the descendants of Rekhav. Nothing to do with Rehab. In Joshua it's spelled differently in Hebrew.

"But I myself have spoken to you persistently. You have not obeyed Me. I have sent you all My servants, the prophets, sending them persistently saying, 'Turn now every one of you from your evil way, and amend your doings. And do not go after other Gods to serve them. Then you shall live in the land that I gave to you and your ancestors,' but you did not incline your ear or obey Me."

And then, 44:4 of Jeremiah, "Yet I persistently sent you all My servants, the prophets saying, 'I beg you not to do this abominable thing that I hate.'" Wow, amazing. And then the other translation doesn't have "beg". It's, "Please don't", is the word "*nah*" in Hebrew. "*Al nah ta'asu et devar hatoievah hazot*," "Please don't do this abominable thing," "*asher saneti*," "that I hate."

And that reminds me, Keith, of a prayer that you prayed years ago about loving the things God loves. Can you tell people about that?

Keith: Hm-hmm, it's changed my life. I was standing on the mountain in Colorado, and I looked up and I said, "Yehovah, teach me to love what You love." And I say, I should have stopped there, but then I continued and said, "and teach me to hate what You hate." And it's as if He raised His hands and started putting together a symphony. But that changed my life, that prayer.

Nehemia: Wow. Don't you know, God is all love? He doesn't have hate. Well, according to this, there are things God...

Keith: Unless you read the book. [laughing]

Nehemia: ...despises, and things He hates.

Keith: Before you go on, can you do me a favor?

Nehemia: Yeah.

Keith: What number are you at right now?

Nehemia: I'm at number five, although I already did number nine, so I've got three left. I'll do them real quick.

Number six, is the war and the future punishment if the people don't repent.

And number seven is, future promise of reconciliation. That is, "Okay, you're not going to repent. I know you're not. You're going to be punished. But eventually, God will take you back." That's the reconciliation.

And then, we have number eight, and I already did nine which is miracle worker. Number eight is, specific future events to prove God's providence, which is somewhat rare, but that happens. And that's what we think of the prophet as doing, is number eight. But it's actually quite rare.

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Keith: Exactly.

Nehemia: Like they're these little fortune tellers. Now, they do tell the future, and they tell of specific events, right? I would argue that if you look throughout the Gospel of Matthew, and maybe all four Gospels, that you will see these nine functions of the prophet, at least numbers two through nine to some extent, and some people would even say number one, they describe Yeshua as carrying these out. And I think that's very intentional that they're trying to describe him as an Old Testament prophet.

Okay, we've got to talk about repentance, [laughing] because that's what he actually preached. But I think we have to save the whole issue of repentance for the Plus episode, because there's so much to talk about there.

Keith: Okay, well we're going to do that. I want to say this to people. Some people get to challenge. They say, "Well, you guys talk about the Plus, et cetera, and you don't need to, it sells itself." Many of those people that say that are already Plus people. We talked to so many people, Nehemia, and literally, thousands and thousands of people that are listening. And I want to encourage them, because you said something earlier and I want to say this for them now. We've actually made some changes at bfainternational.com. This is where the Plus episode will be, for those that are interested in the Plus episode, you go to bfainternational.com. Become a Premium member and you get access to all the Plus episodes.

But I also want to encourage people in preparation for something that you've already brought out, and I'm hoping we'll talk about it both in each of the episodes, 11 and 12, is that we are planning, by God's grace, to continue with season two, which is going to be based on the Sermon on the Mount. And as Nehemia mentioned, this is going to be an amazing opportunity to dive into it. As I say, it's one thing to talk about the idea of Yeshua, it's different to talk about what He actually taught. [laughing] You know, the idea can be these theological games back and forth, but when you look at what He taught and ask, "How do I apply it in my life?" The Sermon on the Mount is the best example of a great sermon that you both understand it, as Ezra says, "He taught it, understood it, and then you can apply it into your life."

So for those that are interested in becoming a free member, you're going to get access to everything that we have for free members. It's free, free, free. And those that want to be Premium members will get the Plus for BFA. As we said earlier, 1, 3, 5, 7, 9 and 11 are at BFA International. 2, 4, 6, 8, 10, and 12 are at Nehemia's Wall. Nehemia, do you want to say anything about that? Because some really good episodes are over there, and there are other things there that are available too, so do you want to say anything about that before we...?

Nehemia: What I do want to talk about is, you know, we've had people say, "Well, I just go and listen to the Plus episode, because I want the good stuff." [laughing] Well, the good stuff's in both of them. You've got to watch both of them. We encourage people to watch both of them, because I think there's really a lot of good stuff that we just covered. I think it's key stuff, and we get to even go deeper in the bonus episode in the Hebrew Gospel Pearls Plus, number 11. Like you said, it's going to be at bfainternational.com.

You know, I've had some people complain - and you've heard this as well - they say, "Nehemia and Keith, you spent two hours and you never got out of the first verse of the section." That's a good thing, guys! Look, in the Jewish way of thinking, there are actually two ways of studying. There's what's called "*bekiut*" and "*be'iyun*". *Bekiut* is broad swathes of text. And I'll bring an example that we had at Hebrew University.

So we had a class where we were tested on all the historical books of the Tanakh. And you went home and you read those books and they would say, "What were the three things that happened at Bethel? What were the two different events that happened with King Ahab and Jezabel?" Right? And you had to know these just broad swathes of text. And that's extremely important.

Most of the study, though, was *be'iyun*, which is in-depth. And in *be'iyun* you could spend an entire semester or an entire year on one chapter. And that was a good thing, because then when you get to the other chapters, you're sharpening these textual tools. You're getting yourself a deeper understanding, so that when you go and you study the next thing, "Okay, now I know what a prophet does, right? I don't need to re-invent the wheel."

Keith: It's really something, because I want people to understand this, too. We are giving you access to a whole lot of information. But as we go forward, we're inviting you to come along with us. So as we go to season two and we get to the Sermon on the Mount, we're expecting that you're going to study along with us. We're preparing, and I'm telling you right now, and Nehemia's already said it, it's going to be a different experience when we get to season two, if all goes well.

Nehemia: I can't even wait. It's exciting.

Keith: It's really going to be amazing, because we're going to be diving in. We're going to be looking at the language, history and context of the words. And it's all him, preaching.

So again, folks, we want to invite you to...

Nehemia: Yeshua preaching, not me, right? [laughing]

Keith: [laughing] Sometimes, you might get caught up, you guys. I've had it happen. It's exiting. But again, just to remind everyone, those that are Plus members, Premium members, you can have access at bfainternational.com. Go to Nehemia's Wall and become a Support Team Member. You get a chance to get access to all the Plus episodes there.

But this week, episode 11 is at bfainternational.com, and, if you become a free member, you'll have access to the interlinear and the other episodes that we have that are available to you.

Nehemia, I want to thank you for giving us that list. I want to challenge people, and maybe you could... I don't know, you've done this before...

Nehemia: We'll post it on nehemiaswall.com.

Keith: Yeah, where you put that list up there, and let people study. Because that's just so rich. That's so rich. So we're going to continue...

Nehemia: What I want people to do is to read the list of the nine different roles of the prophets, and look, I divided them as nine. You could have divided them differently.

Keith: Yes.

Nehemia: You could say, "Well, there are actually 14, because this is 2. Or we can combine these two." That's a bit subjective. I broke it up into nine different functions. But each one of those is what the Prophets did do in the Tanakh.

What I'd love people to do is to look into the Gospels, but especially Matthew, but all four Gospels, and find, okay... And post this in the comments on nehemiaswall.com and bfainternational.com. Give us the verses where Yeshua is described in these different roles. I think that would be an amazing study for people to do.

Read it from this different perspective of, rather than, "Okay, now we've got to find the prophecies Yeshua fulfilled in the Tanakh." How about, read the Gospel of Luke and say, "Where is Yeshua described as telling the people to repent? Where is He described as an Eliyahu and Elisha miracle worker? Where is He described as the literary Prophet, Luke 11, for example?" I think that's an amazing study that people could do.