

Parashat Tazria - תַּזְרִיעַ

"she conceives"

**Torah portion:**

Leviticus 12:1 - 13:59

**Haftarah portion:**

2 Kings 4:42 - 5:19

**Brit Chadashah/New Testament portion:**

John 6:8-13

Matthew 8:1-4

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

In 2015, 2017, 2018, & 2020, this was read along with Parashat Metzora - a double portion.

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### Jesus on working for food:

**John 6:27** YOU-be not working (for) the eating namely-the (eating) being-destroyed, **BUT (for) the eating namely-the (eating) remaining with-reference-to life eternal**, which the son of-the MAN will-give to-YOU; for this (one) the God the Father sealed.

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

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

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This week, some speak of the "Lashon Hara" - the evil tongue....basically the idea is that we shouldn't say anything negative to other members of the body. While that misses the mark, it may be a fact of the time we are in.

*This* seems true; **charity remains, but not sound doctrine** (1Cor.13:13, 2 Timothy 4:3). As trust comes through hearing the Word of God (Rom.10:17), and we are to study to show ourselves approved unto God (2Tim.2:15), so then a lack of sound doctrine reflects a lack of bible study. Will Yeshua find trust when he returns?

Not really:

Luke 18:8b "Further, the son of-the MAN having-come **will-he really find the trust** upon the earth?"

πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς

Thayer's Lexican - ἄρα - 1.numigitur, i. e. marking an inferential question to which a negative answer is expected: Luke 18:8;

Yet - charity (agape) remains. God's Love remains...

That is hopeful.

Note, if it were our love that remains, we would trust, and love our neighbor. But as Jesus *really* won't find trust, we know that we won't *really* be loving our neighbor, and so we know that the real love that remains is God's love. John 3:16.

Sure, we keep trying to love and trust. And if we are successful, to God the glory:

**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.

Perhaps we should understand in this that us trusting in Jesus is God's work in/on us....His love - charity (agape - a love that can do something) for us manifested....

**And every now and then, perhaps we should listen to this passage:**

**2 Timothy 4:1** I-am-emphatically-testifying in-sight of-the God and Messiah Jesus, the (one) (in) future to-be-judging living (ones) and dead (ones), according-to his clear-appearing and his kingdom;  
v2 **You-preach the word, you-stand-by seasonably, unseasonably, you-reprove, you-rebuke, you-entreat, in all patience and doctrine.**

v3 **For (a) season will-be when they-will not tolerate the healthy teaching, BUT according-to their-own desires they-will-heap-on to-themselves teachers having-themselves the hearing itching,**

v4 **And on-the-one-hand they-will-turn-back the hearing from the truth, on-the-other-hand they-will-be-diverted upon the legends. (i.e. "Lashon Hara"?)**

v5 **But you yourself-be-being-sober in all-things, you-suffer-ill,** you-do work of (a) bringer-of-good-news, you-bring-to-fulness your ministry.

v6 For I myself already am-being-poured-out-a-drink-offering, and the season of-my unloosing has-stood-and-still-stands-by.

v7 I-have-struggled-and-still-struggle the fine struggle, I-have-finished-and-still-finish the race, I-have-kept-and-still-keep the trust:

v8 Therefore the crown of-the righteousness is-lying-away for-me, which the Lord, the just judge, will-give-back to-me in that the day, but not only to-me BUT to-all the (ones) having-cherished-and-still-cherishing his clear-appearing.

v9 You-be-diligent to-come to me quickly;

v10 For Demas abandoned me having-cherished the now age **(is Paul exercising "an evil tongue"? No.)**, and he-proceeded into Thessalonica, Crescens into Galatia, Titus into Dalmatia;

v11 Luke alone is with me. Having-taken-up Mark you-be-leading (him) with yourself; for he-is very-useful to-me with-reference-to (the) ministry.

v12 But Tychicus I-dispatched into Ephesus.

v13 The cloak, which I-left-behind in Troas beside Carpus, (when) coming you-be-bringing, and the little-books, especially the parchments.

v14 Alexander the worker-in-brass demonstrated many bad-things to-me; the Lord will-give-back to-him according-to his works;

v15 Whom you yourself also be-guarding-for-yourself; for he very-much withstood our words. **(is Paul exercising "an evil tongue"? No.)**

v16 In my first defence not-one came-to-be-alongside with-me, BUT all abandoned me, may-it not be-figured-to-them; **(is Paul exercising "an evil tongue"? No.)**

v17 But the Lord stood-alongside with-me and he-made me powerful, in-order-that through me he-might-bring-to-fulness the preaching and all the Gentiles might-hear, and I-was-delivered out-of (the) mouth of-(the)-lion.

v18 The Lord will-deliver me from every evil work and he-will-save with-reference-to his kingdom namely-the heavenly: to-whom the glory with-reference-to the ages of-the ages, amen.

v19 You-greet Prisca and Aquila and the household of-Onesiphorus.

v20 Erastus remained in Corinth, but I-left-behind Trophimus in Miletus being-weak.

v21 You-be-diligent to-come before winter. Eubulus is-greeting you and Pudens and Linus and Claudia and all the brothers.

v22 The Lord (be) with your spirit. **The favor** (be) with YOU.

Will the real Lashon Hara please stand up?

**2 Timothy 3:6** For out-of these are the (ones) creeping into the houses and leading-captive little-women having-been-and-still-heaped with-sins, being-led by various desires,  
v7 Always learning and never being-able to-come into (a) thorough-knowledge of-truth.

The word of God endures forever - which includes OTHER (New Testament) Scripture.

a Christian, G5546 Χριστιανός *Christianos*

But if as (a) Christian, let-him not be-being-ashamed,  
but let-him-be-glorifying the God in this name.

1 Peter 4:16

I trust the Greek New Testament as the inspired word of God. However, as prophesied by Peter, some say that the New Testament Greek is not inspired, and/or that the "original" New Testament was written in Hebrew:

**2 Peter 3:1 (CT)** This already, cherished-(ones), **(the) second epistle** I-am-writing to YOU, in which (epistles) I-am rousing YOUR sincere intellect in (a) reminder,

v2 To-be-mindful of-the sayings having-been-said-before-and-still-being-said by the holy prophets and of-the commandment of-the Lord and Saviour of (through)? YOUR apostles,

v3 Coming-to-know this first, that mockers will-come on last of-the days in mocking proceeding according-to their own desires

v4 And saying, Where is the promise of his presence? For from of-which (day) the fathers fell-asleep, all (things) are-remaining thus continuously from beginning of-creation.

**2 Peter 3:1 (ASV)** This is now, beloved, **the second epistle** that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance;

2 that ye should remember the words which were spoken before by the holy prophets, and the commandments of the Lord and Saviour through your apostles:

3 knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts,

4 and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation.

This also shows that the words of the apostles are inspired; thus the Apostle Paul's words are inspired.

**2 Timothy 1:1** Paul apostle of-Messiah Jesus through will of-God according-to promise of-life the (life) in Messiah Jesus

Paul, by the Holy Spirit, says all scripture is inspired:

**2 Timothy 3:10** "But you yourself-followed-alongside my teaching, ..."

**2 Tim 3:14** "But you yourself-be-remaining in what-things you-learned and you-were-assured, knowing-absolutely of whom you-learned,"

----- (that is, remain in what you learned from Paul's teaching (vs 10))

**2 Tim 3:15** **And** that from (a) baby you-are-knowing-absolutely sacred letters, the (ones) being-able to-make you wise with-reference-to salvation through trust the (trust) in Messiah Jesus.

----- (first note ----"AND" ---that is, additionally to the Gospel that Paul taught, Timothy, being raised Jewish, already had the Torah) and second note --- Torah teaches you that salvation is only through trust in Messiah Yeshua ----NOT; any other way around - Paul is telling them they have the Gospel message from 2 sources - once from his (Paul's) teaching (vs 10,14) and additionally from the Torah that they have always had (vs 15)

thus...

**2 Tim 3 16** "All scripture (is) God-breathed and profitable toward teaching, toward reproof, toward correction, toward discipline the (discipline) in justice."

(----ALL---- scripture - **both** the Gospel that Paul taught AND the Torah)

further -

**2 Timothy 4:3** For (a) **season will-be when they-will not tolerate the healthy teaching**, BUT according-to their-own desires they-will-heap-on to-themselves teachers having-themselves the hearing itching,

v4 **And on-the-one-hand they-will-turn-back the hearing from the truth, on-the-other-hand they-will-be-diverted upon the legends.**

Thus Torah = good, Jewish Tradition = not good.

Note - Paul said his Hebrew roots were "refuse" and a "disadvantage" to him knowing Messiah Yeshua/Jesus.

**Philippians 3:5** In-circumcision eight-days-old, out-of race of-Israel, of-tribe of-Benjamin, Hebrew out-of Hebrews, according-to law (a) Pharisee,

v6 According-to zeal pursuing **the assembly**, according-to justice, the (justice) in (the) law having-become faultless.

v7 BUT things-which were to-me gains, **these-things I-have-considered-and-still-consider (a) disadvantage on-account-of the Messiah.**

v8 BUT yea-therefore **I-am also considering all (things) to-be (a) disadvantage on-account-of the holding-above of-the knowledge of-Messiah Jesus my Lord, on-account-of whom I-was-disadvantaged (by) all the (things), and I-am-considering (them) refuse[s] in-order-that I-might-gain Messiah**

Consider a legendary example: The replacement of "YHVH" with "HaShem" is based on Jewish legend.

Peter, by the Holy Spirit, writes that the epistles are "other scriptures":

**2Peter 3:16** (KJV) As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the **other** (λοιπός *loipos*) **scriptures**, unto their own destruction.

**2Peter 3:16** (ASV) as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the **other scriptures**, unto their own destruction.

**2 Peter 3:16** (A Consistent Translation) As also in all epistles speaking in them concerning these-things, in which (epistles) is (are) some-things difficult-to-understand, which the unlearned and unsteady are-distorting as also the **other scriptures** toward their own destruction.

God says his word/saying endures forever:

**1Peter 1:25** (ASV 1901) **"But the word of the Lord abideth for ever. And this is the word of \*good tidings which was preached (εὐαγγελισθὲν) unto you. "**

**1 Peter 1:25** (CT) But the saying of-Jehovah is-remaining into the age. But this is the saying namely- **\*the good-news**-having-been-brought (εὐαγγελισθὲν) with-reference-to YOU

**\*The Gospels, i.e. The good news (εὐαγγέλιον) of the Messiah - are the Word/Saying of Yahweh that abides forever.**

**Luke 4:4** And Jesus answered to him, saying, It-has-been-and-is-still-written, That not upon bread only the MAN will-live, BUT upon **every saying of-God.**

The word of God is NEVER lost or hidden from man. A "true version written in Hebrew" is not buried in the bowels of the Vatican. The truth always has been and always will be readily available to man. The Old Testament has been preserved in Babylonian Hebrew; the New Testament has been preserved in Greek.

## The fact of the enduring Word is also supported in The "Old" Testament:

Psalm 12:6 "The words of Jehovah are pure words; As silver tried in a furnace on the earth, Purified seven times.

vs7 **Thou wilt keep them, O Jehovah, Thou wilt preserve them from this generation for ever. "**

## This is what Jesus said about Himself and His words:

**John 10:30** "I and the Father are one (unity)"

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

From these passages, we know absolutely that nothing in the Old or New Testaments is lost. This makes Bible study a little more challenging, because it does not allow us to make things up to fit our doctrine. We actually have to study to show ourselves approved unto God. Fortunately, we don't have to know everything. This fact is produced in Paul's letter to the Corinthians:

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

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

So then, understand that while there *may* be an ancient Hebrew manuscript someplace, or even if the Greek New Testament had been translated from a "lost" Hebrew manuscript, it does not matter because God said (!) that His Word would endure, and what we DO HAVE is the Greek New Testament, but not the Hebrew; therefore the Greek New Testament is the enduring word of God. With this truth in mind, that the scripture we HAVE is inspired, we can trust that which Peter wrote is true:

**1 Peter 4:16** But if as (a) **Christian**, let-him not be-being-ashamed, but let-him-be-glorifying the God **in this name**.

That is, "Christian" was a good name in Peter's day, and it is a good name in our day - in which name we are to glorify the God.

We should take the time to read Foxe's Book of Martyrs again. And then we should consider the place of those who are NOW, TODAY, AT THIS TIME being killed by Muslims because they call themselves "Christians":

**Revelation 7:13** And one out-of the elders answered saying to-me: **These, the (ones) having-been-and-still-cast-around (with) the stoles namely-the white (ones), who are-they and from-whence came-they?**

v14 And I-have-said-and-still-say to him: My lord, you yourself know-absolutely. And he said to-me: These are the (ones) coming out-of the tribulation, namely-the great (one), and they-washed their stoles and they-whitened them in the blood of-the lamb,

v15 Because-of this they-are in-sight of-the throne of-the God, and they-are-serving him of-day and of-night in his sanctuary, and the (one) sitting on the throne will-tabernacle on them.

v16 They-will not still be-hungry neither will-they still thirst, nor the sun might not fall on them nor every burning-heat,

v17 Because the lamb namely-the (one) up midst of-the throne will-shepherd them and he-will-lead them the-way on springs of-waters of-life; and the God will-obliterate every tear out-of their eyes.

Again regarding Foxe's Book of Martyrs:

It seems that a distinction of those earlier Christians along with Christian martyrs that are being killed for that name right now, in our day, is that the Christians don't follow Rabbinical Judaism and replace YHVH Yeshua with "HaShem"....although they often address Jesus as "The LORD". Certainly, all that say they are "Christians" may not be Christians, and certainly some of those that call themselves "Messianic" are indeed at best displaying "messy-antics".....

Never-the-Less....

**Moreover**, in this thing - The Body of Messiah and the Good News of Jesus/Yeshua, we can see a lot of hope, in that Christ died for us....whether Jew or Gentile, we **come as we are**:

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

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

-----NOTE! Jews are still Jews. Gentiles are still Gentiles.-----

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

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

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

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

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

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

Read also around

[As You Were](#)

[www.Cotopaxi-Colorado.com\Torah-Torah.htm#As\\_You\\_Were](http://www.Cotopaxi-Colorado.com\Torah-Torah.htm#As_You_Were)

and [Come As You Are](#)

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## John c6

v1 After these-(things) the Jesus went-away across the sea namely-of-the Galilee namely-of-the Tiberias.

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

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

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

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

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

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

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

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

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

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

**Note: Grace before meals.**

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

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

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

**Deuteronomy 18:18 I will raise them up a prophet from among their brethren, like unto thee;** and I will put my words in his mouth, and he shall speak unto them all that I shall command him.

8:19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

**Note:** Jesus had to be Jewish. You have to believe his words.

Cont. **John 6:15** Jesus therefore having-come-to-know that they-are-being-about to-be-coming and to be-seizing him, in-order-that they-might-make him king, he-retired again into the mountain himself alone.

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

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

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

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

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

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

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

v20 But the (one) is-saying to-them, **I myself-am** [ἐγώ εἰμι]; YOU-yourselves-be not fearing.

**Note:** Jesus tells them that he is God – the great I AM, and then tells them to fear not, because he is present.

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

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

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

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

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

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

**Note;** Physical vs. Spiritual work:

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

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

Cont. **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.

**1 Thessalonians 1:2** We-are-giving-thanks to-the God always concerning YOU all, making mention on our prayers,

v3 Unceasingly having-in-memory of-YOU of **the work of-the trust**, and of **the labor of-the charity**, and of-the perseverance of-the hope of-our Lord Jesus Messiah in-front of-the God and our Father,

**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**, 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,

**Note:** This is the vow of the trust.

**James 5:15** And **the vow of-the trust will-save** the (one) being-fatigued, and the Lord will-raise him, and-if he-might-be having-done-and-still-is-doing sins **it-will-be-forgiven to-him**

**Understand that Jesus IS YHVH:**

**John 10:30** I and the father are one.

**1 John 3:23** And this is **his commandment**, in-order-that we-might-trust in-the name of-his son Jesus Messiah **and** we-might-be-cherishing one-another according-as he-gave commandment to-us.

**Matthew 10:32** Every (one) therefore, **one-who will-confess in me in-front of-the MEN**, I-also myself-shall-confess in him in-front of-my Father namely-the (one) in (the) heavens.

v33 But one-who might-deny me in-front of-the MEN, I-also myself-shall-deny him in-front of-my Father namely-the (one) in (the) heavens.

**6:30** They-said therefore to-him, What **sign** therefore are You yourself-**doing**, in-order-that we-might-see and we-might-trust to-you? What are-you-**working**?

cont. **John 6:31** Our Fathers ate the manna in the wilderness, according-as-it-is having-been and-is-still-written, He-gave to-them bread out-of the heaven to-eat.

**Exodus 16:4** Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not.

**15** And when the children of Israel saw it, they said one to another, What [מַן] is it? For they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.

מַן mân, mawn; from H4100; literally a whatness (so to speak), i.e. manna (so called from the question about it):—**manna**.

Note: the crowd was predominately Jewish. The Jews appear to be making a connection between Jesus and the manna and the prophet, which is good. Jesus explains that he is the same "I AM" that appeared to Moses.

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

**Psalms 78:20** Behold, he smote the rock, so that waters gushed out,  
And streams overflowed;  
Can he give bread also?

Will he provide flesh for his people?

v24 And he rained down manna upon them to eat,  
And gave them food from heaven.

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

Cont. **John 6:33** For the bread of-the God is the (one) descending out-of the heaven, and giving life to-the world.

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

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

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

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

v38 Because I-have-descended-and-am-still-descended out-of the heaven, not in-order-that I-might-be-doing the will (namely)-mine, BUT the will of-the (one) having-sent me.

v39 But this is the will of-the Father having-sent me, in-order-that all which he-has-given-and-is-still-giving to-me, I-might not destroy out-of it, BUT I-shall-stand it again in the last day.

Cont. **John 6:40** But this is **the will** of-the (one) having-sent me, in-order-that every (one) the (one) observing the Son and trusting with-reference-to him, might-be-having life eternal, and I myself-shall-stand him again in-the last day.

Note: "the will" = the New Covenant. Think "will and testament".

The Jews did not trust that Jesus was the I AM.

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

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

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

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

Exodus 26:15 And thou shalt make the boards [ **וְיָרֵשׁ** *qeresh*] for the tabernacle [ **מִשְׁכַּן** *mishkan*] of acacia wood, standing up [ **עָמַד** *'amad*].

See Parashah Pekudei

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

**1 John 2:18** Children it-is last hour, and according-as YOU-heard that **antichrist** is-coming, **even now many antichrists have-come-to-pass-and-still-are**; whence we-are-coming-to-know that it is (the) last hour.

v19 They-went-out out-of us, BUT they-were not out-of us; for if they-were out-of us, they-would-have-been-remaining with us; BUT in-order-that they-might-be-manifested that all are not out-of us.

v20 And YOU yourselves are-having (a) consecration from the holy (one) and YOU-are-knowing-absolutely all (persons).

v21 I-wrote to-YOU not because YOU-are not knowing-absolutely the truth, BUT because YOU-are-knowing it absolutely, and because every lie is not out-of the truth.

v22 **Who is the liar if not the (one) denying that Jesus is the Messiah? The antichrist is this (one), the (one) denying the Father and the son.**

v23 Every (one) denying the son neither is-having the Father; the (one) confessing the son also is-having the Father.

Cont. **John 6:46** Not that anyone has-seen-and-is-still-seeing the Father, unless the (one) being from the God, this (one) has-seen-and-is-still-seeing the Father.

**John 4:24** **The God (is) spirit**, and it-is essential the (ones) worshipping him to-be-worshipping in spirit and truth.

**2Corinthians 3:17** But **the Lord is the Spirit; but the-place-where the Spirit of-Jehovah (is), there (is) freedom.**

Cont. **John 6:47** Amen amen I-am-saying to-YOU the (one) trusting with-reference-to me is-having life eternal.

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

Greek: ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς

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

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

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

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

**Romans 11:7** What then? What Israel is-seeking-after, this it-attained not, but the choice attained; but the others were-petrified, (thus we know they are not anti-Christ)

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

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

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

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

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

So we partake of Passover AND study the Word.

**1 Corinthians 11:23** For I myself-took-along from the Lord, what also I-gave-over to-YOU, that the Lord Jesus in the night in-which he-was-being-given-over he-took bread

v24 And having-given-thanks he-broke-(it)-in-pieces and said: This is my body the (one) in-behalf-of YOU; this YOU-be-doing with-reference-to my remembrance.

v25 In-the-same-way also the cup after tak(ing)-supper, saying: This cup is the new-quality covenant in my blood; this YOU-be-doing as-often-as YOU-might-be-drinking with-reference-to my remembrance (i.e. once a year at Passover).

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

v14 And **the Word came-to-be flesh**, and he-tabernacled among us, and we beheld his glory, glory as of-(an) only-begotten from (the) Father full of-favor and truth.

The Word became flesh – we “eat” the Word by studying the bible.

**2 Timothy 2:15** **You-be-diligent yourself to-stand-along-side approved to-the God, (a) workman unashamed, cutting-straight the word of-the truth.**

**Romans 10:17** So **the trust (is) out-of hearing**, but the hearing (is) through saying of-Messiah. (or 'of-God'? manuscripts vary)

**This is what Jesus said about His words:**

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

cont. **John 6:57** According-as the living Father dispatched me, and-I myself-am-living because-of the Father, also the (one) chewing me, that-one-also will-himself-be-living because-of me.

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

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

v60 Many out-of his disciples therefore having-heard said, **This word is hard**; who is-being-able to-be-hearing it?

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

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

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

v64 BUT there-are some out-of YOU who are **not trusting**. For the Jesus had-known-absolutely out-of (the) beginning who **the (ones PLURAL) not trusting** are, **and** who **the (one SINGULAR)** is, being-about-to-give him over.

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

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

**Note: many disciples went back to the legends – i.e. Rabbinical Judaism**

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

**Note: Jesus includes Judas.**

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

v69 And we ourselves-have-trusted-and-still-trust and we-have-come-to-know-and-still-know that you yourself-are the Messiah the son of-the God, namely-the (one) living.

Cont. **John 6:70** The Jesus answered to-them, **Chose I not for-myself YOU the twelve**, and out-of YOU one is (a) slanderer?

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

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