

Parashah Beshalach - בְּשַׁלַּח

"when he sent away"

**Torah portion:**

Exodus 13:17 - 17:16

**Haftarah portion:**

Judges 4:4 - 5:31

**Brit Chadashah/New Testament portion:**

John 6:15-71

1 Corinthians 10:1-5

(We read the whole chapters in the N.T.)

~~~~~  
**a Torah portion: Exodus 15:8**

*"And with the blast of thy nostrils the waters were piled up,*

*The floods stood upright as a heap;*

*The deeps were **congealed** in the heart of the sea."*

*"congealed" from קָפְאוּ kafoo (kafah strongs H7087)*

other occurrences:

**Zephaniah 1:12** (Young's Literal Translation) "And it hath come to pass, at that time, I search

Jerusalem with lights, And I have laid a charge on the men Who are **hardened** - הַקְּפֵאִים - on their preserved things, Who are saying in their heart: Jehovah doth no good, nor doth He evil."

**Job 10:10** (YLT) "Dost Thou not as milk pour me out? And as cheese **curdle** - תִּקְפֵּאֵנִי - me?"

**Zechariah 14:6** "And it hath come to pass, in that day, The precious light is not, it is dense **darkness** - יְקִפְאוּן -"

Obviously, Young's "Literal" Translation is not *consistently* literal...

**Zechariah 14:6** (ESV) "On that day there shall be no light, **cold, or frost.**"

Footnote: "Compare Septuagint, Syriac, Vulgate, Targum; the meaning of the Hebrew is uncertain"

*News report: Fish Flash Frozen by wind*

<https://news.yahoo.com/blogs/oddnews/it-got-so-cold-so-quickly-in-this-norwegian-bay-that-it-froze-a-bunch-of-fish-swimming-in-it-232504960.html>

*"Though it was "only" -7.8°C (18 °F), a sharp eastern wind was enough to freeze a large quantity of fish in place"*

Perhaps the dinosaurs (mastodons) were flash frozen by the "jet stream" of the Red Sea crossing?

**Exodus 14:21** And Moses stretched out his hand over the sea; and **Jehovah caused the sea to go back by a strong east wind** all the night, and made the sea dry land, and the waters were divided.

\*

**Brit Chadashah/New Testament (The Will of God) portion:**

John 6:1-71

LOVE!

**John 6:1** After these-(things) **the Jesus** went-away across the sea namely-of-the Galilee namely-of-the Tiberias.

v2 And much crowd was-following him, because they-were-seeing the signs of-him which he-was-doing upon the (ones) being weak.

v3 But **the Jesus** went-up into the mountain, and he-was-sitting there with his disciples.

v4 But the passover was near, the feast of-**the Jews**.

v5 **The Jesus** therefore having elevated the eyes, and having-beheld that much crowd is-coming to him, he-is-saying to the Philip, From-whence shall-we-buy-in-the-market loaves in-order-that these might-eat?

v6 But this he-was-saying trying him, for he himself-had-known-absolutely what he-was-being-about to-be-doing.

v7 Philip answered him, Loaves of-two-hundred denarii are not sufficing for-them in-order-that each of-them might-take some small-amount.

v8 One out-of his disciples is-saying to-him, Andrew the brother of Simon Peter,

v9 One young-child is here, who is-having five loaves made-of-barley and two dainty-(fish); BUT what (are) these with-reference-to these-many?

v10 But **the Jesus** said, YOU-make the MEN to-fall-back. But much grass was in the place: the MEN therefore fell-back, the number about five-thousand.

v11 But **the Jesus** took the loaves, and having-given-thanks he-distributed to-the disciples, but the disciples to-the (ones) lying-back; likewise also out-of the dainty-(fish) as-much-as they-were-willing.

v12 But as they-were-filled-full-within he-is-saying to-his disciples, YOU-gather-together the fragments having-exceeded, in-order-that something might not perish.

v13 They-gathered-together therefore and they-loaded twelve baskets-(on-wheels) of-fragments out-of the five loaves namely-the (ones) made-of-barley which exceeded to-the (ones) having-consumed-food.

v14 The MEN therefore having-seen what sign **the Jesus** did, were-saying, That this (one) is truly **the prophet** namely-the (one) coming into the world (Deut. 18:15).

**v15 Jesus** therefore having-come-to-know that they-are-being-about to-be-coming and to be-seizing him, in-order-that they-might-make him king, he-retired again into the mountain himself alone.

v16 And as it became evening his disciples descended upon the sea,

v17 And having-embarked into the vessel they-were-going across the sea into Capernaum. And it already had-become dark, and the Jesus had not come-nor-was with them,

v18 And-additionally the sea was-being-roused (as a) great (strong) wind (was) blowing.

v19 Having-driven therefore approximately twenty-five or thirty stadiums **they-are-observing the Jesus walking-around on the sea**, and coming-to-be near the vessel, and **they-feared**.

**They feared because they knew this scripture identified Jesus as YHVH Elohim:**

**Psalm 89:8 O Jehovah God of hosts, Who is a mighty one, like unto thee, O Jehovah? And thy faithfulness is round about thee.**

**9 Thou rulest the pride of the sea: When the waves thereof arise, thou stillest them.**

**Cont. John 6:20** But the (one) is-saying to-them, **I myself-am** [ἐγώ εἰμι ego emi]; **YOU-** yourselves-be not fearing.

[note: Jesus could not drown because he is God. And he identified himself as the same ONE that spoke to Moses at the burning bush – compare the LXX use of ἐγώ εἰμι – ego eimi at Ex.3:14.]

v21 Then they-were-willing to-take him into the vessel, and immediately the vessel came-to-be upon the land into which they-were-withdrawing.

v22 On-the next-day the crowd namely-the (one) having-stood-and-still-standing across the sea, having-seen that another boat was not there unless that one into which his disciples embarked, and that the Jesus went not in-together with-his disciples into the boat, **BUT** his disciples only went-away,

v23 But other boats came out-of Tiberias near the place where-in-which they-ate the bread, (after) **the Lord** (was) having-given-thanks.

v24 When therefore the crowd saw that Jesus is not there nor his disciples, they also themselves embarked into the vessels and came into Capernaum, seeking the Jesus.

v25 And having-found him across the sea, they-said to-him, **Rabbi**, at-what-time have-you-come-to-be-and-still-are here?

v26 **The Jesus** answered to-them and said, Amen amen I-am-saying to-YOU, YOU-are-seeking-me not because YOU-saw signs, **BUT** because YOU-ate out-of the loaves and YOU-were-satisfied.

v27 YOU-be not working (for) **the eating namely-the (eating) being-destroyed**, **BUT** (for) **the eating namely-the (eating) remaining with-reference-to life eternal**, which the son-of-the **MAN** will-give to-YOU; for this (one) the God the Father sealed.

v28 They-said therefore to him, **What might-we-be-doing, in-order-that we-might-be-working the works of-the God?**

v29 **The Jesus answered and said to-them, This is the work of-the God, in-order-that you-might-trust with-reference-to whom that (one) dispatched.**

v30 They-said therefore to-him, What sign therefore are You yourself-doing, in-order-that we-might-see and we-might-trust to-you? What are-you-working?

v31 Our Fathers ate the manna in the wilderness, according-as-it-is having-been and-is-still-written, He-gave to-them bread out-of the heaven to-eat.

v32 The Jesus said therefore to-them, Amen amen I-am-saying to-You, **Moses** has not given-and-still-is-giving to-You **the bread out-of the heaven**; **BUT my Father is-giving to-YOU the bread out-of the heaven namely-the authentic** (bread).

v33 For **the bread of-the God is the (one) descending out-of the heaven, and giving life to-the world.**

v34 They said therefore to him, Lord, always you-give to-us this bread.

v35 But the Jesus said to-them, **I myself-am** [ἐγώ εἰμι ego emi] **the bread of-the life:** the (one) coming to me by-no-means might-he-be-hungry, and the (one) trusting with-reference-to me by-no-means might-he-thirst at-any-time.

v36 **BUT** I-said to-YOU that YOU-have even seen-and-are-still-seeing me and YOU-are not trusting.

v37 **All which the Father is-giving to-me will-be-present with me, and the (one) coming to me by-no-means might-I-cast-out without.**

**Cont. John 6:38** Because I-have-descended-and-am-still-descended out-of the heaven, not in-order-that I-might-be-doing the will (namely)-mine, BUT the will of-the (one) having-sent me. v39 But this is **the will** of-the Father having-sent me, in-order-that **all which he-has-given-and-is-still-giving to-me**, I-might not destroy out-of it, BUT I-shall-stand it again in the last day.

v40 But **this is the will of-the (one) having-sent me, in-order-that every (one) the (one) observing the Son and trusting with-reference-to him, might-be-having life eternal**, and I myself-shall-stand him again **in-the last day**.

v41 The Jews therefore **were-murmuring** concerning him, because he-said, **I myself-am** [ἐγώ εἰμι ego emi] **the bread namely-the (one) having-descended out-of the heaven**.

v42 And they-were-saying, Is not this Jesus the son of-Joseph, of-whom we ourselves are-knowing-absolutely the father and the mother? How there-fore is this (one) saying, That I-have-descended-and-I-am-still-descended out-of the heaven?

v43 The Jesus therefore answered and said to-them, **YOU-be not murmuring** with one-another

v44 **Not-one is-being-able to-come to me unless the Father, namely-the (one) having-sent me, might-draw him, and I myself-shall-stand him again in-the last day**.

v45 It-is having-been-and-still-written in the prophets, And they-will all be (ones) taught of-the God. Every (one) therefore, the (one) having-heard from the Father and having-learned, is-coming to me: [Jeremiah 31:34]

v46 Not that anyone has-seen-and-is-still-seeing the Father, unless the (one) being from the God, this (one) has-seen-and-is-still-seeing the Father. [John 10:30]

v47 **Amen amen I-am-saying to-YOU the (one) trusting with-reference-to me is-having life eternal**.

v48 **I myself-am** [ἐγώ εἰμι ego emi] **the bread of-the life**.

v49 **YOUR fathers ate the manna in the wilderness, and they-died-off**.

v50 This is the bread, namely-the (one) descending out-of the heaven, in-order-that anyone might-eat out-of it and he-might not die-off.

v51 **I myself-am** [ἐγώ εἰμι ego emi] **the bread, namely-the living, the (one) having-descended out-of the heaven: if anyone might-eat out-of this bread he-will-himself-live with-reference-to the age; but also the bread which I myself-shall-give is my flesh, which I myself-shall-give in-behalf-of the life of-the world**.

v52 The Jews therefore were-fighting with one-another, saying, How is this (one) being-able to-give to-us the flesh to-eat?

v53 The Jesus therefore said to-them, **Amen amen I-am-saying to-YOU, Unless YOU-might-eat the flesh of-the son of-the MAN and YOU-might-be-drinking his blood, YOU-are not having-life in yourselves**.

v54 **The (one) chewing my flesh, and drinking my blood, is-having life eternal, and I myself-shall-stand him again in-the last day;**

v55 **For my flesh truly is eating, and my blood truly is drinking**.

v56 **The (one) chewing my flesh and drinking my blood, is-remaining in me, and-I in him**.

v57 According-as the living Father dispatched me, and-I myself-am-living because-of the Father, also the (one) chewing me, that-one-also will-himself-be-living because-of me.

v58 **This is the bread, the (one) having-descended out-of the heaven. Not according-as YOUR fathers ate the manna, and they-died-off: the (one) chewing this\* bread he-himself-will-live with-reference-to the age**.

\* [This bread - Jesus - is spiritual food. Man shall not live on bread alone, but every saying of God/Messiah. Luke 4:4]

v59 These-(things) **he-said** teaching in (a) synagogue in Capernaum.

Note these “decrees” of Jesus, and connect that the Mosaic Covenant/Law was “rendered-inactive ... in decrees”:

\* **Ephesians 2:15** "Having-**rendered-inactive** the law of-the commandments \***in decrees** [δόγμασιν - *dogmasin*], in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,"

\* "the **saying** of his power", "in son" -Heb.1:2-3

\* God now speaks in Son (even) "in decrees": "You have heard it said.....but **I say** unto you...." ~Matthew ch5.

Cont. John 6:60 Many out-of his disciples therefore having-heard said, **This word is hard; who is-being-able to-be-hearing it?**

v61 But the Jesus within himself knowing-absolutely that his disciples are-**murmuring** concerning this, he-said-to-them, Is this entrapping YOU?

v62 (What) if therefore YOU-might-be-observing the son of-the MAN ascending where-in-which he-was [the] formerly;

v63 **The Spirit is the (one) making-alive, the flesh is not profiting not-one-(thing); the sayings which I myself-am-speaking to-YOU, is spirit and is life;**

Understanding: **The Law of the New Covenant is the Holy Spirit.**

v64 **BUT there-are some out-of YOU who are not trusting.** For the Jesus had-known-absolutely out-of (the) beginning who the (ones) not trusting are, **and** who the (one) is, being-about-to-**give him over**. [note the distinction between those not trusting and the one **giving him over**]

v65 And he-was-saying, Because-of this **I-have-said-and-still-say to-YOU, that not-one is-being-able to-come to me unless it-might-be having-been-given to-him out-of my Father.**

[A statement of fact by Jesus. Judas is OK. Further: All Israel shall be saved.]

v66 **Out-of this, many of-his disciples went-away with-reference-to the-(things) behind** (i.e. the Mosaic Covenant), **and no-more were-they-walking-around with him.**

v67 The Jesus said therefore to-**the twelve**, Are YOU yourselves also willing to-be-withdrawing?

v68 Simon Peter therefore answered to-him, Lord, to whom shall-we-go-away? **You-are-having sayings of-life eternal;**

v69 And **we ourselves-have-trusted-and-still-trust\*** and **we-have-come-to-know-and-still-know** that you yourself-are the Messiah the son of-the God, namely-the (one) living. [This “we ourselves trust” is inclusive of Judas Iscariot.]

v70 The Jesus answered to-them, **Chose I not for-myself YOU the twelve**, and out-of YOU one is (a) devil?

v71 But he-was-saying (of) the Judas Iscariot of-Simon, for this (one) was-being-about to-be-**giving him over**, being one out-of the twelve.

[there is a lot of love here spoken by Jesus concerning Judas. Note our (believer's) predestination in vs.44 and 65! We pray; Draw near to us, Father, so that we will be near to you.]

\*

## Cherry Picking

The Messianics like to cherry pick this verse:

"For it is not merely the hearers of Torah whom God considers righteous; rather, it is the doers of what Torah says who will be made righteous in God's sight."

-Rav Shaul (**Paul**) @Romans 2:13

*Response:*

"... This is the work-of-the God, in-order-that you-might-trust with-reference-to whom that (one) dispatched."

-Yeshua (Jesus) @John 6:29

### Context:

**Romans 2:1** On-this-account O MAN, everyone judging, you-are without-defense; for in what you-are-judging the different (one) you-are-condemning yourself; for the (one) judging, you-are-practising the same things.

Those "under the law" do not have the same "defense attorney" as Christians. Christians (Messianics) of course have an advocate with the Father, Jesus Christ the Just.

**1 John 2:1** My little-children, these-things I-am-writing to-YOU in-order-that YOU-might not sin. And if someone might-sin, we-are-having (an) **advocate** with the Father, Jesus Messiah (a) **just** (one);

v2 And he himself is (a) **propitiation concerning our sins**, but not concerning ours only **BUT also concerning the total world**.

v3 And in this we-are-coming-to-know that we-have-come-to-know-and-still-know him, if we-might-be-keeping **his commandments**.

It really is not confusion:

Jump to [For The Love Of God](#)

[www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#For\\_the\\_Love\\_of\\_God](http://www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#For_the_Love_of_God).

Those that have tasted **the graciousness of God** and yet still attempt to reconcile their sin by their own works (via placing themselves "under the law") may have their defense adversely affected:

**Hebrews 10:28** Some-one having-disregarded (a) **law of-Moses**, upon two or three witnesses if-dying-off separate-from pities;

v29 **To-how-much of-worse vengeance are-YOU-thinking will-he-be-thought worthy, the (one) having-trodden-down the Son-of-the God and having-considered the blood of-the covenant, in which he-was-made-holy, common, and having-insulted-within the Spirit-of-the favor?**

v30 For we-are-knowing-absolutely the (one) having-said: **To-me an-avenging, I myself will-repay**; and again: **Jehovah will-judge his people**.

v31 (A) fearful (thing) to-**fall**-into hands of-(a)-living God.

cont. **Romans 2:2** But we-are-knowing-absolutely that **the sentence** of-the God is according-to truth upon the (ones) practising the-things such-as-these.

v3 But are-you-figuring this, O MAN, the (one) judging the (ones) practising the-things such-as-these and doing them, that you yourself-will-flee-out-of **the sentence** of-the God?

v4 Or **are-you-despising of-the riches of-his graciousness** and of-the toleration and of-the patience, **being-ignorant that the gracious (character) of-the God is-leading you** with-reference-to **repentance**?

v5 But **according-to your hardness and unrepentant heart you-are-storing for-yourself wrath** in (a) **day of-wrath** and of-uncovering of-**just-judgement** of-the God,

Again, many in the Messianic assembly hesitate - or reject - God's grace, just as Israel did by listening to the spies. On the other hand, many Christians **rest** in Jesus (Yeshua, our Sabbath Rest):

**Hebrews 4:3** "For we, the (ones) having-trusted, are-going-in into the rest, according-as he-has-said-and-still-says: As I-swore in my wrath; if they-will-go-in into my rest; and-yet of-the works having-been-come-to-pass from casting-down of-(a)-world."

Cont. **Romans 2:6** Who will-give-back to-each (one) according-to his works:

v7 On-the-one-hand to-the (ones) according-to **perseverance of-good work seeking glory and honor and imperishability, life eternal**;

v8 On-the-other-hand to-the (ones) out-of **ambitious-rivalry** and **disobeying the truth** but relying on-the **unrighteousness, wrath and anger**.

**Note:** regarding those "**disobeying the truth**" **John 14:6** "The Jesus is-saying to-him, **I myself-am the way and the truth and the life. No-one is-coming to the Father unless through me.**"

Cont. **Romans 2:9** Tribulation and anguish upon every soul of-MAN of-the (one) working-out **the bad-thing**, both of-Jew first and of-Greek;

v10 But **glory and honor and peace to-everyone working the good-thing**, both to-Jew first and to-Greek.

v11 For there-is not partiality beside the God.

v12 For as-many-as sinned without-law, will also perish without-law; and as-many-as sinned in law, will-be-judged through law;

v13 **For not the hearers of-law (are) just (ones) beside the God, BUT the doers of-law will-be-justified.**

**Note,** this is NOT talking about physically doing the Sinai Covenant's commandments:

v14 For **at-the-time-that nations, the (ones) not having law, might-be-doing by-nature the-things of-the law, these not having law are law to-themselves**;

v15 **They-who are-demonstrating the work of-the law written in their hearts**, their conscience witnessing-together and between one-another's figurings accusing or also defending,

v16 In-which day **the God is-judging the hidden-things of-the MEN according-to my good-news through Messiah Jesus.**

God judges according to the New Covenant Gospel through Jesus Christ.

## ON THE OTHER HAND:

Cont. Romans 2:17 **But if you yourself-are-being-surnamed Jew and you-are-resting-on law and you-are-boasting in God**

[Note that Paul, by the Holy Spirit, is speaking to Jews]

v18 **And you-are-coming-to-know the will and you-are-proving the things differing being-instructed out-of the law,**

v19 **Both you-have-relied-and-still-rely-on yourself to-be (a) leader-of-the-way of-blind (ones), (a) light of-the (ones) in darkness,**

[note: the Jews are/were "in darkness" while under the Mosaic Covenant.]

v20 **(A) disciplinarian of-foolish (ones), (a) teacher of-infants, having the formation of-the knowledge and of-the truth in the law:**

v21 **The (one) therefore teaching (a) different (one), are-you not teaching yourself? The (one) preaching to not be-stealing, are-you-stealing?**

v22 **The (one) saying to not be-committing-adultery, are-you-committing-adultery? The (one) abominating the idols, are-you-stealing-sacred-things?**

### This primarily speaks of the spiritual adultery:

Romans 7:1 Or are-YOU-being-ignorant, brothers, for I-am-speaking to-(ones)-coming-to-know law, that the law is-exercising-lordship of-the MAN on as-long time as he-is-living?

v2 **For the woman under-a-husband has-been-and-is-still-bound by-law to-the living husband; but if the husband might-die-off, she-has-been-and-is still-rendered-inactive from the law of-the husband.**

v3 **So therefore, while the husband (is) living, she-will-be-termed (an) adulteress if she-might-become to-(a)-different man; but if the husband might-die-off, she-is free from the law, she (will) not be (an) adulteress having-become to-(a)-different man.** [i.e. one new man in Messiah, Eph.2:15]

v4 **So-that, my brothers, YOU yourselves also were-put-to-death to-the law through the body of-the Messiah, with-reference-to YOU to-become to-(a)-different (one), to-the (one) having-been-raised out-of dead (ones), in-order-that we-might-bring-forth-fruit to-the God.**

### The New Covenant began at the death of its testator, Jesus.

Hebrews 9:16 For where-in-which (there-is-a) covenant, (it-is) (a) necessity (a) death to-be-being-brought from-the (one) having-himself-covenanted;

v17 For (a) covenant on deads (is) firm, since it-is (not) at-any-time being-strong when the (one) having-himself-covenanted is-living.

v5 For when we-were in the flesh, the sufferings of-the sins the (sufferings) through the law were-operating in our members with-reference-to the (object) to-bring-forth-fruit to-the death;

v6 **But at-this-instant we-were-rendered-inactive from the law, having-died-off in which we-were-being-held-fast, so-that we (are) to-be-being-a-slave in newness of-spirit and not in-oldness of-letter.**

I'm saying: Be careful.

Cont. Romans ch2:

v23 **You, who are-boasting in law, are-you-dishonoring the God through the transgression of-the law?** [Note that Paul, by the Holy Spirit, is still speaking to Jews]



v24 **For the name of the God is-being-blasphemed because-  
of YOU** among the Gentiles, according-as it-has-been-and-is-still-written.

v25 For on-the-one-hand **circumcision** is-profiting if you-might-be-practising law; if on-the-other-hand you-are (a) **transgressor** your **circumcision** has-become-and-still-is **uncircumcision**.

v26 If therefore **the uncircumcision** might-be-guarding **the just-acts of the law**, will not his **uncircumcision** be-figured with-reference-to **circumcision**?

v27 And the **uncircumcision** out-of nature finishing the law will-judge you the **transgressor of-law** through letter and **circumcision**.

v28 For not the (one) in the manifest is **Jew**, nor the **circumcision** in the manifest in flesh;

v29 **BUT the (one) in the hidden (man) (is) (a) Jew**, and **circumcision of-heart in spirit not letter**, of-whom the laudation (is) not out-of MEN BUT out-of the God.

[Note that in vs29, Paul, by the Holy Spirit, is still speaking to Jews.

This Body of the Messiah is a Great Mystery – Ephesians 5:32.

There are spiritual Jews – Romans 2:28.

There are spiritual Gentiles – Ephesians 3:16.

We come and remain as we are, both Jew and Gentile – 1 Corinthians 7:20, 24.

This Body of both Jew and Gentile is One New Man in Messiah – Ephesians 2:15.

Again: **The law of the New Covenant is the Holy Spirit.**

**Note “of-heart in spirit not letter” and compare:** The Law - the NEW law of Messiah (Jn.15:12) - is now written in our hearts - we are an epistle of Messiah.

**2 Corinthians 3:2** **“YOU yourselves-are our epistle, having-been-written-and-still-written in our hearts, coming-to-be-known and being-read by all MEN,**

**v3 (Ones)-being-manifested that You;-are (an) epistle of-Messiah ministered by us, having-been-written-and-still-written not with-black-ink BUT with (the) Spirit of-(the)-living God, not in flat-tablets of-stone BUT in flat-tablets (of) fleshy hearts.**

**v4 But we-are-having reliance such-as-this through the Messiah toward the God.**

**v5 Not that we-are adequate from ourselves to-figure anything as out-of ourselves, BUT our adequateness (is) out-of the God,**

**v6 Who also made us adequate ministers of-(a)-new-quality covenant, not of-letter BUT of-spirit; for the letter is-killing, but the spirit is-making-alive.”**

This is fulfilling the New Covenant Prophecies of Jeremiah and Ezekiel:

**Jeremiah 31:31** "Behold, **the days come**, saith Jehovah, that **I will make a NEW COVENANT** [בְּרִית חֲדָשָׁה] **with the house of Israel**, and with the house of Judah: **32 not according to** the covenant that I made with their fathers **in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah.** **33 But this is the covenant** that I will make with the house of Israel after those days, saith Jehovah: **I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people:** **34 and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me,** from the least of them unto the greatest of them, saith Jehovah: for I will **forgive their iniquity, and their sin will I remember no more."**

**Ezkeiel 36:26** A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.  
 27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.  
 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

And that brings us back to: **Sacrifice and Offering YOU willed not.** ↓

\*\*\*\*\*

## **Darkness and Light**

[www.Cotopaxi-Colorado.com/light\\_and\\_darkness.htm](http://www.Cotopaxi-Colorado.com/light_and_darkness.htm)

and

**Sacrifice and Offering YOU willed NOT.**

### **The Law of Messiah**

Now the New Covenant - Forever in and through a body prepared - Jesus Messiah.  
 Jesus Messiah - The Light of the world.

**Deuteronomy 5:32** Ye shall observe to do therefore as Jehovah your God hath commanded you: ye shall not turn aside to the right hand or to the left.

**Deuteronomy 4:2** "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you."

We must consider **Deuteronomy 4:14** "And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them in the land wither ye go over to possess it"

It is telling that in 17 volumes of the Babylonian Talmud the rabbis there do not reference (that I have found via the index) this passage: **Exodus 24:4a** "And Moses wrote all the words of Jehovah,"

-----  
 The Book of Enoch is helpful in understanding the fallen angels of Genesis 6....  
**At least this much of Enoch we can trust:**

Jude 14 (CT) **But Enoch**, seventh from Adam, prophesied also for-these (men) saying: Behold Jehovah came among his holy myriads,  
 v15 To-make judgement down-upon all and to-reprove all the impious concerning all the works of-their impiety of-which they-acted-impiously and concerning all of-the hard-things (of-)which impious sinners spoke down-upon him.

**Jude v14 (ASV)** And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, v15 to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.

Enoch Book 1 ch.2 (Lawrence) *"Behold, he comes with ten thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done, and committed against him."*

-----

This gives God's context for at least understanding things within **"forever"**:

**Hosea 2:11** I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

**AS this is spiritual:**

**Isaiah 1:3** Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

4 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

**Then if follows, literally, that so too the following is spiritual:**

Isaiah 1:26 And I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, **The city of righteousness, the faithful city.**

.....because..... **Sacrifice and Offering YOU willed NOT...**

**Light and Darkness**

Yes, there are some interesting things here...

As members of the body of Messiah Yeshua (Eph.5:30), those that trust in Jesus Christ hopefully see the Truth and Light (Yeshua, Jn.8:12; 14:6) "in black and white", and that is good (Lev. 10:10; 1Cor.13:11). We likely see some things grey, yet also often appreciate that there is a full spectrum of Light (1Cor.13:12), which includes things seen and things unseen (beyond the visible spectrum).

**1 John 1:5 And the message which we-have-heard-and-still-hear from him and we-are-telling to-YOU is this, that the God is light and in him it-is not dark, not-one (bit).**

Only in the Light of Yeshua/Jesus, we may consider the different "darknesses"...

**Genesis 1:1** (ASV) In the beginning God created the heavens and the earth.

2 And the earth was waste and void; and darkness (**חֹשֶׁךְ** *choshek*) was upon the face of the deep: and the Spirit of God moved upon the face of the waters

3 And God said, Let there be light: and there was light.

4 And God saw **the light, that it was good**: and God divided [וַיַּבְדֵּל] –*b'day*] the light from the darkness (חֹשֶׁק choshek).

5 And God called the light Day, and the darkness (חֹשֶׁק choshek) he called Night. And there was evening and there was morning, one (אֶחָד 'echad) day (יוֹם yowm).

God made the sun and moon...for **another (further?) division** of light and darkness...

**Genesis 1:18** and to rule over the **day** (יוֹם yowm) and over the **night** (לַיְלָה lay'lah), and to divide (וַיַּלְהֲבֵד) the light (אֹר) (*owr*) from the darkness (חֹשֶׁק choshek): and God saw that it was good.

### **And different types of Clouds...**

**Psalm 18:11** (ASV) *He made darkness (חֹשֶׁק choshek) his hiding-place, his pavilion round about him, Darkness (חַשְׁכָּה chashekah) of waters, thick clouds (עָבִי avey) of the skies.*

**Deuteronomy 4:11** (ASV) *And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness (חֹשֶׁק choshek), cloud (עָנָן anan)[i.e. the glory cloud], and thick darkness (עֲרַפֵּל 'araphel).*

**Exodus 20:21** (ASV)" *And the people stood afar off, and Moses drew near unto the thick darkness (עֲרַפֵּל 'araphel) where God was"*

**Psalm 139:11** (ESV) If I say, "Surely the darkness (חֹשֶׁק choshek) shall cover me, and the light about me be night,"

**Psalm 139:12** (ESV) "even the darkness (חֹשֶׁק choshek) is not dark (חֹשֶׁק choshek) to you; the night is bright as the day, for darkness (חַשְׁכָּה chashekah) is as light with you.

**Genesis 1:5** And God called the light Day, and the darkness (חֹשֶׁק choshek) he called Night. And there was (וַיְהִי) evening (עֶרֶב erev) and there was morning, one (אֶחָד echad) day.

Note: after the separation of Day/Light & Night/Darkness, there was an "echad" - ONE day which had evening and morning. This is not to say that darkness and light are in unity, although Gen.1:4 might be taken that direction. Rather, with good caution, we might see that "Darkness" and "Light" would appear to be part of this unity (echad) of ONE day only in that God's light mercifully even shines in the darkness. Gen. 1:5 equates the night with the darkness, and so indeed one 24hr day has day and night, light and darkness, morning and evening.

Compare **בֵּין הָעֶרְבִים** – bayn ha-areb-ba -yim “between the two evenings”, which also appears to include the darkness and light.

**Exodus 16:12** I have heard the murmurings of the children of Israel: speak unto them, saying, At **even** (**הָעֶרְבִים** -ha areb ba yim) ye shall eat flesh, and **in the morning** ye shall be filled with bread: and ye shall know that I am Jehovah your God.

**Exodus 30:7** And Aaron shall burn thereon incense of sweet spices: **every morning**, when he dresseth (**עֲלֵת** ah-lōt) the lamps, he shall burn it.

8 And when Aaron lighteth (**עֲלֵת** ah-lōt) the lamps **at even** (**הָעֶרְבִים** -ha areb ba yim), he shall burn it, a perpetual incense before Jehovah throughout your generations.

Note that “dresseth” and “lighteth” are from the same hebrew word **עֲלֵת** ah-lōt, (Strong’s H5927). Aaron was doing the same thing to the menorah in the morning and evening. As perpetual incense, obviously it burned through day and night.

**Leviticus 23:27** Howbeit **on the tenth day** of this seventh month is **the day** of atonement: it shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah.

**Lev 23:32** It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month **at even** (**עֶרֶב** erev), from **even** (**עֶרֶב** erev) unto **even** (**עֶרֶב** erev), shall ye keep your sabbath.

So then this establishes **one 24hr day** being from one sunset evening to the next sunset evening, just as the weekly Sabbath lasts “between the evenings”. **Perhaps this will help us better understand the timing of Yeshua’s last Passover Seder.**

**Exodus 20:21** And the people stood afar off, and Moses drew near unto the **thick darkness** (**עֲרַפֵּל** araphel) where God was.

**Deuteronomy 5:22** "These words Jehovah spake unto all your assembly in the mount **out of the midst** of the fire, of the cloud (**הָעֲנַן**-ha-anan), and of the **thick darkness** (**עֲרַפֵּל** araphel) , with a great voice: and he added no more. And **he wrote them upon two tables of stone** [compare 2Cor.3:2], and gave them to me."

Note a difference between **thick darkness** (**עֲרַפֵּל** araphel) and darkness (**חֹשֶׁק** choshek). The thick darkness is connected to the “glory cloud of His presence” (see Apologetics 9, The Cloud of Jehovah’s Presence: <http://www.cotopaxi-colorado.com/BIBLE/MOUNT-APOLOGETICS/Apologetics-9.PDF>)

Future study: compare LXX and N.T. Greek treatment of “darkness”.

**2 Corinthians 3:7** But if the ministry of-the death having-been-and-still-engraved in letters in stones came-to-pass with glory, so-that the sons of-Israel (were) not to-be-being-able to-stare with-reference-to the face-of-Moses because-of the glory of-his face, the (glory) being-rendered-inactive,  
 v8 How will NOT rather the ministry of-the Spirit be with glory?  
 v9 For if the ministry of-the condemnation (is) glory, by-much more the ministry of-the righteousness is-exceeding in-glory.  
 v10 **For even the (thing) having-been-and-still-glorified has not been-and-is-still not glorified in this part on-account of the surpassing glory.**  
 v11 For if the (thing) being-rendered-inactive (is) through glory, **by-much more the (thing) remaining** (is) in glory.  
 v12 Having therefore hope such-as-this we-are-using much boldness-of-speech,  
 v13 And not even-as Moses was-putting (a) covering on his face, toward the sons of Israel not to-stare with-reference-to the finish of-the (thing) being-rendered-inactive.  
 v14 **BUT their thoughts were-petrified. For until the today day the same covering is-remaining on the reading of-the old covenant, (it) not being-discovered that in Messiah it-is-being-rendered-inactive.**  
 v15 **BUT** till today at-which-time Moses is-being-read (a) covering is-lying on their heart;  
 v16 But at-which-time if **it-might-turn-around** to Jehovah the covering is-being-lifted-from-around (it).  
 v17 **But the Lord is the Spirit; but the-place-where the Spirit of-Jehovah (is), there (is) freedom.**

**2 Corinthians 4:6** Because the God namely-the (one) having said: **Out-of darkness light will-shine, who shined in our hearts toward enlightenment of-the knowledge of-the glory of-the God in (the) person of-Messiah.** (Gen.1:3; Isa.58:10; Isa.60:1-6)

**Isaiah 60:2** For, behold, darkness (**חֹשֶׁךְ** *choshek*) shall cover the earth, and gross darkness (**עֲרַפֶּל** *araphel*) the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee.

**Matthew 4:16** The people namely-the (one) sitting in darkness saw great light, and to-the (ones) sitting in country and shadow of-death, Light rose to-them. [compare Isaiah 9:1-2; Romans 9:24-26]

Often “the people” primarily refers to Israel. The Mosaic Covenant had a diminishing glory which was a relative darkness when compared to the New Covenant. While the Torah-observant Jews under Mosaic law were indeed sitting in that darkness, in context vs.15 &16 delineate: “Galilee of the Gentiles, the people namely the one sitting in darkness” saw great light, AND to the ones sitting in country and shadow of death, light rose to them also. So it is possible to see this addressed to two groups of people, one sitting in darkness, one sitting in country. There are different ways to view this. I’m currently thinking that those sitting in darkness are Jews, and those sitting in country are Gentiles...although this order could be reversed. **Isaiah 9:7 says the increase of the Messiah’s government and peace will have no end, indicating that he governs all nations.**

**While there is a relative darkness to the Mosaic Covenant compared to the New Covenant, the Mosaic covenant darkness does not equate to the overall darkness of the world.** There was a glory to the Mosaic Covenant, after all.

Mercifully, YHVH made darkness his hiding place and a pavilion about him (Ps 18:11). New Testament Hebrew (?) Christians are called out of **this darkness** (1Peter 2:9-12). Further, Christians are to put off all works of **the darkness** (Rom.13:12).

**John 8:12** Again therefore the Jesus spoke to-them, saying, **I myself-am** [ἐγώ εἰμι ego emi] **the light of-the world**; the (one) following me will by-no-means walk-around in the darkness (σκοτία *skotia*), **BUT he-will-have the light of-the life.**

### Prophecy:

**Genesis 2:24** Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be **one** [אֶחָד *echad*] flesh.

**Fulfillment: Ephesians 5:30** Because we-are members of his body.

v31 Instead-of this (a) MAN shall-leave-behind the father and the mother and he-shall-be-very-united to his wife and the two shall-be with-reference-to flesh, **one.**

v32 This mystery is great, but I-myself am-saying with-reference-to Messiah and with-reference-to the assembly.

Gen.1:5 Note: after the separation, Day & Night, Light & Darkness are "echad" - ONE. This may be a hopeful view...**there's not any darkness in YHVH**, but he makes darkness his pavilion...and let's HIS LIGHT shine forth out of darkness (2Cor.4:6)...those that are drawn to that Light (believers) are echad with YHVH Yeshua (Eph.5:30-32).

**REMEMBER: EVERYTHING RELATIVE TO THE LIGHT OF YHVH IS DARKNESS .....and this includes Rabbinical Judaism.** (God blinded them (Rom.11:8) and believers are NOT grafted in **into** the Judaism that rejects Yeshua as Messiah and YHVH.Rom.11:16-17)... although they are still YHVH'S PAVILION(!). **MERCY!** Rom. 11:31-36.

**At the restoration of Israel**, all Israel shall be saved and THEN they will be a light unto the nations:

**Isaiah 1:26** And I will **restore** thy judges as at the first, and thy counselors as at the beginning: **afterward** thou shalt be called, **The city of righteousness, the faithful city.**

Those that trust in YHVH Yeshua see his light and yet....

**1 Corinthians 13:12** **For just-now** we-are-looking through (a) mirror **in (an) enigma**, but then **face to face**; just-now I-am-coming-to-know out-of part, but **then** I-shall-come-to-know-thoroughly-for-myself according-as also I-came-to-be-known-thoroughly.

13 But **at-this-instant** trust, hope, charity (are) remaining, these three things; but **the charity (is) (the) greater of-these.**

Note that enigmas, or riddles, can be solved.

On Covenants:

Gentile believers are not grafted into an "old covenantal" means of access to YHVH (see Hebrews), but are now **ONE NEW MAN**:

### **Come as you are**

**Romans 3:29** "Or (is) the God of-Jews only? NOT also of-nations? Yea also of-nations"

**Hebrews 8:7** "For if that **first (covenant) was faultless, (a) place was not being-sought of-a-second**"

**Ephesians 2:8** For by-the favor YOU-are **having-been-and-still-are-saved** through trust; and **this not out-of YOU**, of-God the gift;

v9 **Not out-of works**, in-order-that some-one might not boast.

v10 For of-him we-are (a) thing-made having-been-created in Messiah Jesus on good works, to-which the God prepared-before (us?) in-order-that we-might-walk-around in them.

-"on" = on the works of Messiah - not "out of your own works" as per vs9

v11 On-this-account YOU-be-having-in-memory that at-one-time **YOU the Gentiles in flesh**, the (ones) being-said (to be) **uncircumcision** by the (one) being-said (to be) **circumcision in flesh** made-by-hand,

v12 That **YOU-were in that season separate-from Messiah**, having-been-and-still-alienated of-the citizenship of-the Israeli and strangers of-the covenants of-the promise, not having hope and (ones) without God in the world.

**This is the now:**

v13 **But at-this-instant in Messiah Jesus YOU (Gentiles), the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.**

v14 For he himself is our peace, the (one) having-made the both (places) one even having-broken-down the midst-wall of-the fencing-in, the enmity, in his flesh

-both place = the holy place and the holy of holies

v15 Having-rendered-inactive the law-of-the commandments in decrees (i.e. of Jesus), in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,

**"the two" - Jew and Gentile**

v16 And he-might-**reconcile-in-full** the both (Jews and Gentiles) in one body to-the God through the cross, having-killed the enmity in it;

v17 And having-come he-himself-brought-good-news, peace to-YOU to-the (ones) far and peace to-the (ones) near;

"the ones far" = gentiles, "the ones near" = Jews

v18 Because through him we-are-having the leading-near, the both in one Spirit to the Father.

v19 So therefore YOU-are no-more strangers and dwellers-abroad, BUT YOU-are fellow-citizens of-the holy-places and of-(the)-household of-the God,

v20 Having-been-built-up on the foundation of-the apostles and prophets, Messiah Jesus being chief-corner of-it,

-@Romans 9:31-32 - Jesus is also the stone of stumbling

v21 In whom all building-up being-fitted-together is-growing into (a) holy sanctuary in Jehovah,

v22 in whom YOU yourselves also are-being-built-together into (a) residence of-the God in spirit.

**1 Corinthians 3:16** "Are YOU not knowing absolutely that YOU are the sanctuary of the God, and the spirit of God is dwelling in YOU?"



as you were

**1 Corinthians 7:17** Unless as the Lord parted to-each (one), as the God has-called-and-still-calls each (one), thus let-him-be-walking-around. And thus I-order-for-myself in all the assemblies.

v18 Was anyone called having-been-and-still-circumcised? Let-him not be-pulling-on; was anyone called in uncircumcision? Let-him not be-being circumcised.

v19 The circumcision is not-one-thing, and the uncircumcision is not-one-thing, BUT (a) keeping of-commandments of-God (is).

v20 **Each (one) in the calling in-which he-was-called, in this let-him-be-remaining.**

v21 Were-you-called (being) (a) slave? Let-it not be-mattering to-you; BUT if you-are-being-able even to-become free, you-use (it) rather.

v22 For the slave having-been-called in Jehovah is (a) freedman of-Jehovah; and likewise the (one) having-been-called (being) free is (a) slave of Messiah.

v23 YOU-were-bought-in-the-market of-(a)-price; YOU-be not becoming slaves of-MEN.

v24 **Each (one) in which (thing) he-was-called, brothers, in this let-him-be-remaining beside God.**

**One new man.** Jews are still physically as Jews. Gentiles are still physically as Gentiles. Spiritually, they are **one new man**: they are members of the Body of Messiah.

**Understanding:** There is an ecclesia (assembly) of ethnic, national, ethnic Israel, which God called out of Egypt. Out of this, a remnant obeyed the Sinai covenant. Out of that group, there is a remnant that trusts in Jesus. [Hopefully, we could say that the initial remnant always obeyed.] Also, there is a calling out from **the Gentiles of the Gentile believers**, who are also (also, in addition to being called out of the nations) grafted in AMONG (Rom.11:17) the "called out of the called out Israel" (the Choice, Rom.11:7). That is, Gentile believers are NOT grafted **into** Israel even if it is "Torah observant" (which is remaining under the Sinai Covenant at best, and are "beloved enemies" -Ro.11:28), but rather Gentile believers are grafted **in among** spiritual Israel/assembly that is called out of the Sinai Covenant into a New Covenant relationship (*read the book to Hebrews!*) with YHVH in Yeshua [**edit 7/14/2015: The "petrified" part of Israel is not necessarily broken out, and we Gentile believers are grafted in **AMONG** them also..**BUT NOT INTO THEM.**]** See [this note on Romans ch11](#):

www.Cotopaxi-Colorado.com\Torah-Torah-2-.htm#NOTE\_THIS\_LOOK\_AT\_ROMANS\_CH11,\_\_\_July,\_2015

Gentile believers are not grafted into the Sinai Covenant by means of the New Covenant --yet this is the kind of messy doctrine that many Messianics follow. In the New Testament/Covenant Assembly, Ethnic Jews are still ethnic Jews, and Gentiles remain Gentiles - -that is, physically there is no change. We are given the order "As you were" in 1 Cor.7:17-24.

(Considering that the Sinai Covenant/Mosaic Judaism always allowed gentile proselytes, this grafting in of Gentiles cannot be in reference to the Sinai Covenant and ethnic Israel, as this process already existed in the Old Covenant...and we have a New Covenant relationship with YHVH in Messiah. Know then that a proselyte that enters into the Judaism/Sinai Covenant is different from a Gentile grafted into the spiritual body (think of the first "Christians that were all Jews) that is called OUT of Judaism/Sinai Covenant)

Spiritually, both Jew and Gentile are created as **one new man in Messiah** (Eph.2:15,16) This was accomplished through the rending of **the veil which is Jesus' flesh.**(Eph2:14, Heb.10:19-20), which allows us to enter into His sanctuary and His rest (Heb.4:3).

**Again, there is no doubt that the Body of Messiah is a great mystery.**

Forever...

**Jeremiah 31:31** "Behold, the days come, saith Jehovah, that **I will make a NEW COVENANT** [כְּרִית הַדָּשָׁה] **with the house of Israel**, and with the house of Judah: 32 **not according to the covenant that I made with their fathers** in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although **I was a husband unto them**, saith Jehovah. 33 But **this is the covenant** that I will make with the house of Israel after those days, saith Jehovah: **I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people**: 34 and **they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me**, from the least of them unto the greatest of them, saith Jehovah: for I will **forgive their iniquity, and their sin will I remember no more.**"

**Ezekiel 36: 26** **A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.**  
27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.  
28 And ye shall dwell in the land that I gave to your fathers; and **ye shall be my people, and I will be your God.**

Understand that the Sacrifices and Offerings (which includes "ordinances/statutes" or better, "just-acts" of the Law) of the Sinai Covenant were to provide atonement for the Israelites sin of not obeying the commandments and laws of the Sinai Covenant. Without the Levitical priesthood and without the Temple/Tabernacle, there is no remedy for sin under the Mosaic Covenant. This since at least AD 70 and the destruction of the Temple. Contrast that with the New Covenant relationship in Messiah Jesus:

1Corinthians 1:30 **But out-of him YOU yourselves-are in Messiah Jesus, who became wisdom to-us from God, both righteousness and holiness and redemption.**

Forever....**Sacrifice and Offering YOU willed NOT.**

**Colossians 1:13** "Who himself-delivered us out-of the authority of-**the darkness** and he shifted (us) into the kingdom of-the son of his charity,

"A body prepared" = Jesus, Forever the same Jesus:

**Psalms 40:6** **Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.**

7 **Then said I, Lo, I come: in the volume of the book it is written of me,**

8 **I delight to do thy will, O my God: yea, thy law is within my heart.**

9 **I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.**

10 **I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.**

## A BODY PREPARED

study the following graphic much:

<http://www.cotopaxi-colorado.com/images/Ralph-Mount/Mount-Tabernacle-Body.jpg>

Exodus 27:14 The hangings for the one SIDE ( **קַתֵּף** *katheph SHOULDER*) of the gate shall be fifteen cubits; their pillars three, and their sockets three.

Exodus 27:15 And for the other SIDE ( **קַתֵּף** *katheph SHOULDER*) shall be hangings of fifteen cubits; their pillars three, and their sockets three.

Exodus 26:26 And thou shalt make bars of acacia wood: five for the boards of the one SIDE ( **צֵלָע** *tsela` - RIB*) of the tabernacle,

Exodus 26:27 and five bars for the boards of the other SIDE( **צֵלָע** *tsela` - RIB*) of the tabernacle, and five bars for the boards of the SIDE( **צֵלָע** *tsela` - RIB*) of the tabernacle, for the hinder part ( **יָרֵךְ** *yěrekah THIGH*) westward.

Psalm 40:8 I delight to do thy will, O my God; Yea, thy law is within my heart ( **מֵעֵה** *me`ah BOWELS*).

"One side (קֹתֶפֶת katheph) ----- the other side." Ex.27:14,15

**shoulder shoulder**

"Sacrifice and offering thou wouldest not, but a BODY hast thou prepared me." Heb. 10:5

"The MYSTERY of Christ which in other ages was not made known unto the sons of men, as IT IS NOW revealed ... that the Gentiles should be fellowheirs, and of the SAME BODY." Eph. 3:4-6

"...The Assembly, one which is his body...." Eph.1:22-23

Brasen Altar

"Thy law is within my heart." Ps.40:8  
(לֵבָב may-aye, "bowels")  
(LXX: κοιλίας KOILIAS, "belly")

"And he-raised-(us)-together and he-seated-(us)-together in the heavenly (places) in Messiah Jesus" Eph.2:6

"Are YOU not knowing absolutely that YOU are the sanctuary [ναός - naos] of the God, and the spirit of God is dwelling in YOU?" -1Cor.3:16

Laver

**rib rib**

"One side (צֵלָע tsela) the other side." Ex.26:26,27

**IN MESSIAH**  
"In whom all building-up being-fitted-together is growing into (a) holy sanctuary in Jehovah," Eph.2:21

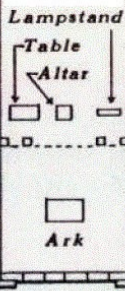
**IN MESSIAH**  
"IN whom YOU yourselves also are-being-built-together into (a) residence of-the God in spirit." Eph.2:22

N.T. believers IN Jesus are represented by the boards/pillars of the tabernacle. →

← "Because we are members of His Body." Eph.5:30

"The (one) having-victory, I-shall-make him (a) pillar [στήλῳν] in the sanctuary [ναὸν - naō] of my God..." Rev.3:12

"...thou shalt make the boards [LXX-στύλους] for the tabernacle standing up [LXX-ἀσκήπων]..." Ex.26:15



**thigh thigh**

"For the two sides (יָרֵכָה yarekah) westward." Ex. 26:27

"We know that the LAW is SPIRITUAL." Romans 7:14

**A DIVINELY PURPOSED ILLUSTRATION for the PRESENT AGE**

HEBREWS 9:9

**Hebrews 10:4** For (it-is) impossible (for) blood of-bulls and he-goats to-be-removing sins.  
v5 On-this-account coming-in into the world he-is-saying: You-willed not sacrifice and offering, but you-yourself-rendered (a) body thoroughly-fit for-me;  
v6 You-thought not well (of) total-burnt-offerings even concerning sin.  
v7 Then I-said: Behold I-am-present, in (the) heading of-(a)-little-book it-has-been-written-and-is-still-written concerning me, to-do, the God, your will.  
v8 More-above saying that **sacrifice and offering and total-burnt-offerings even concerning sin you-willed not**, nor you-thought-well (of), they-which are-being-offered according-to the law,  
v9 Then he-has-said-and-is-still-saying: Behold I-am-present to-do, the God, your will. He-is-carrying-off **the first** in-order-that the second might-stand;  
v10 In which (second) will we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus.  
v11 And on-the-one-hand every priest has-stood-and-still-stands publicly-ministering according-to (each) day and often offering the same sacrifices, they-which are never being-able to-lift sins from-around (them);  
v12 He, on-the-other-hand having-offered one sacrifice in-behalf-of sins with-reference-to the perpetuity (was) seated in right (hand) of-the God,  
v13 Henceforth waiting-long till his enemies might-be-placed (a) footstool of his feet.  
v14 For by-one offering he-has-made-perfect-and-still-makes-perfect with-reference-to the perpetuity the (ones) being-made-holy.  
v15 But the Holy Spirit also is-witnessing to-us; for after to-have-said-before-and-still-saying;  
v16 This (is) the covenant which I-myself-shall-covenant with them after those days, Jehovah is saying: Giving my laws on their hearts, and on their intellects I-shall-inscribe them,  
v17 And of-their sins and their \*lawlessnesses I-shall by-no-means still be-mindful.  
v18 But where-in-which forgiveness of-these, (there is) not-still (an) offering in-behalf-of sins.  
v19 Having therefore brothers, boldness-of-speech with-reference-to the entering-in of-the holy-ones in the blood of-Jesus,

**on lawlessness** \*[ανομίαν-anominon]

note that until they (Israel) come into the New Covenant relationship with YHVH, even if "Torah observant" they are in a state of "lawlessnesses" in relation to the law of Messiah. The Levitical service, upon which all the Mosaic law was based ("rested"), did not **remove** their sin. It brought a way of atonement, a yearly **covering** of sin, but not **propitiation**, a permanent removal of sin.

**John 7:19** Has not Moses given-and-is-still-giving **to-YOU** the law, and not one out-of YOU is-doing the law? Why are-YOU-seeking to-kill me?

John 3:19 speaks to the "orthodox" Jew of that day and their "worthless" works (vs20). While many Messianics today believe "lawlessness" reflects a lack of law (some say the ten commandments, some say 613), the weightier lacking is in regard to the law of Messiah. In this we often see a "lawlessness" even in those that claim they are lawful, i.e. Messianic Jews that deny the grace of God in Jesus' fulfillment of the law. That is, their lack of trust in YHVH Yeshua's just act of sacrifice alone and their attempts at self-justification via their works of the Mosaic law makes them lawless ones in relation to the law/Torah of the New Covenant.

**2 Corinthians 6:14** YOU-be not becoming being-differently-yoked **to-unbelieving-(ones)**; for what sharing by-justice and by-**lawlessness**, or what participation by-light toward darkness?

Note this may *also* speak of **the lawlessness** of those that do not trust in YHVH Jesus Messiah; **i.e. those that are without the law of Messiah:**

**Romans 8:2** "For **the law of-the spirit-of-the life in Messiah Jesus** made me free from **the law of the sin and of-the death.**"

**Hebrews 7:11** If on-the-one-hand therefore perfectness was through **the Levitical priestly-office**, **for upon it the people has-been-given-and-still-is given-the-law**, what need still (a) different priest to-be-standing-up according-to the arrangement of-Melchisedec and (he is) to-be-being-said not according-to the arrangement of-Aaron?

**That is; Upon the Levitical priesthood the law was given. No Priesthood = no law. That is, without the Levitical service - - -selah- - -there was ultimately no Yom Kippur sacrifice, no atonement.**

**Hebrews 7:12** **For (the arrangement) of-the priestly-office being-transferred out-of necessity (a) transfer is-coming-to-pass-of-law.** ( see Gal 4:21-31; **Romans 8:2**)

Thus it remains physically impossible to keep **the Sinai law** since the fall of Jerusalem and destruction of the Temple in 70A.D. (It has been spiritually impossible at least since **Yeshua stopped the Temple sacrifices.**)

A grey area:

**Note again that Gentile believers in Jesus/Yeshua are not grafted into Israel, but rather they are grafted among the remnant called out of Israel (those trusting in Yeshua/Jesus), that is the original New Testament assembly, which is the Body of Messiah/Christ.**

**NOTE THIS LOOK AT ROMANS CH11:**

[www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#NOTE\\_THIS\\_LOOK\\_AT\\_ROMANS\\_CH11,\\_\\_\\_July,\\_2015](http://www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#NOTE_THIS_LOOK_AT_ROMANS_CH11,___July,_2015)

There is a lot of information in Romans ch 11, and my understanding there is lacking fullness. The distinction discussed here between saying "I'm a spiritual Jew" and "I'm a seed of Abraham – thus I'm a Hebrew" may be seen as splitting hairs...A.K.A. rightly dividing/cutting-straight the Word of Truth (2Tim.2:15).

Rom.11 outlines these groups: **Gentile believers** and **Jews**, including **Jewish believers**, **petrified/blinded Jews**, and **broken out disobedient Jews**.

**Romans 11:1** I-am-saying therefore, (has) the God pushed-away-from-himself his people? (No!) May-it-not-come-to-pass; for I myself also am (an) Israelite, out-of seed of-Abraham, of-(the)-tribe of-Benjamin.

v2 The God (has) not pushed-away-from-himself his people whom he-came-to-know-before. Or are YOU not knowing-absolutely what the scripture is-saying in (the history of) Elias, as he-is-interceding With-the God down-upon the Israeli?

v3 Lord, they-killed your prophets, they-demolished your altars, and-I myself-was-left-remaining alone and they-are-seeking my soul.

v4 BUT what is the divine-information saying to-him? I-have-left-behind to-myself seven-thousand men, they-who bent not knee to-the Baal.

v5 Thus therefore also in the now season (a) remnant has-come-to-pass-and-still-is of-favor according-to choice;

v6 But if by-favor, no-more out-of works, since the favor no-more is-becoming favor.

v7 What then? What Israel is-seeking-after, this it-attained not, but the choice attained; but the others were-petrified,

v8 Even-as it-has-been-and-is-still-written: The God gave to-them (a) spirit of-compunction, eyes not to-be-looking and ears not to-be-hearing, till of-the today day.

v9 And David is-saying: Let their table become into (a) snare and into (a) hunting and into (an) entrapment and into (a) repayment for-them,

v10 Let their eyes be-made-dark (so as) not to-be-looking, and you-bend-completely their back through every-(thing).

v11 I-am-saying therefore, (Have) they-slipped in-order-that they-might-fall? (No!) May-it not come-to-pass; BUT by their offence the salvation to-the Gentiles, with-reference-to to-provoke them to-jealousy.

v12 But if their offence (is) riches of-(a)-world and their inferiority (is) riches of-nations, in-how-much more their fulness.

v13 But I-am-saying to-YOU to-the Gentiles; On as-much-as on-the-one-hand therefore I myself-am (an) apostle of-nations, I-am-glorifying my ministry,

v14 If-by-any-means I-shall-provoke-to-jealousy of-my flesh and I-might-save some out-of them.

v15 For if the casting-off of-them (is) reconciliation of-(a)-world, what the taking-near if not life out-of dead (ones)?

v16 But if the firstfruit (is) holy, also the lump; and if the root (is) holy, also the branches.

v17 But if some of the branches were-broken-out, but you being (a) wild-olive-tree yourself-were-grafted-in among [ἐν εν] them and you-became (a) fellow-partner of-the root (\*and?) of-the fatness of-the olive-tree,

v18 You-be not boasting-against the branches; but if you-are-boasting-against (them), you yourself-are not bearing the root BUT the root you.

v19 You-will-say therefore: Branches were-broken-out in-order-that I myself-might-be-grafted-in.

v20 Rightly: they-were-broken-out by-the distrust, but you yourself-have-stood-and-still-are-standing by-the trust. You-be not having-an-opinion-of high-things, BUT you-be-fearing-for-yourself;

v21 For if the God spared not of-the branches according-to nature, neither will-he-spare of-you.

v22 See therefore **graciousness** and **severity** of-God: on-the-one-hand on **the (ones) having-fallen severity**, on-the-other-hand on **you graciousness** of God, if **you**-might-continue in-**the graciousness**, since **you yourself** also **will-be-chopped-away**,

v23 But also-**those**, if **they**-might not continue in-**the distrust**, **they-will-be-grafted-in**; for the God is **powerful to-graft them in** again.

v24 For if **you yourself**-were-chopped-away out-of **the wild-olive-tree** according-to nature and from nature **you-were-grafted-in** [ενεκεντρισθης] **into** [εἰς eis] **(a) cultivated-olive**, by-how-much rather **these**, the (ones) according-to nature, **will-be-grafted-in** [εγκεντρισθησονται] **to-their-own olive-tree**.

v25 For I-am not willing (for) **YOU** to-be-being-ignorant **brothers**, (of) this mystery, in-order that **YOU**-might not be prudent in **yourselves**, that **petrification has-come-to-pass-and-still-is** from part to-**the Israeli**, until of-which (time) **the fulness** of-the **Gentiles** might-come-in,

v26 And thus **all Israel will-be-saved**, according-as it-has-been-and-still-is-written: **The (one) delivering will-be-present** out-of Sion, **he-will-turn-back impiety from Jacob**.

v27 **And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.**

v28 On-the-one-hand **enemies** according-to **the good-news** because-of **YOU**, on-the-other-hand **cherished (ones)** according-to **the choice** because-of the fathers;

v29 For **the bestowed-favors** and the calling of-the God (are) unregrettable.

v30 For as-altogether **YOU yourselves** at-one-time **disobeyed** the God, but now **YOU-had-mercy-bestowed** in-the disobedience of-**these**.

v31 Thus **these** also now **disobeyed** in-order-that by **your mercy** **they themselves** also might now **have-mercy-bestowed**.

v32 For the God **shut-together** all the (ones) with-reference-to disobedience **in-order-that he-might-have-mercy (on)** all the (ones).

v33 O depth of-God's riches and wisdom and knowledge; as unsearchable his sentences and untraceable his ways.

v34 For who came-to-know (the) mind of Jehovah? Or who became his fellow-counsellor?

v35 Or who gave-before to-him, and it-will-be-repaid to-him?

v36 Because out-of him and through him and with-reference-to him (are) the all-things; to-him (be) the glory with-reference-to the ages: **Amen**.

Most would say they are not grafted into the "petrified" group and that they are grafted into the choice - and I have said this also.

Now it seems to be clearer that **Gentile believers** are not grafted **into** **the broken out group**, but are grafted in **AMONG** [vs.17, **ἐν ἐν**] the other (**choice** & **petrified**) branches.



Gentile believers are also grafted into [vs.24, εἰς eis] the cultivated olive tree (the Messiah, the tree of Life).

The promises to both **the choice** and **the petrified** continue; **the choice see Jesus as Messiah and are in the New Covenant relationship with him, the petrified are blinded by God so to not see Jesus as Messiah** and continue in the Old (Sinai/Mosaic) Covenant relationship with YHVH as best as they are allowed to see. Both of these groups of **Jews trust in God**; again, **the choice see Jesus as YHVH, the petrified do not see Jesus as their Messiah**...they are "frozen in time" back to the cross in this unseeing state, and Rom.11:26 states **they will (future) see Jesus as Messiah/YHVH**. \* \* \*

AND SO \* \* \* the key change in my understanding is that we Gentile believers are grafted **"into"** the Messiah along with the Jewish Choice/believers in the one new man in Messiah, AND Gentile Christians are grafted in **"AMONG"** the "petrified" group of Jews.

In vs 11 we are told that the petrified/blinded have **slipped but not fallen**.

In vs 14 Paul desires to provoke to jealousy **and** save some of "his flesh".

In vs 15 "the casting off of them" may refer to the blinded/petrified or the distrusting.

In vs 16 we are told that the lump is holy because the firstfruit is holy. Jesus is the firstfruit (1Cor.15:20). Again this is repeated as "if the root is holy, also the branches." Again, the Root is Jesus (Rev.22:16).

In vs 17 **SOME** of the branches (of Israel) were broken out. Not "most of the branches". **We are not told that they are the petrified/blinded branches.**

Gentile believers are grafted in among "them" **and** become a "fellow-partner of **\*\*the root** of the fatness of the olive tree.

**Romans 11:17** But if some of the branches were-broken-out, but you being (a) wild-olive-tree yourself-were-grafted-in **AMONG them and** you-became (a) **fellow-partner** of-the root (**\*and?**) of-the fatness of-the olive-tree,

Textus Receptus 11:17

ει δε τινες των κλαδων εξεκλασθησαν συ δε αγριελαιος ων ενεκεντρισθης εν αυτοις **και** συγκοινωνος της ριζης **και** της ποτητος της ελαιας εγενου

GNT Morph 11:17

ει δε τινες των κλαδων εξεκλασθησαν συ δε αγριελαιος ων ενεκεντρισθης εν αυτοις **και** συγκοινωνος της ριζης της ποτητος της ελαιας εγενου

\* **"and"** is in the Textus Receptus, it is not in the Nestle text. Marshall notes: "Some MMS insert **και** (and) here; as it is, the two nouns in the genitive must be in apposition; cf. Col.1:18, 2:2; John 8:44."

It is either two things: "of the root AND of the fatness of the "olive tree

Or it is one thing: "of the root of the fatness of the olive tree"

**I believe the latter reading is correct with the understanding that the root is Jesus.**

What is the fatness of the olive tree? The trunk of the tree? Or the fruit? The oil/Holy Spirit? Jesus is firstfruit. Perhaps the Kingdom of the God/Heavens?

What is the olive tree? The body of the root?

Lots of questions!

\*\* In Rev. 22:16, Jesus says he is **the root and** kindred of David. Compare Rom.11:18, Jn.15:1&5, and:

**Colossians 2:6** As therefore YOU-took-along the Messiah Jesus the Lord, YOU-be-walking-around with him,

v7 **Having-been-and-still-rooted and being-built-up in him** and being-made-firm in-the trust according-as YOU-were-taught, exceeding in giving-of-thanks.

In vs 20 we see that **branches were broken out** by the distrust.

In vs 22 indicates that the “ones having fallen” are the **branches broken out** in vs 17. **Recall in vs11 that the blinded/petrified have slipped but have NOT fallen.**

In vs 23 we learn that **distrust** is why **they are fallen**. **They can be grafted back in.**

Some branches are broken out of Israel by **distrust** in YHVH. The broken out branches have fallen. The blinded branches have not fallen.

Additionally, I believe that many branches are **blinded/petrified** to seeing Jesus as Messiah. These are not “**disobedient**” but **blinded** by God. They still are trusting in YHVH as much as they are allowed to see to do. While there is a darkness/lack of trust in Rabbinical Judaism regarding Messiah Yeshua, I don’t think they are broken out of Israel’s own olive tree. HOWEVER, Gal.4:21-5:1 says to cast out the maidservant/Hagar/Sinai Covenant and her son. And yet, Rom.11:26 states that “All Israel shall be saved”.

In vs 24 we find that Gentiles were “chopped away” out of a wild olive tree and grafted in **into** [εἰς eis] **a cultivated olive**. We also find that the broken out natural branches will be grafted in again to their own **olive tree**.

As the Root of verse 17 is Jesus (Rev.22:16), it follows that Israel’s “own olive tree” (the cultivated olive tree” is also Jesus, perhaps better understood as the trunk/body of the tree/Messiah. **“Their own olive tree” is the Messiah: “Salvation is of the Jews”** (Jn.4:22).

**Verses 17 and 24 provide the distinction that we are grafted in** [ἐν en] **among the branches of Israel and we are grafted into** [εἰς eis] **the Messiah.**

Thus the olive tree is NOT Israel, but rather the Messiah. "I myself am the vine, you the branches" (John 15:5).

Israel IS YHVH's vineyard:

**Isaiah 5:7a:** For the vineyard [קֶרֶם –Strong's H3754-*kerem*] of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant [עֵטָף – Strong's H5194-neta \*]:

\*עֵטָף – LXX: νεοφυτον – neothuton: a planting, a plantation.

**Isaiah 5:7b** and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry.

LXX: Isa. 5:7b εμεινα του ποιησαι κρισιν εποησεν δε \*ανομιαν και ου δικαιοσυνην αλλα κραυγην

Apostolic Bible Polyglot: *I waited for it to produce equity, but it produced \*lawlessness and not righteousness, but a cry.*

So here scripture confirms the darkness, or lawlessness of Israel. Jesus was and is the holy firstfruit (1Cor.15:20). Israel is made holy via the redemption-back provided by the holy root, Jesus (Rom.11:16), and this work of the cross of Yeshua is completed at Romans 11:26 – at his return/presence.

**We do well to be careful not to confuse the olive tree root/trunk of Romans ch11 (i.e. Jesus Christ) with a vineyard of \*ανομιαν – anomian (against law) and unrighteousness.**

Gentile and Jewish believers in Jesus are **one new man in Messiah** (Eph.2:15). **Jewish believers are natural branches, but Gentile believers are grafted in-among** [εν - Strong's G1722 - en] **the branches of Israel**. Gentile believers don't become Jewish, Jewish believers don't become uncircumcised (1Cor.7:17-24). And now Gentile believers do become fellow partners of the root of the fatness of the olive tree. **We are not to become partners of the blindness and disobedience of Israel, nor of the Mosaic Covenant.**

Mysteriously, the One New Man is created **among** [εν- en, Rom.11:17] **Israel** and also **alongside** (2Cor.11:2) and **into** [εις –eis, Rom.11:24] **and** among [@ Eph2:15: εν - en] **the Messiah:**

**2 Corinthians 11:2** For I-am-being-jealous-(of) YOU with-a-jealousy of-God, for I-myself-joined YOU **to-one man to-stand-alongside** (a) pure virgin for-the Messiah;

In vs 25 we read that **petrification on has come to pass and still is on part of Israel** and that it is temporary.

In vs 26 we learn that when the temporary petrification (blindness) ends, "all Israel shall be **saved**."

Apparently then, ALL **the petrified/blinded** of Israel will be saved.

On the other hand, **the branches broken out** by the distrust will only be grafted in again if/when they do not continue in the distrust.

"The distrust" appears to speak to the broken out Jews. "Petrification", "petrified", "eyes not to be looking" appears to speak to Jews that trust in YHVH, but have a veil over their hearts in regard to the New Covenant and Messiah Jesus.

**2 Corinthians 3:14** BUT **their thoughts were-petrified**. For until the today day the same covering is-remaining on the reading of-the old covenant, (it) not being-discovered that **in Messiah it-is-being-rendered-inactive**.

v15 BUT till today at-which-time **Moses is-being-read (a) covering is-lying on their heart;**

v16 But at-which-time if **it(national Israel)-might-turn-around to Jehovah the covering is-being-lifted-from-around (it)**.

In vs 30 the distrust of vs23 appears as “disobedience”.

Perhaps the disobedient Jews and blinded Jews that learn the truth about Jesus, but refuse out of a man-made hardness of heart to obey him?

**Psalm 69:4** **They that hate me \*without a cause** are more than the hairs of my head: They that would cut me off, being mine enemies wrongfully, are mighty: That which I took not away I have to restore.

\**without a cause*- חִנָּאם chinnâm, khin-nawm'; from H2580; gratis, i.e. devoid of cost, reason or advantage:—without a cause (cost, wages), causeless, to cost nothing, free(-ly), innocent, for nothing (nought), in vain. - *gratuitously*

Note especially, **we are of the same root (Jesus @Rev.22:16)**, and compare with how the actual physical grafting process works. It is possible for a branch to be grafted into the trunk of a tree, but often the source tree will be cut off at the base and the new branches grafted into it. **I'm NOT saying all Israel got cut off (!) but just seeing that we are grafted into the root/trunk, and not the branches.** We are not grafted into the broken out branches, we are not grafted **into** the petrified branches, and we are not grafted **into** the choice branches. This distinction from my previous thinking (*that we were grafted into the choice*) may seem slight, but it very much helps me understand that Gentile Christians are in no way grafted into an Old Covenant relationship with YHVH, although we are grafted in AMONG the choice **AND ALSO** (possibly?) grafted in AMONG those that remain under the Mosaic Covenant -by God's choice of blindness (for now). I suspect that the "Torah Observant" Messianic believer that happen-chances upon this note will find this distinction to be most difficult to grasp/accept.

The distinction to understand is that we (Gentile Christians) are not grafted **into** [εἰς – Strong's G1519-*eis*] **but rather among** [ἐν - Strong's G1722 - *en*] **the other branches (Israel).**

**We are grafted into** [εἰς –Strong's G1519-*eis*] **the root, the cultivated tree, i.e. Jesus/Yeshua.** Jesus is the root of Jewish and Gentile Christians, and Jesus is the root of Israel. There may be a type/parable here of the body of the soul and the body of the spirit, or perhaps related to the spirit and the spiritual body (1Cor.15:44). But I can't wrap my head around that just yet. The body of Messiah is a great mystery (Eph.5:30).

**Now let's split some hairs:**

Gentile believers in YHVH Yeshua/Jesus **are seed of Abraham** now (Gal.3:29), and fellow-heirs of the promises to Abraham:

**Galatians 3:29** But if YOU (are) of Messiah, so YOU-are seed of-the Abraham, heirs according-to promise.

Abraham was a Gentile, not a Jew. That might startle the Messianic. So here's a link to an article from Chabad that is in agreement:

[https://www.chabad.org/library/article\\_cdo/aid/2013020/jewish/Was-Abraham-Jewish.htm](https://www.chabad.org/library/article_cdo/aid/2013020/jewish/Was-Abraham-Jewish.htm)

Abraham was a Hebrew הַעֲבְרִי *ha-ivree* Strong's H5680, or one that **crossed-over** from paganism to serve the one true YHVH Elohim. **As seed of Abraham, Gentile believers are of Hebrew (crossed over) lineage.** Perhaps these things may be what provokes even the secular Jewish-Hebrew seeds to jealousy: *"I'm seed of Abraham. No, I'm not a descendent of Ishmael. No, I'm not Jewish. I'm a Gentile Hebrew (i.e. crossed-over) Christian. I'm a priest after the order of Melchizedec. I'm a member of the body of Messiah."*

**The first Israelite/Jew was Jacob, when his name was changed to Israel @Gen.35:10.**

**Romans ch11 details that Gentile Christians are NOT grafted into a relationship with YHVH via the Sinai/Mosaic Covenant - that is simply being a Gentile proselyte to Judaism as allowed under Mosaic Judaism. No! Our Salvation is the Graceful Gift of God, not of works:**

**Ephesians 2:8** For by-the favor YOU-are having-been-and-still-are-saved through trust; and this not out-of YOU, of-God the gift;

v9 **Not out-of works**, in-order-that some-one might not boast.

v10 For of-him we-are (a) thing-made having-been-created in (i.e. AMONG, εἰν - Strong's G1722 – en) **Messiah Jesus** on good works, to-which the God prepared-before (us?) in-order-that we-might-walk-around in them.

Note that our works (Jn.6:29, Mk.12:29-31)) are predestined. Christians in the one new man are a "thing-MADE", created **among** [εἰν - Strong's G1722 – en, *Eph.2:14*], **Messiah Jesus**.

**Israel is also seed of Abraham:**

**Isaiah 41:8** But thou, Israel, my servant, Jacob whom I have chosen, **the seed of Abraham** my friend

So Israel is the seed of Abraham...and they are still called "Israel" and "Jacob".

Likewise Gentile Christians are the seed of Abraham and we are still **remain** "Gentiles" as we were called (1Cor.7:17). Our lineage goes through the Messiah

in that **one new man** was a "thing MADE" among the Messiah. God "made up" our Hebrew genealogy. We need to be careful here not to appear as boasting.

I understand that many of the blinded Jews described in Romans ch11 could be "cut off". We will further consider Galatians 4:21-5:1. However, as Romans 11:31 says that by our mercy, mercy is bestowed to them, I must choose to trust that God is merciful to us all. This is, after all, a great mystery. This is the power of the Melschizedec priesthood of the New Covenant. Among/alongside the Messiah, we can forgive and love.

Studying **Ephesians chapter two** will help (with God's help) our understanding of what is going on here and there, which is summed up as "ONE NEW MAN". The Choice of Israel are "called out" of Israel, which was previously "called-out" of the nations. The ONE NEW MAN is made up of both Jew and called out Gentile believers. Historically, we come as we are, Jews remain Jews and Gentiles remain Gentiles (1Cor.ch7), but BOTH are really ONE NEW MAN IN MESSIAH; **WE ARE MEMBERS OF HIS BODY (Eph.ch5)**.

**Another help in hearing this word comes from Jesus' word: "I am the vine":**

**John 15:5** **I myself-am the vine, YOU the branches.** The (one) remaining in me, and-I in him, **this (one) is-bringing much fruit**; because separate-from me YOU-are not being-able to-be-doing anything.

Note in John 15 (spoken to Jews before the cross) even the fruit bearing branches "he is pruning" and **those not bearing fruit** "he is lifting up". **Neither of these are "broken-out":**

**John 15:2** Every vine-branch in me not bringing fruit, he-is-lifting it up; and every (one) bringing the fruit, he-is-purging it in-order-that it-might-be-bringing much-more fruit.

There are branches broken out:

v6 Unless someone might-remain in me, **he-was-cast without as the vine-branch**, and it-was-dried-up, and they are gathering them together and they-are-casting into fire and it-is-being-burned.

In our mercy (Romans 11:30), we trust that with God, all things are possible, and that His ways are not our ways, and that He refines with fire.

**Jesus is the singular "seed" of Abraham referred to in Gal.3:16**

**Galatians 3:16** But to-the Abraham the promises were-said and to-his seed. **It-is not saying: and to-the seeds**, as upon many, BUT as upon one: and to-your seed, who is Messiah. (compare Gen. 13:15; 17:8; 22:18)

There is also in this passage a reference to **Plural seed**:

**Galatians 3:29** **But if YOU (are) of Messiah, so YOU-are seed of-the Abraham, heirs according-to promise.**

**In order to have a better understanding of this mysterious olive tree in Romans 11, STUDY MUCH Ephesians ch 2 & 5, and study Romans ch 9,10, with chapter 11. Currently also understanding this as such:** Perhaps in the tree of Romans 11 we see the distinction between the "friend of the bridegroom", "the bridegroom", and "the bride". The believing Jew and Gentile are **ONE NEW MAN IN MESSIAH**, and this **MAN** was created *alongside* the Jew (i.e. Israel, the Bride) that does not yet trust in Messiah Jesus:

**John 3:29** The (one) having the bride is bridegroom; but the **friend** of-the bridegroom, the (one) having-stood-and-still-standing and hearing of-him, he-is-rejoicing with-joy because-of the voice of-the bridegroom, this therefore the joy namely-mine is-having-been-and-is-still fulfilled.

**2 Corinthians 11:2** For I-am-being-jealous-(of) YOU with-a-jealousy of-God, for I-myself-joined YOU to-one man to-stand-alongside (a) pure virgin for-the Messiah;

See [Parashah Eikev](#) for a little more on this relationship.

[www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#Parashat\\_Eikev](http://www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#Parashat_Eikev)

**Romans 11:17** But if some of the branches were-broken-out, but you being (a) wild-olive-tree yourself-were-grafted-in **AMONG** them **and** you-became (a) fellow-partner of-the root **(and?)** of-the fatness of-the olive-tree,

NOTE again, most \*Messianics and Christians likely teach that Gentiles are not grafted in **among** the broken out branches.

[\*"Messianic" is a term derived from Μεσσίας – *Messias*, the Greek transliteration of the Hebrew word for Messiah, מָשִׁיחַ. "Christian" is derived from the Greek word Χριστιανός - *Christianos*. The Hebrew word מָשִׁיחַ – *Mashiach*, and the Greek word Χριστός - *Christos*, both mean "annointed". I think Messianics call themselves –ironically and ignorantly - by a name derived *from Greek* because they don't like the Greek association of "Christian", and they didn't think this out very well. Again, "Christ" is a correct translation; "Messianic" is a transliteration...oy! ]

v18 You-be not boasting-against the branches; but if you-are-boasting-against (them), **you yourself-are not bearing the root BUT the root you.**

v19 You-will-say therefore: Branches were-**broken-out** in-order-that I myself-might-be-grafted-in.

v20 Rightly: they-were-broken-out by-the distrust, but you yourself-have-stood-and-still-are-standing by-the trust. You-be not having-an-opinion-of high-things, **BUT you-be-fearing-for-yourself;**

Many do fear, not out of humility and awe, but out of a type of vanity...scripture doesn't say too much about Gentile Christians, and I think that because of a lack of acceptance of that (a lack of shalom from trust), Gentile Christians (especially Messianic) often try to identify **as a Jew**....which often amounts to just another type of replacement theology...when one begins to think they are superior to Jews that don't see Yeshua as the Messiah.

In fact, ethnic Israel (Torah Observant denying Jesus) is a "beloved enemy" of Christians (A.K.A. Messianics!):

**Romans 11:28** "On-the-one-hand **enemies according-to the good-news** because-of YOU, on-the-other-hand **cherished (ones) according-to the choice** because-of the fathers"

We correctly understand that all Israel will be saved - - **and** moreover, those **blinded Jews** will have **more fullness** than us (!):

**Romans 11:12** But if their offence (is) riches of-(a)-world and their inferiority (is) riches of-nations, **in-how-much more** their fulness.

**Romans 11:26** And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: **The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.**

v27 And **this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.**

Note God's timing: SOME **disobedient Jews are broken out, believing Gentiles** are grafted in. The **"petrified" Jews** are still **under the Sinai Covenant, the believing Gentiles** are grafted **into-AMONG the believing Jews (the CHOICE) and perhaps the blinded/petrified Jews.** Both Jews and Gentiles that are **BELIEVING/trusting (In Jesus)** are made/created **ONE new man in/among Messiah** in **the New Covenant.** Later, YHVH **Yeshua will (FUTURE) open the disbelieving Jews eyes** and **they will also enter the New Covenant relationship with YHVH (Jer.31:31).** In the meantime...we **Gentile believers** provoke **the blinded** and **the disbelieving Jews** to jealousy (Rom.11:11).

**Thus while gentiles believers are grafted in among the real spiritual Israel's covenantal relationship with YHVH, we are NOT grafted into the Sinai Covenant. The finish/goal, i.e. the work of Yeshua, of the Sinai Covenant was to GET INTO a spiritual relationship with YHVH: Christians GET INTO a spiritual relationship with YHVH - -THROUGH THE RENT VEIL - YESHUA'S FLESH. It is not possible to go back to the Sinai Covenant and "get a better look", or "a better seat". No one comes to the Father except THROUGH Yeshua. Hebrew Christians are now told to REST in Yeshua from the works of the Sinai Covenant:**

**Hebrews 4:3** "For we, **the (ones) having-trusted, are-going-in into the rest,** according-as he-has-said-and-still-says: As I-swore in my wrath; **if they-will-go-in into my rest; and-yet of-the works** having-been-come-to-pass from casting-down of-(a)-world."

So again, Gentile believers are NOT grafted **into the petrified (for now) Israel.** And certainly Gentile believers are not grafted into **the broken-out disbelieving Israel.**



**For a believer in Yeshua the Messiah, the Sinai Covenant represents spiritual darkness:**

**Galatians 4:21 YOU-be-saying to-me, the (ones) willing to-be under law, are-YOU not hearing the law?**

v22 For it-has-been-and-still-is-written that **Abraham had two sons**, one out-of the maidservant and one out-of the free-woman.

v23 **BUT-on-the-one-hand** the (one) out-of the maidservant has-been-and-is-begotten according-to flesh, **on-the-other-hand** the (one) out-of the free-woman through the promise.

v24 **Which-things are being-allegorized; for these (women) are two covenants,** on-the-one-hand one from mount Sinai, bearing with-reference-to slavery, one-who is Hagar.

v25 But the Hagar is mount Sinai in the Arabia; but it-is-being-in-line-together to-the now Jerusalem, for she-is-being-a-slave with her children.

v26 But the above Jerusalem is free, one-who is our mother;

v27 For it-has-been-and-is-still-written: You-be-made-merry, barren, the (one) not bringing-forth, you-rend-asunder and you-shout, the (one) not suffering-birth-pains, because many (are) the children of-the desolate more than of-the (one) having the husband.

v28 But **YOU, brothers, are-yourselves children of-promise according-to Isaac.**

v29 **BUT as-altogether then the (one) having-been-begotten according-to flesh was-persecuting the (one) according-to Spirit, thus also now.**

v30 **BUT what is-saying the scripture? You-cast-out the maidservant and her son;** for by-no-means will the son of-the maidservant inherit with the son of-the free-woman.

v31 On-this-account, brothers, we-are not children of-a-maidservant **BUT of-the free-woman.**

c5

v1 To-the freedom Messiah made us free; **YOU-be-standing-firm** therefore and **YOU-be not being again held-in** (a) yoke of-slavery.

-

Note vs 30: **The scripture says to cast out the Sinai Covenant (the maidservant and her son).** So we are not in fellowship with the Levitical Covenant/priesthood, much less Rabbinical Judaism. So while we are grafted **among** the branches of Israel that may include blinded/petrified branches – in the vineyard of Israel, moreover we are grafted **into** the Tree of life of Yeshua/Jesus, the holy firstfruit of the entire vineyard.

**Romans 7:1** Or are-YOU-being-ignorant, brothers, for I-am-speaking to-(ones)-coming-to-know law, that the law is-exercising-lordship of-the MAN on as-long time as he-is-living?

v2 **For the woman under-a-husband has-been-and-is-still-bound by-law to-the living husband; but if the husband might-die-off, she-has-been-and-is still-rendered-inactive from the law of-the husband.**

v3 So therefore, while the husband (is) living, she-will-be-termed (an) **adulteress** if she-might-become to-(a)-different man; but if the husband might-die-off, she-is free from the law, she (will) not be (an) adulteress having-become to-(a)-different man.

v4 So-that, my brothers, **YOU yourselves also were-put-to-death to-the law** through the body of-the Messiah, with-reference-to YOU to-become to-(a)-different (one), to-the (one) having-been-raised out-of dead (ones), in-order-that we-might-bring-forth-fruit to-the God.

**IF you trust in Jesus AND claim a need to follow the Sinai Covenant, you in fact commit spiritual adultery by "remarrying Hagar"...**

## Again, the issue/problem with Israel was not their "Torah Observance" quality or quantity, but their **lack of Trust:**

Romans 11:19 You-will-say therefore: Branches were-broken-out in-order-that I myself-might-be-grafted-in.

v20 Rightly: they-were-broken-out by-the distrust, but you yourself-have-stood-and-still-are-standing by-the trust. You-be not having-an-opinion-of high-things, BUT you-be-fearing-for-yourself;

v21 For if the God spared not of-the branches according-to nature, neither will-he-spare of-you.

### Very important:

WE should note that when He (YHVH the Holy Spirit) says that "some" of the branches were broken out - and this dictates that "most" of the branches were not broken out. So, in this thinking, then yes, we can be grafted-in AMONG the petrified that are not broken out. We are grafted-in among both the choice and the petrified, although SOME of the petrified MAY be (future) broken out by a lack of trust (However, the distrusting/broken out appear to be different than the petrified/blinded in Rom. ch 11). It stands to reason that if those "dead in Messiah" (1Thes.4:16) are stood again with reference to trust in Jesus, then those that are blinded by God to seeing Jesus as Messiah will also trust (future) with reference to YHVH Yeshua Messiah.

Of course all of petrified Israel **WILL be saved**, and ALL of YHVH's Sinai Covenant WILL be completed in ethnic Israel also.

Romans 11:25 For I-am not willing (for) YOU to-be-being-ignorant brothers, (of) **this mystery**, in-order that YOU-might not be prudent in yourselves, that **petrification has-come-to-pass-and-still-is from part to-the Israeli**, until of-which (time) **the fulness of-the Gentiles** might-come-in,

v26 And thus **all Israel will-be-saved**, according-as it-has-been-and-still-is-written: **The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.**

v27 And **this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.**

*"from me to-them" - this is how the New Covenant works for the Jews (before and after the Cross) that do not accept Jesus/Yeshua as Messiah...keep in mind **it is a mystery** and **they are petrified**, i.e. *they keep their "stony hearts" for a period of time until Jesus returns.**

**Understand that the New Covenant "cuts" both ways, forward and backward in time, and the blood of the Lamb, Yeshua, provides the ready condition of propitiatory "redemption-back" for those "dead in Messiah" also. They will look on him whom they pierced and mourn and repent and accept Jehovah Jesus Messiah as per Philippians 2:9-11, Romans 3:24-25, 1 Thessalonians 4:14-16.**

Romans 3:24 "Being-justified gratuitously by his favor through the **redemption-back** namely-the (one) in Messiah Jesus;

v25 Whom the God himself-placed-before, (a) **propitiatory** through trust in his blood, with-reference-to (a) demonstration of-his **justice** because of **the letting-go-unpunished of-the sinful-acts** having-come-to-pass-before-and-still-existing"

Note vs. 24 "redemption-back" - ἀπολυτρώσεως -*apolutroseos*- and "propitiatory" -*ἱλαστήριον -hilasterion-*

This is the "redemption-back" (ἀπολυτρώσεως - *apolutroseos*) power of our Propitiatory (ἱλαστήριον - *hilasterion*), Messiah Yeshua. **Understand this: Yeshua IS the Propitiatory...His sacrifice REMOVES (propitiates) our sin, and is not just a "covering" (atonement) as was provided annually at Yom Kippur in the Levitical priesthood.**

[Note regarding "redemption-back" and "redeemed": Gentile Christians were never under the Mosaic law, and thus would not be "redeemed" from failure to keep the Mosaic law. Thus "Redemption-back" may primarily refer to THE redemption-back of Israel to their status at Mt. Sinai before the sin of the golden calf. However, there is a larger sense of redemption-back to the Fall of Man sin at the Garden of Eden. There is a redemption-back of Israel to their status at Mount Sinai, and there is a redemption-back of mankind to the status of the Garden of Eden.]

**BUT ALSO:** Redemption is a releasing or forgiving or redeeming action that goes to the beginning of that which caused the impure state to become: it isn't redemption just for sins after the cross, or that you just did, but rather also redeems you and others -even those already dead - from earlier sins. Thus, "redemption-back" translates the correct meaning. Those Old Testament observant Jews that were trusting in YHVH's Word that he would (future) send a Messiah to redeem them are ALSO "covered". Via "redemption-back", atonement (covering) is provided for them ALSO through the blood of the Lamb, Yeshua, our Propitiatory. However, they have not yet acknowledged Jesus is that YHVH Messiah Elohim (Phil 2:9-11) so they are not YET **in sight** of the throne (Cf. those **under** the altar, Rev 6:9 vs. those in sight of the throne @Rev.7:14-15). They will look on Him whom they pierced and mourn (Zech.12:10) and there will be a great conversion at their resurrection. **In this, we may view them as "safe" in the Blood of the Lamb, but not yet "saved"....**

In these things, we see **the greater love of the Father in providing redemption - back** to those that lived prior to the cross. **Further**, we may see a greater love in its presentation of the Gospel from the creation (i.e. the Gospel in the Stars, the Gospel in the Garden, the Gospel preached to Abraham (the Akedah), and so forth that all pointed to Jesus and that those trusting (Hebrews 11) in Jesus/Yeshua are already resurrected "alive" with him, just as those that "sleep in Jesus" (1Thes.4). That may be a difficult concept. Consider that Moses and Elijah appeared with Jesus before the cross in Israel at the Mount of Transformation.

**1 Thessalonians 4:16** "Because the Lord himself with stimulating-cry, with voice of-an-archangel and with trumpet of God, will-descend from heaven, and **the dead (ones) in Messiah** will-stand-up-again-for-themselves firstly,"

*@ the exacting Greek - note those that sleep in Jesus, come with Jesus:*

**1 Thessalonians 4:14** "For if we-are-trusting that Jesus died-off and he-stood-up-again, thus also the God will-lead with him **the (ones) having-fallen-asleep through the Jesus.**"

"the dead (ones) in Messiah" - οἱ νεκροὶ ἐν Χριστῷ

"(ones) having fallen asleep through the Jesus" - τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ

Note the different Greek words, hence different meanings, designating different groups:

\*

"the dead (ones) in Messiah" - inclusive of the souls under the altar @Rev.6:9. We see Jews are God's witnesses @Romans 3:2b because "they-were-trusted (with) the oracles of-the God."

\*

"(ones) having fallen asleep through the Jesus" - inclusive of those @Rev.7:14 that have bodies and washed their stoles (robes) in the blood of the lamb (New Testament believers) and are in SIGHT of the throne. Because NO ONE come to the presence of the father except through Messiah Jesus (John 14:6), and so until the souls under the altar are resurrected (Ezk.37:4, 1Cor.15:52, 1Thess.4:16) and accept Jesus (which they will) they cannot be "in sight" of YHVH, so to speak.

\*

Indeed, scripture says that the Jews that do not trust in Jesus will have more "fullness" than the Gentile believers:

Romans 11:12 But if their offence (is) riches of-(a)-world and their inferiority (is) riches of-nations, in-how-much more their fullness.

\*

*National ethnic (and Torah Observant, Yeshua denying (petrified) Israel will look on him whom they pierced and mourn and repent and accept Jehovah Jesus Messiah:*

\*

**Philippians 2:9** and on-this-account the God exceedingly-exalted him and bestowed-a-favor to-him the name, namely-the-one above every name,

v10 In-order-that in the name of-Jesus every knee might-bend of-(those)-in-(the)-heavenly and of-(those)-earthly and of-(those)-subterranean,

v11 And every tongue might-acknowledge that Jesus Messiah (is) Jehovah with-reference-to glory of-God (the) Father,

**Zechariah 12:10** And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; **and they shall look unto me whom they have pierced; and they shall mourn for him**, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

\*\*\*\*\*

## New Covenant, New Law, Forever:

**Hebrews 8:7** For if that first (covenant) was faultless, (a) place was not being-sought of-a-second.

[Hebrews ch8 here quotes Jeremiah ch31, which I'll include:]

**Hebrews 8:8** For finding-fault with-them he-is-saying: Behold days are-coming, Jehovah is saying, and I-shall-finish-completely upon the household of-Israel and upon the household of-Judah (a)

**new-quality** [καὶνότης] COVENANT [διαθήκη],

**Jeremiah 31:31** Behold, the days come, saith Jehovah, that I will make a **new** [חֲדָשָׁה]

COVENANT [בְּרִית] with the house of Israel, and with the house of Judah:

**Hebrews 8:9** **Not according-to the covenant which I-made to-their fathers** in (a) day of-my having-taken-hold of-their hand to-lead them out-of (the) land of-Egypt, because they themselves remained not in my COVENANT, and I myself neglected of-them, Jehovah is-saying.

**Jeremiah 31:32** **not according to the COVENANT that I made with their fathers** in the day that I took them by the hand to bring them out of the land of Egypt; which my COVENANT they brake, although I was a **husband** unto them, saith Jehovah.

**Hebrews 8:10** Because **this (is) the COVENANT which I-shall-myself-COVENANT to-the household of-Israel** after those days, Jehovah is-saying, giving my laws [νόμους] into their intellect, and I-shall-inscribe them on their hearts, and I-shall-be to-them with-reference-to God and they themselves will-be to-me with-reference-to (a) people.

**Jeremiah 31:33** But this is the COVENANT that I will make with the house of Israel after those days, saith Jehovah: I will put my law [תּוֹרַתִּי - torah] in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people:

**Hebrews 8:11** And they-might not teach each (one) his citizen and each (one) his brother, saying: You-come-to-know the Lord, because they-will all know me **absolutely (1Cor. 3:16)** from little till great of-them.

**Hebrews 8:12** Because I-shall-be **propitious** to their unrighteousnesses, and of their sins I (by no means) might-be still mindful.

**Jeremiah 31:34** and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for **they shall all know me**, from the least of them unto the greatest of them, saith Jehovah: for I will **forgive** their iniquity, and their sin will I **remember no more**.

**Hebrews 8:13** In saying **new-quality** he-has-made the first (covenant) old-and-it-is-still-old; but the (thing) being-made-old and growing-aged (is) near of-vanishing (ἀφάνισμοῦ).

The Law - the NEW law of Messiah (Jn.15:12) - is now written in our hearts - we are an epistle of Messiah.

**2 Corinthians 3:2** YOU yourselves-are our epistle, having-been-written-and-still-written in our hearts, coming-to-be-known and being-read by all MEN,

v3 (Ones)-being-manifested that You are (an) epistle of-Messiah ministered by us, having-been-written-and-still-written not with-black-ink BUT with (the) Spirit of-(the)-living God, not in flat-tablets-of-stone BUT in flat-tablets (of) fleshy hearts.

v4 But we-are-having reliance such-as-this through the Messiah toward the God.

v5 Not that we-are adequate from ourselves to-figure anything as out-of ourselves, BUT our adequateness (is) out-of the God,

v6 Who also made us adequate ministers of-(a)-new-quality covenant, not of-letter BUT of-spirit; for the letter is-killing, but the spirit is-making-alive.

**1 Corinthians 3:16** Are YOU not knowing absolutely that YOU are the sanctuary (ναός - naos) of the God, and the spirit of God is dwelling (οἰκεῖ - oikei) in YOU?

**Hebrews 13:10** We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat.

**Forever....**

**John 6:29** The Jesus answered and said to-them, This is the work of-the God, in-order-that you-might-trust with-reference-to whom that (one) dispatched.

and so, The Just shall live by Trust. Hab.2:4b

\*

**Romans 1:16** For I-am not ashamed-of the good-news; for it-is (the) power of-God with-reference-to salvation to-everyone trusting, both to-Jew first and to-Greek.

v17 For justice of-God is-being-uncovered from heaven in it out-of trust with-reference-to trust, according-as it-has-been-and-still-is-written: But the just (one) will-himself-live out-of trust.

\*

**Mark 9:24b** I-am-trusting, Lord, you-be-helping of-me the unbelief.

**Jude v17** But YOU, cherished (ones), yourselves be-put-in-mind of-the sayings namely-the-ones having-been-said-before-and-still-said by the apostles of our Lord Jesus Messiah,

v18 That they said to YOU: On the last of-(the?)-time there-will-be mockers proceeding according-to their desires of-the impious-things,

v19 These are-they the (ones) of-the-soul, making-separations, not having (the) Spirit.

v20 But YOU, cherished (ones), building-up yourselves on YOUR most-holy trust, praying in (the) Holy Spirit,

v21 YOU-keep yourselves in charity of-God, welcoming the mercy of our Lord Jesus Messiah with-reference-to life eternal.

v22 And on-the-one-hand YOU-be-having-mercy (on) who (are) themselves-doubting

v23 Who on-the-other-hand YOU-be-saving seizing out-of fire, but who YOU-be-having-mercy (on) in fear and hating the tunic (chiton) having-been-spotted-and-still-spotted from the flesh.

v24 But to-the (one who) can guard them from-trippings and to-stand (them) unblemished in exultation completely-in-sight of his glory,

v25 To (the) only God our Saviour through Jesus Messiah our Lord glory, greatness, might and authority before all of-the age and now and with-reference-to all the ages: Amen.

**1 John 1:4** And these (things) we ourselves are-writing in-order-that our joy might-be having-been-fulfilled-and-still-be-being-fulfilled.

v5 And the message which we-have-heard-and-still-hear from him and we-are-telling to-YOU is this, that the God is light and in him it-is not dark, not-one (bit).

v6 If we-might-say that we-are-having participation with him and we-might-be-walking-around in the darkness, we-are-lying and we-are not doing the truth;

v7 But if we-might-be-walking-around in the light as he himself is in the light, we-are-having participation with one-another and the blood of Jesus his son is-cleansing us from all sin.

v8 If we-might-say that we-are not having sin, we-are-leading ourselves astray and the truth is not in us.

v9 If we-might-be-confessing our sins, he-is trustworthy and just, in-order-that he-might-forgive for-us the sins and he-might-cleanse us from all unrighteousness.

v10 if we-might-say that we-have not sinned-and-still-sin, we-are-making him (a) liar and his word is not in us.

**1 John 2:1** My little-children, these-things I-am-writing to-YOU in-order-that YOU-might not sin. And if someone might-sin, we-are-having (an) advocate with the Father, Jesus Messiah (a) just (one);

v2 And he himself is (a) propitiation concerning our sins, but not concerning ours only BUT also concerning the total world.

**Praise Yah!**



1 Corinthians 10:1-5 (only five verses? Please read the whole chapter.)

### That Rock was the Messiah.

Isaiah 12:2-3 *Behold, God (El) is my Yeshuah, I will trust and not be afraid for my strength and my song is Yah YHVH and He is to me My Yeshuah. You will draw water with joy from the wells of Yeshuah.*

1 Corinthians 10:4 And they all drank the same spiritual drink; for they-were-drinking out-of (a) spiritual rock following, but **the rock was the Messiah.**

For those that trust in Yeshua in the New Covenant relationship, food is food, thanks to God. But if someone else thinks the food has a connection to another god, then we are not to partake of it. Here is another difficult passage that goes with "this way":

1 Corinthians 10:1 For I-am not being-willing (for) YOU to-be-being ignorant, brothers, that our fathers were all under the cloud and all went-through the sea,  
v2 And they all baptized-themselves with-reference-to the Moses in the cloud **and** in the sea,  
v3 And they all ate the same spiritual food,  
v4 **And they all drank the same spiritual drink; for they-were-drinking out-of (a) spiritual rock following, but the rock was the Messiah.**

Exodus 17:4 And Moses cried unto Jehovah, saying, What shall I do unto this people? They are almost ready to stone me.

5 And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go.

6 Behold, **I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock**, and **there shall come water out of it, that the people may drink.** And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the striving of the children of Israel, and because they tempted Jehovah, saying, Is Jehovah among us, or not?

Isaiah 12:2-3 *Behold, God (El) is my Yeshuah, I will trust and not be afraid for my strength and my song is Yah YHVH and He is to me My Yeshuah. You will draw water with joy from the wells of Yeshuah.*

cont. 1Cor.10:5 BUT with the many-more of-them the God thought not well; for they-were-spread-down in the wilderness.

v6 But **these-things became our patterns, with-reference-to us, not to-be desirers of-bad-things, according-as also-those desired.**



**Hebrews 4:3** For we, the (ones) having-trusted, are-going-in into the rest, according-as he-has-said-and-still-says: As I-swore in my wrath; if they-will-go-in into my rest; and-yet of-the works having-been-come-to-pass from casting-down of-(a)-world."

cont. **1 Corinthians 10:7** Neither YOU-be-becoming idolaters, according-as some of-them; as it-has-been-and-is-still-written: The people caused-to-be-seated to-eat and to-drink, also stood-again to-be-playing.

**Exodus 32:6** And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

v8 Nor let-us-be-committing-prostitution, according-as some of-them committed-prostitution and they-fell, in-one day, twenty three thousands.

**Numbers 25:1** And Israel abode in Shittim; and the people began to play the harlot with the daughters of Moab:

**vs9** And those that died by the plague were twenty and four thousand.

9 **Nor let-us-be-tempting the Messiah, according-as some of-them tried, and destroyed-themselves by the serpents.**

**Numbers 21:6** And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died.

v10 Nor be-YOU-murmuring, even-as some of-them murmured, and they-destroyed-themselves by the decimator

**Numbers 16:41** But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of Jehovah.

**vs49** Now they that died by the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

+Philippians 2:13,14 +?

v11 **But all these-things, (as) patterns, were happening to-those, but it-was-written toward admonition of-us,** with-reference-to whom the finishes of-the ages has-arrived. [not yet the complete-finish of the age]

v12 So-that let the (one) seeming to-have-stood-and-still-be-standing be-looking (that) he-might not fall.

v13 **Trial has not taken-and-is-still not taking YOU if not (a) human (one);** but the God (is) trustworthy, who will not allow YOU to-be-**tried** above what YOU-are-being-able, BUT he-will-make with the trial also the outcome (for) YOU to-be-being-able to undergo (it).

v14 For-which-very-reason, my cherished (ones), **YOU-be-fleeing from the idolatry.**

v15 As to-prudent-(ones) I-am-saying; YOU yourselves judge what I-am-stating.

v16 **The cup of-the blessing which we-are-blessing, is-it NOT participation of-the blood of-the Messiah? The bread which we-are-breaking-in-pieces, is-it NOT participation of-the body of-the Messiah?**

**Separating the holy from the profane: Those serving the altar of the Levitical covenant cannot partake of this sacrifice:**

**Hebrews 13:10** **"We-are-having (an) altar** out-of which the (ones) serving to-the tabernacle are not having authority to-eat."

**Hebrews 10:6** **You-thought not well (of) total-burnt-offerings even concerning sin.**

v7 Then I-said: Behold I-am-present, in (the) heading of-(a)-little-book it-has-been-written-and-is-still-written concerning me, to-do, the God, **your will.**

v8 More-above **saying** that **sacrifice and offering and total-burnt-offerings even concerning sin you-willed not**, nor you-thought-well (of), they-which are-being-offered according-to the law,

v9 Then he-has-said-and-is-still-saying: Behold I-am-present **to-do**, the God, **your will.** He-is-**\*carrying-off** the first in-order-that the second might-stand;

**\*carrying-off** - αναρει – Strong's G337 –anairei. Many places "to put to death" as at Luke 22:2.

v10 In which **will** we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus.

**cont. 1 Corinthians 10:17** Because we, the many, are one bread, one body; for **we all are-sharing out-of the one bread.**

v18 YOU-be-looking-at the Israeli according-to flesh; are not the (ones) eating the sacrifices partners of-the altar?

Be merciful towards their limitations (see Romans 11:31 & Parashat Phinehas):

**Hebrews 13:10** **We-are-having (an) altar** out-of which the (ones) serving to-the tabernacle are not **having authority to-eat.**

v19 What therefore am-I-stating? That (an)-idolatrous-sacrifice is something? or that (an) idol is something?

v20 BUT that what (things) the Gentiles (i.e. pagan Gentiles) are sacrificing, they-are-sacrificing to-demons and not to-God, **but I-am not willing YOU to-be-becoming partners of-the demons.**

v21 **YOU-are not being-able to-be-drinking (a) cup of-Jehovah and (a) cup of-demons; YOU-are not being-able to-be-sharing of-a-table of-Jehovah and of-a-table of-demons.**

v22 **Or are-we-provoking the Lord to-jealousy? Are-we stronger (ones) (than) he?**

cont. 1 Corinthians 10:23 **All-things are-legitimate, BUT not all-things are-being-advantageous; all-things are-legitimate, BUT not all-things are-building-up.**

v24 Let no-one be-seeking the (thing) of-himself BUT each (one) the (thing) of-the different (one).

v25 **Everything being-offered-for-sale in (a) meat-market YOU-be-eating, examining not-one-thing because-of the conscience;**

v26 **For of-the Lord (is) the earth and the fulness of-it.**

v27 If someone of-the unbelieving (ones) is-calling YOU and YOU-are-willing to-be-proceeding, YOU-be-eating every thing being-placed-beside YOU, examining not-one-thing because-of the conscience.

v28 But if someone might-say to-YOU; This is (an) idolatrous-sacrifice, YOU-be not eating because-of that (one), the (one) having-disclosed (it) and the conscience;

v29 But I-am-saying conscience NOT **the (one) of-himself** BUT the (one) of-the different (one). For to-what-end is my freedom being-judged by another conscience?

v30 If I myself **am-sharing in-favor**, why am-I-being-blasphemed in-behalf-of what I myself-am-giving-thanks?

v31 Whether therefore YOU-are-eating or YOU-are-drinking or anything YOU-are-doing, **YOU-be-doing all-things with-reference-to (the) glory of-God.**

v32 YOU-be-becoming (ones) not-causing-to-stumble even to-Jews and to-Greeks and **to-the assembly of-the God,**

v33 According-as I-also (in) all-things am-pleasing all, not seeking the (thing) advantageous of-myself BUT the (thing) of-the many, in-order-that they-might-be-saved.

11:1 YOU-be-becoming imitators of-me, according-as I-also of-Messiah.

\*

# Teaching Dictionary - **δικαίωμα** *dikaiōma*

<http://www.cotopaxi-colorado.com/BIBLE/MOUNT/Teaching-Dictionary-DIKAIOMA.pdf>

by R.H. Mount.

Excerpts and notes:

"just-acts"

**δικαίωμα** *dikaiōma* - A neuter noun given four *different* meanings in the King James bible: Judgment - Righteousness - Justification - Ordinance

So which is it?

R.H. Mount: *"The LXX uses dikaiōma many times for the Hebrew words "chog" and "chuggah"; English, "statute". What is a "statute"?"*

**Genesis 26:4** And I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands. And in thy seed shall all the nations of the earth be blessed.

**5** Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

"voice" - בְּקוֹלִי *b'qolee* H6963, LXX φωνής *pho-nas*

"charge" - מִשְׁמַרְתִּי *mish-mar-tee* H4931, LXX προστάγματά *prostagmata*

"commandments" - מִצְוֹתַי *mitz-vo-tai* H4687, LXX εντολάς *en-tol-as*

"statutes" - חֻקֹּתַי *chuq-vo-tai* H2708, LXX δικαίωματά *dik-ai-o-ma-ta*

"laws" – וְתוֹרֹתַי *v'to-ro-tai* H8451, LXX νόμιμά *no-mi-ma*

**Pentateuch and Haftarah** p.95, Referring to Genesis 26:5:

*"statutes. Laws ordained by God which we are to observe although **reason cannot assign an explanation**, e.g. the prohibition of swines's flesh."*

**Exodus 15:24** "And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto Jehovah; And Jehovah showed him a tree, and he cast it into the waters, and the waters were made sweet. **There he made for them a statute and an ordinance, and there he proved them;**

26 and he said, If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in his eyes, and wilt give ear to his **commandments**, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am Jehovah that healeth thee."

v25 "statute" - חֻק *choq* H2706, LXX - δικαίωματα *dikaiōmata*

v25 "ordinance" - מִשְׁפָּט *mishpat* H4941, LXX - κρίσεις *kri-sis*

v26 "commandments" – וְתוֹרֹתַי *mitz-vo-taiv* H4687, LXX - εντολάς *en-tol-as*

v26 "statutes" - חֻקָּיו *chuqqaiv* H2706, LXX - δικαίωματα *dikaiōmata*

**Commentary of Rashi [Silbermann]. Exodus 15[v25,26], pp80,81**

**\* HERE HE MADE FOR THEM A STATUTE AND AN ORDINANCE) -**

At Marah He gave them a few sections of the Torah in order that they might engage in the study thereof; viz., the sections containing the command regarding the Sabbath, the red heifer and the administration of justice. (Hebrew text) **AND THERE HE TRIED THEM** (lit.. He tried him)--him" (singular) means the people); and He saw their stubbornness: that they did not consult with Moses in a respectful fashion: "Entreat mercy for us that we may have water to drink" — but that they murmured. (26) **IF THOU WILL DILIGENTLY HEARKEN**—this implies acceptance—that they should take upon them-selves the duty of performing God's commands. (Hebrew text) **AND IF' THOU WILT DO** - this implies the performance of the commands, (Hebrew text) means **THOU WILT INCLINE THE EAR** to be punctilious in the practice of the details. (Hebrew text) **ALL HIS STATUTES** - **Matters which are only the decrees of the King (decrees of God imposed by Him, as King, upon us, His subjects) and which appear to have no reason,** and at which the evil inclination cavils saying, "What sense is there in prohibiting these? Why should they be prohibited?" - For instance: the prohibition of wearing a mixture of wool and linen, and of eating swine's flesh, and the law regarding the red heifer, and similar matters (cf. Joma 67b).

Since entering this by hand typing, I've found it online:

[https://www.sefaria.org/Rashi\\_on\\_Exodus.15.25.1?lang=bi](https://www.sefaria.org/Rashi_on_Exodus.15.25.1?lang=bi)

**Note:** " - *ALL HIS STATUTES* - *Matters which are only the decrees of the King decrees of God imposed by Him, as King, upon us, His subjects) and which appear to have no reason.* - "

R.H. Mount said (at [Teaching Dictionary - δικαίωμα dikaiōma](#)): "*Gentile' Christians do not know or keep any of God's statutes. The statutes are given to find out whether Israel will obey God without having to have a reason.*" (see Ex.15:24 & Rashi commentary)

"just-act" = "*obedience simply because God says to do something, never mind if you cannot explain why.*"

**Luke 1:5** It-came-to-pass in the days of-Herod the king of-the Judea (a) certain priest Zacharias by-name, out-of Abia's day-on, and his wife out-of the daughters of-Aaron, and her name Elizabeth.

v6 But they-were both **just** in-sight of-the God, proceeding in all the commandments and **just-acts** of-the Lord faultless.

*"Zacharias and Elizabeth were both 'just' in God's sight because they kept all his 'just-acts.'* (plural)"

*"There were 'just-acts' of service in connection with the tabernacle, and later the temples. In Hebrews 9 verse 10 they are referred to as 'just-acts' of the flesh. (plural)"*

**Hebrews 9:1** On-the-one-hand therefore the first (covenant) was-having both the worldly holy-place and **just-acts** of-service.

v2 For (a) booth was-constructed, the first, in which (were) both the lampstand and the table and the plan of-the loaves, one-(booth)-which is-being-said, Holy-place;

v3 But after the second veil (a) booth, the (one) being-said Holies of-Holies,

**Hebrews 9:9** One-which (is a) parable with-reference-to the season namely-the (one) having-stood-in-and-still-standing-in, according-to which both gifts and sacrifices are-being-offered not being-able, according-to conscience to-make the (one) serving perfect,  
v10 Only on foods and drinks and diverse baptisms-of-things, **just-acts** of-flesh lying (on them) as-far-as (a) season thoroughly-straight.

Note King James translates five different Greek words by "ordinance".

*"In Rev. 15:4 God's 'just-acts' (pl.) were made manifest, that is, visible or known".*

**Revelation 15:4** Who might by-no-means fear, Lord, and will-glorify your name? because (you) only (are) hallowed, because all the Gentiles will-be-present and they-will-worship in-sight of-you, because your **just-acts** were-made-manifest.

v5 And after these-things I-saw and the sanctuary of-the tabernacle of-the testimony in the heaven was-opened,

*"God's wife is Israel. Commentators make this a reference to the 'church'. King James changes 'just-acts', which were given to Israel, to 'righteousness', which is plural in the Greek in Rev 19:8."*

v6 And I-heard as (a) voice of-much crowd and as (a) noise of-many waters and as (a) noise of-strong thunders, saying: Hallelujah, because Jehovah the God namely-the Almighty became-King.

v7 Let-us-be-rejoicing and let-us-be-exulting, and we-shall-give the glory to-him, because the marriage of-the Lamb came, and his wife prepared herself,

v8 And it-was-given to-her in-order-that she-might-cast-around-to-herself (a) clean brilliant-white fine-linen-garment; for the fine-linen-garment is the **just-acts** of-the holy-ones.

Perhaps vs 9 points to the wedding's guests:

v9 And he-is-saying to-me: You-write; **Happy the (ones) having-been-and-still-called with-reference-to the supper of-the marriage namely-of-the Lamb.** And he-is-saying to-me: These are the authentic words of-the God.

**Note especially: "Just-acts" are more important than circumcision.**

**Romans 2:25** For on-the-one-hand **circumcision** is-profiting if you-might-be-practising law; if on-the-other-hand you-are (a) transgressor your circumcision has-become-and-still-is uncircumcision.

v26 If therefore the uncircumcision might-be-guarding the **just-acts** of-the law, will not his uncircumcision be-figured with-reference-to circumcision?

*"This is the last plural use of 'just-acts'. **'Just-acts' are more important than circumcision.** If 'uncircumcision', that is Gentiles, 'might-be-guarding the just-acts of-the law.' **But how? Gentiles do not keep the 'statutes' of the law. Paul presents the impossibility of keeping all of the 'just-acts' of the law.**"*  
(see Alford)

**"All of the 'just-acts' of the law were finished in one supreme 'just-act' (singular) by the one (MAN) Jesus Messiah.** The following verses have dikaioma in the singular, the 'just-act' of the cross. Just as the 'just-acts' of the law could not be

explained, so also the 'just-act' of the cross cannot be explained. **God says it was necessary and that settles it. Jesus was obedient. (Rom.5:19)"**

## **"through one just-act"**

**Romans 5:16** And the benevolence (is) not as through one (MAN) having-sinned; for on-the-one-hand the sentence (is) out-of one (MAN) with-reference-to condemnation's-punishment, on-the-other-hand the bestowed-favor (is) out-of many offences with-reference-to (a) **just-act**.  
v17 For if by-the offence of-the one (MAN) the death was-king through the one (MAN), by-much more the (ones) taking the excess of-the favor and of-the gratuity namely-the (one) of righteousness will-be-king in life through the one (MAN) Jesus Messiah.  
v18 So therefore as through one offence with-reference-to all MEN with-reference-to condemnation's-punishment, thus also **through one just-act** with-reference-to all MEN with-reference-to **justification** of-life;  
v19 For as-altogether through the unwillingness of-the one MAN to-hear the many were-established sinners, thus also through the obedience of-the one (MAN) the many will-be-established **just** (ones).

### **Digression: Good News & how the commandments of Jesus are kept:**

It is Good News that the one just-act of Jesus establishes the "just-acts" that we do (statutes or ordinances, whatever you want to call it is fine, just be consistent).

**Romans 1:16** For I-am not ashamed-of **the good-news**; for it-is (the) power-of-God with-reference-to salvation to-everyone trusting, both to-Jew first and to-Greek.

## **The Law, The Prophets, & The Gospel**

(the Gospel/good-news = εὐαγγέλιον *euaggelion* yü-än-ge'-lě-on)

Paul distinguishes between the Good-News and the Law & the Prophets. **So should we.**

**Romans 1:1** Paul (a) slave of-Messiah Jesus, (a) called apostle having-been-and-still-severed with-reference-to **good-news** [εὐαγγέλιον *euaggelion*] of-God.

v2 Which he-promised-before through his **prophets** in (the) **holy scriptures**

**Note the distinctions: 1. Good-news, 2. prophets, 3. holy scriptures. The prophets and the scriptures prophesied about the Good-news:**

**Matthew 11:12** But from the days of-John the Baptist till just-now, the kingdom of-the heavens is-being-forced, and **forceful-(ones) are-seizing it.**

v13 For all the prophets and **the law prophesied** till John.

v14 And **if YOU-are-willing to-receive**, he himself-is Elijah the (one) future to-be-coming.

v15 **The (one) having ears to-be-hearing, let-him-be-hearing.**

**Understand the purpose of the law: The law prophesied about Jesus.** John "paved the way" (Jn.1:23, Isa.40:3), and **JEHOVAH (JESUS) was present.** **If you have ears to hear, Shema: The new covenant has been established** (Luke 22:20).

All Israel has not been saved (Ro.11:26), so it is not complete - **HOWEVER by FORCE - by the POWER of the Spirit** (Zech.4:6, Rom.9:16), **you can enter the kingdom of the heavens NOW, at this time** (Eph.2:6). Elijah indeed comes (Mal.4:5), but **if you trust (are willing to receive), then John is "Elijah". Go (receive), don't look back! -**

**Paul defines the Good-News:**

Cont. **Romans 1:3 Concerning his son** namely-the (one) having-become out-of seed of David according-to flesh,

v4 Namely-the (one) having-been-appointed **Son of-God in power** according-to spirit of-holy-quality out-of (a) resurrection of-dead-ones, Jesus Messiah our Lord.

v5 Through whom we-took favor and apostleship with-reference-to **obedience of-trust** among all the Gentiles in-behalf-of his name,

v6 Among whom **YOU yourselves are also called (ones) of-Jesus Messiah.**

**1 Corinthians 3:16** Are-YOU not knowing-absolutely that YOU-are (the) sanctuary of-God and the Spirit of-the God is-dwelling in YOU?

**Hebrews 13:10** We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat.

The Good News is distinct from the Law and the Prophets, although of course they point to the Good News of God (Jesus).

**Go with the flow of the Law, for the Law points (prophesies) to Jesus, but Don't look back! (Heb.4:3; Ro.7:1-4).**

**1 Corinthians 1:17** For Messiah dispatched me not to-be-baptizing BUT to-be-bringing-good-news, not in wisdom of-word, in-order-that the cross of-the Messiah might not be-emptied.

v18 For **the word, namely-the (one) of-the cross** on-the-one-hand is to-the (ones) perishing stupidity, on-the-other-hand to-us, to-the (ones) being-saved it-is (the) power of-God.



### **Again, more words regarding His Commandments:**

**John 14:15** If YOU-might-be-cherishing me, YOU-keep the commandments namely-the (ones) mine.

**Deuteronomy 30:11** For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

**1 John 5:3b** "...and his commandments are not weighty"

*Hey wait a minute, **how can they be easy** if some 247 (about 40%) cannot be performed because there is no physical temple?*

*Scripture explains:*

*With man, this is impossible; With God, it is possible.*

**Luke 18:26** But the-(ones) having-heard said, Who is even being-able to-be-saved? v27 But the-(one) said, The-(things) impossible beside MEN (are) possible beside the God.

Note that the question arose out of Jesus' discourse on the commandments; keeping the commandments was impossible for men to do – without Trust in YHVH Yeshua.

**1 John 5:2** In this we-are-coming-to-know that we-are-cherishing the children of the God, at-the-time-that we-are-cherishing the God we-might also be-keeping his commandments

v3 **For this is the charity of the God, in-order-that we-might-be-keeping his commandments;** and his commandments are not weighty,

While many often claim the commandments are not weighty or grievous, they usually miss **HOW** they are not weighty or grievous.

"For **this is the charity of the God, in-order-that we-might-be-keeping his commandments**"

**We understand that because of the Love of God, we keep his commandments. We don't "do" anything except trust in Yeshua.**

**John 6:29** The Jesus answered and said to-them, This is the work of-the God, in-order-that you-might-**trust** with-reference-to whom that (one) dispatched.

### **Our Trust IS our works.**

God manifests that He is in us by - "creating in us new hearts" or, in other words, by "using us to do good" by *His will*. (The elbow, or finger, or kneecap (or wife/bride/assembly) should not "will" the head/Messiah, and we ARE the body of Messiah, Eph.5:30) **We don't "get credit" for "keeping the commandments" (or statutes, ordinances, laws, whatever you call them) because it is Yeshua in us that "does" this work.**

### **"through one just-act" - Romans 5:18**

This is understanding **John 14:15** as a statement of fact and not a commandment: *"If YOU-might-be-cherishing me, YOU-keep the commandments namely-the (ones) mine."*

*How so?*

*The scriptures explain:*

**Deuteronomy 30:14** But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

**Jeremiah 31:31** Behold, the days come, saith Jehovah, that **I will make a new covenant** [ברית חדשה:] with the house of Israel, and with the house of Judah:

vs32 **not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt;** which my covenant they brake, although I was a husband unto them, saith Jehovah.

vs33 But **this is the covenant that I will make with the house of Israel after those days,** saith Jehovah: **I will put my law in their inward parts, and in their heart will I write it;** and I will be their God, and they shall be my people:

vs34 and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for **I will forgive their iniquity, and their sin will I remember no more.**

### **This is the now:**

**2 Corinthians 3:2** **YOU yourselves-are our epistle, having-been-written-and-still-written in our hearts,** coming-to-be-known and being-read by all MEN, v3 (Ones)-being-manifested that **You are (an) epistle of-Messiah** ministered by us, **having-been-written-and-still-written not with-black-ink BUT with (the) Spirit of-(the)-living God, not in flat-tablets of-stone BUT in flat-tablets (of) fleshy hearts.**

v4 But we-are-having reliance such-as-this through the Messiah toward the God.

v5 **Not that we-are adequate from ourselves to-figure anything as out-of-ourselves, BUT our adequateness (is) out-of the God,**

v6 Who also made us adequate ministers of-(a)-new-quality covenant, **not of-letter BUT of-spirit; for the letter is-killing, but the spirit is-making-alive.**

**Thus God is a Spirit, and we worship Him in His Spirit (John 4:24).** (He gets the credit for that too!) So if the veil is his flesh, and it is (Heb.10:19,20), and it is rent (Mat.27:51), and we enter spiritually the NAOS sanctuary which is Yeshua – *this is spiritual*. This “He in us and us in Him” reflects our understanding of the unity of “echad” (perhaps Isa 57:15). Now our “physical” offerings are of thanksgiving, i.e. prayer (Ps141:2, Rev 8:4), and they are spiritually accepted sacrifices. So too the commandments regarding the sacrifices are now spiritual, just as the sacrifices are, just as we are. We rest (Heb4:1-3) from previous works (Hagar,Ro.7:1-4, Gal.4:21 - 5:1) in Him...we are still doing HIS commandments, though by His will/love in us, and these commandments are as spiritual...(Jn 14:23 the Father and Son will abide in us as we abide in His love)

YHVH has written **HIS LAW** in our hearts, we are an epistle of Messsiah Yeshua - NOW, at this time. Thank you Yeshua!

Our hearts are cleaned in the blood of the Lamb, Yeshua. (Heb.10:22)

HIS Commandments are written on our heart. *Today.*

This is HOW it is easy, not grievous, to keep HIS commandments.

This is the Shabbat Shalom of Yeshua, to know and enter in to His rest, i.e. Yeshua, who is our Sabbath peace.

On any day of the week, we may truthfully proclaim "Shabbat Shalom"!

Hallelujah! There are more words on this Word, but enough here to suffice to say, His grace is sufficient.

Continuing δικαίωμα *dikaioma* "Just-acts":

Mount: "The 'just-acts' of the law (statutes) are many but **the ONE 'just-act'**, the sacrifice of the 'Lamb of God' is the good news we preach."

**Romans 8:1** So (there-is) now not-one condemnation's-punishment to-the (ones) in Messiah Jesus.

v2 For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death.

**Hebrews 8:7** "For if that first (covenant) was faultless, (a) place was not being-sought of-a-second"

v3 For **the impossible (thing) of-the law**, in which it-was-being-weak through the flesh, the God having-sent the son of-himself **in similitude of-flesh** of-sin and concerning sin he-condemned the sin in the flesh,

v4 In-order-that **the just-act of-the law** might-be-fulfilled in us, the (ones) walking-around not according-to flesh BUT according-to spirit.

We are walking around created IN Messiah. He was sent for this reason.

**2 Corinthians 5:17** "So that if anyone (is) in Messiah, (he-is) (a) new-quality creation; the ancient-things went-past, behold the all-things have-become-and-still-are new-quality."

**1Corinthians 1:30** But out-of him YOU yourselves-are in Messiah Jesus, who became **\*wisdom to-us from God, both \*righteousness and \*holiness and \*redemption.**

**The One Just Act of Yeshua/Jesus provides for our wisdom, righteousness, holiness (\*\*sanctification) and redemption. \*\*\*Christians have been sanctified/made holy through Jesus, not through "keeping the Mosaic law".**

**Christians - A thing made:**

**Ephesians 2:8** For **by-the favor** YOU-are having-been-and-still-are-saved through trust; and **this not out-of YOU, of-God the gift;**

v9 **Not out-of works**, in-order-that some-one might not boast.

v10 For of-him we-are (a) **thing-made** having-been-created in Messiah Jesus on good works, to-which the God prepared-before (us?) in-order-that we-might-walk-around in them.

- "on" = on the works of Messiah - not "out of your own works" as per vs9

v11 On-this-account YOU-be-having-in-memory that at-one-time **YOU the Gentiles** in flesh, the (ones) being-said (to be) **uncircumcision** by the (one) being-said (to be) **circumcision** in flesh made-by-hand,

v12 That **YOU-were in that season separate-from Messiah**, having-been-and-still-alienated of-the citizenship of-the Israeli **and** strangers of-the covenants of-the promise, not having hope and (ones) without God in the world.

**This is the now:**

v13 **But at-this-instant in Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.**

v14 **For he himself** (in Chrst alone) **is our peace**, the (one) having-made **the both** (places) **one** even having-broken-down the midst-wall of-the fencing-in, **the enmity**, in his flesh

**-both places = the holy place and the holy of holies**

v15 Having-rendered-inactive the law of-the commandments in decrees, in-order-that he-might-create **the two in himself with-reference-to one new (quality) MAN** making peace,

**"the two" - Jew and Gentile – ONE NEW MAN**

v16 And he-might-reconcile-in-full the both (Jews and Gentiles) in one body to-the God through the cross, having-killed the enmity in it;

v17 And having-come **he-himself-brought-good-news**, **peace to-YOU** to-the (ones) far and peace to-the (ones) near;

"the ones far" = gentiles, "the ones near" = Jews

v18 Because through him we-are-having the leading-near, **the both in one Spirit** to the Father.

v19 So therefore YOU-are no-more **strangers and dwellers-abroad**, BUT YOU-are fellow-citizens of-the holy-places and of-(the)-household of-the God,

"strangers" = gentiles? "dwellers-abroad" = Jews?

v20 Having-been-built-up on the foundation of-the apostles and prophets, **Messiah Jesus being chief-corner of-it**,

-Romans 9:31-32 - **Jesus is also the stone of stumbling**

v21 In whom all building-up being-fitted-together is-growing into (a) holy sanctuary in Jehovah,

v22 in whom YOU yourselves also are-being-built-together into (a) residence of-the God **in spirit**.

**1 Corinthians 3:16** Are YOU not knowing absolutely that YOU are the sanctuary of the God, and the spirit of God is dwelling in YOU?

Hallelujah (Praise Yah)

footnote

Some teach that the "ordinances" in Heb. 9.1 are what was spoken of as "vanishing" in Heb.8:13. That is, they say that it was only the Levitical "service" that vanished.

This is obvious error, as shown by the context of these verses and chapters. Comparing scripture with scripture (word study) as above also shows this teaching to be in error.

Further:

**Hebrews 7:11** If on-the-one-hand therefore perfectness was through **the Levitical priestly-office, for upon it the people has-been-given-and-still-is given-the-law**, what need still (a) different priest to-be-standing-up according-to the arrangement of-Melchisedec and (he is) to-be-being-said not according-to the arrangement of-Aaron?

v12 For (the arrangement) of-the priestly-office being-transferred out-of necessity (a) **transfer is-coming-to-pass of-law**.

**Note:** "the Levitical priestly-office, for upon it the people has-been-given-and-still-is given-the-law."

"given-the-law." is from the Greek word  $\nu\epsilon\omicron\mu\omicron\theta\acute{\epsilon}\tau\alpha\iota$ . Thayer Lexicon: **"The People received the Mosaic law established upon the foundation of the Levitical priesthood"**

In other words, the Mosaic Law is based on the Levitical service. For instance, without the Yom Kippur sacrifice, there would have been no yearly atonement for sin (Lev.17:11); **without the Levitical priesthood you cannot keep the Sinai law/commandments/statutes.** (some 246 or 247 commandments, or about 40% require a Temple/tabernacle or Levitical priesthood.)

Now, at this time, the ONLY access to the Father is THROUGH Jesus. That veil was his flesh (Heb.10:19:20).

[Yes, I would agree that the moral law remains, although as given by Yeshua: "You have heard it said... but I say unto you".

Again, the Word (the visible form of YHVH) is the giver of "Torah" – instruction. The Messianic claim to uniqueness is not really unique. True Christians likely keep the commandments better than Messianics in that they do so without guile, for **the just shall live by faith/trust** (Hab.2:4, Rom.1:17]

**God is merciful:**

**Hebrews 9:15** And because-of this **he-is mediator of-a-new-quality covenant**, in-which-case a-death (is) **having-come-to-pass with-reference-to redemption-back of-the transgressions on the first covenant**, the (ones) having-been-and-still-being-called **might take the promise of-the eternal inheritance.**

"redemption-back" - from ἀπολύτρωσιν apolutrosin

**Again**, understand that the New Covenant "cuts" both ways, forward and backward in time, and the blood of the Lamb, Yeshua also provides the ready condition of propitiatory "redemption-back" for those "dead in Messiah" – those that trusted in the Gospel as preached in the Old Testament writings and revelations. They will look on him whom they pierced and mourn and repent and accept Jehovah Jesus Messiah as per *Philippians 2:9-11, Romans 3:24-25, 1 Thessalonians 4:14-16*.

**Romans 3:24** "Being-justified gratuitously by his favor through the **redemption-back** namely-the (one) in Messiah Jesus;

v25 Whom the God himself-placed-before, (a) **propitiatory** through trust in his blood, with-reference-to (a) demonstration-of-his justice because of the letting-go-unpunished of-the sinful-acts having-come-to-pass-before-and-still-existing"

**Romans 11:26** And **thus all Israel will-be-saved**, according-as it-has-been-and-still-is-written: The (one) **delivering** will-be-present out-of Sion, he-will-turn-back impiety from Jacob.

v27 And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.

extra notes

Just so I don't get a big head, I see more things I don't well understand:

**Exodus 27:20** And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

21 In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before Jehovah: it shall be a **statue** for ever throughout their generations on the behalf of the children of Israel.

"statute" is from Hebrew חֻגָּת-*chuggat*- Strongs H2708

Hebrew reads right to left ← ←

|         |         |          |
|---------|---------|----------|
| עוֹלָם  | חֻגָּת  | יְהוָה ← |
| olam    | chuggat | YHVH     |
| forever | statute | Jehovah  |

LXX:

Greek reads left to right → →

|   |        |         |         |
|---|--------|---------|---------|
| → | κυρίου | νόμιμον | αἰώνιον |
|   | Kuriou | nomimon | aiōnion |
|   | YHVH   | law?*   | forever |

\*typically translated as "law", but here "statute" - ?

Remembering that a "statute" is a decree that is to be obeyed - for no particular reason, it seems possible that consideration was given to the fact that the light of the lampstand was needed, that is, the commandment had a logical sense also to the human operator. Perhaps that is why the LXX used νόμιμον?



Jesus and the Gospel

**Mark 8:35** "For who might-be-willing to-save his soul, he-will-destroy it, but who might-destroy his soul on-account-of **me and of-the good-news**, this-(one) will-save it."

**Shema Messianics:** not just Jesus, but Jesus **and** the good news - εὐαγγέλιον.

**Mark 8:18** "Having eyes are-YOU not looking? And having ears, are-YOU not hearing? And are-YOU not having-in-memory?"

This is a complex study area. I've a ways to go on fully understanding these things.  
Please forgive that which is lacking.

[www.cotopaxi-colorado.com/Torah-Torah.com](http://www.cotopaxi-colorado.com/Torah-Torah.com)

Copyright © 2019-2021 Nelson Moore. All Rights Reserved.

[PRIVACY & COPYRIGHT NOTICE](#)

Contact [nelson@cotopaxi-colorado.com](mailto:nelson@cotopaxi-colorado.com)

[Love](#)