

Parashah Vayera - וַיֵּרָא

"and He appeared"

The Gospel was *preached* to Abraham.

Torah portion:

Genesis 18:1 - 22:24

Haftarah portion:

2 Kings 4:1-37

Brit Chadashah/New Testament portion:

Luke 1:26-38, 24:36-53

2 Peter 2:4-11

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

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This week's Torah portion: Two Yehovahs in the Tanakh: Father and Son

Genesis 19:24 Then **Jehovah** (Son) rained upon Sodom and upon Gomorrah brimstone and fire from **Jehovah** (Father) out of heaven;

וַיִּהְיֶה הַמָּטֵר עַל־סֹדֹם וְעַל־עֲמֹרָה גִפְרִית וַאֲשׁ מֵאֵת יְהוָה מִן־הַשָּׁמַיִם:

Kiss the son,

lest he be angry, and ye perish in the way,

For his wrath will soon be kindled.

Blessed are all they that take refuge in him.

- Psalm 2:12

Three Yehovahs in the TANACH:

Isaiah 48:16 Come ye near unto **me**, hear ye this; from the beginning **I** have not spoken in secret; from the time that it was, there **am I**; and now the Lord **Jehovah** (YHVH-Father) hath sent **me** (YHVH-Son), and his **Spirit** (YHVH-Spirit).

The concept of a Trinity is an ancient Jewish teaching:

From the Soncino **Zohar**, vol III pp134 43b:

"Hear, O Israel, YHVH Eloheinu YHVH is one. **These three are one.** How can the three Names be one? Only through the perception of faith: in the vision of the Holy Spirit, in the beholding of the hidden eye alone! The mystery of the audible voice is similar to this, for though it is one yet it consists of three elements-fire, air and water, which have, however, become one in the mystery of the voice. Even so it is with the mystery of the threefold Divine manifestations designated by YHVH Eloheinu YHVH - three modes which yet form one unity. This is the significance of the voice which man produces in the act of unification, when his intent is to unify all, from the Infinite (Ein Sof) to the end of creation. This is the daily unification, the secret of which has been revealed in the holy spirit"

Torah | Torah

about that disjunctive mark

Exodus 34:5 And **Jehovah**

descended in the cloud, and stood with him there, and proclaimed the name of **Jehovah**.

6 And **Jehovah** passed by before him, and proclaimed,

Jehovah, Jehovah,

a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth,

The "cloud" mentioned here is the "cloud of His Presence", as over the door of the Tent (Ex.33:9-10)

The Hebrew text for "**Jehovah, Jehovah**" at verse 6 (read from right to left):

וַיַּעֲבֹר יְהוָה עַל־פְּנָיו וַיִּקְרָא יְהוָה | יְהוָה אֵל רַחוּם וְתַנּוּן אֶרֶץ אַפִּים וְרַב־חֶסֶד וְאֱמֶת:

The vertical line in between the two Tetragrammatons (YHVH || YHVH) is called a *disjunctive mark*. Disjunctive marks are also found in other scriptures.

In this week's portion, we see it first **between two "Abrahams"** :

Genesis 22:9 And they came to the place which God had told him of. And Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of **Jehovah** called unto him out of heaven, and said, **Abraham, Abraham.** And he said, Here I am.

12 And he said, Lay not thy hand upon the lad, neither do thou anything unto him. For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

Hebrew for vs11:

וַיִּקְרָא אֵלָיו מִלְאָךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם | אַבְרָהָם וַיֹּאמֶר הֲגִנִּי:

Next, we see "Samuel, Samuel"

1 Samuel 3:1 And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision.

2 And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see),

3 and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was;

4 that **Jehovah called** Samuel; and he said, Here am I.

5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And **Jehovah called** yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him.

8 And **Jehovah called** Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

10 And **Jehovah came**, and stood, and called as at other times, **Samuel, Samuel**. Then Samuel said, Speak; for thy servant heareth.

Hebrew for vs10:

וַיְבֹא יְהוָה וַיִּתְיַצֵּב וַיִּקְרָא כְּפַעַם-כְּפַעַם שְׁמוּאֵל | שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַע עֲבָדְךָ: פ

Note: Jehovah "called" Samuel three times, however, "Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him". A prophet (Eli) revealed to Samuel that YHVH was speaking to him, and then "Jehovah came" and "called as at other times", and then Samuel heard the Word of God. It seems that without the "presence" of YHVH, Samuel could not understand what he was hearing...

Moses, Moses

Exodus 3:1-4 ASV - 1 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. 2 And **the angel of Jehovah appeared unto him** in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 **And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.** 4 And when Jehovah saw that he turned aside to see, **God called** unto him out of the midst of the bush, and said, **Moses, Moses**. And he said, Here am I.

Note that Moses turned aside to "see this great sight" after "**the angel of Jehovah appeared unto him**"

Hebrew text for "Moses, Moses":

וירא יהוה כי סר לראות ויקרא אליו אלהים מתוך הסנה ויאמר משה משה ויאמר הנני:

There is no disjunctive mark between "Moses Moses".

The Zohar, Vol.1:

120a-120b] VAYERA p375

AND THE ANGEL OF THE LORD CALLED UNTO HIM....

ABRAHAM, ABRAHAM. There is in the text a disjunctive mark between the two Abrahams, to show that the latter was not like the former; the latter [120b} was the perfected Abraham, while the former was still incomplete. Similarly, in the passage where the name Samuel is repeated with a disjunctive line between (1 Sam. III, 10), the second is the perfected Samuel, whilst the first was not yet so. The second Samuel was a prophet, but not the first. But when we come to "Moses, Moses" (Ex. III, 4), we do not find any pausal sign between, for the reason that from the day Moses was born the Shekinah never departed from him. R. Hiya said that the angel repeated Abraham's name in order to animate him with a new spirit, and spur him to a new activity with a new heart.

"Jacob, Jacob" at Genesis 46:2 does not have this disjunctive mark...interesting that the Zohar does not address this here also. Why not?

Genesis 46:2 And God spake unto Israel in the visions of the night, and said, **Jacob, Jacob.** And he said, Here am I.

וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמַרְאֵת הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב יַעֲקֹב וַיֹּאמֶר הִנְנִי:

Note: Be careful here: the disjunctive mark between the two YHVHs must then negate the Zohar's above reasoning, which reasoning would have the Shekinah "departed" from YHVH!

Why then is there a disjunctive mark between the two Jehovahs in Ex.34:6?

Ralph Mount explains in his course "Apologetics 9; The Cloud of Jehovah's Presence":

"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)."

Someday we will say "Torah", but now there is a lot of confusion and especially in the so called "Messianic" assembly with a falling away from the Truth of the Gospel, i.e. falling from the New Covenant into adultery with the old covenant as per Romans 7:1-6, to the point where we have to **hopefully** say/project "Torah | Torah".

There is also a disjunctive mark between the two heads of the Shunamite's son!

2 Kings 4:19 And he said unto his father, **My head, my head.** And he said to his servant, Carry him to his mother.

וַיֹּאמֶר אֶל-אָבִיו רֹאשִׁי רֹאשִׁי וַיֹּאמֶר אֶל-הַנְּעִר שְׂאֵהוּ אֶל-אִמּוֹ:

Note: this from the Biblia Hebraica Stuttgartensia; in the Masoretic text it appears that the disjunctive mark is not used in this place.

Commentary: *Sometimes it takes a good whack in the head before we live right.*

Question: Does the Shunamite woman and her son have a prophetic representation like Hagar and Ishmael?

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The Gospel was *preached* to Abraham.

Galatians 3:8 "But the scripture having-seen-before that the God is-justifying the Gentiles out-of trust, it-brought-good-news-before to-the Abraham that all the Gentiles will-be-blessed-within in you."

Note that this "scripture...it brought good news before to the Abraham" - this was *before* the Torah was given to Moses at Mt. Sinai.

Genesis 18:1a "And **YHVH** appeared unto him by the oaks of Mamre"

vs17 "And **YHVH** said, Shall I hide from Abraham that which I do"

vs19 "For **I have known him, to the end** that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; **to the end that Jehovah may bring upon Abraham** that which he hath spoken of him."

So it appears that yes, YHVH did not hide things concerning the end from Abraham, which indicates that YHVH instructed Abraham as to the good news of the Messiah, i.e. The Gospel. Now whether YHVH spoke the Gospel directly to Abraham we do not know; however, we do know that the Gospel in the stars was there for Abraham to read:

Psalms 19:1 For the Chief Musician. A Psalm of David.

The heavens declare the glory of God; And the firmament showeth his handiwork.

2 Day unto day uttereth speech, And **night unto night showeth knowledge.**

3 **There is no speech nor language; Their voice is not heard.**

4 **Their line is gone out through all the earth, And their words to the end of the world.** In them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out of his chamber, And rejoiceth as a strong man to run his course.

6 His going forth is from the end of the heavens, And his circuit unto the ends of it; And there is nothing hid from the heat thereof.

7 The law of Jehovah is perfect, restoring the soul: The testimony of Jehovah is sure, making wise the simple.

The New Testament defines this message in the stars at Ps19 as the Gospel:

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

v18 "BUT I-am-saying, (have) they not heard? Yea-therefore: **Their utterance went-out into all the earth, and their sayings into the limits of-the inhabited-earth.**"

Moreover, consider this particular "And God said" Gospel Moment:

Genesis 22:18 and in thy **seed** shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Galatians 3:16 But to-the Abraham the promises were-said and **to-his seed**. It-is not saying: and to-the **seeds**, as upon many, **BUT as upon one**: and **to-your seed, who is Messiah**.

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Reading around the portion:

[Faith surpasses reason by John Parsons](http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Vayera/Fear_and_Trembling/fear_and_trembling.html)

http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Vayera/Fear_and_Trembling/fear_and_trembling.html

Psalm 91 keeps coming up this week...

"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."

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 (οική - oikai) in YOU?"

This is the secret place... of the Most High....a great mystery (Eph.5:30-32).The heading for Ps. 92 states "a Song for the Sabbath day"; consider

- the beginning and the end of Psalm 92 and 93...

"It is a good thing to give thanks unto Jehovah...

He is my rock, and there is no unrighteousness in Him"

"Jehovah reigneth;

he is clothed with majesty;

Jehovah is clothed with strength...

Thy testimonies are very sure:

Holiness becometh thy house, O Jehovah, for evermore."

These things speak of **this Shabbat** observance:

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

Genesis 19:17 - Escape with your life ---don't look back

Hebrews 10:17 - There is no remembrance of sin...

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Titus 2:11 "For the favor of-the God conducive-to-salvation was-made-to-appear-clearly to-all MEN."

"was-made-to-appear-clearly-to-all" - past tense. **That's done.** *How?*

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Apparently David trusted YHVH's Word:

Regarding David's trust, as Hiram had already built David's house (1Chron.14:1) it seems that after "The Word of God came to Nathan"(1Chron.17:3) and told him to tell David that "YHVH will build thee a house" (1 Chron.17:10), that David trusted YHVH to build him a future house (1Chron.17:17). Because of this David said "therefore hath thy servant found (in his heart) to pray before thee". Perhaps the son in vs11-14, &vs23 may be understood as both Solomon and Jesus?

Consider here our enlightened trust, that is to say, consider YHVH's grace:

Hebrews 1:1 **The God having-spoken** long-ago **in-many-portions** and **in-many-manners** to-the fathers **in the prophets**

v2 **Spoke to-us on last of these days in (a) Son**, whom he-placed heir of-all (things), through whom also he-made the ages;

Note that one manner in which God spoke to David was through the prophet Nathan. Another manner was the Gospel in the Stars, of which David was inspired to write of:

Psalms 19:1 For the Chief Musician. **A Psalm of David.**

The heavens declare the glory of God; And the firmament showeth his handiwork.

2 Day unto day uttereth speech, And **night unto night showeth knowledge.**

3 There is no speech nor language; Their voice is not heard.

4 **Their line is gone out through all the earth, And their words to the end of the world.** In them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out of his chamber, And rejoiceth as a strong man to run his course.

6 His going forth is from the end of the heavens, And his **circuit** unto the ends of it; And there is nothing hid from the heat thereof.

7 The law of Jehovah is perfect, restoring the soul: The testimony of Jehovah is sure, making wise the simple.

The "circuit", in vs6 is the Zodiac/Mazzaroth....God's Astronomy...

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Isaiah 40:2 → Romans 11:12 A double portion to Jews...How much more their fullness.

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Gen. 26:5 a list (God's "A" list?):

my voice - my charge- my commandments- my statutes -my Torah
This before Sinai, so therefore *not* Sinai.

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Matthew 5:17-19 often comes up from the Messianic Torah seekers as a "proof" text for the supremacy of the Law of Moses over the Law of Messiah. In reality, these probably do not understand the Law of Messiah at all.

Matthew 5:17 Might-YOU not suppose that I-came to-over-throw the law or the prophets: I-came not to-over-throw,BUT to-fulfill.

v18 For amen I-am-saying to-YOU, till the heaven and the earth might-go-past, one iota or one little-horn by-no-means might-go-past from the Law, till all-(things) might-come-to-pass.

v19 Whosoever therefore might-break one of-these commandments, namely-the least, and he-might-teach the MEN thus, he-will-be-called least in the kingdom of-the heavens; but whosoever might-do and he-might-teach (them), this-(one) will-be-called great in the kingdom of-the heavens.

Re Matt 5:17 - "Did Yeshua fulfill the law?" - Yes He did! And at His fulfillment of the law, Jesus said "It is finished".

This is hopeful. How so? The law and the prophets prophesied until John (Matt.11:13). Sacrifice and offering, God willed not (Ps.40:6).

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

Hebrews 10:4 For (it-is) impossible (for) blood of-bulls and he-goats to-be-removing sins.

v5 On-this-account coming-in into the world he-is-saying: You-willed not sacrifice and offering, but you-yourself-rendered (a) body thoroughly-fit for-me:

v6 You-thought not well (of) total-burnt-offerings even concerning sin.

v7 Then I-said: Behold I-am-present, in (the) heading of-(a)-little-book it-has-been-written-and-is-still-written concerning me, to-do, the God, your will.

v8 More-above saying that **sacrifice and offering and total-burnt-offerings even concerning sin you-willed not**, nor you-thought-well (of), they-which are-being-offered according-to the law,

v9 Then he-has-said-and-is-still-saying: Behold I-am-present to-do, the God, your will. He-is-carrying-off the first in-order-that the second might-stand;

v10 In which will we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus.

Re Matt.5:19, I find this such a hopeful passage (Noting of course that this was before the cross, and that Yeshua was speaking primarily to Jews, if not only to Jews, and that Jesus often, if not always, spoke to the Jewish crowd in parables (Matt.13:34)):

Matthew 5:19 "Whosoever therefore might-break one of these commandments, namely-the least, and he-might-teach the MEN thus, **he-will-be-called least in the kingdom of the heavens**; but whosoever might-do and he-might-teach (them), this-(one) **will-be-called great in the kingdom of the heavens.**"

Who does that? Who breaks even one commandment and teaches men to do the same? Those that will be called "Least" in the kingdom of the heavens. This would seem to me to indicate N.T. Christians, and I think primarily Gentile Christians. I've been to a couple of Messianic assemblies where it was common to hear "Christians don't keep the law".

Jesus does not lie. The context/sense for the "least" and the "great" is the same: if that for the "great" is true, so then for the "least". That "will be called" speaks of the future time where there is no remembrance of sin, so Jesus isn't saying they are called "the least" in order to point out past evil.

Jeremiah 31:34 "and **they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me**, from *the least* of them unto *the greatest* of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more."

Jesus also told the disciples that the greater would minister to the younger (Lu.22:24-27). With this understanding of the "least", Matt.5:19 aligns with "What therefore the advantage of the Jew" of Romans 3:1-2, "BOTH to Jew first, AND to Greek" in Romans 1:16, and "in how much MORE their fullness" seen in Romans 11:12. The Gentile Christians will be called "least" and the Jew will be called "great"...

This is all good news!

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It's ok to eat a cheeseburger.

Genesis 18:1 And **YHVH appeared** unto him by the oaks of Mamre, as he sat in the tent door in the heat of the day.

Genesis 18:8 And he took **butter, and milk, and the calf** which he had dressed, and set it before them; and he stood by them under the tree, **and they did eat.**

YHVH here is seen in the earlier form of the Word (the second person of the Godhead, whom we know as Yeshua/Jesus).

Yeshua is the same yesterday, today, and forever.

"Yesterday" YHVH Yeshua ate meat and milk together with Abraham.

Sometimes it's not ok to eat a cheeseburger.

1 Corinthians 8:6 BUT to-us one God the Father, out-of whom (are) the all-things and we with-reference-to him, and one Jehovah Jesus Messiah, through whom (are) the all-things and we through him.

v7 BUT **the knowledge** (is) not in all; but some in-the custom-together of-the idol till just-now they-are-eating as (an) idolatrous-sacrifice, and their conscious being weak is-being-soiled.

(Contemplate Romans 7:1-6)

v8 But food will not stand us alongside with-the God; for neither if we-might-eat are-we-having-an-advantage; nor if we-might not eat are-we-lacking-for-ourselves.

v9 But YOU-be-looking lest-perchance **this authority of-YOU** might-become stumbling to-the weak (ones).

v10 For if someone might-see you, the (one) having knowledge, lying-down in an-idol's-temple, will NOT the conscience of-him, of-(one)-being weak, be-built-up to-be-eating with-reference-to the idolatrous-sacrifices?

v11 For the (one) being-weak is-perishing in thy knowledge, the brother because-of whom Messiah died-off.

v12 But thus sinning with-reference-to the brothers and hitting their being-weak conscience YOU-are-sinning with-reference-to Messiah.

v13 For-which-very-reason if food is-entrapping my brother, not (at-all) might-I-eat meats with reference-to the age, in-order-that I-might not entrap my brother.

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Old Testament Prophecy:

Genesis 21:10 Wherefore she said unto Abraham, **Cast out this handmaid and her son: for the son of this handmaid shall not be heir with my son**, even with Isaac.

As Seen in The *Explanation* Testament:

Cast out the maidservant! And her son!

<http://www.cotopaxi-colorado.com/Torah-Torah.htm#You-cast-out the maidservant and her son>

The Akedah (the binding)

In the mount of Jehovah (i.e. in the New Covenant) it shall be provided.

Genesis 22:1 And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. 2 And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and **get thee into the land of Moriah**; and offer him there for a burnt-offering **upon one of the mountains** which I will tell thee of. 3 And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. 4 On the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you. 6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt-offering? 8 And Abraham said, **God will provide himself the lamb for a burnt-offering: my son**. So they went both of them together.

9 And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and **bound** [****Hebrew- תָּקַד**: LXX- συμποδίσας] Isaac his son, and laid him on the altar, upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And **the angel of Jehovah** called unto him out of heaven, and said, **Abraham, Abraham**: and he said, Here am I. 12 And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for now **I** know that thou fearest **God**, seeing thou hast not withheld thy son, thine only son, from **me**. 13 And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering **in the stead of his son**. 14 And Abraham called the name of that place **Jehovah-jireh: as it is said to this day, In the mount of Jehovah it shall be provided**. 15 And **the angel of Jehovah** called unto Abraham a second time out of heaven, 16 and said, By myself have I sworn, saith **Jehovah**, because thou hast done this thing, and hast not withheld thy son, thine only son, 17 that in blessing I will bless thee, and in multiplying I will multiply **thy seed** as the stars of the heavens, and as the sand which is upon the sea-shore; and **thy seed** shall possess the gate of his enemies; 18 and **in thy seed shall all the nations of the earth be blessed**; because thou hast obeyed my voice.

****Strong's H6123 תָּקַד** - 'âqad, aw-kad'; a primitive root; to tie with thongs:—bind. Strong's G4846.1 συμποδίσας - sumpodisas

John 2:15 And having-made (a) lash out-of **ropes** [**σχοινίων** *schoinion* G4979] he-cast-out all out-of the temple, both the sheep and the oxen; and he-poured-out the coin of-the money-changers and he-turned-about the tables.

Jesus made a lash out of **the cords that bound** the temple sacrifices. He set us free from **the law of Moses...in the stead of us** ever needing a sacrifice and never being able to provide it,

In the Mountain of YHVH – in the New Covenant – YHVH provides...

Hebrews 10:5 On-this-account coming-in into the world he-is-saying: **You-willed** not sacrifice and offering, but **you-yourself-rendered (a) body thoroughly-fit for-me**;

Psa 40:6 **Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.**

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I delight to do thy will, O my God: yea, thy law is within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

Hebrews 10:6 You-thought not well (of) total-burnt-offerings even concerning sin.

v7 Then I-said: Behold I-am-present, in (the) heading of-(a)-little-book it-has-been-written-and-is-still-written concerning me, to-do, the God, **your will**.

v8 More-above saying that **sacrifice and offering and total-burnt-offerings even concerning sin you-willed not**, nor you-thought-well (of), they-which are-being-offered according-to the law,

v9 Then he-has-said-and-is-still-saying: Behold I-am-present to-do, the God, **your will**. He-is-carrying-off the first in-order-that **the second** might-stand;

v10 In which **will** we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the **body** of-the Messiah Jesus.

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Please read John Parsons' commentary:

[The Temptation of Grace](#)

<http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Vayera/Grace/grace.html>

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