

Parashah Terumah - מְשֻׁפְּטִים

"Contribution"

Torah portion:

Exodus 25:1 - 27:19

Numbers 28:9-15 *Maftir*

Haftarah portion:

1Kings 5:12 - 6:13

Isaiah 66:1-24 *-Rosh Chodesh*

Brit Chadashah/New Testament portion:

2 Corinthians 9:1-15

Matthew 5:33-37

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



It is becoming increasingly difficult to make a contribution, especially in the Messianic assembly.

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Torah portion: Exodus 26:1 **The Tabernacle is ten curtains.**

Exodus 26:1 "Moreover thou shalt make the tabernacle ~~with~~ ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skillful workman shalt thou make them."

← ואת־המשכן תעשה עשר יריעות

curtains ten you-make the-tabernacle and



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The colors of the Tabernacle Curtains and Veil are

white AND blue AND purple AND scarlet.

Some take this passage to mean that the colors are blue, purple and scarlet made with fine linen material, however, that is NOT what this passage states.

First consider the definition from Gesenius's Lexicon:

שֵׁשׁ "Shesh" = WHITE: something bleached white, byssus, linen, fine linen

II. שֵׁשׁ m. SOMETHING WHITE (from the root שׁוּשׁ).

(1) white marble, Esther 1:6; Cant. 5:16, i. q. שֵׁשׁ.

(2) byssus, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22; and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39. See בּוּיָן. (This word, as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Ægyptian שֵׁשׁ, and perhaps the Hebrews may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) See Celsii Hierob. ii. p. 259; Hartmann's Hebräerin, iii. p. 34—46.

<http://www.blbclassic.org/lang/lexicon/lexicon.cfm?Strongs=H8336&t=ASV>

Next, consider the use of the conjunction, ׀ vav which is translated "and":

וְאַתְּהָ מְשַׁכֵּן תַּעֲשֶׂה עֶשֶׂר יָרֵיעַת שֵׁשׁ מְשֻׁזָּר וְתַכְלֶת וְאַרְגָּמָן וְתֹלַעַת שָׁנִי כְּרִבִּים מְעֻשָׂה חֹשֶׁב תַּעֲשֶׂה אֹתָם:

a transliteration and a translation:

→ v'et ha-mish-can ta-ah-seh eh-sehr y'ree-ot shesh ma-sh'zar oo't'cha-let v'a-r'gah-man v'to-la-at sha-nee c'roo-beem ma'a-seh cho-shev tah'a-seh o-tahm

→ and the-tabernacle you-make ten curtains white being-twisted and-blue and-purple and-scarlet scarlet cherubim work-of being-skillful you-make them

Note: וְתַכְלֶת = oo't'cha-let = "and-blue"; the dagesh moves from tahv to vav when vav begins such a word(?).

The Greek likewise makes similar use of the conjunction **και And:**

Septuagint: Ex. **26:1** **2532 και And** **3588** την *for the* **4633 σκηνήν tent** **4160** ποιήσεις *you shall make* **1176** δέκα *ten* **831.3** αυλαίας *curtains* **1537** εκ *of* **1040** βύσσου *linen* **2831.1** κεκλωσμένης *being twined*, **2532 και and** **5192** υακίνθου *blue*, **2532 και and** **4209** πορφύρας *purple*, **2532 και and** **2847** κοκκίνου *scarlet*, **2831.1** κεκλωσμένου *being twined* **5502** χερουβίμ *with cherubim*. **2039** εργασία *A work* **5306.3** υφάντου *of a weaver* **4160** ποιήσεις *you shall make* **1473** αυτάς *them*

Definitions of Hebrew words:

מְשָׁזָר *ma-sh'zar* H7806 [to twist, be twisted](#)

The white linen is made of several threads twisted together, and so the blue, and so the purple, and so the scarlet.

תְּכֵלֶת *tēkeleth* H8504 [feminine noun, violet, violet stuff](#)

תְּכֵלֶת *a shell fish, specially one so called (helix ianthina, Linn.), i. e. a species of muscle found in the Mediterranean sea, with a blue shell, from which the cerulean purple is made, Rabbin. תְּכֵלֶת; hence cerulean purple, and garments (wool, thread), dyed with this purple, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, ὑακίνθος, υακίνθινος, hyacinthina; incorrectly, Aben Ezra, R. Sal., Luth. yellow silk. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.*

אַרְגָּמָן m.—(1) *purple*, reddish purple, a precious colour, obtained from some species of shell-fish (Gr. *πορφύρα*, Lat. *purpura*), found on the shores of the Mediterranean sea (1 Macc. 4:23; Plin. N. H. ix. 60, seq.). Compare under the word אֲלִישָׁה, and Bochart, Hieroz. ii. 740, seq.; Braunius, De Vestitu Sacerdotum, page 211, seq.; Amati, De Restitutione Purpurarum, third edition, Cesenæ, 1784; Heeren, Hist. Werke, xi. p. 84. Different from this is bluish purple תְּכֵלֶת which see. בְּגֵד אֲרָגְמָן “a purple cloth,” Nu. 4:13.

(2) *any thing dyed with purple, purple cloths*, Ex. 25:26, 27; Eze. 27:16; Pro. 31:22; Jer. 10:9.

The origin is uncertain. If it properly denotes the muscle, from which the reddish purple is procured (and this is probable, since תְּכֵלֶת also properly signifies a shell-fish), one might understand a ridged or pointed muscle (such as is the form of the *purpura*), from רָגַם, رجم, to heap; if the name refer to the colour, רָגַם may be the same as רָקַם to variegate, to dye with colours. Bochart, loc. cit. regards this word as contracted from אֲרָגְמָן Syrian colour, from אֲרָם Syria, and رُגْم colour; but this is contrary to the manner of compound words in the Phœnicio-Shemitic languages, in which the genitive does not precede, but follows the nominative. Some compare the modern Persic ارغوان, أرجوان used of a flower of a purple colour; but there can be no doubt that this word has been borrowed from the Phœnicio-Shemitic languages.

[“*Note.* The etymology of this word, and of the cognate אֲרָגְמָן has been traced, with great probability, by F. Benary, in the Sanscrit; Annal. Lit. Berol. 1841, page 141. The form אֲרָגְמָן is Sansc. *râgaman*, and אֲרָגָן is Sansc. *râgavan*, ‘tinged with a red colour;’ from *râga* red colour, with the formative syllable *mat, vat*. See Wilson’s Sansc. Dictionary, page 700, a. *Râgaman* and *râgavan* are put in the nom., the primary form being *râgamat, râgavat*.” Ges. add.]

תֹּלַעַת to-la-at H8438 **scarlet** The Blue Letter Bible does not define this word in this verse. Here is what [the online Study Bible](#) has:

From H3216; a maggot (as voracious); specifically (often with ellipsis of H8144) the crimson grub, but used only (in this connection) of the color from it, and cloths dyed therewith

KJV Usage: crimson, scarlet, worm.

Brown-Driver-Briggs' Hebrew Definitions

1. worm, scarlet stuff, crimson
 - a. worm - the female 'coccus ilicis'
 - b. scarlet stuff, crimson, scarlet

שָׁנִי sha-nee H8144 [also means scarlet](#)

properly, the insect 'coccus ilicis', the dried body of the female yielding colouring matter from which is made the dye used for cloth to colour it scarlet or crimson

Gesenius's Lexicon:

שָׁנִי m. *coccus, crimson, or deep scarlet*, produced by certain insects (Arab. قمرمس, *Coccus ilicis*, Linn.), which adheres, together with its eggs, to the leaves of the ilex (see on Isa. 1:18), Gen. 38:28, 30; Jer. 4:30; fully **תֹּלַעַת שָׁנִי** (prop. worm of coccus), Exod. 25:4, and **שָׁנִי תֹלַעַת** (coccus of worm), Lev. 14:4. Pl. **שָׁנִים** *crimson garments*, Isa. 1:18; Pro. 31:21. Prop. it is bright colour (from the root **שָׁנָה** No. II.), compare Aram. **ܫܢܐ**, **ܫܢܐ** coccus; likewise from **זָהַר** to be bright; also **קָטִיץ** No. 2. Others take **שָׁנִי** to be prop. *διβαφον, twice dyed* (from **שָׁנָה** No. I.); but purple garments only were twice dyed, and never crimson. See Braun, *De Vestitu Sacerd.* p. 237, seqq.; Boch. *Hieroz.* iii. p. 527, seqq. ed. Lips.

(related entry)

II. **שָׁנָה** i. q. Arab. **سنى** to shine, to be bright, whence **שָׁנִי**.

Pretty dry stuff, but this is fascinating: "but purple garments only were twice dyed, and never crimson." What does this restating "red - scarlet" or "red-red" mean?

Yes, Jesus died once for all, but Moses struck **the rock** twice? There is plenty of learning room here!

Note that the BLUE, PURPLE and SCARLET dyes were all obtained from UNCLEAN shellfish and insects.

מַעֲשֵׂה ma'a-seh masculine noun, work

Next, consider **the robes that Jesus wore during his Arrest and Trial:**

Chronologically, the Colors of garments Jesus wore during his arrest and trial:

Yeshua/Jesus wore a **blue** poncho/chiton? (this is the only color we may speculate on)

Lu 23:11 Herod put a **white** esthes on Him

Jn19:2 Pilate put a **purple** himation on Him.

Mt 27:28 Soldiers put a **Scarlet** clamus on Him

Mt 27:31 Soldiers put his **Blue** garment back on Him.



The Lampstand (candlesticks don't require oil -Ex.25:1)

Exodus 25:31 And thou shalt make a **candlestick lampstand** of pure gold: of beaten work shall the **candlestick lampstand** be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it. 32 And there shall be six branches going out of the sides thereof; three branches of the **candlestick lampstand** out of the one side thereof, and three branches of the **candlestick lampstand** out of the other side thereof: 33 three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the **candlestick lampstand** : 34 and in the **candlestick lampstand** four cups made like almond-blossoms, the knops thereof, and the flowers thereof; 35 and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the **candlestick lampstand** . 36 Their knops and their branches shall be of one piece with it; the whole of it one beaten work of pure gold. 37 And thou shalt make **the lamps** thereof, seven: and they shall light **the lamps** thereof, to give light over against it. 38 And the snuffers thereof, and the snuffdishes thereof, shall be of pure gold. 39 Of a talent of pure gold shall it be made, with all these vessels. 40 And **see that thou make them after their pattern, which hath been showed thee in the mount.**

The lampstand was prophetic -

Numbers 17:8 "the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

22 bowls - 22,000 male Levites. (Nu. 3:39.)

David: "open thou mine eyes, that I may behold wondrous things out of thy law." - (Ps. 119:18)
David: "Thy WORD is a LAMP unto my feet, and a LIGHT unto my path." (Ps.119:105.)

The Levites "shall teach Jacob thy judgments, and Israel thy law." (Deut. 33:10.)

Seven lamps. The Levites read the law every seven years (Deut 31:9-11). This 7th year was a year of rest & pointed to the millennial reign of Jesus.

The entire Mosaic law prophesied of Christ - until John (Matt.11:13). John was a Levite too (Luke 1:5)

There are seven records of John testifying about Jesus before Jesus' ministry begins (Matt. 3:11,12; Mark 1:7,8; Luke 3:16-17; John 1:15-18; John 1:19-27; John 1:29-34; John 1:35,36.)

John, the Levite, distinguishes between himself and Jesus: (Jn.1:1-14)

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.

v4 in him was life, and the life was the light of-the MEN.

v5 And the light is-appearing in the dark, and the dark (did) not apprehend it.

v6 (A) MAN came-to-be, having-been-and-still-dispatched from God, name to-him (is) John.

v7 This-(one) came with-reference-to (a) witness, in-order-that he-might-bear-witness concerning the light, in-order-that all might-trust through him.

v8 That-(one) was not the light, BUT in-order-that he-might-bear-witness concerning the light.

v9 The light was the authentic (one), which coming into the world is-enlightening every MAN.

v10 He-was in the world, and the world came-to-be through him, and the world (did) not come-to-know him.

v11 He-came into (his)-own things, and (his)-own (beings) (did) not take him along-(to-themselves);

v12 But as-many-as took him, he-gave to-them authority to-come-to-be children of-God, to-the (ones) trusting with-reference-to his name;

v13 Who were not begotten out-of bloods neither out-of will of-flesh nor out-of will of-man BUT out-of 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.

v15 John is-bearing-witness concerning him, and he-has-cried-and-still-cries, saying, This (one) was whom I-said, The-(one) coming behind me, has-come-to-be-and-still-is in-front of-me, because he-was first of-me.

v16 And out-of his fulness we all ourselves-took, even favor instead-of favor.

v17 Because the law was-given through Moses; the favor and the truth came-to-be through Jesus Messiah.

John presents Jesus as "note the lamb sacrifice of the God, the one removing the sin of the world." (Jn.1:29)

Jesus says of John: "That (one) was THE LAMP namely-the (one) being-burned and appearing, but YOU yourselves-willed to-be-exulted toward (an) hour in his light." (Jn.5:35)

And of Himself, Jesus says: "But I myself-am-having the witness greater (than) of-the John, for the works which the Father gave to-me in-order-that I-might-make them perfect, the works themselves which I myself-am-doing (are)-bearing-witness concerning me that the Father has-dispatched-and-is-still-dispatching me." (Jn. 5:36)

The entire law prophesied about Christ - until John (Matt.11:13). There is a lot going on with just the Lampstand.

Also fascinating details in the book, "The Law Prophesied", by Ralph Mount (pp89-105):
http://www.cotopaxi-colorado.com/BIBLE/MOUNT/The_Law_Prophesied.PDF

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Jesus is the true Light of the naos/sanctuary.

John 8:12 "Again therefore the Jesus spoke to-them, saying, I myself-am the light of-the world; the (one) following me will by-no-means walk-around in the darkness, BUT he-will-have the light of-the life."



And He is in the midst of the Lampstands...

Revelation 1:13 And in the midst of-the lampstands (one) like (a) son of-MAN, having-been-and-still-clothed-in (a garment) to-the-feet and having-been-and-still-girded-around at the breasts (with a) belt [girdle] made-of-gold;

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John 10:22 But the dedication(s) came-to-pass in the Jerusalem, and it-was winter.

v23 And the Jesus was-walking-around in the temple in the portico of-the Solomon.

Previously, Jesus had said that he was the true sanctuary of God:

John 2:19 "The Jesus answered and said to-them, YOU-break-down this sanctuary, and in three days I-shall-raise it.

v20 The Jews therefore said, In forty and six years this sanctuary was-built, and you yourself-will-raise it in three days?

v21 But that (one) was-saying concerning the sanctuary of-his body.

v22 When therefore he-was-raised out-of dead (ones) his disciples were-made-mindful that he-was-saying this to-them, and they-trusted the scripture and the word which the Jesus said."

And Jesus had already told them that he was the light of the world:

John 8:12 "Again therefore the Jesus spoke to-them, saying, I myself-am the light of-the world; the (one) following me will by-no-means walk-around in the darkness, BUT he-will-have the light of-the life."

So at the Dedication they want him to tell them if he is the Messiah, and he says I already told you, but you don't believe me.

John 10:24 "The Jews therefore encircled him, and they-were-saying to-him, Till at-what-time are-you-lifting-up our soul? If you yourself-are the Messiah, you-say-(so) to-us with-boldness-of-speech.

v25 The Jesus answered to-them, I-said to-YOU, and YOU-are not trusting. The works which I myself-am doing in the name of-my Father, these-(things) (are)-bearing-witness concerning me;"

One of his works that bore witness of him when he stopped the temple service:

Mark 11:16 "And he-was not letting-be in-order-that any-one might-bring-through (an) article through the temple."

Then, with this background, Jesus tells them he is God:

John 10:30 "I and the Father are one."

and so,

v31 "The Jews therefore again bore stones in-order-that they-might-stone him."

What an un-happy bunch of Hanukkah celebrants!

Jesus specifically picked the time around the Dedication (Hanukkah) to contrastingly say "**NO! I AM the Light! I AM the center of attention in the Lampstands, I am better than the physical temple, its lampstands, or your little chanukkiahs, no matter how great and glorious they appear to you**".

Jesus is the true Light of the naos/sanctuary.

Jesus distinguished himself from the Dedication celebration, **just as he made a distinction between the physical Temple and himself.**

Again,

Mark 11:16 "And he was not letting be in order that any one might bring through (an) article through the temple."

This was a physical act that foreshadowed what he did spiritually:

Matthew 27:51 "And behold the veil of the sanctuary was split into two, from from-above till below"

That veil was his flesh!

Hebrews 10:19-20 "Having therefore brothers, boldness-of-speech with-reference-to the entering-in of-the holy-ones in the blood of-Jesus,

Which (entering-in) he-dedicated for-us (a) way recently-slain and living, **through the veil, this is his flesh,"**

Therefore the veil is spiritual; and so too all the commandments regarding the veil and its related service.

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

The sanctuary of God is in the believer. It is important to see in this that **Jesus stopped the physical Temple services** (Mk.11:16, Jn.2:19-22, Mt.27:51, Heb.10:19-20) - **and that includes stopping the physical temple service of a celebration/Dedication.**

Living the spiritual life is more difficult than seeing it; there is no need to place a chanukiah in front of the Lampstand in our hearts (1Cor.3:16).

This is such a critical verse to know:

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

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

The Meeting Place

Exodus 25:22 "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

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

There is no physical temple or tabernacle. **God does not change...He changes things.**
Now the NAOS (sanctuary) of God is in you:

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

This concept is partially explained in "The Law Prophesied", by Ralph Mount, pp84:

"It might be of interest to note that the height of the board structure is given as 10 cubits. The total length can be figured, 20 boards each 1 1/2 cubits wide, or 30 cubits. There is, however, no record of the length of the holy place, or the holy of holies. This *is* striking and important, for the entire structure had to be moved. Except on the day of atonement, no one could ever enter the holy of holies, neither were the people permitted to see the ark of the covenant. How could the ark be moved; first, without anyone seeing it and; second, without anyone going into the holy of holies to get it? The first part *was* easy. The veil was used as a cover for the ark. The priests lowering the veil and yet keeping it above their heads, could walk forward without seeing the ark and cover it. (Num. 4:5) But were they not going into the holy of holies? The answer is definitely, No. The veil, not the pillars, separated the holy place from the holy of holies, and as the veil was moved forward, the holy of holies became smaller and the holy place larger. Now, you see why no length dimensions are given for the holy of holies; it was variable. With the veil around the ark, the holy of holies was, in effect, the ark itself."

The Veil is rent -Mt.27:51. The Veil is His flesh -Heb.10:19-20. The sanctuary (NAOS) of God is in you - 1Cor.3:16. The priest hood has changed -Heb.7:12. "We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat" - Hebrews 13:10.

POMEGRANATES



THE FRUIT of THE TREE
of KNOWLEDGE of
GOOD and EVIL.



Exodus 28:33 And upon the skirts of it thou shalt make **pomegranates of blue, and of purple, and of scarlet**, round about the skirts thereof; and bells of gold between them round about:

v34 a golden bell and a **pomegranate**, a golden bell and a **pomegranate**, upon the skirts of the robe round about.

It is better to study the robe of the ephod from the bottom up, for the pomegranates which are between the golden bells hold the key to the garments of the High Priest.

"And beneath upon the hem of it (the robe) thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." Ex. 28:33-35

The primary purpose of any bell is to call attention. In this case, the bells being placed between the pomegranates are, first of all, to call attention to the pomegranates, and secondly, to the entire garment and service of the High Priest. It will be noted the colors of the pomegranates are not their natural color, for they are blue, purple, and scarlet.

The Hebrew word for pomegranate is rimmon. We find the House of Rimmon referred to in 2 Kings 5:18. Here, Naaman, having been healed by Elisha, petitions the Lord to forgive him for going into the House of Rimmon.

"In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing."

What was the House of Rimmon, or pomegranate? In all likelihood a temple of Astarte, for Astarte is frequently represented on ancient medals with the pomegranate in her hand. (See Fig.) A more lengthy account may be found in THE TWO BABYLONS by Rev. Alexander Hislop, p.111.

Since Astarte is represented as the Mother of Knowledge, it is quite obvious that the fruit represents the source of knowledge, or the tree of knowledge of good and evil in the Garden of Eden.

Nowhere in scripture do we find the rimmon or pomegranate stated to be the fruit of that tree. But the Bible does mention, a House of Rimmon, and Naaman knew it was wrong to bow down in The House of Rimmon. Why?

When the pomegranate is understood as the fruit of the tree of knowledge of good and evil, all becomes more clear.

It is of more help to note Israel roasted the passover lamb on a pomegranate spit. See, THE LIFE AND TIMES OF JESUS THE MESSIAH, by Dr. Alfred Edersheim, Book 5, chapter 9.

Since it was the eating of this fruit in disobedience that caused The Fall, it now seems reasonable that the pomegranates on the robe not only announce The Fall but by their color, the cost of that Fall. The blue, because the Lord from Heaven had to leave His heavenly home. The purple, for the hard hearts in Israel cost the rejection of the King. The scarlet, for the sin cost God's Son His own blood. The ringing of the bells tell the fact that there is redemption from this Fall. The blue robe pictures the Lord of Glory who became flesh and dwelt among us.



ASTARTE

-from [The Law Prophesied](#), pp84,85, by R.H.Mount

http://www.cotopaxi-colorado.com/BIBLE/MOUNT/The_Law_Prophesied.PDF

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Sometimes heard: "on average (worldly), a pomegranate has 613 seeds."

<http://www.aquaphoenix.com/misc/pomegranate/>

However, your (regional) average pomegranate does **not** have 613 seeds.

I counted 743 in this one.



on lawlessness

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

John 3:19 also seems to speak of the "orthodox" Jew of that day and their "worthless" works (vs20). While many believe "lawlessness" reflects a lack of law (some say the ten commandments, some say 613), the weightier lacking is in regard to the law of Messiah. **In this we often see a "lawlessness" even in those that claim they are lawful, i.e. Messianic Jews that deny the grace of God in Jesus' fulfillment of the law. That is, their lack of trust makes them lawless ones.**

Indeed, with very much (even a little much) knowledge comes increased sorrows. And this is ok, and even a good part of growing in the word...spiritual maturity.

[Praise and Thank Yah for His Lovingkindness!](#)

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