

Parashat Shoftim שְׁפֹטִים

"Judges"

YOU-be-having this opinion: Jesus Messiah (is) Jehovah

Torah portion:

Deut. 16:18-21:9

Haftarah portion:

Isaiah 51:12-52:12

"Missing" Haftarah of Messiah Yeshua between Shoftim and Ke Teitzei: Isa.52:13-15, 53:1-12

Brit Chadasha/New Testament portion:

John 1:19-27, Acts 3:22-23

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

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Don't Judge???

The Ecumenical Charismatic movement often claims that Christians shouldn't judge. Recently I came across an old bible tract in regards to righteous judgment, and found it reproduced online:

[IS IT RIGHT TO JUDGE?](#) BY: FRANKLIN G. HULING, M. A.

<http://www.the-highway.com/judgment.html>

Here's a bunch of articles on Righteous Judgment:

[Rightly Handling the Word](#)

<http://www.deceptioninthechurch.com/rightly.html>

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Sometimes coinciding:

Elul - a *month* of shofar blowing! YAY!

It is a *Jewish custom* to blow the shofar every single day (excepting Shabbat) beginning in the month of Elul until a day before Rosh Hashanah.

Scripture says: "With trumpets and sound of cornet Make a joyful noise before the King, Jehovah." -Psalm 98:6

Psalm 98:1 A Psalm. **Oh sing unto Jehovah a new song**; For he hath done marvelous things: **His right hand, and his holy arm**, hath wrought salvation for him. **(this "right hand" and His holy arm" speaks of Jesus/Yeshua)**

2 **Jehovah** hath made known **his salvation** [ישועתו]: His righteousness hath he **openly showed** in the sight of the nations.

("his salvation" from ישועתו - his Yeshua) *Now while this obviously speaks of Yeshua/Jesus as having been and still shown to all nations, it may also speak of the Gentiles in the new heaven and new earth (@Rev. 21:24-27), which thing also may be seen in the LXX's delineation of "Jacob" in the following verse:*

3 He hath remembered his lovingkindness and his faithfulness toward the house of Israel: All the ends of the earth have seen **the salvation** [ישועת] of our God.

"salvation" is from the Hebrew word ישועתו which transliterates to "yeshuahtō".

[Note that the LXX has "Ἰακωβ" **and** "Ἰσραήλ" (Yisrael).

ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακωβ καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ἰσραηλ εἶδον πάντα τὰ πέρατα τῆς γῆς τὸ σωτήριον τοῦ θεοῦ ἡμῶν

LXX vs 3 He has remembered his mercy to Jacob, and his truth to the house of Israel; all the ends of the earth have seen the salvation of our God."]

At the [Blue Letter Bible](#), Strong's Concordance shows this as H3444 ישועה Yeshuah, a feminine noun, Passive participle of יָשַׁע (H3467), [but also note H3468 יֵשַׁע Yeshah, which again is a masculine noun derived from H3467. The Brown-Driver-Briggs Hebrew Lexicon (BDB) connects יֵשַׁע to Psalm 51:14 "joy of thy salvation" and PS.20:7 "the mighty deeds of the victory of his right hand".

Of interest also is the BDB's connection of H3444 ישועה Yeshuah, to Job 30:15 "as a cloud my prosperity (H3444) passed away". ← *Jumping ahead in the thought a bit here*: If you have been looking and seeing this previously, it is easy to see here a possible connection between the Shekinah Glory Cloud and the feminine (not female) aspect of Jesus/Yeshua]

Thayer's Lexicon has this:

יְשׁוּעָה: f. with הַ parag. poet. יְשׁוּעָתָה Ps. 3:3; 80:3
(from the root יָשַׁע).

(1) Verbal adj. f. *that which is delivered, safe*,
Isa. 26:1, 18.

(2) Subst.—(a) *deliverance, help*; הֵיחָהּ יְשׁוּעָה:
“aid vouchsafed by God,” Ex. 14:13.—(b) *welfare*,
Job 30:15.—(c) *victory*, 1 Sa. 14:45; 2 Ch. 20:17;
Hab. 3:8.

This is a feminine noun, whereas יְשׁוּעַ "Yeshua" is a masculine noun. There IS a difference in the Hebrew words, and the LXX translates יְשׁוּעָה with the Greek "[σωτήριον](#)" - sotērion.

Thayer Lexicon via blueletterbible.com:

σωτήριος, σωτήριον (σωτήρ), from Aeschylus, Euripides, Thucydides down, saving, bringing salvation: ἡ χάρις ἡ σωτήριος, [Titus 2:11](#) (Wis. 1:14; 3Macc. 7:18; ἡ σωτήριος διαίτα, Clement of Alexandria, Paedag., p. 48 edition Sylb.). Neuter τό σωτήριον (the Sept. often for ηἰσῆ, less frequently for ψῆ), as often in Greek writings, substantively, safety, in the N. T. (the Messianic) salvation (see σῶζω, b. and in σωτηρία): with τοῦ Θεοῦ added, decreed by God, [Luke 3:6](#) (from [Isaiah 40:5](#)); [Acts 28:28](#); Clement of Rome, 1 Cor. 35, 12 [ET]; he who embodies this salvation, or through whom God is about to achieve it: of the Messiah, [Luke 2:30](#) (τό σωτήριον ἡμῶν, Ἰησοῦς Χριστός, Clement of Rome, 1 Cor. 36, 1 [ET] (where see Harnack)); simply, equivalent to the hope of (future) salvation, [Ephesians 6:17](#). (In the Sept. τό σωτήριον is often used for ἄλψ, a thank-offering (or 'peace-offering'), and the plural occurs in the same sense in Xenophon, Polybius, Diodorus, Plutarch, Lucian, Herodian.)

Note the reference above to Luke 2:30 "So my eyes saw thy salvation"

So we believers can see that this is speaking of Yeshua. Now we also may consider here Eph. 5:30-32 and Gen. 2:24 - the body of the man is the head, and the body is the believers and the head is Messiah.

And again, consider how the BDB also defines יְשׁוּעָה: *Yeshuah*; "salvation by God, primarily from external evils, but often with added spiritual idea"

And we consider how man is the head of the body of unity between husband and wife, and Messiah is the head of the body of unity between himself and the assembly, and how that the "Father" is the head of Messiah in their unity/echad. Then we consider that as this unity that arises because the man cleaves to his wife, and *the two become echad/one flesh* IS a "newer" thing, that separation (woman from man) was not initially the case.

Because: Gen.1:26 "And God/Elohim (plural/unity/echad) said, Let us (plural) make man (singular) in our (plural) image (singular)."

So yes, while we of course see that there is only ONE image of the God, who as Spirit, is invisible, and that this image is Messiah Jesus, we should also understand that man was initially created in an image that reflected the image of unity of Elohim, that is, man was created as male and female, ONE.

And so it says:

Gen.1:27 And God created man in his own image, in the image of God
Created he him: **Male and female created he them.**

Jesus said, "I and the Father are **ONE.**" **John 10:30**

So we **may** (should hopefully) be able to see that יֵשׁוּעַֹּת Yeshuah and

יֵשׁוּעַֹּת Yeshua represent the feminine and masculine aspects of YHVH. **Now I am NOT saying this is fact, I am saying maybe this can/should be seen, and this is not calling God or Jesus a woman. Consider in the Proverbs that Wisdom, which we readily understand as an aspect of God, is denoted as "she".... of course Eph. 5 and Gen. 2 are quite clear in the distinction between Man and woman, Husband and Wife, Messiah and Assembly...Certainly Gen 1:27 (above) is plain with " his own image, in the image of God Created he him"** to show that God and Adam were males. I am simply looking at and seeing the masculine and feminine aspects of the man and the Godhead --*the balance*--, and in this seeing that Yeshua (Jesus) is "all over" the Old Testament!

It seems likely that a further study into H3467 (yahshah), deliver, live in abundance, deliverance, be saved (as "O save with thy right hand" Ps.63:1), H3427 (yahshav) sit, remain dwell, marry, and H3426 (Yesh) being, substance, existence, "to cause them that love me to inherit substance" and of course with Yeshua and Yeshuah ---will lead to a better understanding of *His dwelling place*...

Certainly, these are related: Yeshua Yeshuah. | Jesus Salvation. | Jesus saves.

Continuing in Psalm 98...

4 Make a joyful noise unto Jehovah, **all the earth**: Break forth and sing for joy, yea, sing praises.

5 Sing praises unto Jehovah with the harp; With the harp and the voice of melody.

6 **With trumpets and sound of cornet Make a joyful noise before the King, Jehovah.**

7 Let the sea roar, and the fulness thereof; The world, and they that dwell therein;

8 Let the floods clap their hands; Let the hills sing for joy together

9 Before Jehovah; for he cometh to judge the earth: **He will judge the world with righteousness**, And the peoples with equity. (the righteous Judge is Jesus)

It's time to blow..

Torah portion: Deut. 16:18-21:9

In Deut. 18:15 Moses prophesied that Jesus would be "a prophet like me".

Haftarah portion: Isaiah 51:12-52:12

"extending" the portion to Isa.51:1 - remembering what God has done -
helps me find **my dwelling place**

Isa 51:1 *Hearken to me, **ye that follow after righteousness, ye that seek Jehovah**: look unto **the rock** whence ye were hewn, and to the hold of the pit whence ye were digged.*

*2 Look unto Abraham your father, and unto Sarah that bare you; for **when he was but one I called him, and I blessed him, and made him many.***

3 For Jehovah hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

*4 Attend unto me, **O my people**; and **give ear unto me, O my nation**: for **a law shall go forth from me, and I will establish my justice for a light of the peoples.***

(This speaks to Jew "O my people" and of Gentiles "the peoples")

Acts 3:22 Moses on-the-one-hand said that the God Jehovah will-stand-up (a) **prophet for-YOU out-of YOUR brothers as me**; of-him **YOU-will-hear according-to all-things as-many-as he-might-speak to YOU.**

Cont Isaiah 51:5 *My righteousness is near, my salvation (יְשׁוּעָה) is gone forth, and mine arms (זְרָעִי) shall judge the peoples (עַמִּים); the isles shall wait for me, and on mine arm (זְרָעִי) shall they trust.*

This speaks of the Gentiles. IF Yeshua and Yeshuah are both the same, then we may (?) see both of these aspects of Yeshua/Jesus in the plural use of "arms". Perhaps this speaks of "mercy" and "justice" and the "perfect balance" of YHVH? Thus we don't want to be found lacking in "balance" as God hates false "weights"...

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Revelation 21:1 And I-saw (a) new-quality heaven and (a) new-quality earth; for the first heaven and the first earth went-away, and the sea is not still (existing?).

v24 **And the Gentiles shall-walk-around through its light, and the kings of-the earth are-bringing their glory into it;**

v25 And its gateways by-no-means might-be-shut of-day, for night shall not be there;

v26 **And they-will-bring the glory and the honor of-the Gentiles into it.**

v27 **And by-no-means it-might-go-in into it every common-thing and the (one) making (an) abomination and (a) lie, if the (ones) (are) not having-been-and-still-written in the little-book of-the life of-the lamb.**

Acts 3:23 **On-the-other-hand it-will-be every soul who-ever might not hear of-that prophet will-be-extirpated out-of the people.**

Cont. Isaiah 51:7 *Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye dismayed at their revilings.*

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.

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.

Cont. Isaiah 51:8 *For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation (ישועתי H3444) unto all generations.*

9 *Awake, awake, put on strength, O arm (זרוע H2220) of Jehovah; awake, as in the days of old, the generations of ancient times. Is it not thou that didst cut Rahab in pieces, that didst pierce the monster?*

Now of whom does the "Arm of Jehovah" speak? This is Yeshua.

From our [Haggadah](#):

Z'roah (shank bone of the lamb or goat)

Leader (holding up the shankbone): What is the meaning of the paschal lamb?

Exodus 12:27 tells us...

"that ye shall say, **It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt**, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped."

John 1:29 On-the next-day the John is-looking-at the Jesus coming toward him, and he-is-saying, note **the lamb-sacrifice of-the God**, the (one) removing the sin of-the world.

Note: "**removing**"

All recite: He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. (*Isaiah 53:7*)

The rabbis have given the shankbone on the seder plate a special name. It is called the **Z'roah Adonai - "The Arm of the Lord"**.

In scripture, "the Arm" or "the Hand" of YHVH the Father refers to YHVH the Son, Jesus. "Arm" is from the Hebrew זְרוּעַ zərowa` - additionally defined as strength, power...

Isaiah 53:1 Who hath believed our message? and to whom hath **the arm of Jehovah** been revealed?

vs2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.

vs3 **He was despised, and rejected of men;** a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

vs4 **Surely he hath borne our griefs, and carried our sorrows;** yet we did esteem him stricken, smitten of God, and afflicted.

vs5 But he was wounded for our transgressions, **he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.**

vs6 All we like sheep have gone astray; we have turned every one to his own way; and **Jehovah hath laid on him the iniquity of us all.**

vs7 He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

*****end excerpt of Haggadah "portion"*****

According to Thayer's Lexicon we may also see "the arm of Jehovah" as a "helper, a companion" and as "a violent man", and again, perhaps this is YHVH's perfect "balance"?

The suffering that Messiah Yeshua underwent on our behalf is also near our haftarah portion:

Isaiah 52:14 "Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men)"

Jesus took such a beating that he could not be recognized. After the resurrection he had "holes" in his hands and side. Will he still have the facial scars? Perhaps at times, but I think not, as hinted to in other passages regarding His Glory. Note that on the mount of Transformation (NOT transfiguration) Jesus appeared in Glory, and then "changed back".

Brit Chadasha/New Testament portion: John 1:19-27, Acts 3:22-23

Acts 3:18 But the God which-things he-proclaimed-before through (the) mouth of-all of-the prophets, his Messiah to-suffer, thus he-fulfilled.

v19 YOU-repent therefore and YOU-turn-around with-reference-to YOUR sins to-be-obliterated, in-which-case seasons of-relief might-come from (the) person of-the Lord,

Jesus is the "person of the Lord" !

v20 And he-might-dispatch the (one) having-been-and-still-put-into-(your)-hand-before-for-YOU, Messiah Jesus,

Isaiah 53:1

Who hath believed our message?

and to whom hath the arm of Jehovah been revealed?

v21 Whom on-the-one-hand it-is-essential heaven to-receive until times of-restitution of-all-things of-which the God spoke through (the) mouth of-the holy (ones) from his age of-prophets.

v22 **Moses on-the-one-hand said that the God Jehovah will-stand-up (a) prophet for-YOU * out-of YOUR brothers as me;** of-him YOU-will-hear according-to all-things as-many-as he-might-speak to YOU.

*** Note: This requirement for the Messiah to be Jewish establishes Islam as a false religion.**

v23 On-the-other-hand it-will-be every soul who-ever might not hear of-that prophet will-be-extirpated out-of the people.

v24 But also all the prophets from Samuel and the (ones) successively as-many-as spoke also proclaimed these days.

v25 YOU yourselves-are the sons of-the prophets and of-the covenant which the God himself-covenanted with our fathers; saying to Abraham: And in your seed all the lineages of-the earth will-be-blessed-within.

In your seed = in Messiah Yeshua, all the lineages of the earth are blessed! Halleluyah!

v26 To-YOU first the God having-stood-up his male-servant, he-dispatched him blessing YOU in to-be-turning-back each (one) from YOUR evils.

To the Jew first, and to the Gentile, Salvation, and that is to say, Yeshua! Halleluyah!

Whom do you say that Yeshua is? Yeshua is YHVH.

John 1:19 And **this is the witness of-the John**, when the Jews dispatched priests and Levites out-of Jerusalem, in-order-that they-might-interrogate him, **who are-you yourself?**

v20 And he-confessed and denied not, and he-confessed, that **I myself-am not the Messiah.**

v21 And they-interrogated him, What then? **Are-you yourself Elias? And he-is-saying, I-am not. Are-you yourself the prophet? And he-answered, No.**

v22 They-said therefore to-him, **Who are-you?** In-order-that we-might-give reply to-the (ones) having-sent us: What are-you-saying concerning yourself?

v23 He-was-stating, I (am) (a) voice of-shouting in the wilderness, **YOU-make-direct the way of-Jehovah**, according-as said Isaiah the prophet.

Almost all translations have "The Lord" here, which loses a lot in the translation! This is a quote from Isaiah 40:3, so there is NO QUESTIONING that this speaks of YHVH.

Isaiah 40:3 The voice of one that crieth, Prepare ye in the wilderness the way of **Jehovah** [יְהוָה]; make level in the desert a highway for our **God** [לֵאלֹהֵינוּ].

Yeshua IS YHVH Elohim (Jehovah God). Halleluyah! (Praise Yah!)

John was preparing the way of YHVH Yeshua.

v24 And the (ones) having-been-and-still-dispatched were out-of the Pharisees.

v25 And they interrogated him and said, Why therefore are-you-baptizing if you yourself-are not the Messiah, neither Elias, nor the prophet?

v26 The John answered to-them saying, I myself-am-baptizing in water; but midst of-YOU he-has-stood-and-is-standing whom YOU yourselves-are not knowing-absolutely;

v27 It-is he, the-(one) coming behind me, who has-come-to-be-and-still-is in-front of-me, of-whom I myself-am not worthy in-order-that I-might-loose of-him the thong of-the shoe.

v28 These-(things) came-to-pass in Bethabara across the Jordan, where-in-which John was baptizing.

v29 On-the next-day the John is-looking-at **the Jesus coming** toward him, and he-is-saying, **Note the lamb-sacrifice of-the God, the (one) removing the sin of-the world.**

v30 This (one) is concerning whom I myself-said, Behind me is-coming (a) man, who has-come-to-be-and-still-is in-front of-me, because he-was first of-me.

John is explaining that Jesus was born after him but preexisted as The Word (John 1:1, 1:14).

v31 And-I myself-had not been-knowing him absolutely; BUT in-order-that he-might-be-manifested to-the Israeli, because-of this I myself-came baptizing in the water.

v32 And John bore-witness saying that **I-have-beheld the Spirit descending as-if (a) dove** out-of heaven, and **he**-remained upon **him**. (See IF-115-116, R.H. Mount)

Cont. John 1:33 And-I myself-had not been-knowing him absolutely; BUT the-(one) having-sent me to-be-baptizing in water, that-(one) said to-me, Upon whom you-might-see **the Spirit** descending and remaining upon him, **this-(one) is the-(one) baptizing in (the) Holy Spirit.**
v34 And-I myself-have-seen-and-still-see, and I-have-borne-witness-and-still-bear-witness that **this-(one) is the son of-the God.**

v35 On-the next-day again the John had-been-standing and two of-his disciples.

v36 And having-looked-upon the Jesus walking-around, he-is-saying, Note **the lamb-sacrifice of-the God.**

Isaiah 52:15 so **shall he sprinkle many nations**; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

Psalms 51:2 **Wash me thoroughly from mine iniquity, And cleanse me from my sin.**

Ezekiel 36:23 And **I will sanctify my great name**, which hath been profaned among the nations, which ye have profaned in the midst of them; and **the nations shall know that I am Jehovah, saith the Lord Jehovah**, when **I shall be sanctified in you before their eyes.**

24 For **I will take** you from among the nations, **and gather** you out of all the countries, and **will bring** you into your own land.

25 And **I will sprinkle clean water upon you, and ye shall be clean**: from all your filthiness, and from all your idols, will **I cleanse you.**

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 so all Israel shall be saved.

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.** (c.f. Isa.59.20)

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.

Cont. Romans 11:31 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-counselor?**

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.

Exodus 6:6 Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and **I will**

redeem you with an outstretched arm [זְרוּעַ zərowa`], and with great judgments:

Jeremiah 50:33 Thus saith Jehovah of hosts: The children of Israel and the children of Judah are oppressed together; and all that took them captive hold them fast; they refuse to let them go.

34 **Their Redeemer is strong; Jehovah of hosts is his name:** he will thoroughly plead their cause, that he may give rest to the earth, and disquiet the inhabitants of Babylon.

יהוה צבאות - Jehovah of hosts

Jesus Messiah (is) Jehovah

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;**

Jesus emptied himself from the form he pre-existed in - God - and took on the form in similitude of man

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, 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,

YOU-be-having this opinion: Jesus Messiah (is) Jehovah

By the Grace of God, Yeshua is my dwelling place. 1Cor.3:16

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."

Thank you Yeshua/Jesus, the name above all names!

This leads to Isaiah 53, which is so beautiful also. Praise Yah!

Of course the Rabbis took it out of the Haftarah readings, as it so openly proclaims Yeshuah: Messiah!

~~~~~  
**I got some change for you, brother!**

Someone will say, often enough, that Christians are "under the Law" because God commanded "forever" and God doesn't change, so therefore there is no "New" covenant, but only a "renewed" Sinai covenant.

Oy.

**Matthew 5:18** For amen I-am-saying to-YOU, **till** the heaven and the earth might-go-past, one iota or one little-horn by-no-means might-go-past from the Law, **till** all-(things) might-come-to-pass.

**Psalms 102:25** Of old didst thou lay **the foundation of the earth; And the heavens** are the work of thy hands.

26 **They shall perish,** but thou shalt endure; Yea, all of them shall wax old like a garment; As a vesture **shalt thou change them, and they shall be changed:**

27 **But thou art the same, And thy years shall have no end.**

Of course Jesus knew that he himself (God) will change "the foundation of the earth And the heavens", therefore we should understand that a change in the law occurred.

A big distinction is that **Jesus' word** does not change...

**Matthew 24:35** The heaven and the earth will-go-past, but by-no-means might **my words** go-past.

**Jesus** is the Law-giver. He can change the law, but his words endure forever:

"YOU-heard that it-was-said to-the ancients.... But **I myself-am-saying** to-YOU" (Matt. ch5).

**Jump to:** YHVH (Yeshua/Jesus) is The Law Giver. He can do whatever he wants.

[www.Cotopaxi-Colorado\Torah-Torah.htm#YHVH\\_\(Yeshua/Jesus\)\\_is\\_the\\_law\\_giver.\\_He\\_can\\_do\\_whatever\\_he\\_wants.](http://www.Cotopaxi-Colorado\Torah-Torah.htm#YHVH_(Yeshua/Jesus)_is_the_law_giver._He_can_do_whatever_he_wants)

**God** doesn't change:

**Hebrews 13:8** "Jesus Messiah the same yesterday and today and with-reference-to the ages."

**John 1:1** The Word was in (the) beginning, and the Word was with the God, and the Word was God.

v2 This (one) was in (the) beginning with the God.

v3 All-(things) came-to-be through him, and separate-from him but-not one-(thing) came-to-be which has-come-to-be-and-still-is.

**God** changes *things*:

**Genesis 1:1** "In the beginning, God created the heavens and the earth."

So we see, right in the beginning, God changed everything.

The distinction is that God Himself does not change, but yes, he changes things - and having created man, God can and does change how he interacts with him.

And even so, often enough someone will say "*Forever means forever!*"

**Then there's Eli...**

**1 Samuel 2:27-35** -

27 And there came a man of God unto Eli, and said unto him, Thus saith Jehovah, Did I reveal myself unto the house of thy father, when they were in Egypt in bondage to Pharaoh's house?

28 and did I choose him out of all the tribes of Israel to be my priest, to go up unto mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings of the children of Israel made by fire?

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation, and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Therefore Jehovah, the God of Israel, saith, **I said indeed** that thy house, and the house of thy father, should walk before me for ever: **but now Jehovah saith**, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house.

32 And thou shalt behold the affliction of my habitation, in all the wealth which God shall give Israel; and there shall **not** be an old man in thy house \*for ever. (כל־הימים\*)

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thy heart; and all the increase of thy house shall die in the flower of their age.

34 And this shall be the sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them.

35 **And I will raise me up a faithful priest**, that shall do according to that which is in my heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed \*for ever. (כל־הימים\*)

**As difficult as this may seem, the fact is that God made a "forever" statement and then later changed it with a different "forever" statement. Never-the-less, God's Word endures forever, as scripture proves in Eli's lack of descendants. (this is not contradictory: God is the sovereign over all.)**

## It is impossible for God to lie:

**Hebrews 6:18** "In-order-that through two unchangeable things, in which (it-is) impossible (for) God to-lie, we-might-be-having strong comfort, the (ones) having-fled-for-refuge to-retain of-the hope lying-before (us);"

For ever means forever.

This is a concept we can grasp in the Light of understanding "In the beginning, God created" also dictates/speaks that God created time.

"Forever" then, is something that God created. So while time is infinite to us as human beings, it is just another finite thing God created.

As believers in Jesus we are ONE (echad - Eph.5:30-32) in Messiah Yeshua - this is Jesus! - we are "with" Him in the beginning:

In the beginning was the Word (Jn1:1) - and so were we, in the "forever-ness" of Messiah.

And we are (even now!) with Him in the end:

**Revelation 21:1** And I-saw (a) new-quality heaven and (a) new-quality earth; for the first heaven and the first earth went-away, and the sea is not still (existing?).

v2 And the city, namely-the holy, new-quality Jerusalem, I-saw descending out-of the heaven from the God, having-been-and-still-prepared as (a) bride having-been-and-still-put-in-order for her husband.

v3 And I-heard (a) great voice out-of the throne saying: Behold the tabernacle of-the God (is) with the MEN, and he-will-tabernacle with them, and they themselves-will-be his peoples, and the God himself will-be with them, their God.

v4 And he-will-obliterate every tear out-of their eyes, and the death will not be still, neither mourning nor clamor nor toil will not be still; because the first-things went-away.

v5 And the (one) sitting on the throne said: **Behold I-am-making all-things new-quality.** And he-is-saying: **You-write, because these words are trustworthy and authentic.**

v6 And he-said to-me: **They-have-come-to-pass-and-are-still-coming-to-pass. I (am) the alpha and the omega, the beginning and the finish.** I myself-will-give to-the (one) thirsting out-of the spring of-the water of-the life gratuitously. (see Isa.12:2-3 - the spring of Yeshua)

v7 The (one) having-victory will-inherit these-things, and I-shall-be God to-him and he himself-will-be (a) son to-me.

v8 But to-the timid and unbelieving and (ones) having-been-and-still-abominable and murderers and prostitutes and (ones) who-prepare-drugs and idolaters and to-all the (ones) false their part (will-be) in the lake namely-the (one) burning with-fire and with-sulphur, which is the death namely-the second.

And again:

**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."

Moreover, in the state of echad with YHVH Yeshua - Jesus - we are now also in unity with Jesus even to this end:

**Revelation 21:10** And he-brought me off in spirit upon (a) great and high mountain, and he pointed to-me the city namely-the holy Jerusalem descending out-of the heaven from the God,

...

v22 **And I-saw not (a) sanctuary in it: for the Lord the God the Almighty is its sanctuary, and the lamb.**

v23 And the city is not having need of-the sun nor of-the moon, in-order-that they might-appear for-it; for the glory of-the God enlightened it, and its lamp (is) the lamb.

v24 **And the Gentiles shall-walk-around through its light, and the kings of-the earth are-bringing their glory into it;**

v25 And its gateways by-no-means might-be-shut of-day, for night shall not be there;

v26 **And they-will-bring the glory and the honor of-the Gentiles into it.**

v27 And by-no-means it-might-go-in into it every common-thing and the (one) making (an) abomination and (a) lie, if the (ones) (are) not having-been-and-still-written in the little-book of-the life of-the lamb.

oh oh, wait a minute! Gentiles in the future of futures in the new heaven and new earth???

Yes, and they are not "common"...

**Acts 10:11** And he-is-observing the heaven having-been-and-still-opened and (a) certain article descending as (a) great linen-cloth being-lowered upon the earth by-four beginnings,

v12 In which was-existing **all** the four-footed (things) and reptiles of-the earth and flying (things) of-the heaven. (note this would include pigs)

v13 And (a) voice came-to-pass to him: Having-stood-up, Peter, you-sacrifice and you-eat.

v14 But the Peter said: Nowise, Lord, because **I never ate every-(thing) common and unclean.**

v15 And again (a) voice out-of (a) second (one?) to him: What things the God cleansed you yourself-be not defiling.

v16 But this-(thing) came-to-pass thrice over, and directly the article was-taken-up into the heaven.



v17 But as the Peter was-being-thoroughly-perplexed within himself what the vision which he-saw may-be, behold **the men** namely-the (ones) having-been-and-still-dispatched by the **Cornelius** having-ascertained-by-asking the house of-the Simon, stood-by upon the gateway,

v18 And having-hollered **they**-were-inquiring if Simon the (one) being-nicknamed Peter is-being-entertained in-this-spot.

v19 But (as) the Peter (was) thoroughly-meditating concerning the vision, **the Spirit** said: Behold **three men** are-seeking you;

v20 BUT having-stood-up you-descend, and you-be-proceeding together-with **them** not-one-thing **discriminating-for-yourself**, because **I myself-have-dispatched-and-still-dispatch them**.

What Peter saw appeared (by Law) as unclean to him. God said otherwise. It is wonderful that in Rev.21:24,26 Gentiles are highlighted as participants in the new heaven and new earth. The analogy from God is that He has cleaned Gentile believers in the blood of the Lamb, Yeshua.

Remain steadfast in His Trust, so that *"What things the God cleansed you yourself-be not defiling."*

\*

### [Can God change His mind?](http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Ki_Tisa/Nacham/nacham.html)

[http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Ki\\_Tisa/Nacham/nacham.html](http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Ki_Tisa/Nacham/nacham.html)

by John Parsons

Interesting that the often heard Messianic mantra that "God does not change!" originates in *Greek* thinking.

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### **Love-Trust-Works**

**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 work.**

Understand this *also* as that the trust is from God....our trust is the manifestation of **God working** in us....we don't even get "credit" for our trust, which while it is our work, **it is only from God's work of love to us first that we are permitted to trust**

....and this is the Love of God - that He loved us first...To Him is ALL the Glory...

**1 John 4:19** We ourselves-are-cherishing, because he himself first cherished us.

**Again:** The work of God is that He loved us first so that we might love and so it is only in HIS love to us that our trust is allowed. And yes, the context of the passage shows that this trust is **also** the work that we are to do..

If you love me, you keep my commandments.

Jump to → **For the Love of God** - *please read again*

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

Regarding "works":

Those trusting in Jesus are *commanded to rest* from the "works of the Law", which came about due to the sin at Gan Eden:

**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."

↓

Shabbat Shalom

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Aug 5, 2013/ Aug 25, 2014

**Rosh Chodesh Elul**

Restore unto me the joy of thy salvation

Micha'el Ben David - taste and see -- --sample tracks

<https://emetzionmusic.com/music/taste-see/>

I love his "Ta'amu U'Reu". **This is from Psalm 34.** I feel that it answers Psalm 51, and that reading Psalm 51 while he sings "Ta'amu U'Rea" (taste and see) is a double blessing...

Psalm51

vs1 For the Chief Musician. A Psalm of David; when Nathan the prophet came unto him, after he had gone in to Bathsheba.

Have mercy upon me, O God, according to thy lovingkindness: According to the multitude of thy tender mercies blot out my transgressions.

vs2 Wash me thoroughly from mine iniquity, And cleanse me from my sin.

vs3 For I know my transgressions; And my sin is ever before me.

vs4 Against thee, thee only, have I sinned, And done that which is evil in thy sight; That thou mayest be justified when thou speakest, And be clear when thou judgest.

vs5 Behold, I was brought forth in iniquity; And in sin did my mother conceive me.

vs6 Behold, thou desirest truth in the inward parts; And in the hidden part thou wilt make me to know wisdom.

vs7 Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow.

vs8 Make me to hear joy and gladness, That the bones which thou hast broken may rejoice.

vs9 Hide thy face from my sins, And blot out all mine iniquities.

vs10 Create in me a clean heart, O God; And renew a right spirit within me.

vs11 Cast me not away from thy presence; And take not thy holy Spirit from me.

vs12 Restore unto me the joy of thy salvation; And uphold me with a willing spirit.

vs13 Then will I teach transgressors thy ways; And sinners shall be converted unto thee.

vs14 Deliver me from bloodguiltiness, O God, thou God of my salvation; [And] my tongue shall sing aloud of thy righteousness.

vs15 O Lord, open thou my lips; And my mouth shall show forth thy praise.

vs16 For thou delightest not in sacrifice; else would I give it: Thou hast no pleasure in burnt-offering.

vs17 The sacrifices of God are a broken spirit: A broken and contrite heart, O God, thou wilt not despise.

vs18 Do good in thy good pleasure unto Zion: Build thou the walls of Jerusalem.

vs19 Then will thou delight in the sacrifices of righteousness, In burnt-offering and in whole burnt-offering: Then will they offer bullocks upon thine altar.



### Shoftim notes

The Jews were to have judges:

**Deuteronomy 16:18 Judges (shoftim)** and officers shalt thou make thee in all thy gates, which Jehovah thy God giveth thee, according to thy tribes; and they shall judge the people with righteous judgment

If a local matter was too difficult to judge, they were to take it to a higher council:

**Deuteronomy 17:8 If there arise a matter too hard for thee in judgment**, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then shalt thou arise, and **get thee up unto the place which Jehovah thy God shall choose;**

9 and thou shalt **come unto the priests the Levites, and unto the judge that shall be in those days:** and thou shalt inquire; and they shall show thee the sentence of judgment.

This is where the Levite and judge receive authority:

**Deuteronomy 17:10** And thou shalt do according to the tenor of the sentence which they shall show thee from that place which Jehovah shall choose; and thou shalt observe to do according to all that they shall teach thee:

11 according to the tenor of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not turn aside from the sentence which they shall show thee, to the right hand, nor to the left.

12 And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before Jehovah thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

I would assume this is where Rabbinical Judaism claims authority too. They have certain authority, and there is authority that they certainly do not have, as at Hebrews 13:10.

**Deuteronomy 21:5** And the priests the sons of Levi shall come near; for them Jehovah thy God hath chosen to minister unto him, and to bless in the name of Jehovah; and according to their word shall every controversy and every stroke be.

"in the name of Jehovah": יְהוָה - not "in the name of Adonai or Ha Shem". The authority is in the name of YHVH; in not using God's name, they are not using his authority, but rather, in a sense they use their own authority of "we are so pure, we won't corrupt the name of God by mispronouncing it, although God said to bless in his name of YHVH. The Rabbis get around this by claiming in times past they did use YHVH, but only once a year. And as far as we Christians are concerned, all that is ok in light of the Gospel:

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

The greater error is with Messianics that follow Rabbinical Judaism and do not bless in the name of YHVH, while at the same time speaking freely concerning Yeshua. This shows that they don't have the same reverence for Jesus as they claim to reserve for YHVH. Yeshua is the person (image) of YHVH: **Luke 1:76** But you, child (pre-teen), will-be-called (a) prophet of-(the)-Most-High; for you-will-proceed-before, before (the) person of-Jehovah to-prepare his ways; (& see John 1:23, Isa.40:3).

Yes, "the greater error":

**Hebrews 10:27** But certain fearful long-waiting-for of-judgement and zeal of-future fire to-be-eating the (ones) set-over-against.

v28 Some-one having-disregarded (a) law of-Moses, upon two or three witnesses if-dying-off separate-from pitie;

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.

The ridiculousness is carried over to not even writing YHVH, but replacing it with "Ha Shem" or "Adonai". We HAVE the Hebrew spelling; we KNOW how to spell his name. Yet they change the Word of God to fit their doctrine. Same old story., "Yea, hath God said?". Regarding pronunciation, understand that even today's Greek speech/pronunciation is different from biblical times...English pronunciation has changed in the last few hundred years...yet **we HAVE the Hebrew spelling of the Tetragrammaton**. Praise Yah! Let's not lose it to "ha shem" or "Adonai".

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### Isaiah 53 - Again!

53 Who hath believed [a] our message? and to whom hath the arm of Jehovah been revealed? 2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; [b]and when we see him, there is no beauty that we should desire him. 3 He was despised, and [c]rejected of men; a man of sorrows, and acquainted with [d]grief: and [e]as one from whom men hide their face he was despised; and we esteemed him not. 4 Surely he hath borne our [f] griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath [g]laid on him the iniquity of us all. 7 He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. 8 [h]By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the [i]living for the transgression of my people to whom the stroke was due? 9 And they made his grave with the wicked, and with a rich man in his death; [j]although he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased Jehovah to bruise him; he hath [k]put him to grief: [l]when thou shalt make his soul [m]an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. 11 [n]He shall see of the travail of his soul, and shall be satisfied: [o]by the knowledge of himself shall my righteous servant [p]justify many; and he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and [q]made intercession for the transgressors.

## Isaiah 53 Footnotes:

Isaiah 53:1 Or, that which we have heard

Isaiah 53:2 Or, that we should look upon him; nor beauty etc.

Isaiah 53:3 Or, forsaken

Isaiah 53:3 Hebrew sickness.

Isaiah 53:3 Or, he hid as it were his face from us

Isaiah 53:4 Hebrew sicknesses.

Isaiah 53:6 Hebrew made to light.

Isaiah 53:8 Or, From

Isaiah 53:8 Or, living? for the transgression of my people was he stricken

Isaiah 53:9 Or, because

Isaiah 53:10 Hebrew made him sick.

Isaiah 53:10 Or, when his soul shall make an offering

Isaiah 53:10 Hebrew a trespass-offering.

Isaiah 53:11 Or, He shall see and be satisfied with the travail etc.

Isaiah 53:11 Or, by his knowledge

Isaiah 53:11 Or, make many righteous

Isaiah 53:12 Or, maketh



Below a related note from Parashah Vayetzei on Isaiah 53, as it fits here also

### Isaiah 53 study (Nov 7, 2013)

Aish.com placed a translation and commentary on Isaiah 53 *on Facebook*.

#### They said:

*"There is no reason that the "servant" in Isaiah 53 would suddenly switch and refer to someone other than the Jewish people."*

I responded:

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Well, in vs1 we see the "arm of the LORD", זְרוּעַ זְרוּעַ zərowa` is the name of the shankbone on the Passover table. But, that might be a difficult thing to see as per Isa.45:15.

And here is another close by reason:

**Isa.49:6** "yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: **I will also give thee for a light to the Gentiles**, that thou mayest be my salvation unto the end of the earth"

Now, if you claim that this passage refers to Isaiah as the servant, as some do, you have provided a reason "that the 'servant' in Isaiah 53 would suddenly switch and refer to someone other than the Jewish people." Of course saying "Israel raises up Israel" does not make sense. Speaking of getting to the heart of the Hebrew, I just love the Hebrew text's presentation of the feminine noun "YeshuaH". Keep reading that Isaiah 12:2-3 in Hebrew at Havdalah! This will (eventually) lead to Isa.40:5, but I digress...

I like how John Ankerberg words this: "-- First, the biblical text itself teaches us the suffering Servant could not be Isaiah or the nation of Israel. The reason for this is found in verses 9 and 10 where we are told **the Servant 'had done no violence, nor was any deceit found in his mouth.'**" This couldn't be Isaiah or the nation of Israel since Isaiah himself clearly states, **"I am a man of unclean lips, and I live among a people of unclean lips"** (Isa. 6:5)--"

**Unlike Isaiah and Israel, the Servant is righteous.** vs11 צַדִּיק צַדִּיק--of which it appears you are not translating one of these words...now what was that about an accurate Hebrew translation?

And of course Ankerberg is a bible studying Christian, so I doubt many "MessyAntics" hear him.

The Zohar references Isa. 53:4 as the Messiah: *"There is in the garden of Eden a palace called the palace of the sons of sickness; this palace the Messiah enters, and summons every sickness, every pain, and every chastisement of Israel; they all come and rest upon him. And were it not that he had thus lighted them off Israel and taken them upon himself, there had been no man able to bear Israel's chastisement for transgression of the law: and this is that which is written, "Surely our sicknesses he had carried".*

*I've heard it said that the Zohar is crazy (or makes you crazy if you read it?). Fortunately we have the Talmud to listen to also:*

*Sanhedrin 98b: "What is his [the Messiah's] name? -...His name is the 'the leper scholar,' as it is written, - Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of god, and afflicted."*

Of course the Talmud was compiled long after the New Testament's Matthew 8:17, so that might explain their (Rabbinical) *Messianic* thinking. And there are not a few Rabbis of this Messianic thinking. Just do a web search for "Isaiah 53 Messiah".

At any rate, I understand from vs1 that not many hear the report. It is hopeful to contemplate the realization of the new covenant spoken of at Jeremiah 31:31-34; "not according to the covenant that I made with their fathers" - let's get ready for some serious change. And hey, shalom and remember - no worries: Jesus' dying words were "Father, forgive them for they don't know what they do." And then it got dark. Stars were out. Jer. 31:36.

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### **End of response to Aish**

above Zohar reference is Zohar II, 212a

It occurred to me while writing the above response, that responding to Orthodox Jews and Messianic "Believers" is basically the same.

I note that the Orthodox do not accept Jesus as Messiah, where the Messianic do. However, the Orthodox are in the end better off some of the Messianic, because some of the the Messianic SAY Jesus/Yeshua is Messiah, but DENY that he is YHVH. Yes, some may say he is YHVH, but they will say you MUST obey the Sinai Covenant, and in that, they limit the authority of Yeshua to a "lessor god".

That is, they really don't trust "Messiah Yeshua YHVH".

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

Better to not know anything, than to be a self-righteous Messianic. So says scripture:

**Hebrews 10:29 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?**



Restore unto me the joy of thy salvation



*Create in me a clean heart...*

### Psalm 51

vs1 For the Chief Musician. A Psalm of David; when Nathan the prophet came unto him, after he had gone in to Bathsheba.

Have mercy upon me, O God, according to thy lovingkindness: According to the multitude of thy tender mercies blot out my transgressions.

vs2 Wash me thoroughly from mine iniquity, And cleanse me from my sin.

vs3 For I know my transgressions; And my sin is ever before me.

vs4 Against thee, thee only, have I sinned, And done that which is evil in thy sight; That thou mayest be justified when thou speakest, And be clear when thou judgest.

vs5 Behold, I was brought forth in iniquity; And in sin did my mother conceive me.

vs6 Behold, thou desirest truth in the inward parts; And in the hidden part thou wilt make me to know wisdom.

vs7 Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow.

vs8 Make me to hear joy and gladness, That the bones which thou hast broken may rejoice.

vs9 Hide thy face from my sins, And blot out all mine iniquities.

vs10 **Create in me a clean heart, O God;** And renew a right spirit within me.

vs11 **Cast me not away from thy presence;** And take not thy holy Spirit from me.

vs12 **Restore unto me the joy of thy salvation;** And uphold me with a willing spirit.

vs13 **Then** will I teach transgressors thy ways; And sinners shall be converted unto thee.

vs14 Deliver me from bloodguiltiness, O God, thou God of my salvation; [And] my tongue shall sing aloud of thy righteousness.

vs15 **O Lord, open thou my lips;** And my mouth shall show forth thy praise.

vs16 **For thou delightest not in sacrifice;** else would I give it: Thou hast no pleasure in burnt-offering.

vs17 The sacrifices of God are a broken spirit: A broken and contrite heart, O God, thou wilt not despise.

vs18 Do good in thy good pleasure unto Zion: Build thou the walls of Jerusalem.

vs19 **Then** will thou delight in the sacrifices of righteousness, In burnt-offering and in whole burnt-offering: **Then** will they offer bullocks upon thine altar.

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**@ the altar**

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**John 4:21** The Jesus is-saying to-her, Woman, **you-trust to-me, that (an) hour is-coming when neither in this mountain nor in Jerusalem will-YOU-worship the Father.**

v22 YOU yourselves-are-worshipping what YOU-are not knowing-absolutely: we ourselves-are-worshipping what we-are-knowing-absolutely; because the salvation (**Yeshuah**) is out-of the Jews.

v23 **BUT (an) hour is-coming and now is, when the authentic worshippers will-worship the Father in spirit and truth;** for the Father also is-seeking the (ones) such-as-these worshipping him.

v24 **The God (is) spirit, and it-is essential the (ones) worshipping him to-be-worshipping in spirit and truth.**

**1Corinthians 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.

*Those serving the shadow tabernacle, that is the physical tabernacle (Old Covenant), cannot approach the altar (New Covenant) where in believers partake.*

\*\*\*\*\*

**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."

\*\*\*\*\*

### **@ the cleaning of the heart**

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**Deuteronomy 30:14** But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. ←(this too is HOW the commandments are not grievous, they are spiritual, and in the heart)

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**Jeremiah 31:31** Behold, the days come, saith Jehovah, that **I will make a** (ברית חדשה) **new covenant 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.**

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*The Sinai Covenant was written on stone (i.e. the Ten Commandments), whereas the New Covenant is written on the heart...*

\*\*\*\*\*

**@ Out with the old, in with the new...**

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

*Of necessity to define and understand what spiritual adultery is, Romans 7:1-6*

**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.

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.

\*\*\*\*\*

**@ Doing God's Work:**

**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." **Habakkuk 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."

\*\*\*\*\*

## @ Shabbat Shalom:

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."

**YHVH's commandment is to rest from the works!**

Shabbat Shalom!!!

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## @ the end notes:

Note that Gentile believers in Jesus are not grafted into ethnic Israel, but rather they are grafted in **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. Jesus is The Root (Rev.22:16). Thus while gentiles believers are grafted into the real spiritual Israel's covenantal relationship with YHVH, it is **NOT** the Sinai Covenant that they are grafted into. 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"

**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.

Of course the unbelieving (and thus disobedient) Israel **WILL be saved**, and ALL of YHVH Sinai Covenant WILL be completed/finished/ended 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, 1Thessalonians 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" - ἀπολυτρόσεως -*apolutroseos*- and "propitiatory" - ἱλαστήριον -*hilasterion*-

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

[regarding "redemption-back" vs. "redeemed", note that Gentile Christians were never under the Mosaic law, and thus would not be "redeemed" from failure to keep the Mosaic law.

"Redemption-back" refers to THE redemption-back of Israel to their status at Mt. Sinai before the sin of the golden calf (**Hebrews 9:15**), AND to the redemption-back of Gentile believers in Yeshua to the echad/unity MAN had with God before the fall in Gan Eden (Rom.3:24; Col 1:4; Eph.1:7,14; 4:30; 1Cor.1:30)]

Redemption is a releasing or forgiving or redeeming action that goes to the beginning of that which caused the 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 Word that he would (future) send a Messiah to redeem them are ALSO "covered" - Atonement 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. They will look on Him whom they pierced and mourn 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 it's 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.

**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" - possibly the souls under the alter @Rev.6:9. We see Jews are God's witnesses @Romans3:2b " they-were-trusted (with) the oracles of-the God."

\*

"(ones) having fallen asleep through the Jesus" - possibly 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 alter 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 morn 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.

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**@Many have already tasted and seen that YHVH is good:**

**Matthew 19:37** "And again (a) different scripture is-saying: **They-will-see with-reference-to whom they-pierced.**"

Along the context of Matt 19, this may be seen to say "*We see our Salvation/Yeshuah because of what Jesus, whom we all pierced, has done for us*".....

Psalms 34:1 A Psalm of David; when he changed his behavior before Abimelech, who drove him away, and he departed.

**I will bless Jehovah at all times: His praise shall continually be in my mouth.**

vs2 My soul shall make her boast in Jehovah: The meek shall hear thereof, and be glad.

vs3 **Oh magnify Jehovah with me, And let us exalt his name together.**

vs4 I sought Jehovah, and he answered me, And delivered me from all my fears.

vs5 They looked unto him, and were radiant; And their faces shall never be confounded.

vs6 **This poor man cried, and Jehovah heard him, And saved him out of all his troubles.**

vs7 The angel of Jehovah encampeth round about them that fear him, And delivereth them.

vs8 **Oh taste and see that Jehovah is good: Blessed is the man that taketh refuge in him.**

vs9 Oh fear Jehovah, ye his saints; For there is no want to them that fear him.

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