

Parashah Shemot שמות
"names"

Torah portion:
Exodus 1:1 - 6:1

Haftarah portion:
Isaiah 27:6 - 28:13; **28:14 - 29:21 (missing portion)**; 29:22-24

Brit Chadashah/New Testament portion:

Acts 7:17-35

1 Corinthians 14:18-25

We often read surrounding N.T. scripture because it is such a blessing to do so

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**Brit Chadashah/New Testament portion**

Have some spare room, brother?

**1 Corinthians 14:18** I-am-giving-thanks to-the God, speaking in-languages more (than)-all of-YOU;  
**v19 BUT in (an) assembly I-am-willing to-speak five words through my mind, in-order-that I-might-instruct others also, than ten-thousand words in (a) language.**

This **also** says; Knowing in your heart/mind the simple truth of the Gospel is a greater value than knowing/speaking volumes of commentary.

**v20** Brothers, **YOU-be not becoming (pre-teen) children in-the mentality, BUT YOU-be-being-an-infant in-the malice, but in-the mentality YOU-be-becoming perfect (ones).**

**Trust in the heart as a child BUT in the mind, study to show yourself approved unto God - have sound doctrine.**

**v21** In the law it-has-been-and-is-still-written that In different-languages and in different lips I-shall-speak to-this people, and neither thus will-they-listen-to me, Jehovah is-saying. (@Isa.28:11)

**v22** So-that **the tongues are with-reference-to (a) sign not to-the (ones) believing BUT to-the unbelieving, but the prophecy (is) not to-the unbelieving BUT to-the (ones) believing.**

**v23** If therefore the total assembly might-come-together upon the same (thing) and all might-be-speaking in-languages, but laymen or unbelieving (ones) might-come-in, will-they not say that YOU-are-being-mad?

**v24** But if all might-be-propheying, but someone unbelieving or (a) layman might-come-in, he-is-being-reproved by all, he-is-being-examined by all,

**v25** The hidden-things of-his heart (are)-becoming manifest, and thus having-fallen on (his) face he-will-worship the God, reporting that certainly the God is among YOU.

**v26** **What therefore is-it, brothers, at-the-time-that YOU-are-coming-together each of-YOU is-having (a) psalm, he-is-having (a) doctrine, he-is-having (an) uncovering, he-is-having (a) language, he-is-having (a) translation; let all-things be-becoming toward building-up.**

**LAW: No speaking in tongues without an interpreter:**

**27** Whether someone is-speaking in-a-language, according-to two or the most three, and in-succession, and **let one be-interpreting;**

**v28** **But if there-might not be (an) interpreter, let-him-be-being-silent in (an) assembly, but let-him-be-speaking to-himself and to-the God.**

"names"

**Ἰησοῦς /Yeshua/Jesus is Jehovah.**

**Teaching Dictionary file under KURIOS**

www.Cotopaxi-Colorado.com\BIBLE\MOUNT\Teaching-Dictionary-KURIOS.pdf

**Isaiah 28:9 Whom will he teach knowledge? and whom will he make to understand the message?**

It seems that we cannot get too far by attempting to distinguish between "Yohd/Yahd/Yod", or Vahv/Wah or the ancient Hebrew Pictograms and BABYLONIAN (gasp) Hebrew, or "Jehovah/Yahweh/YHVH/YHWH/etc. That doesn't keep people from trying, but no one knows how to pronounce the Tetragrammaton ( יהוה ).

Note that the Greek LXX uses κυριου/KURIOU, κύριος/KURIOS, κυριον/KURION for translating the Hebrew Tetragrammaton, ( יהוה YHVH). The distinction provided by the LXX Greek's use of the definite article ("the" in English) - or its absence - shows that **without the article, Kuriou represents YHVH**. IF this treatment of the Greek definite article's presence or absence in is kept consistently in translating the New Testament Greek, THEN the N.T. Greek also shows that without the article, Kuriou represents יהוה YHVH.

**That is, in this, the N.T. Greek text also shows that Jesus/IESOU/Yeshua is Jehovah/KURIOU/YHVH/ יהוה -as at Jn.1:23 & Isa.40:3:**

**Isaiah 40:3** The voice of one that crieth, Prepare ye in the wilderness the way of **Jehovah** (יהוה); make level in the desert a highway for our **God** (אלהינו).

LXX: φωνη βοωντος εν τη ερημω ετοιμασατε την οδον **κυριου** ευθειας ποιειτε τας τριβους του **θεου** ημων

**John 1:23** He-was-stating, I (am) (a) voice of-shouting in the wilderness, YOU-make-direct the way of-**Jehovah** (**κυριου**), according-as said Isaiah the prophet.

Textus Receptus: εφη εγω φωνη βοωντος εν τη ερημω ευθυνατε την οδον **κυριου** καθως ειπεν ησαιας ο προφητης

**Isaiah 28:9 Whom will he teach knowledge? and whom will he make to understand the message?**

**This is apparently not an easy thing to make room for, or even hear. It is important to understand.**

Understanding "the name" allows us to understand that Jesus is יהוה

The LXX Greek most consistently translates YHVH (יהוה) with κύριος/KURIOS without the definite article some 6156 times. Fifty-four N.T. scriptures verify the fact that by inspiration this continued to be done in the N.T. Greek. This is proven by Ralph Mount in his [Teaching Dictionary file under KURIOS](#)

[www.Cotopaxi-Colorado.com/BIBLE/MOUNT/Teaching-Dictionary-KURIOS.pdf](http://www.Cotopaxi-Colorado.com/BIBLE/MOUNT/Teaching-Dictionary-KURIOS.pdf)

I'm trusting that the N.T. Greek is inspired by the Holy Spirit, but I understand that a lot of people have difficulty in accepting the N.T. Greek as inspired....and that their lack of trust fits with Luke 18:8b "Further, the son of-the MAN having-come will-he really find the trust upon the earth?"

This kind of a study of KURIOS helps me see that my late mother-in-law, who spoke Spanish and only a few words of English, and certainly no Hebrew or Greek, could have accepted Jesus, (whom we also may know as Yeshua, but whom she understood and pronounced as "Haysoos") as YHWH Elohim, whom she understood/pronounced as "DIOS". Mal. 1:11 speaks towards Rev.5:8 and Rom. 3:29: "Or (is) the God of-Jews only? NOT also of-nations? Yea also of-nations,"

"And every tongue might-acknowledge..."(Phil.2:11)... - for this "every tongue" to be true it must be possible to be spoken in every tongue...

In other words, if we say that only a certain pronunciation or even language is valid towards understanding the who/what of the Tetragrammaton, we deny a lot of people access to Him. This seems to also relate to Mal.1:7 & Isa.28:11. God has "set" His table...he will invite people - "guests" - (Matt.22:10) even off the street! Those called to the wedding are happy (Rev.19:9). So then we should ask if - by "requiring" a strict knowledge of the pronunciation of יהוה - are we limiting those people from being able to know YHVH, or rather are we limiting YHVH from knowing them? It seems that in effect, we would then be "saying" YHVH is limited, and this then would profane His name. So we try to be a careful. Of course YHVH knows all the tongues (languages)...He created them at Babel....

It's a good study area! Praise Yah. Love all His names too...a few at Isa.9:6...(English) - Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace...

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"names"

How God presents Himself

The Great I AM

There were a lot of words to read about Exodus 3:14-15 this week

**Exodus 3:13** And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?

**14** And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said **moreover** unto Moses, **Thus shalt thou say** unto the children of Israel, **Jehovah, the God** of your fathers, **the God of Abraham, the God of Isaac, and the God of Jacob**, hath sent me unto you: **this is my name forever**, and this is my memorial unto all generations.

[Jehovah (YHVH) is his **name**; he is the God (ELOHIM), he is the God (ELOHIM) of Abraham, Isaac and Jacob.]

16 Go, and **gather the elders of Israel together, and say unto them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob**, hath appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

17 and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, **Jehovah the God of the Hebrews**, hath met with us: and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to **Jehovah our God**.

\*\*\* So, God told Moses to "**say unto the children of Israel, I AM...**"

AND,

God said "**MOREOVER,**"

"**say unto them, Jehovah...this is my name forever**, and this is my memorial unto all generations"

So then, "Jehovah" is **MORE OVER "I AM"** and "I AM THAT I AM". And that is how God presents Himself.

This "moreover" is from the Hebrew word עוֹד - *owd*,

"Moreover" appears to be a good definition - Strong's H5750:

a going round, continuance

adv

still, yet, again, besides

still, yet (of continuance or persistence)

still, yet, more (of addition or repetition)

again

still, moreover, besides

Some claim that God cannot be named, and certainly man cannot, but God HAS named Himself, and provided us with His name; יהוה

[A look at the use of "Hashem" as a substitute for the Tetragrammaton](http://www.Cotopaxi-Colorado.com/torah-yesterday-jan21-2012.htm)

[www.Cotopaxi-Colorado.com/torah-yesterday-jan21-2012.htm](http://www.Cotopaxi-Colorado.com/torah-yesterday-jan21-2012.htm)

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"I AM THAT I AM" and "I AM"

The English translations of Ex. 3:14 typically translate אֶהְיֶה with "I AM" consistently in its three occurrences in this verse. That is, the Hebrew word is translated by the same English word consistently. (If only this was always done!)

Hebrew:

אֶהְיֶה אֲשֶׁר אֶהְיֶה (with vowels - אֶהְיֶה אֲשֶׁר אֶהְיֶה) = "I AM THAT I AM"

and

אֶהְיֶה = "I AM".

The Septuagint/LXX (Brenton) translates ἐγώ εἰμι ὁ ὢν as "I am THE BEING" and again the second ὁ ὢν as "THE BEING".

Keeping in mind that the New Testament Greek (i.e. the Holy Spirit) often quoted the LXX instead of the Hebrew Old Testament (and that Jesus did this, who certainly knew both), we might be able to glean that *the LXX often provides clarity...*

Exodus 3:14 English and Hebrew:

"And God said to Moses, I AM WHO I AM; and He said,

Thus (you) shall say to the sons of Israel, I AM has sent me to you."

וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם:

Without vowels:

וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם:

LXX (Brenton) Greek with English Translation:

"And God spoke to Moses, saying, I am THE BEING; and he said,

καὶ εἶπεν ὁ θεὸς πρὸς Μωϋσῆν ἐγώ εἰμι ὁ ὢν καὶ εἶπεν

Thus shall (ye) say to the children of Israel, THE BEING has sent me to you."

οὕτως ἔρεις τοῖς υἱοῖς Ἰσραὴλ ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς

~~~~~  
→and The Elohim said to Moshe,

←וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה

→ vayo'mer 'Elohim 'el-Mosheh

LXX

→ καὶ εἶπεν ὁ θεὸς πρὸς Μωϋσῆν

→ kai eipen ho theos pros Mōusēn

~~~~~  
→I AM WHO I AM;

←אֶהְיֶה אֲשֶׁר אֶהְיֶה

→ 'Eh'yeh 'Asher 'Eh'yeh

LXX

→ ἐγὼ εἰμι ὁ ὢν

→ Ego eimi ho on;

*[I am the one being]

~~~~~  
→ and He said, Thus you shall say to the sons of Yisrael,

←וַיֹּאמֶר כֹּה תֹאמַר לְבָנֵי יִשְׂרָאֵל

→ wayo'mer koh tho'mar lib'ney Yis'ra'El

LXX:

→ καὶ εἶπεν οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ

→ kai eipen Houtos ereis tois huiois Israel

→ I AM

יהוה←

→ Eh'yeh

LXX

→ ὁ ὦν

→ Hō ōn

\* [The one being]

has sent me to you.

שלחני אליכם←

→ 'sh'lachani 'aleykem.

LXX

→ ἀπέσταλκέν με πρὸς ὑμᾶς

→ apestalken me pros hymas.

**In Greek the definite article "the" (here seen as " ὁ ", ho) is a pointer. In the Greek, "The God" (ὁ θεὸς) speaks often (always? Jn.10:30?) of God the Father.**

My hard copy of the Septuagint has the Omega (ὦ) capitalized in the Greek text, whereas most online versions show "ὁ ὦν".

**"THE BEING"** - the existence of all things. (not as in "E.T.", not a singular "alien" thing, but rather everything, and more, and before):

**Colossians 1:17** "And he himself is before all (things) and in him [the] all-things have-stood-and-still-stand-together"

i.e. "By Him, all things consist." He (YHVH-Yeshua) keeps the electrons spinning around the nucleus of every atom of every thing.

## Jesus said:

**John 8:56** "Your father Abraham rejoiced to see my day: and he saw [it], and was glad."

57 "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?"

58 "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

"I am" is from the Greek ἐγὼ εἰμί.

<http://www.blbclassic.org/Bible.cfm?b=Jhn&c=8&v=1&t=ASV#conc/58>

Mark records that Jesus told Pilate that he was "I am that I am".

**Mark 14:62** "And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

The "I am" is from the New Testament Greek text: ἐγὼ εἰμί,

link to Greek text for Mark 14:62

<http://www.blbclassic.org/Bible.cfm?b=Mar&c=14&v=1&t=ASV#conc/62>

The Greek ἐγὼ εἰμί is **transliterated**: ego eimi –and has been **translated** as "I myself am." This is the same thing HE told Moses in Exodus 3:14...

"And God said unto Moses, I AM THAT I AM (ἐγὼ εἰμί): and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Check out the LXX (Septuagint) Greek text used here in Ex. 3:14: ἐγὼ εἰμί.

Link to the LXX Greek:

<http://www.blbclassic.org/Bible.cfm?b=Exo&c=3&v=1&t=ASV#conc/14>

## The same thing that Jesus said to Pilate, HE said to Moses earlier. Jesus/Yeshua is YHVH!

I love this Word! With it we may "Know before whom we stand!" Praise The LORD (YHVH) Jesus (Yeshua) Christ (Messiah)!

**What's wrong with "LORD"?** Nothing. In English, it mostly has the meaning "master". Often enough, this does not go far enough to name YHVH. If a person means "Yahweh/Jehovah/YHVH" (that is, יהוה), then "LORD" is fine. But all too often, they mean "master", or even the vocative KURIE, "sir". Maintaining "Jehovah", as does the American Standard of 1901, or another such spelling (we don't know how to pronounce it) will better help you understand whom Jesus is. ON THE OTHER HAND, the Greek text does use KURIOS with and without the definite article. That shows that it is not imperative to know and speak God's name in Hebrew.

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Some MAN said that God cannot be named,  
and certainly this man cannot,  
but God HAS named Himself and Said

I AM THE BEING, MOREOVER, MY NAME IS יהוה

*and don't you forget it!*

Genesis 3:14-15, with Colossians 1:17, Mal.2:2

שְׁמִי הוּא יְהוָה אֲנִי ←  
sh'mee hoo YHVH Ah-nee ←  
name is (my) Yahweh I (am) ←

Isaiah 42:8 **I [am] Yahweh: that [is] my name: and my glory will I not give to another**, neither my praise to graven images.

Malachi 2:2 **If ye will not hear, and if ye will not lay [it] to heart, to give glory to my name**, saith Yahweh of hosts, I will even send a curse upon you, and **I will curse your blessings**: yea, I have cursed them already, because ye do not lay [it] to heart.

Exodus 20:7 **Thou shalt not take the name of YHVH/Yahweh thy Elohim in vain; for YHVH/Yahweh will NOT hold him guiltless that taketh his name in vain.**

**Grace enters:**

**Our Father**, who is in heaven, **holy is your name**, יְהוָה

**The LORD's Prayer:**

Luke 11:2 But he-said to-them, At-the-time-that YOU-might-be-praying YOU-be-saying, **Our Father** (πατερ - *Pater*), **the-(one) in the heavens, let your name be-made-holy**; let your kingdom come; let your will come-to-pass, as in heaven, also upon the earth.  
v3 You-be-giving to-us our bread namely-the (bread) on-your-property, the (manna?) daily;  
v4 And you-forgive our sins, for we ourselves also are-forgiving every-(one) being-indebted to-us; and might-you not bring-in us into trial, BUT you-deliver us from the evil-(one).

**Mercy:** Jesus instructs us to pray to Our **Father** in the Heavens: Let *your name* be made holy. We pray that God will make allow His Name to be made holy in our life in Messiah, as we cannot even pronounce it correctly.

**1 John 3:1** YOU-see of-what-quality charity **the Father** has-given-and-still-gives to-us in-order-that **we-might-be-called children of-God, and we-are**. Because-of this the world is not coming-to-know us, because it-came not to-know him.  
v2 Cherished (ones), **we are now children of-God**, and it-was not-yet manifested what we-shall-be. We-are-knowing-absolutely that if he-might-be-manifested we-shall-be like him, because we-shall-see him according-as he-is.

AS HIS children, we (rightly) call God "Father", but of course "Father" is not his "memorial" name, it IS the name that He said we should call Him @Luke 11:2, and this should quiet any worries about "the proper way to say God's name."

"YOU-see of-what-quality charity the Father has-given-and-still-gives to-us in-order-that we-might-be-called children of-God, and we-are". Wow.

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"names" - Jehovah

Again, do note the [Teaching Dictionary's entry KURIOS](#)

[www.Cotopaxi-Colorado.com/BIBLE/MOUNT/Teaching-Dictionary-KURIOS.pdf](http://www.Cotopaxi-Colorado.com/BIBLE/MOUNT/Teaching-Dictionary-KURIOS.pdf)

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[A look at the use of "Hashem" as a substitute for the Tetragrammaton](#)

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"names" - Jesus

[Yahshua, Yehoshua, Y'shua, Yeshua, Iesous, Iesus Or Jesus](#)

[The Sacred Name or True Name](#)

<http://web.archive.org/web/20170214212258/http://www.seekgod.ca/hr/hrfaqs5.htm#pag>

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# ישוע is Jesus

free bookmark!

"names" - How "Yeshua" became "Jesus"

| front                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | back                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
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| <p><b>How</b></p> <p>ישוע</p> <p><b>Yeshua</b><br/>"yā·shū·ah"</p> <p>went to</p> <p>Ἰησοῦς</p> <p><b>Iesous</b><br/>"yā·sūs"</p> <p>then to</p> <p><b>Jesus</b></p> <p>Greek Ἰη was similar to Hebrew י (Yahd+Tzeirei)</p> <p>Old English used "Ie"</p> <p><b>IE SHUA</b></p> <p>Greek didn't have a letter for Hebrew א (Ayin) "A"</p> <p><b>IE SHU_</b></p> <p>Greek utilized diphthong omicron-epsilon οῦ "OU"</p> <p><b>IE SHOU</b></p> <p>Greek didn't have a letter for Hebrew ש (SHIN) "SH"</p> <p><b>IE SOU</b></p> <p>In Greek, names end in "S" (sigma, ς) - known as Nominative Case</p> <p><b>IE SOUS</b></p> <p>English KJV transliteration dropped the Greek letter Omicron "O"</p> <p><b>IE S_US</b></p> <p>Modern English replaced the "I" with a "J" which lost the "Y" sound; the English letter "E" changes the ā sound to "EE" or long ē.</p> <p><b>JE SUS</b></p> <p>✓ Iota (Ι) in Greek is the closest to the Hebrew Yod (Yahd), י = "Y" sound.<br/>                     ✓ Hebrew vowel Tzeirei (·) dictates the ā / "AY" sound<br/>                     ✓ Greek Eta (η) = ā / "AY"<br/>                     ✓ Greek names ending in "A" (Α alpha) are female.<br/>                     ✓ Greek names ending in "S" (ς - sigma) are male.</p> | <p>ישוע</p> <p><b>Messiah's Hebrew Name is Yeshua.</b><br/>                     ✓ (Isaiah 12:2-3)<br/> <b>Jesus</b> is an English rendering of the Greek transliteration of Hebrew; it is NOT a form of the Greek name for Zeus!<br/> <b>Jesus &amp; Zeus</b> only sound somewhat similar in English; in Greek they sound different, and are NOT the same word!</p> <p>Noting that we <u>have</u> the Greek N.T. but NOT an existing Hebrew N.T.,<br/>                     Knowledge that Yahweh's Word endures forever (1 Pe.1:25, Ps.12:7, Mat.24:35) yields<br/>                     Understanding that <b>the Greek New Testament IS also God inspired.</b></p> <p><b>Consider then Yahweh's Love in that a certain group of Jews (Judges 12:6) that could not say "shibboleth" will be resurrected (Ezk. 37:12) and will be able to obey Philippians 2:9-11 and pronounce the Greek form of Jesus' name</b><br/>                     Ἰησοῦ / Ἰησοῦς<br/>                     "Yaysoo / Yaysoos"<br/>                     ✓ when they say "Jesus / Yeshua Christ / Messiah is The LORD / YHVH"</p> <p><b>PRAISE YAH!</b></p> <p style="text-align: center;">T<br/>R<br/>I<br/>T<br/>H<br/>M<br/>P<br/>H<br/>S</p> |

## MS-Publisher Printable Bookmarks Printing Instructions

### **Download** files (2):

[Printable-bookmark-Jesus-is-Yeshua-not-zeus.pub](#)

[Printable-bookmark-Jesus-is-Yeshua-not-zeus-BACK.pub](#)

### **Import** files to MS-Publisher 2003

*These should print out in MS-Publisher, although you will need to*

#### **Adjust** the page set-up:

click - File → Page Setup →

Printer & Paper → *select* horizontal

Layout - *select* Custom

#### **Change** Copies Per Sheet -

*select* Print Multiple Copies Per Sheet, (I print 6 per page)

**Set:** side margin .7 (*then change the side margin to .8 when printing the Back side of the bookmark*)

top margin .5

horizontal gap .4

vertical gap .5

Print side one, *change side margin*,  
(set paper in tray with printed side up just as it came out of the printer)  
print side two...

prints 6 bookmarks front and back,  
*you cut out with scissors*

#### ***then laminate with packaging tape!***

*Cut the packaging tape about 2 inches longer than the bookmark.*

*Lay the packaging tape strip on a flat surface.*

*Center the bookmark over the tape and set in place. Leave on table.*

*Cut another piece of packaging tape of the same length.*

*Center over bookmark and apply.*

*If you get some air bubbles in your tape "laminate", a hair dryer might help you work them out.*

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## HaShem, i.e. "the name"

### A look at the use of "Hashem" as a substitute for the Tetragrammaton

www.Cotopaxi-Colorado.com\torah-yesterday-jan21-2012.htm

**Acts 5:40** And having-called-to-themselves the apostles, having-beaten (them) they-delivered-a-message not to-be-speaking on **the name** of-the **Jesus** and they-released (them).

v41 On-the-one-hand therefore the (apostles) were-proceeding rejoicing from (the) face of-the council, because they-were-deemed-worthy to-be-dishonored in-behalf-of **the name**;

v42 And-additionally every day in the temple and according-to household they-were not themselves-ceasing teaching and themselves-bringing-good-news (of) **the Messiah Jesus**.

This of course leads my mind to another "HaShem" passage:

"names"

**Ἰησοῦς/Yeshua/Jesus is The Name (HaShem) Above all names.**

**Philippians 2:5** YOU-be-having this opinion in YOU which also (is) in **Messiah Jesus**,

v6 **Who existing in form of-God** considered not the being equal with-God (a thing for) seizure,

v7 **BUT he-emptied himself having-taken form of (a) slave**, having-become **in similitude** of-MEN;

v8 **And having-been-found in-figure as MAN he-humbled himself having-become obedient as-far-as death, but death of-(a)-cross.**

v9 and on-this-account the God exceedingly-exalted him and bestowed-a-favor to-him **the name (HaShem)**, namely-the-one above every name,

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

**Ἰησοῦς /Yeshua/Jesus is Jehovah.**

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

**HalleluYah!**

### Haftarah portion:

Isaiah 27:6 - 28:13 - (missing portion) - 29:22-23

Yet ANOTHER "missing" portion: Isaiah 28:14 - 29:21

*What could be here that the Rabbis do not want to be read? The lead in:*

**Isaiah 28:9** Whom will he teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts?

10 For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.

11 Nay, but by men of strange lips and with another tongue will he speak to this people;

12 to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear.

(Deut.1:32-35, Ps.95:11, Heb.4:3 "As I swore in my wrath")

13 Therefore shall the word of Jehovah be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; **that they may go, and fall backward, and be broken, and snared, and taken.** ←*Does this speak of "Torah portions"?!*

**Isaiah 28:14** Wherefore **hear the word of Jehovah**, ye scoffers, that rule this people that is in Jerusalem:

15 Because ye have said, We have made a covenant with death, and with Sheol are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves:

16 therefore thus saith the Lord Jehovah, **Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of sure foundation: he that believeth shall not be in haste.**

The Rabbis are still rejecting the precious corner stone - Jesus.

**Zechariah 3:9** For, behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith Jehovah of hosts, and I will remove the iniquity of that land in one day.

"Whenever a stone is used symbolically, it always refers to King Messiah." - David L Cooper  
<http://www.ariel.org/dlc/dlc-exw-zec06.htm>

**Zechariah 4:7** Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the top stone with shoutings of Grace, grace, unto it.

**Ephesians 2:20** Having-been-built-up on the foundation of-the apostles and prophets, Messiah Jesus being chief-corner of-it,

- Jesus is also the stone of stumbling

-**Romans 9:31-32** Because-of what? **Because not out-of trust BUT as out-of works of-law they-stumbled on-the stone-of-the stumbling,**

v33 According-as it-has-been-and-is-still-written: Behold I-am-placing in Sion (a) stone of-stumbling and (a) rock of-entrapment, and the (one) trusting on him will not be-disgraced.

[Jesus/Yeshua is the Cornerstone.](http://www.Cotopaxi-Colorado.com/jesus-yeshua-is-YHVH-cornerstone.htm)

[www.Cotopaxi-Colorado.com/jesus-yeshua-is-YHVH-cornerstone.htm](http://www.Cotopaxi-Colorado.com/jesus-yeshua-is-YHVH-cornerstone.htm)

**Isaiah.28:17** And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. 18 **And your covenant with death shall be annulled**, and **your agreement with Sheol shall not stand**; when the overflowing scourge shall pass through, then ye shall be trodden down by it. 19 As often as it passeth through, it shall take you; for morning by morning shall it pass through, by day and by night: and it shall be nought but terror to understand the message. 20 For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. 21 For Jehovah will rise up as in mount Perazim, he will be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act. 22 Now therefore be ye not scoffers, lest your bonds be made strong; **for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth.** 23 Give ye ear, and hear my voice; hearken, and hear my speech. 24 **Doth he that ploweth to sow plow continually? doth he continually open and harrow his ground?** 25 When he hath levelled the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and put in the wheat in rows, and the barley in the appointed place, and the spelt in the border thereof? 26 **For his God doth instruct him aright, and doth teach him.** 27 For the fitches are not threshed with a sharp threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. 28 Bread grain is ground; for he will not be always threshing it: and though the wheel of his cart and his horses scatter it, he doth not grind it. 29 **This also cometh forth from Jehovah of hosts, who is wonderful in counsel, and excellent in wisdom.**

**Isaiah 29:1-24 ASV** - 1 Ho **Ariel, Ariel**, the city where David encamped! add ye year to year; let the feasts come round: 2 then will I distress **Ariel**, and there shall be mourning and lamentation; and she shall be unto me as **Ariel**. 3 And I will encamp against thee round about, and will lay siege against thee with posted troops, and I will raise siege works against thee. 4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust; and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. 5 But the multitude of thy foes shall be like small dust, and the multitude of the terrible ones as chaff that passeth away: yea, it shall be in an instant suddenly. 6 She shall be visited of Jehovah of hosts with thunder, and with earthquake, and great noise, with whirlwind and tempest, and the flame of a devouring fire. 7 And **the multitude of all the nations that fight against Ariel**, even **all that fight against her** and **her stronghold**, and that distress **her**, shall be as a dream, a vision of the night. 8 And it shall be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of **all the nations be, that fight against mount Zion**. 9 Tarry ye and wonder; take your pleasure and be blind: they are drunken, but not with wine; they stagger, but not with strong drink.

**Isaiah 29:10** **For Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered.** 11 **And all vision is become unto you as the words of a book that is sealed**, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, [I cannot, for it is sealed:](#)

12 and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. 13 And the Lord said, Forasmuch as this people draw nigh unto me, and with their mouth and with their lips to honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them;

This may speak of "Torah portions"! Surely it speaks about the Talmud, the Sanhedrin, the various "councils" of the Roman Catholic Church, and other works of men. Primarily though, this passage speaks of and to Israel, and primarily this speaks of their "commandment of men".

14 therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. 15 Woe unto them that hide deep their counsel from Jehovah, and whose works are in the dark, and that say, Who seeth us? and who knoweth us? 16 Ye turn things upside down! Shall the potter be esteemed as clay; that the thing made should say of him that made it, He made me not; or the thing formed say of him that formed it, He hath no understanding?

Note that the Jews follow the Rabbis, who falsely tell the Jews that they (the Rabbis) are superior to God:

Here is the Talmudic source for the "authority over God" the Rabbis gave themselves.

<https://www.cardozo.yu.edu/sites/default/files/Christine%20Hayes%2C%20Rabbinic%20Contestations%20of%20Authority.pdf>

BABYLONIAN TALMUD, TRACTATE BABA MEZI'A, 59b

[http://www.come-and-hear.com/babamezia/babamezia\\_59.html](http://www.come-and-hear.com/babamezia/babamezia_59.html)

*"Whereupon a Heavenly Voice cried out: 'Why do ye dispute with R. Eliezer, seeing that in all matters the halachah agrees with him!' But R. Joshua arose and exclaimed: 'It is not in heaven.'<sup>4</sup> What did he mean by this? — Said R. Jeremiah: That the Torah had already been given at Mount Sinai; we pay no attention to a Heavenly Voice, because Thou hast long since written in the Torah at Mount Sinai, After the majority must one incline. R. Nathan met Elijah<sup>6</sup> and asked him: What did the Holy One, Blessed be He, do in that hour? — He laughed [with joy], he replied, saying, 'My sons have defeated Me, My sons have defeated Me.'"*

**Cont. Isaiah 29:17** Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? 18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. 19 The meek also shall increase their joy in Jehovah, and the poor among men shall rejoice in the Holy One of Israel. 20 For the terrible one is brought to nought, and the scoffer ceaseth, and all they that watch for iniquity are cut off; 21 that make a man an offender in his cause, and lay a snare for him that reproveth in the gate, and turn aside the just with a thing of nought.

vs. 24 is "missing", and hopeful:

**24 They also that err in spirit shall come to understanding, and they that murmur shall receive instruction.**

**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**.



### Physical work as a commandment of men:

**Exodus 5:13** And the taskmasters were urgent saying, **Fulfil your works** [מַעֲשֵׂיכֶם H4639], **your daily tasks, as when there was straw**.

5:14 And **the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten**, and demanded, Wherefore have ye not fulfilled your task both yesterday and to-day, in making brick as heretofore?

5:15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault it in thine own people.

17 But he said, **Ye are idle, ye are idle: therefore ye say, Let us go and sacrifice to Jehovah**.

18 **Go therefore now, and work** [עֲבֹדוּ H5647]; for there shall no straw be given you, yet shall ye deliver the number of bricks.

19 And **the officers of the children of Israel did see that they were in evil case**, when it was said, Ye shall not diminish aught from your bricks, your daily tasks.

Previously, the Israelites had prospered in spite of the increasingly hard labor inflicted (like a wound) upon them.

**The purpose of much work is to prevent people from worshipping God.**

**Acts 7:37** The Moses is this (one), the (one) having-said to-the sons of-Israel: **The God will-stand-up (a) prophet to-YOU** out-of YOUR brothers as me.

v38 **This (one) is the (one) having-come-to-pass in the assembly namely-the (one) in the wilderness with the angel namely-the (one) speaking to-him in the mountain Sinai and (with) our fathers, who received living oracles to-give to-YOU,**

v39 To-whom **our fathers willed not to-become obedient (ones), BUT they-pushed (him) away and they-were-turned in their hearts with-reference-to Egypt,**

v40 Having-said to-the Aaron: **You-make gods for-us** who will-proceed-before us; for this Moses, who led us out, out-of (the) land of-Egypt, we-are not knowing-absolutely what became with-him.

v41 **And they-made-a-calf in-those days and they-led-up sacrifice to-the idol, and they-were-being-merry-for-themselves in the works of-their hands,**

v42 But the God turned and **he-gave them over** to-be-serving the host of-the heaven, according-as it-has-been-and-is-still-written in (a) book of-the prophets: Offered-YOU animals-for-slaughter and sacrifices to-me forty years in the wilderness, household of-Israel? (No!)

v43 And YOU-took-up **the tabernacle of-the Moloch and the star of-the god Rompha, the patterns which YOU-made to-be-worshipping them**. And I-shall-resettle YOU beyond Babylon.

v44 The tabernacle of-the testimony was with-our fathers in the wilderness, according-as the (one) speaking to-the Moses ordered-for-himself, to-make it according-to the pattern which he-had-seen-and-still-sees; [note; Moses IS ALIVE]

v45 Which also our fathers having-received through (Moses) conveyed with Jesus (i.e. Joshua) within the holding-down of-the Gentiles, whom the God pushed-out from (the) face of-our fathers till the days of-David;

v46 Who found favor in-sight of-the God and he-requested-for-himself to-find (a)-fixed-tabernacle for-the God of-Jacob.

v47 But Solomon built-up (a) home for-him.

v48 **BUT the Most High is not residing within (ones) made-by-hand**; according-as the prophet is-saying: (@Isaiah 66:1,2)

v49 The heaven (is) throne to-me, but the earth (is) footstool of-my feet; what-sort-of home will-YOU-build-up for-me, Jehovah is-saying, or **what place of-my rest? (1 Corinthians 3:16)**

v50 (Has) NOT my hand made all these-things?

\*

### Working on the Work outline

In Genesis ch2, we find that God created everything in six days and rested on the seventh (Gen. 2:1-2). Within this chapter's outline of creation which was just detailed in ch1, we find that the earth lacked a man (mankind) to till it (Gen.2:5).

**Genesis 2:5** And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till

[לְעֹבֵד] the ground;

לְעֹבֵד - from H5647 עָבַד: *till, work the ground.*

Note that God didn't send rain before man tilled the ground.

Context of this tilling work is provided:

**Deuteronomy 15:19** All the firstling males that are born of thy herd and of thy flock thou shalt sanctify unto Jehovah thy God: thou shalt do no work [תְּעַבֵּד] (i.e. tilling) with the firstling of thy herd, nor shear the firstling of thy flock.

**Isaiah 28:22** Now therefore be ye not scoffers, lest your bonds be made strong; for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth. 23 Give ye ear, and hear my voice; hearken, and hear my speech. 24 **Doth he that ploweth to sow plow continually? doth he continually open and harrow his ground? 25 When he hath levelled the face thereof,** doth he not cast abroad the fitches, and scatter the cummin, and put in the wheat in rows, and the barley in the appointed place, and the spelt in the border thereof? 26 For his God doth instruct him aright, and doth teach him.

**Thus tilling the soil is necessary.**

God put man in the garden of Eden to **"dress it and keep it."**

**Genesis 2:15** And Jehovah God took the man, and put him into the garden of Eden to dress it [לְעַבְדָּהָ] (till) and to keep it [וּלְשָׁמְרָהָ].

וּלְשָׁמְרָהָ - from H8104 שָׁמַר: protect, guard, save.

**Thus tilling the soil is connected to protecting the soil.**

(the ground may need rest – every 7 years)

God told Adam/Man not to eat of the tree of knowledge of good and evil. (Gen.2:17)

Woman was created. (Gen.2:18-25)

Then MANKIND sinned. (Gen.3:6,12,13)

Then God judged the serpent...

**Genesis 3:14** And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

Then God provided a means of salvation for the upcoming judgment on Mankind.

This is **The Gospel in the Garden:**

**Genesis 3:15** and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.

Then God judged the woman.

**Genesis 3:16** Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Then God judged the man/Adam.

**Genesis 3:17** And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground for thy sake; in toil** [יַמְעַצְבוֹן] *itsatsabown* H6093 **shalt thou eat of it all the days of thy life;**

18 thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 **in the sweat of thy face shalt thou eat bread**, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

**Genesis 5:29** and he called his name Noah, saying, This same shall comfort us in our **work** [מִמְעֵשָׁנוּ] H4639 and in the **toil** [יַמְעַצְבוֹן] H6093 of our hands, which cometh **because of the ground** which Jehovah hath cursed

So the “work” just got harder.

When MAN was in "echad", i.e. unity with God, the tending the garden was apparently not the same quality (or quantity?) of works that came about due to sin in the Garden. The pre-sin "work" is spiritual (i.e. walking with God, Gen.3:8a); the post-sin work is fleshy (i.e. not walking with God, Gen.3:8b).

**It seems that the works post garden-sin are the works we humans so often vainly "worship".** Note how much significance is put on that which draws you away from God, and compare to the work described in Exodus ch5, in particular vs17, where clearly **the work of the world is something that prevents man from worshipping God.**

Continuing in Genesis ch3,  
**Then God made a sacrifice for Mankind:**

**Genesis 3:21** And Jehovah God made for Adam and for his wife coats of skins *skin* [ עֹר 'owr - *singular*], and clothed them.

This was a type or shadow of the sacrifice of Yeshua/Jesus:

**Leviticus 17:11** "For the soul of the flesh is in the blood; and **I have given** (YHVH gave - past tense) **it to you upon the alter to make atonement for your souls for it is the blood that maketh atonement by reason of the soul."**

When was this sacrifice given? In the Garden of Eden.

## The zeal of YHVH of Hosts does this:

**Isaiah 9:6** For unto us **a child is born, unto us a son is given**; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

**John 3:16** **For thus the God cherished the world so-that he-gave his son, namely-the only-begotten, in-order-that every-(one) the (one) trusting with-reference-to him might not perish, BUT he-might-be-having life eternal.**  
v17 For the God dispatched not his son into the world in-order-that he-might-be-judging the world, **BUT in-order-that the world might-be-saved through him.**

**Isaiah 9:7** Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. **The zeal of Jehovah of hosts will perform this.**

**Revelation 13:8** And all the (ones) residing on the earth will-worship him, of-whom his name has not been-and-is-still-written in the little-book of-the life of-the lamb, **namely-of-the (one) having-been-and-still-slain from casting-down of-(a)-world.**

### Old Covenant:

God said to work six days and rest on the seventh. (Ex. 20:8,10,11)

Note the separate commandment regarding labor and work:

**Exodus 20:9** "Six days shalt thou labor [לָעֲבֹד־תְּ H5647], and do [וְעָשִׂיתָ֑ H6213] all thy work [מְלֶאכֶתְךָ֙ H4399]"

These are the works that came to pass from the fall of man (sin) in Gan Eden:

In Messiah, we rest from those works!

### New 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."

**Hebrews 9:24** For the Messiah went not in into holy (places) made-by-hands, patterns-in-turn of-the authentic (things), BUT into the heaven itself, now to-be-revealed to-the face-of-the God in-behalf-of us;

v25 But-not in-order-that he-might-be-offering himself often, as-altogether the chief-priest is-going-in into the holy (places) according-to (each) year in blood belonging-to-another,

v26 Since it-was-essential he **suffer often** **from casting-down of (the) world; but at-this-instant**, once he-has-been-and-still-is-manifested upon complete-finish of-the ages with-reference-to (a) disregarding of-the sin through his sacrifice.

v27 And according-to as-much-as it-is-being-laid-away for-the MEN once to-die-off but after this, **(a) judgement,**

v28 **Thus also the Messiah, once having-been-offered with-reference-to bring(ing)-up sins of-many, out-of (a) second (time) he-will-be-seen separate-from sin by-the (ones) waiting-anxiously (for) him with-reference-to salvation.**

"What place My Rest?" (Isaiah 66:1; Acts 7:49):

**1Corinthians 3:16** "Are YOU not knowing absolutely that YOU are the sanctuary of the God, and the spirit of God is dwelling in YOU?" Again, this dictates that the Temple service (as at Heb.7:11) has changed. What a beautiful Light! What a peaceful place to be:

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

**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 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."

### **The work of the believer is to trust in Jesus:**

**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."

### **God said to rest from the previous works of the Sinai law.(Heb.4:3)**

Jesus is the believers' Sabbath rest/Sabbath peace/Shabbat shalom (Eph.2:14)

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Women are to keep silent in the assemblies:

***This is a Commandment from YHVH, not Paul.**

1 Corinthians 14:34 Let YOUR women be-being-silent in the assemblies; for it-is not being-permitted to-them to-be-speaking, BUT to-be-submitting-themselves, according-as the law also is-saying.

v35 But if they-are-willing to-learn something, let-them-be-questioning the(ir) own men within home; for it-is shameful for women to-be-speaking in (an) assembly.

v36 Or from YOU the word of-the God went-out, or (has) it-arrived with-reference-to YOU alone?

v37 **If someone is-thinking to-be (a) prophet or spiritual, let-him-be-coming-to-know-thoroughly-what-things I-am-writing to-YOU because *they-are commandments of-Jehovah;**

v38 But if someone is-being-ignorant let-him-be-being ignorant.

[The commandment for women not to speak in the assembly appears directly related to speaking in tongues. That the Delphic Oracle was through women may be part of the reason that Jehovah gave this commandment.]

Eve was deluded.(1Tim2:14) Adam knew what he was doing. Adam was not willing to hear ~ *Shema (Romans 5:19)*

So much for "women's intuition"?

Both sinned (Adam-Ro.5:19, Eve 1Tim2:14) but Adam at least understood the truth, which shows (?) that the truth was in Adam, but not Eve?

Eve was so deluded that she said "I have gotten a man, Jehovah."

She was absolutely convinced she was right, and she was absolutely wrong.

Adam KNEW he was wrong. Was he was closer to God (truth, way, light)?

At any rate, **Both sinned**, both confessed, and God provided atonement for them. (a blood covering/atonement via sacrifice/death of an animal and it's coats (plural) of skin (singular)(Gen3:21,Lev.17:11) [this is also mentioned in our Passover Haggadah]

www.Cotopaxi-Colorado.com\Passover\Passover-Haggadah-2013.htm

Hence the warning from Paul that women should not teach in the assembly - may be because (perhaps) Satan seeks out women to deceive - see *Gen.6* and *the Book of Enoch* and "*Fallen Angels*" by R.H. Mount. "Being quiet" may reflect gossip, attitude, and attire.

Understand that "atonement" is not identical to "propitiation".

Animal sacrifices (old covenantal) provided atonement that covers sin.

Messiah's sacrifice (new covenant) provides propitiation (removal) of sin.

This difference is significant:

http://www.cotopaxi-colorado.com/Torah-Torah.htm#Redemption_back_NT_cuts_both_ways

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More Work to be done

Exodus 1:13 And the Egyptians made the children of Israel to serve [יְעַבְדוּ] H5647] with rigor [בְּקִפְיוֹ H6531]:

This עֲבָדָה, a crushing, oppressive work/rule by man is condemned four times by God in Scripture: Lev. 25:43, 46, 53; Eze. 34:4.

Exodus 1:20 And God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21 And it came to pass, **because the midwives feared God, that he made them households.**

The midwives' good work was to do the good work of fearing God, and not to do the work of the world. The midwives were deliverers of Israel.

Israel can mean the land of Israel, or the people of Israel.

Both Israel and Yeshua are called God's son:

Exodus 4:22 And thou shalt say unto Pharaoh, Thus saith Jehovah, **Israel is my son**, my first-born:

23 and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born.

Hosea 11:1 When **Israel** was a child, then I loved him, and **called my son out of Egypt.**

Note that both Israel and Jesus were called out of Egypt: Israel at the Exodus and Jesus after Herod died.

Mark 9:7 And (there)-came-to-be (a) cloud overshadowing them; and (a) voice came out-of the cloud, saying, **This is my son** the (one) cherished: YOU-be-hearing him.

v8 And abruptly having-looked-around **they no-more saw any-one, BUT the Jesus only** with themselves.

Isaiah 9:6 refers primarily to the birth of the Messiah, not Israel:

Isaiah 9:6 For unto us **a child is born, unto us a son is given**; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

A child is born: Jesus. A son is given: Jesus, at the cross, but also in type in the Garden of Eden.

John 3:16 For thus the God cherished the world so-that he-gave his son, namely-the only-begotten, in-order-that every-(one) the (one) trusting with-reference-to him might not perish, BUT he-might-be-having life eternal.

v17 For the God dispatched not his son into the world in-order-that he-might-be-judging the world, **BUT in-order-that the world might-be-saved through him.**

Compare **Leviticus 17:11** – “ I have given (past tense) it (the blood of Messiah) to you upon the altar to make atonement for your souls”

Isaiah 9:7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. **The zeal of Jehovah of hosts will perform this.**

As *prophesied by Isaiah, Messiah Yeshua/Jesus came before the State of Israel.

This occurs BEFORE her travail and pain of delivery:

Isa 66:7 Before she travailed, she brought forth; before her pain came, **she was delivered of a man-child.** (This child is Messiah Yeshua/Jesus. Cf. Isaiah 9:6)

The LAND of Israel was born in one day (May 14, 1948):

Isa 66:8a Who hath heard such a thing? who hath seen such things? **Shall a land be born in one day?**

AFTER her travail, the nation/people of Israel are “brought forth”:

Isaiah 66:8b shall a nation [גוי] be brought forth [לָּוּלַד] at once? for as soon as Zion travailed, **she brought forth [לָּוּלַד] her children.**

*This is one way of looking at this. As with many scriptures, there are different ways/levels of understanding. For example, one of the definitions of “brought forth” [לָּוּלַד] is “to assist or tend as a midwife”, which might allow for a different understanding of who the “nation/goy” are, and/or if they are brought forth and/or if they bring forth. I am hopeful that these things will become fully understood by Jew and Gentile **in Messiah**, during the millennial reign of Messiah.

We know that Messiah Yeshua was born in Bethlehem (the bread/manna of life was born in “house of bread” :

Micah 5:2 But thou, Beth-lehem [בֵּית-לֶחֶם H1053 -from H1004 and H3899] Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

Matthew 2:1 But (as) **the Jesus (was) having-been-born in Bethlehem of-the Judea**, in days of-Herod the King, behold, sorcerers from (sun)-risings came-to-be-alongside with-reference-to Jerusalem.

v2 Saying, Where is the (one) having-been-brought-forth **king of-the Jews**? For we-saw his star in the (sun)-rising, and we-came to-worship to-him.

v3 But Herod the king having-heard, he-was-disturbed, and all Jerusalem with him.

v4 And having-gathered-together all the chief-priests and scribes of-the people, he-was-inquiring of them, where the Messiah is-being-born.

v5 But the (ones) said to-him, In Bethlehem of-the Judea: for thus it-has-been-written-and-is-still-written through the prophet,

v6 And you Bethlehem, land-of-Judah, you-are not-at-all least among the governors of-Judah, for out-of you will-come-out (one)-being-governor, one-who will-shepherd my people namely-the Israeli.

Jesus and the State of Israel (land) have already been “born”; therefore the “beginning of birth pains” in Matthew 24 (post 1948) **now also may** be seen as referring to the people of Israel being born, or better, “born from above” in Messiah Yeshua.

Matthew 24:1 And having-gone-out the Jesus was-proceeding away-from the temple, and **his disciples came-near** to-show to-him the buildings of-the temple.

v2 But the Jesus **said to-them**: Are-YOU not looking-at all these things? Amen I-am-saying to-YOU by-no-means might stone be-let-be here upon stone, which will not be-overthrown.

v3 But (as) he (was) sitting on the mountain of-the olives, **the disciples came-near** to-him privately saying: **You-say to-us, at-what-time will these-(things) be? And what the sign of-thy presence and the complete-finish of the age?**

v4 And the Jesus having-answered said to-them; YOU-be-looking lest someone might-lead YOU a-stray.

v5 For many will-come **on** my name saying: I myself-am the Messiah; and they-will-lead-astray many.

v6 But YOU-will-be-about to-be-hearing-(of) wars and reports of-wars; YOU-be-seeing YOU-are not being-alarmed for it-is-essential all-things to-come-to-pass, BUT the finish is not-yet.

v7 For nation will-be-raised over nation and kingdom over kingdom; and famines and pestilences and earthquakes will-be according-to places.

v8 **But all these-(things) (are) beginning of-birth-pains.**

So now, at this time, Gentile Christians have an opportunity to be “midwives” to Israel and assist their delivery into life in Messiah Yeshua:

Romans 10:1 Brothers, on-the-one-hand the well-thinking of my heart and the petition to the God in-behalf-of the Israeli is with-reference-to **salvation**.

v2 **For I-am-bearing-witness to-them that they-are-having (a) zeal of-God, BUT not according-to thorough-knowledge;** (Hosea 14:2-3)

v3 **For being-ignorant-of the righteousness of-the God, and seeking to-make-stand their-own righteousness, they-were not subjected to-the righteousness of-the God.**

v4 **For Messiah (is) finish of-law with-reference-to righteousness to-every (one) trusting.**

v5 For Moses is-writing the righteousness the (one) out-of the law, that the MAN having-done them will-himself-live in them. (Lev. 18:5)

Who hath heard this report? "Who trusted in our hearing?" @ vs16

v6 But **the righteousness out-of trust is-saying** thus: Might-you not say in your heart: Who will-ascend into the heaven? This is to-lead-down Messiah;

v7 Or: Who will-descend into the abyss? This is to-lead-up Messiah out-of dead (ones).

v8 BUT **what is-it-saying?** The saying is near you, in your mouth and in your heart; ***the saying of-the trust which we-are-preaching is this;** (Deut.30:12-14)

v9 That ***if you-might-confess with your mouth Jehovah Jesus,** and you-might-trust in your heart that the God raised him out-of dead (ones), **you-will-be-saved;**

(Cf. JAMES 5:15; *The Vow Of The Trust Will Save. Phil.2:9-11)

v10 For with-heart he-is-being-trusted with-reference-to righteousness, but ***with-mouth he-is-being-confessed with-reference-to salvation.**

v11 For the scripture is-saying: Every one trusting on him will not be-disgraced.(Isa.28:16; 49:23)

v12 For (there) is not strict-order both of-Jew and of Greek. For **the same Jehovah of-all,** being-rich with-reference-to all ***the (ones) calling-on him;**

v13 ***For every (one) whosoever might-call-on the name of-Jehovah will-be-saved.**

(Joel 2:32; Phil.2:9-11; James 5:15)

v14 **How therefore might-they-call-on (one) with-reference-to whom they-trusted not?** But how will-they-trust of-whom they-heard not? **But how will-they-hear separate-from (one) preaching?**

v15 But how might-they-preach if they-might not be-dispatched? Even-as it-has-been-and-is-still-written: **As beautiful the feet of-the (ones) bringing-good-news-(of) good-things.** (Isa. 52:7)

v16 BUT **not all obeyed the good-news.** For Isaiah is-saying: Lord **who trusted in our hearing?**

v17 **So the trust (is) out-of hearing, but the hearing (is) through saying of-Messiah. (or 'of-God'?)** (Isa.53:1)

Wow, talk about having our work cut out for us! With God's help (Mercy) is the only way...

Now seems a good time to bring the message to those in Judaism. I think the group One For Israel does superior work in lovingly and intelligently presenting by Jews to Jews the Good News.

<https://www.oneforisrael.org/>

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