

Parashah Toldot - תולדות

"generations"

**Torah portion:**

Genesis 25:19 - 28:9

**Haftarah portion:**

Malachi 1:1 - 2:7

**Brit Chadashah/New Testament portion:**

Romans 9:1-31 (and vs32,33 fits well here...)

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

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[A Simple Christian Tract](#)

[www.Cotopaxi-Colorado.com/Torah-Torah.htm#A\\_Simple\\_Christian\\_Tract](http://www.Cotopaxi-Colorado.com/Torah-Torah.htm#A_Simple_Christian_Tract)

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It seems that we are at the point where men won't stand for sound doctrine but rather seek legends/traditions. (2Tim.4:3-4). So from here on out, we study to show ourselves approved unto God (not unto mankind). **The most important message to receive - and give - is the Gospel.** Jesus is the Propitiation of our sins.

Yeshua is our propitiatory, not "atonement". The distinction is important, as "atonement" covers sin, where as propitiation removes sin.

**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 our Propitiatory (ἱλαστήριον - *hilasterion*) Atonement, Messiah Yeshua. **(Understand this: Yeshua IS the Propitiatory...**His sacrifice REMOVES our sin, and is not just a "covering" as was provided annually at Yom Kippur in the Levitical priesthood.)

Through Jesus we have eternal access to fellowship with/in YHVH...Jesus IS YHVH. The Gospel, in its complexity, can be simple in that you don't have to know every "jot and tittle" to be saved:

**1 Corinthians 1:17** For Messiah dispatched me not to-be-baptizing BUT to-be-bringing-**good-news**, not in wisdom of-word, in-order-that the cross of-the Messiah might not be-emptied.  
v18 For the word, namely-the (one) of-the cross on-the-one-hand is to-the (ones) perishing stupidity, on-the-other-hand to-us, to-the (ones) being-saved it-is (the) power of-God.

More and more the truth of this simplicity manifests itself, but of course the "jots and tittles" are interesting and edifying (2Tim.3:16-17). Some *may* yet desire meat (1Cor.3:2). So sharing is caring...

At Matthew 25:5 **all ten virgins slumbered and slept**. The difference appears to be that the prudent (sleeping & slumbering) virgins took oil for their torches. It seems that the stupid virgins had a type of righteousness, hence the moniker "virgins". It doesn't seem to me that the "stupid" virgins are what we think of as "sinners" or "bad" people. Apparently they have a convincing, real form of righteousness...Romans 10:1-13 outlines a distinction between two kinds of righteousness...

Anyway, at Matt. 25:6 then the prudent virgins (with oil) "meet" with the bridegroom (and note that there was a clamor and apparently even the stupid virgins were told that the bridegroom was coming and for them to go to the meeting, and yet they felt the need to have more oil. Lack of trust?). The Greek word for "meeting" here is *ἀπάντησιν* - a feminine noun - transliterated "apantēsin" (ah-pahn-tay-seen) and is the same word that is found at 1 Thess. 4:17. Moulton and Milligan, (Vocab. of the Greek Test., pp53) states "**...the official welcome of a newly arrived dignitary - a usage which accords excellently with this NT context.**"

This meeting in the air in the sweet bye and bye (separation, Luke 16:19-31) aligns with "Let your kingdom come; let your will come-to-pass, as in heaven, also upon the earth;" (Matt.6:10). These passages could certainly reference the same event, and I believe they do. 1 Thess. 4 makes further distinctions in the Greek between:

- \* "those that are alive and remain" (vs15 & 17 - ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι),
- \* "those that sleep / in Jesus" (vs14-τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ, vs15- τοὺς κοιμηθέντας)
- \* and those "dead in Messiah" (vs16-οἱ νεκροὶ ἐν Χριστῷ).

And that YHVH's lovingkindness is so prevalent here - to all these!- is indeed comforting:

"Wherefore comfort one another with these words." - **1 Thess.4:18**

If you are trusting that the Greek text is inspired, it may be seen that these distinctions allow for "Thus all Israel will be saved." @Ro.11:26. To wit; those "dead in Messiah" may be seen to correspond to Jews that do not believe Jesus is Messiah and to those "souls" under the altar (Rev.6:9) that are not yet washed in the blood of the lamb. Note they cry for God's promised vengeance (vs10, Deut 32:43). And "those that sleep in Jesus" may be seen to correspond to believers that have died, and have washed their stoles in the blood of the lamb and stand in sight of the throne (Rev.7:14,15).

...this should lead us to consider (among other things - it's all good to study to show yourself approved to God -2Tim.2:15) who those virgins are. Romans 11 makes the distinction that blinded national Israel is not the NT church/assembly (the assembly – Jew and Gentile, one new man - is saved, national Israel **will be** saved)...and at Ephesians 5 and Genesis 2 we see that *Eve was created a wife, and was never a bride*. That is, if we believers are the body, we cannot marry our head (Yeshua)...we are already one/echad. And so if we pray "You-give to-us today our bread..."(Matt.9:11), we should understand that this is our place - thoroughly chewing the Word.

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#### a word on The Word on The Word

**Romans 9:1** "I-am-saying truth in Messiah, **I-am not lying**, my conscience witnessing-together with-me in (the) Holy Spirit,"

**Galatians 4:30** **BUT what is-saying the scripture? You-cast-out the maidservant and her son;** for by-no-means will the son-of-the maidservant inherit with the son-of-the free-woman.

**with** 1 Pe.1:25, Rev.1:17-18, Isa.44:6, Rev.22:13,16, Jn.1:1,14, Phil 2:5-11, Isa.45:18-23, Matt. 24:35, Rom.7:1-6, Gal.4:21-31, Romans 9 &10, Hebrews 8,9 &10, Ro.11:26-28, 2 Pe.2:21

**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 unto you. "**

(A Consistent Translation) "But the saying-of-Jehovah is-remaining into the age. But this is the saying namely-**the good-news**-having-been-brought with-reference-to YOU"

**The Gospels - The good news of the Messiah - are the Word/Saying of Yahweh.**

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

If we believe 1Timothy to be inspired scripture, we MUST believe that the above passage reflects this belief also. Thus note that they had "1Timothy" when they read this letter.

Restated: If 1Tim. is inspired for us in our time, it was inspired written word in Timothy's time.

**Matthew 4:4** But the (one) having-answered said, It-has-been-and-is-still-written, Not upon bread only will MAN live, BUT upon every saying **proceeding-out through (the) mouth of-God**

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

**The Word is NEVER lost or hidden from man. The "true version written in Hebrew" is not buried in the bowels of the Vatican. The truth always has been readily available to man. Generally though, we prefer to sleep.**

**The fact of the enduring Word is 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. "**

**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.**

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

**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:

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

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

SO, then, we can trust Paul's Word...

**Galatians 4:30** **BUT what is-saying the scripture? You-cast-out the maidservant and her son;** for by-no-means will the son of-the maidservant **inherit with the son of-the free-woman.**

Paul writes that he writes (says) "in the Holy Spirit".

**with**

Rom.7:1-6,

Gal.4:21-31,

Romans 9 &10,

Hebrews 8,9 &10,

Ro.11:26-28, 2 Pe.2:21

**Romans 9:1 "I-am-saying truth in Messiah, **I-am not lying**, my conscience witnessing-together with-me **in (the) Holy Spirit,**"**

v2 That it-is **great grief to-me and unceasing pain in my heart;**

v3 For I-was-wishing I myself to-be anathema from the Messiah in-behalf-of **my brothers, my relatives according-to flesh,**

**v4 They-who are Israelites**, of-whom the adoption-as-son and the glory and the covenants and the giving-of-law and the service and the promises.

v5 Of-whom the fathers, and out-of whom the Messiah according-to the flesh; the (one) being over all (things) God blessed with-reference-to the ages, amen.

v6 But not such-as that the word of-the God has-and-is-still-fallen-away. For not all the (ones) out-of Israel, these (are) Israel;

v7 Neither because they-are seed of-Abraham, (are) all children, BUT: in Isaac seed will-be-called to-you.

v8 This is, not the children of-the flesh these children of-the God, BUT the children of-the promise (are) being-figured with-reference-to seed.

v9 For the word of-promise (is) this: According-to this season I-shall-come and (a) son will-be to-the Sara.

v10 But not only (she), BUT Rebecca having conjugal-bed out-of one (man), Isaac our father;

v11 For not-yet having-been-born nor having practised anything good or worthless, in-order-that the plan of-the God according-to choice might-be-remaining,

v12 Not out-of works BUT out-of the (one) calling, it-was-said to-her that The greater will-be-slave to-the lesser;

v13 Even-as it-has-been-and-is-still-written: I-cherished the Jacob but I-hated the Esau.

Note, God hated Esau, but was "with" Ishmael, even though He said to cast him out. Just after this prophecy by Sarah (Gen.21:10, Gal.4:30), God says that he is with Ishmael (Gen.21:20). **Note that mercy!**

Interesting allegories -

The flesh/The Spirit ~ Sinai/New covenant,

Hagar/Sarah ~ Sinai/New covenant,

Esau/Jacob ~ Sinai/New covenant now,

The Esau I hated, yet YHVH was with Ishmael.

The Gospel was preached - at Isaiah 52:1, but not all heard at Isaiah 53:1.

**Isaiah 52:1** Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, sit on thy throne, O Jerusalem: **loose thyself from the bonds of thy neck**, O captive daughter of Zion.

[these bonds are called a yoke of slavery in Gal.5:1, and refer to the Sinai Covenant]

3 For thus saith Jehovah, Ye were sold for nought; and **ye shall be redeemed without money**.

4 For thus saith the Lord Jehovah, My people went down at the first into Egypt to sojourn there: and the Assyrian hath **oppressed them without cause**.

5 Now therefore, what do I here, saith Jehovah, seeing that my people is taken away for nought? they that rule over them do howl, saith Jehovah, and my name continually all the day is **blasphemed**.

6 Therefore **my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I**.

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth **good tidings of good, [the Gospel] that publisheth salvation** [ישועה-Yeshuah], that saith unto Zion, Thy God reigneth!

**Isaiah 52:13** Behold, **my servant** shall deal wisely, **he shall be exalted** (John 12:13, 14) **and lifted up** (John 19:15-18), **and shall be very high** (**Psalm 110:1**; Luke 20:42; Luke 22:69; Acts 7:55-56; Colossians 3:1; **Hebrews 1:3**).

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**),

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**.

This speaks of the Messiah of Israel, Yeshua, who was beaten beyond recognition and crucified. His sacrifice redeems Israel. He ALSO sprinkles many Gentile nations. At his "2nd" presence, Israel will look upon him whom they pierced (John 19:37), **and** mourn for him (Zech.12:10). This is the great conversion spoken of @Romans 11:26: "and all Israel shall be saved".

## **The Hidden Chapter**

**Isaiah 53:1-12 ASV - 1 Who hath believed 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; and when we see him, there is no beauty that we should desire him. 3 **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. 4 **Surely he hath borne our 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 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 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 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; although he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt **make his soul 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 He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant 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 made intercession for the transgressors.**

Perhaps the severity of God's love **changes** with the Cross/advent/our death to the law (Ro.7:1-6) in Messiah Jesus **from** "YHVH was with Ishmael" (the cast out son of the cast out maidservant) **to** "the Esau I hated" in that Esau represents the works of the flesh **after** the freedom from the Sinai covenant (Ro.7:1-4). **Perhaps Esau HERE relates to Christians that "go back under the law"? The outcome of such is worse than if they had known nothing (Heb.10:29-30).**

- as Sarah represents the New Covenant and Hagar represents the Sinai Covenant, so too *perhaps* here **Esau represents the works of the law (vs12)** and **Jacob represents the mercy calling of God...**and so also the **"righteousness of the law" equates to Esau and Sinai and the "righteousness of God" equates to spiritual Sarah, the New Covenant,** as follows...

**Now, NOT TO WORRY:** the song of Moses, the bondservant, **AND** the song of the Lamb WILL be sung...Rev. 15:3-4 (YHVH is with Ishmael too [who now represents the cast out Sinai covenant's son – Blinded Israel]...and so all Israel shall be saved Ro.11:26-28, 2 Pe.2:21).

Cont. **Romans 9:14** What therefore shall-we-say? Unrighteousness beside the God? May-it not come-to-pass.

v15 For to-the Moses he-is saying: **I-shall-have-mercy-on whomever I-might-be-having-mercy, and I-shall-pity whomever I-might-be-pitying.**

v16 So therefore **(it-is) not of-the (one) willing nor of-the (one) running, BUT of-the God having-mercy.**

v17 For the scripture is-saying to-the Pharaoh that With-reference-to this same thing I-raised you out, in-which-case I-might-demonstrate in you my power, and in-which-case my name might-be-announced in all the earth.

v18 **So therefore he-is-having-mercy-on whom he-is-willing, but whom he-is-willing he-is-hardening.**

v19 You-will-say to-me therefore: Why is-he still finding-fault? For who has-withstood-and-still-withstands his intention?

v20 O MAN, yea therefore who are-you, yourself the (one) replying-against the God? Will the thing-moulded say to-the (one) having-moulded: Why (have) you-made me thus? (No!)

v21 Or is the potter not having authority of-the mud out-of the same lump to-make on-the-one-hand which vessel with-reference-to honor, on-the-other-hand which with-reference-to dishonor? (**vessel with-reference-to honor - 2 Timothy 2:21**)

v22 But if the God willing to-demonstrate **the wrath** and to-make-known the possible (intention?) of-him brought in much patience **vessels of-wrath** having-been-and-still-rendered-thoroughly-fit with-reference-to destruction,

v23 And in-order-that he-might-make-known **the riches of his glory** on **vessels of-mercy**, which he-prepared-before with-reference-to glory,

v24 **Whom (has) he-called, even us, not only out-of Jews BUT also out-of nations?**

v25 **As even** in the Hosea he-is-saying: I-shall-call **the people not mine, my people, and** the (woman?) not having-been-cherished-and-still-(not)-cherished, **having-been-cherished-and-still-cherished;** (**Hosea 2:23**)

The conjunction “and” is defining separate things here:

1: Hosea 2:23 defines the “Loruhamah” as “her that had not obtained mercy. This is Israel. At Hosea 2:7 God says he will have mercy on Judah. God will have mercy on Israel (Rom. 11:26).

2: @Hosea 2:23 the “Loammi” (not people me) refers again to Israel @Hosea 1:9. AND @Rom.9:25, the reference to Hos. 2:23 is applied to Gentiles.

Hosea 2:23 is a dual prophecy.

That’s about the best I can do with that at this time.

v26 And it-will-be in the place, the-place-where, it-was-said to-them: YOU (-are) not my people, there they-will-be-called sons of (the) living God.(**Hosea 1:10**)

v27 But Isaiah is-crying in-behalf-of the Israeli; If the number of-the sons of-Israel might-be as the sand of-the sea, the thing-left-under will-be-saved; (**Isaiah 10:22**)

v28 For finishing-completely and cutting-short (an) account in justice; because Jehovah will-make (an) account having-been-and-still-cut-short on the land.

v29 And according-as Isaiah said-before and still-is-saying: Unless Jehovah of-hosts abandoned (a) seed to-us, we (maybe) became as Sodom and we (maybe) were-likened as Gomorrah. (**Isaiah 1:9**)

v30 What therefore shall-we-say? **That nations the (ones) not pursuing justice, it (they)-apprehended justice, but justice the (one) out-of trust?**

v31 But **Israel** pursuing (a) law of-justice came not first with-reference-to (the) law.

v32 Because-of what? **Because not out-of trust BUT as out-of works of-law they-stumbled on-the stone of-the stumbling,**

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

## **A digression on this stumbling:**

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

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

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

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

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

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

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

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

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

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

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

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

Note vs 30: **The scripture says to cast out the Sinai Covenant (the maidservant and her son).**

**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**.

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

related; [Paul's Allegory of Flesh and Spirit - Hagar and Sarah, and The Most Important Mitzvah](#), by John Parsons

[http://www.hebrew4christians.com/Articles/Hagar\\_and\\_Sarah/hagar\\_and\\_sarah.html](http://www.hebrew4christians.com/Articles/Hagar_and_Sarah/hagar_and_sarah.html)

[http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Pinchas/The\\_Mitzvah/the\\_mitzvah.html](http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Pinchas/The_Mitzvah/the_mitzvah.html)

## End Digression

### - The Righteousness of the God is the Righteousness of trust: the righteousness out of the law is vanity:

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

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

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

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

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

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

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

v8 BUT **what is-it-saying?** The saying is near you, in your mouth and in your heart; the saying of-the trust which we-are-preaching is this;

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

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

v11 For the scripture is-saying: Every one trusting on him will not be-disgraced.

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

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

This is the opinion we are to have concerning Yeshua (English: Jesus):

**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** (Hebrew: HaShem) **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."**

**Romans 10:13** For every (one) whosoever might-call-on the name of-Jehovah will-be-saved.

**Isaiah 45:18** "For thus saith **Jehovah that created the heavens, the God** that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: **I am Jehovah; and there is none else.** 19 I have not spoken in secret, in a place of the land of darkness; I said not unto the seed of Jacob, Seek ye me in vain: **I, Jehovah, speak righteousness, I declare things that are right.** 20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save. 21 Declare ye, and bring it forth; yea, let them take counsel together: who hath showed this from ancient time? who hath declared it of old? have not **I, Jehovah? and there is no God else besides me, a just God and a Saviour; there is none besides me.** 22 **Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.** 23 **By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."**

**Romans 10:13** For every (one) whosoever might-call-on the name of-Jehovah will-be-saved.

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## Who hath and who shall ascend and or descend?

It is a rather heady concept. (Ephesians 5:23)

In short: Jehovah Jesus Messiah IS.

Proof texts:

**Exodus 34:6** "And Jehovah (the Son) descended in the cloud, and stood with him (Moses) there, and proclaimed the name of Jehovah (the Father). And Jehovah (The Father) passed by (see Ex.33:17-23) before him (Moses), and proclaimed, Jehovah (the Son, with the Father as creator) | Jehovah (the Son, the Savior)." [Translation & Commentary by Ralph Mount]

**Proverbs 30:4** "Who hath ascended up into heaven, or descended?"

John 3:13 "And not-one has-ascended-and-is-still-ascended into the heaven unless the (one) having-descended out-of the heaven, the son of the MAN the (one) being in the heaven."

**Psalms 24:3** "Who shall ascend into the hill of Jehovah? And who shall stand in his holy place?"

4 "He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, And hath not sworn deceitfully."

5 "He shall receive a blessing from Jehovah, And righteousness from the God of his salvation" [salvation - יְשׁוּעָה from H3468 יְשָׁה yasha].

**"Siloam" means "the one sent/dispatched" (Jn.9:7) Jesus is showing that he is the one sent:**

**John 6:38** Because I-have-descended-and-am-still-descended out-of the heaven, not in-order-that I-might-be-doing the will (namely)-mine, BUT the will of-the (one) having-sent me.

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

v40 But this is the will of-the (one) having-sent me, in-order-that every (one) the (one) (Jew & Gentile, one new man in Messiah) 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.

**John 7:37** But in the last day namely-the great (one) of-the feast (vs2 -Succot/Tabernacles) the Jesus had-stood, and he-cried saying, If someone might-be-thirsting, let-him-be-coming to me and let-him-be-drinking.

v38 The (one) trusting with-reference-to me, according-as the scripture said, rivers of-living water will-flow out-of his belly.

[note, the scripture referenced here speaks of Jesus; it is out of Jesus that rivers of living waters flow...to and hopefully through believers in Jesus.]

v39 **But this he-said concerning the Spirit** which the (ones) trusting with-reference-to him were-being-about to-be-taking; for **(the) Holy Spirit not-yet**, because the Jesus was not-as-yet glorified.

**John 4:14** But who might-drink out-of the water which I myself-shall-give to-him he-might by-no-means thirst with-reference-to the age, BUT the water which I-shall-give to-him will-become in him (a) spring of-water springing-up with-reference-to life eternal.

**John 3:13** And **not-one has-ascended-and-is-still-ascended into the heaven unless the (one) having-descended out-of the heaven, the son of-the MAN the (one) being in the heaven.**

v14 And according-as Moses raised-to-a-height the serpent in the wilderness, thus **it-is-essential the son of-the MAN to-be-raised-to-a-height,**

v15 In-order-that every-(one) the (one) trusting with-reference-to him might not perish, BUT he-might-be-having life eternal.

v16 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.

**Revelation 21:5** "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."

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

**1 Corinthians 10:4** "**And they all drank the same spiritual drink; for they-were-drinking out-of (a) spiritual rock following, but the rock was the Messiah.**" (See Exodus 17:6)

**Revelation 1:17** "And when I-saw him, I-fell to his feet as dead; and he placed his right hand on me saying: You-be not fearing: **I myself am** (εγω εμι) **the first and the last**"

v18 "And the (one) living, and I-became dead and behold I-am living into the ages of-the ages, and I-am-having the keys of-the death and of-the hades."

**Isaiah 44:6** "Thus saith Jehovah, **the King of Israel**, and his Redeemer, **Jehovah of hosts: I am the first, and I am the last; and besides me there is no God.**"

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

**John 1:1** "**The Word was in (the) beginning ("I am the first"), 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."

**John 1:14** "And the Word came-to-be flesh, and he-tabernacled among us ("I am the last"), and we-beheld his glory, glory as of-(an) only-begotten from (the) Father full of-favor and truth."

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

v14 In whom we-are-having the redemption-back namely-the forgiveness of-the sins;

v15 Who is (an) image of-the God namely-the invisible, first-born of-all creation,

v16 Because in him [the] all things were created in the heavens and on the earth, the (things) visible and the (things) invisible, whether thrones or lordships or rulers or authorities; [the] all-things have-been-and-still-are-created through him and with-reference-to him;

v17 And he himself is before all (things) and in him [the] all-things have-stood-and-still-stand-together,

v18 And he himself is the head of-the body, of-the assembly; who is (a) beginning, first-born out-of the dead (ones), in-order-that in all-things he himself might-become holding-first-place,

v19 Because (God)-thought-well all the fulness to-reside in him

**Revelation 22:13** "I myself-am the alpha and the omega, the first and the last, the beginning and the finish."

v16 "I Jesus myself-sent my angel to-witness these-things to-YOU over the assemblies. I myself-am the root and the kindred of-David, the star namely-the brilliant namely-the-one-belonging-to-the morning."

And again:

**Romans 10:6** "But the righteousness out-of trust is-saying thus: Might-you not say in your heart: Who will-ascend into the heaven? This is to-lead-down Messiah;

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

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

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

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

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

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

v13 For every (one) whosoever might-call-on the name of-Jehovah will-be-saved. (Joel 2:32)

**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 (Hebrew: HaShem) 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,"**

### DO NOT SEEK GOD IN VAIN:

**Isaiah 45:18** "For **thus saith Jehovah that created the heavens**, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: **I am Jehovah; and there is none else.** 19 I have not spoken in secret, in a place of the land of darkness; **I said not unto the seed of Jacob, Seek ye me in vain: I, Jehovah, speak righteousness, I declare things that are right.** 20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save. 21 Declare ye, and bring it forth; yea, let them take counsel together: who hath showed this from ancient time? who hath declared it of old? have not I, Jehovah? and there is no God else besides me, a just God and a Saviour; there is none besides me. 22 Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. 23 **By myself have I sworn**, the word is gone forth from my mouth in righteousness, and shall not return, that **unto me every knee shall bow, every tongue shall swear."**

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

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."

"He that dwelleth in the secret place of the Most High

Shall abide under the shadow of the Almighty.

I will say of Jehovah, He is my refuge and my fortress:

My God, in whom I trust." - Psalm. 91:1-2

**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."

## YOU in Christ:

**Ephesians 2:13** "But at-this-instant **in Messiah Jesus YOU**, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.

v14 For he himself is our peace, the (one) having-made the both (places) [Holy place & Holy of Holies] one even having-broken-down the midst-wall of-the fencing-in, the enmity, in his flesh [Hebrews 10:19-20 that veil was his flesh]

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

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

## CHRIST in you:

**Colossians 1:26** "The mystery namely-the (one) having-been-and-still-hidden-back from the ages and from the generations--but now **was-manifested to his holy-ones**,

v27 To-whom the God **willed** to-make-known what the riches of-the glory of **this mystery among the Gentiles**, which is **Messiah in YOU**, the hope of-the glory;"

## You in Christ, CHRIST in you:

John 15:3 "Already **YOU yourselves-are clean (ones) because-of the word which I-have-spoken-and-am-still-speaking to-YOU.**

v4 **YOU-remain in me, and-I in YOU.** According-as the vine-branch is not being-able to-be-bringing fruit from itself unless it-might-remain in the vine, thus neither YOU unless YOU-might-remain in me.

v5 I myself-am the vine, YOU the branches. **The (one) remaining in me, and-I in him**, this (one) is-bringing much fruit; because separate-from me YOU-are not being-able to-be-doing anything."

## Jesus in you. You in Jesus.

Jesus saves. Ἰησοῦν/Yaysoon(Matt.1:21) Ἰησοῦς/Yaysoos (Matt 1:16) Ἰησοῦ/Yaysoo (Matt.1:18)

Jesus/ Ἰησοῦ/Yaysoo /Yeshua/ **ישוע** is YHVH/יהוה

The Messiah/The Christ.

Yahweh. Jehovah. YHVH. **יהוה**

He has ascended: Messiah in you, you in Messiah.

It is a rather heady concept. (Ephesians 5:23)

The short form = Jehovah Jesus Messiah IS.

Thank YOU, Jesus.

## The Most Important Mitzvah

[http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Pinchas/The\\_Mitzvah/the\\_mitzvah.htm](http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Pinchas/The_Mitzvah/the_mitzvah.htm)

|

An excellent article - except for the parts after "So does it all mean..."

Regarding that confusing bit at the end regarding "nomos":

It is always a slipping point when the Greek's inspiration is questioned.

God gave the New Testament in Greek.

It is inspired.

"I am not lying." Ro. 9:1

**- Believe it or not...**

\*

Again, consider (if) that the reason the N.T. was written in Greek was that the Greek is was so exacting a language that it could not be manipulated by man into variant interpretations (i.e. Talmud, etc.)

Very few trust the Greek New Testament is the inspired Word of God. A Consistent Translation, by R.H. Mount provides ample proof that it is inspired.

<http://thewildernesstabernacleofwitness.com/aconsistentnewtestament.html>

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