

Parashah Vayigash - וַיִּגַּשׁ

"and he drew near"

Torah portion:

Genesis 44:18 - 47:27

Haftarah portion:

Ezekiel 37:15 - 37:28

Brit Chadashah/New Testament portion:

Ephesians 2:1-10

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



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Another Shabbat.

May God draw near the Messianic assembly...
because it is often diverted upon the legends

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Be like Paul:

To Jews

1 Corinthians 9:20 And I-became to-the Jews as (a) Jew, in-order-that I-might-gain Jews; to-the (ones) under law as under law, not being myself under law, in-order-that I-might-gain the (ones) under law;

To Gentiles

v21 To-the (ones) without-law as without-law, not being without-law of-God BUT within-law of-Messiah, in-order-that I-might-gain the (ones) without-law;

Note: the Gentiles/nations did not even have the Mosaic Law, and Paul brought them the Gospel – the New Covenant through Jesus and the Law of God/Messiah.

v22 I-became weak to-the weak, in-order-that, I-might-gain the weak; I-have-become-and-still-am all-things to-the all, in-order-that in-any-event I-might-save some.

v23 But I-am-doing all-things because-of the good-news, in-order-that I-might-become (a) fellow-partner of-it.

v24 Are-YOU not knowing-absolutely that the (ones) running in-(a)-stadium on-the-one-hand they-are all running, on-the-other-hand one is-taking the prize? Thus YOU-be-running in-order-that YOU-might-apprehend.

Jesus was not an Essene.

John 7:14 But already, being-in-midst of-the feast, the Jesus ascended into the temple, and **he-was-teaching.**

15 And the Jews were-marvelling saying, **How is this-(one) knowing-absolutely letters, not having-learned?**

v16 The Jesus answered to-them and said, **My doctrine is not mine, BUT of-the (one) having-sent me.**



Diverted upon the legends? Stop.

Seek God

[Hebrew Roots FAQ's and Myths](#)

<http://web.archive.org/web/20170913191355/http://www.seekgod.ca/topicchr.htm>

This article brought up some good points about the legend of Hanukkah:

[Sacrifices, Feasts, Celebrations](#)

<http://web.archive.org/web/20170214191801/http://www.seekgod.ca/hr/hrfaqs4a2.htm#2>

More about [Hanukkah Habakkuk Maccabees Faith](#)

www.Cotopaxi-Colorado.com/BIBLE/hanukkah_habakkuk_maccabees_faith.htm

Concerning Hanukkah, understand this:

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

That stopped the temple sacrifices....and so also the tradition of Hanukkah, as you have to carry oil in a vessel to the lamps.

The story about the oil IS A LEGEND.

Just Ask A Rabbi:

<http://web.archive.org/web/20050414181710/http://jewish.com:80/askarabbi/askarabbi/askr622.htm>

The Legend of Hanukkah

<http://web.archive.org/web/20171008023141/http://www.seekgod.ca/legend.htm>

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

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

The Words in Paradise are unlawful (i.e. the Words in Paradise are above the Sinai law -?):

I was aware that Orthodox Jews cut the *tzitzit* off of a dead person's tallit at burial. It did not occur to me that **this act shows that they believe that the Sinai law does not last forever** (Numbers 15:37-39). Scripture of course confirms the limitations of the law, as here:

2 Corinthians 12:4 "How that he was caught up into Paradise, and heard unspeakable words, which it is **not lawful** (οὐκ ἔξῃν [G1832](#) ἔξεστί *exesti*) for a man to utter."

So then there is a hierarchy of laws...

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[Did Jesus wear a tallit/prayer shawl?](#)

<http://web.archive.org/web/20170214202731/http://www.seekgod.ca/hr/hrfaqs3c.htm#tal>

Today there are Messianics, many of whom are former Christians that have come to the movement from the church, who are now unknowingly following the traditions established by Talmudic Judaism as they use the prayer shawls during services and to cover their heads while praying. Many believe by adopting these practices that they are more spiritual or close to God.

Scripture is clear regarding head coverings while praying:

1 Corinthians 11:3 But I-am-willing YOU to-have-known-and-still-know-absolutely that the Messiah is the head of-every man, but the man (is) head of-(a)-woman, but the God (is) head of-the Messiah.

v4 Every man praying or prophesying having (something) down-over (the) head is-disgracing the head of-him.

v5 But every woman praying or prophesying with-the head uncovered-completely is-disgracing the head of-her; for it-is one and the same with-the (one) having-been-and-still-shaved.

v6 For if (a) woman is not covering-up-herself, also let-her-be-shearing-herself; but if shameful for-(a)-woman to-be-shearing-herself or to-be-shaving-herself let-her-be-covering-up-herself.

v7 For on-the one-hand (a) man is not being-indebted to-be-covering-up the head, existing (an) image and (a) glory of God; on-the-other-hand the woman is (a) glory of-man.

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In the Messianic Assembly, it is often "unspeakable" or "not permitted" to say that those under the law are not lawful:

2 Corinthians 12:4 How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful (οὐκ ἔξόν) for a man to utter.

2 Thessalonians 2:7 For the mystery of lawlessness (ἀνομίας *anomias*) doth already work: only there is one that restraineth now, until he be taken out of the way.

2:8 And then shall be revealed the lawless (ἄνομος *anomos*) one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming;

There's no easy related context to the above passages; they are just used here to show that (ἔξεστι *exesti*), (ἀνομίας *anomias*) and (ἄνομος *anomos*) are different Greek words. So one could say (based on just these two passages) that 2 Cor.12:4 is not speaking anything in regards to "law", if that definition is derived from the Greek word νομος.

On the other hand, we are to love YHVH with all our intellect, so we should study and think this out.

A special kind of disobedience

Romans Ch. 11 explains that the Jews that reject Jesus are *disobedient*. They may be "Torah observant", but they do not hear (Shema) Jesus' Words.

Those that follow the Sinai law yet reject Jesus/Yeshua as Messiah, are disobedient to the law of the spirit of the life in Messiah Jesus:

Romans 8:2 For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death.

In other words, those that are under the Sinai law are unlawful in regards to the law of Messiah. They are not hearing (Shema) HIM.

Moses and Elijah (representing the law and the prophets) were taken out of the picture;

And this is transformational...

And God Said: YOU be hearing of him:

Matthew 17:1 And after six days the Jesus is-taking-along-with-himself the Peter and James and John his brother, and he-is-bringing them up into (a) high mountain privately.

v2 And he-was-**transformed** in-front-of-them, and his face shone as the sun, but his garments-(himation) became white as the light;

["transformed" is from μεταμορφώθη *metemorphotha* [G3339](#), also the origin of English *metamorphosis*.]

v3 And behold, Moses and Elijah were-seen by-them speaking-together with him.

v4 But the Peter having-answered said to-the Jesus, Lord, it-is fine (for) us to-be here. If you-are-willing let-us-make here three booths; one for-you, and one for-Moses, and one for-Elijah.

v5 Yet (as) he (was) speaking, behold, (a) cloud full-of-light overshadowed them: and behold, (a) voice out-of the cloud, saying, **This is my son**, namely-the-(one) cherished, with whom I-thought-well: **YOU-be-hearing of-him**.

v8 But having-elevated their eyes they-saw no one unless **the Jesus alone**.

There is a great purpose to this **disobedience**, as far as it applies to **Jews** that are blinded by God to **Yeshua the Messiah**:

Romans 11:31 Thus **these (Jews)** also now **disobeyed** in-order-that by **your mercy** they themselves also might now **have-mercy-bestowed**.

v32 For the God shut-together **all the (ones)** with-reference-to **disobedience** in-order-that he-might-**have-mercy (on) all the (ones)**.

[Study Romans ch 11 much.](#)

www.Cotopaxi-Colorado.com/Torah-Torah.htm#NOTE_THIS_LOOK_AT_ROMANS_CH11,_July,_2015

Therein we see God's great mercy to the **Jew** and **Gentile**. The **disobedient Jew** that God blinds from seeing **Jesus will be saved**.

However, Messianics that claim they are under the law should note the warning to the Hebrew Christians:

Hebrews 10:28 Some-one having-disregarded (a) **law of-Moses**, upon two or three witnesses if-dying-off separate-from pities;

v29 **To-how-much of-worse vengeance are-YOU-thinking will-he-be-thought worthy, the (one) having-trodden-down the Son-of-the God and having-considered the blood-of-the covenant, in which he-was-made-holy, common, and having-insulted-within the Spirit of-the favor?**

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Romans ch. 11

v1 **I-am-saying therefore, (has) the God pushed-away-from-himself his people? (No!) [The Greek text μή (pronounced "māy") REQUIRES a negative answer.]** May-it-not-come-to-pass; for I myself also am (an) Israelite, out-of seed of-Abraham, of-(the)-tribe of-Benjamin.

v2 **The God (has) not pushed-away-from-himself his people** whom he-came-to-know-before. Or are-YOU not knowing-absolutely what the scripture is-saying in (the history of) Elias, as he-is-interceding With-the God down-upon the Israeli?

v3 Lord, they-killed your prophets, they-demolished your altars, and-I myself-was-left-remaining alone and they-are-seeking my soul.

v4 BUT what is the divine-information saying to-him? I-have-left-behind to-myself seven-thousand men, they-who bent not knee to-the Baal.

v5 Thus therefore also in the now season **(a) remnant has-come-to-pass-and-still-is of-favor according-to choice;**

v6 But **if by-favor, no-more out-of works**, since the favor no-more is-becoming favor.

v7 What then? **What Israel is-seeking-after, this it-attained not, but the choice attained; but the others were-petrified,**

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

v9 And David is-saying: Let their table become into (a) snare and into (a) hunting and into (an) entrapment and into (a) repayment for-them,

v10 **Let their eyes be-made-dark (so as) not to-be-looking, and you-bend-completely their back through every-(thing).**

v11 **I-am-saying therefore, (Have) they-slipped in-order-that they-might-fall? (No!)** May-it not come-to-pass; BUT by-their offence the salvation to-the Gentiles, with-reference-to to-provoke them to-jealousy.

v12 But if their offence (is) riches of-(a)-world and their inferiority (is) riches of-nations, **in-how-much more their fulness.**

v13 But I-am-saying to-YOU to-the Gentiles; On as-much-as on-the-one-hand therefore I myself-am (an) apostle of-nations, I-am-glorifying my ministry,

v14 **If-by-any-means I-shall-provoke-to-jealousy of-my flesh and I-might-save some out-of them.**

v15 For if the casting-off of-them (is) reconciliation of-(a)-world, what the taking-near if not life out-of dead (ones)?

v16 But if the firstfruit (is) holy, also the lump; and if the root (is) holy, also the branches.

v17 But if some of the branches were-broken-out, but you being (a) wild-olive-tree yourself-were-grafted-in among [εἰν - en - Strong's G1722] them and you-became (a) fellow-partner of-the root (and?) of-the fatness of-the olive-tree,

[note, The Jews that believe in Messiah Jesus are the choice of Israel. Some Jewish branches are broken out, some Jewish branches are blinded, and some wild Gentile branches are grafted in among the Jewish branches that trust in Messiah Yeshua. It is very important to LOGICally understand that **Gentile believers are not grafted into unbelieving Israel** but rather are grafted in **AMONG** the remnant that trusts in Jesus as Messiah...and - possibly - also among the Jews that believe in God, but are blinded by God to seeing Jesus as Messiah. Jesus is the Root of Jesse (Romans 15:12; Rev. 22:16), i.e. YHVH Yeshua/Jesus is also the supportive root of the Israel that he blinded.

I go back and forth on this a little: **On the one hand**, The blinded to Messiah Yeshua believing in YHVH Jews are still in the Olive Tree, but remain “frozen” (petrified). **On the other hand**, I wonder how Jews that do not believe in Jesus (even if that blindness is from God) could be in the body of Messiah. For me, this is resolved with an understanding of the “redemption-back” quality of our Propitiatory, Yeshua the Messiah, and that Yeshua was, is, and shall be. That is, Yeshua’s sacrifice “covers” or retroactively “redeems-back” the sins of the Jews that God blinded to seeing Yeshua as Messiah. They **are** in the future saved, and this is **in** the Eternal Yeshua Messiah (see the Rom.11:26 prophecy). So if they are “in Messiah” in the future, then, as Messiah is eternal Heb.13:8), they are “safe” now in Messiah. Yes, they will be resurrected and look on Messiah and be given a heart of flesh and be “saved”, but for now, they are safe in God’s plan. And of course their safety is in Messiah’s Righteousness only. I think perhaps we should not get high-minded if we cannot, in our present minds, perfectly align the One New Man/Body of Messiah of Eph. ch 2 & ch5 with this Olive tree.

Please see the note [Understand that the New Covenant "cuts" both ways](#):

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

Cont **Romans 11:18** **You-be not boasting-against the branches**; but if you-are-boasting-against (them), **you yourself-are not bearing the root BUT the root you.**

v19 You-will-say therefore: **Branches were-broken-out in-order-that I myself-might-be-grafted-in.**

v20 **Rightly: they-were-broken-out by-the distrust, but you yourself-have-stood-and-still-are-standing-by-the trust.** You-be not having-an-opinion-of high-things, **BUT you-be-fearing-for-yourself;**

v21 For if the God spared not of-the branches according-to nature, neither will-he-spare of-you.

v22 **See therefore graciousness and severity of-God:** on-the-one-hand **on the (ones) having-fallen severity,** on-the-other-hand **on you graciousness** of God, **if you-might-continue in-the graciousness,** since **you yourself** also will-be-chopped-away,

Note: It is critical to continue – trusting – in the graciousness of God.

v23 But also-those, **if they-might not continue in-the distrust, they-will-be-grafted-in;** for the God is powerful to-graft them in again.

v24 For if **you yourself-were-chopped-away** out-of the wild-olive-tree according-to nature and from nature you-were-grafted-in into [εις - Strong's G1519 - eis] **(a) cultivated-olive,** by-how-much rather these, the (ones) according-to nature, **will-be-grafted-in to-their-own olive-tree.**

Gentiles are indeed grafted in **into** - a **cultivated** olive tree, which differs from the **broken out branches** in vs17. Is this tree Israel? Note in vs 17 there is “the olive tree” whereas in vs24 there is “a cultivated olive tree” **and** “their own olive tree. Are there two olive trees in vs24? If so, do they correspond to the two olive trees of Rev.ch11 and/or Zech.ch4? Or is this cultivated tree the tree of life? The Tree of Life is the **Messiah. Indeed the Body of Messiah is a GREAT mystery (Eph.5:32).** while Gentile believers are grafted **among** the branches of Israel - which may include blinded/petrified branches – **in among** the vinyard of Israel, moreover we are grafted **into** the Tree of life of Yeshua/Jesus, the holy firstfruit of the entire vinyard.

This is discussed in further detail at Parashah Beshalach:

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

cont. **Romans 11:25** For I-am not willing (for) **YOU** to-be-being-ignorant brothers, (of) **this mystery**, in-order that YOU-might not be prudent in **yourselves**, **that petrification has-come-to-pass-and-still-is from part to-the Israeli**, until of-which (time) **the fulness of-the Gentiles** might-come-in,

v26 **And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.**

v27 **And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.**

v28 **On-the-one-hand enemies according-to the good-news** because-of **YOU**, **on-the-other-hand cherished (ones) according-to the choice because-of the fathers;**

v29 For **the bestowed-favors** and the calling of-the God (are) unregrettable.

v30 For as-altogether **YOU yourselves at-one-time disobeyed** the God, but now **YOU-had-mercy-bestowed in-the disobedience of-these.**

v31 Thus **these** also now **disobeyed** in-order-that by **your mercy** **they themselves** also might now **have-mercy-bestowed.**

[Shema "Gentile Christians: Love your neighbor as yourself...you are grafted-in AMONG these branches, i.e. they are our closest neighbors]

v32 For **the God** shut-together all the (ones) with-reference-to **disobedience** in-order-that he-might-have-**mercy** (on) **all the (ones).**

v33 **O depth of-God's riches and wisdom and knowledge; as unsearchable his sentences and untraceable his ways.**

v34 **For who came-to-know (the) mind of Jehovah? Or who became his fellow-counsellor?**

v35 **Or who gave-before to-him, and it-will-be-repaid to-him?**

v36 **Because out-of him and through him and with-reference-to him (are) the all-things; to-him (be) the glory with-reference-to the ages: Amen.**

This fits beautifully with this week's New Testament reading:

Ephesians 2:1 And **YOU** being dead in **YOUR** offences and sins,

v2 In which (sins) at-one-time **YOU-walked-around according-to the age of this world, according-to the ruler of-the authority of-the air, of-the spirit namely-the (one) now operating among the sons of-the disobedience;**

v3 Among whom **we ourselves** were also all at-one-time turned-about in the desires of our flesh, doing the wills of-the flesh and of-the intellects, and we-were by-nature children of-wrath **even as the others;**

Both Jews and Gentiles were disobedient and subject to God's wrath before the Good News of the New Covenant.

v4 But the God being rich in **mercy**, because-of his much charity (with) which he cherished us,

v5 **And we being dead (ones) in-the offences he-made-(us)-alive-together with-the Messiah,--by-favor YOU-are having-been-and-still-are-saved,--**

v6 **And he-raised-(us)-together and he-seated-(us)-together in the heavenly (places) in Messiah Jesus,**

v7 **In-order-that he-might-demonstrate in the ages namely-the (ones) coming-on the surpassing riches of his favor in graciousness on us in Messiah Jesus.**

v8 **For by-the favor YOU-are having-been-and-still-are-saved through trust; and this not out-of YOU, of-God the gift;**

v9 **Not out-of works**, in-order-that some-one might not boast.

v10 For **of-him we-are (a) thing-made having-been-created in Messiah Jesus** **on** good works, to-which the God prepared-before (us?) in-order-that we-might-walk-around in them.

-**"on"** = on the works of Messiah - not "out of your own works" as per vs9

v11 On-this-account YOU-be-having-in-memory that at-one-time **YOU the Gentiles in flesh**, the (ones) being-said (to be) **uncircumcision** by the (one) being-said (to be) **circumcision in flesh made-by-hand**,

v12 That **YOU-were in that season separate-from Messiah**, having-been-and-still-alienated of-the citizenship of-the Israeli and **strangers of-the covenants of-the promise**, not having **hope** and (ones) without **God** in the world.

This is the now:

v13 **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) **one**, even having-broken-down the midst-wall of-the fencing-in, the enmity, in his flesh

-both places = the holy place and the holy of holies

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

"the two" - Jew and Gentile

v16 And he-might-reconcile-in-full the both (Jews and Gentiles) in one body to-the God through the cross, having-killed the enmity in it;

v17 And **having-come he-himself-brought-good-news** [εὐηγγελίσατο, i.e. the Gospel], peace to-**YOU to-the (ones) far** and peace to-the (ones) near;

"the ones far"= gentiles, "the ones near" = Jews. Jesus brought the Gospel...they already had the Law. The Gospel supersedes the law. As John Parsons states "Yeshua was not the second coming of Moses!"

v18 Because **through him we-are-having the leading-near, the both in one Spirit to the Father.**

v19 So therefore **YOU-are no-more strangers and dwellers-abroad**, BUT **YOU-are fellow-citizens of-the holy-places and of-(the)-household of-the God**,

v20 Having-been-built-up on the foundation of-the apostles and prophets, **Messiah Jesus being chief-corner of-it**,

-Romans 9:31-32 - Jesus is also the stone of stumbling

v21 **In whom all building-up being-fitted-together is-growing into (a) holy sanctuary in Jehovah**,

v22 in whom **YOU yourselves also are-being-built-together into (a) residence of-the God in spirit.**

(compare: **Revelation 21:14** **And the city-wall of-the city having twelve foundations, and on them twelve names of-the twelve apostles of-the lamb.**)

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Galatians 1: 11-12 “For I want you to know, brethren, that **the Gospel** which was proclaimed and made known by me is not man's gospel, for indeed I did not receive it from man, nor was I taught it, but it came to me through a revelation by Jesus Christ.”

This is saying this Gospel is not man's gospel and man did not teach it to Paul; it is not saying that the Gospel should not be taught, or cannot be taught...

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The Temple of Ezekiel

<http://www.ldolphin.org/ezehtmp.html>

The question arises:

"So what happens when they start doing blood sacrifices, Where does that put Yeshua? And are we believers in Yeshua supposed to participate of these burnt offerings?"

For those one/echad in Messiah as per Eph.ch5;

Galatians 5:9 "(A) little leaven is-leavening the total lump."

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 priesthood 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. Throw out the maidservant** (i.e. the Sinai Covenant) -Gal. 4:24,30. Yeshua's sacrifice was once, for all -Heb.10:12. We are made perfect by this one sacrifice and do not need any other. -Perfect-Heb.10:14. The veil is spiritual, so then it follows that all the commandments relating to the veil are spiritual - Heb.10:19-20; **We are told not to commit spiritual adultery -Rom.7:1-6**, Heb.10:29-39.

And of course nothing here says that a "third" temple should not or will not be built...

Certainly we are trusting that God will do what He has said He will do (Jn.6:29,Ro.11:26,28)...

The fun or gold nuggets are found in learning about these things.

There is certainly a lot for us to ponder, learn and lean on. It is all sort of shadowy (1Cor.13:12), and my thinking and questions are as such:

Jesus prophesied the destruction of the 2nd temple (Mk.11:16, 13:2) - so the destruction of the 2nd temple was God ordained.

A "3rd" physical temple - *if* built, is built by man's vanity ("the bricks are fallen, but we will rebuild with hewn stone" -Isa.9:10).

Yet again Jesus apparently (?) destroys this third temple (Zech.14:4) and later says build the 4th temple (Ps.127:1 - not a product of man's vanity).

Meanwhile there is a heavenly ark of the covenant in the sanctuary (naos) in heaven (Rev.11:19).

There is presently an existing "third temple" (or rather; NAOS, sanctuary):

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?"

There will be animal sacrifices in the fourth temple (Eze.43:18 - 46:24). Apparently this is necessary but note that we are changed incorruptible prior to this at the last trump (1Cor.15:52), so the rod of iron the Messiah has is not for us that are the body of Messiah...he isn't going to beat himself...

It comes to mind that the Apostle Paul said he would do whatever it took to lead Jews to Messiah (1Corinthians 9:20-23). In that, we (Gentiles that trust in Jesus) may have a role in a fourth physical temple, but I'm not seeing that role within the third physical temple.

In the new heaven and earth, there is no "seen" sanctuary in the descending New Jerusalem, for God and the Lamb are the sanctuary (as even now @ 1 Cor.3:16 & noting that Paul @ the third heaven did not know if he was in or out of his (?) body - 2Cor.12:2-3).

In the new heaven and earth, does there remain a heavenly sanctuary?

And does New Jerusalem "sit" on (i.e. add to or bury/destroy) the "old" Jerusalem (that has the fourth temple (ἱερός *hierós*, hee-er-os) and sanctuary (ναός *naós*, nah-os) that Jesus/Yeshua "builds", or is New Jerusalem in addition to the "old-Jesus-rebuilt" Jerusalem? Is there a glory cloud that accompanies New Jerusalem that "buries" or covers the physical temple so that it cannot be seen?

What is the relationship of Mt. Moriah and Mt. Zion to these temples?

And is the new heaven an additional heaven to the existing heavens of God? - Yeshua is the beginning and the end; He (YHVH Yeshua) created time, for instance. So if we are IN Messiah Yeshua - echad in His Body - we now "participate" in this beginning. In the beginning was the Word, so too, in the end. So - our sacrifices now, at this time, may (should?) reflect this future of a new heaven and earth {past the jots and tittles}.

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

v11 For of-which living-creatures the blood concerning sin is-being-brought-in into the holy-places through the chief-priest, of-these the bodies are-being-burned-(up) without the encampment.

v12 On-this-account Jesus also, in-order-that he-might-make-holy the people through his-own blood, he-suffered without the gate.

v13 Furthermore-now let-us-be-going-out to him without the encampment, bringing his reproach.

v14 For we are not having here (a) remaining city, BUT we-are-seeking-after the (one) future.

v15 Through him therefore let-us-be-bringing-up (a) sacrifice of-acclaim through all (time) to-the God, this is fruit of-lips confessing to his name.

v16 But of-the doing-well and participation YOU-be not forgetting; for with-sacrifices such-as-these the God is-being-well-pleased.

These things are wonderful to think on, with Yeshua seen in the midst of the Lampstands (Zech.3:8, Rev.1:13), and while considering the full spectrum of His light. I'm also hopeful that Jesus will make all this as simple for us (Ro.12:3) as for past-the-cross-Thomas: (paraphrasing Jn.20:27 -) "Hey Thomas, come inside me (The Real Sanctuary Heb.10:19-20) and trust, let's go, I've got things to do." Shalom

Related info:

Here, a mention of memorial sacrifices by John Parsons

http://www.hebrew4christians.com/Holidays/Summer_Holidays/Tishah_B_Av/The_Temple/the_temple.html

A good look at Ezekiel's Temple and Jerusalem and New Jerusalem. This was linked in the above article. We may put too much emphasis on today's physical Jerusalem.

<http://www.Idolphin.org/ezektmp.html>

*

Many seek to go to Jerusalem to pray at the Western Wall...but Jesus, while in Jerusalem, certainly prayed elsewhere...

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It's beginning to look a lot like Christ-mass ... is pagan!

'tis the season ~~to be jolly~~ of folly:

Should a Christian celebrate Christmas?

Is Christmas pagan?

### The Origin Of Christmas

<http://www.lasttrumpetministries.org/tracts/tract3.html>

### The True Meaning Of Christ-Mass

<http://www.lasttrumpetministries.org/tracts/tract4.html>

### The Two Babylons

or The Papal Worship

Proved to be the Worship of Nimrod and His Wife

[http://philologos.org/\\_\\_eb-ttb/](http://philologos.org/__eb-ttb/)

By the Late Rev. Alexander Hislop

First published as a pamphlet in 1853— expanded in 1858

Chapter III

Festivals

### Section I. Christmas and Lady-day

[http://philologos.org/\\_\\_eb-ttb/sect31.htm](http://philologos.org/__eb-ttb/sect31.htm)

### Encycopaedia Britannica, 1910, vol 6, "Christmas"

<http://www.gutenberg.org/files/31447/31447.txt>

The specific article under "Christmas" from the Encyclopaedia is reproduced here:

### Christmas entry in Encyclopaedia Britannica 1910

[www.Cotopaxi-Colorado.com/christmas-encyclopedia-1910-.htm](http://www.Cotopaxi-Colorado.com/christmas-encyclopedia-1910-.htm)

In the time of Jesus' ministry on earth, Christ-mass was what we now know as Saturnalia. *Of course, you can put lipstick on a pig...but it's still a pig.*

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

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

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Haftarah Portion

Ezekiel 37:15 The word of Jehovah came again unto me, saying,

[The Word of YHVH is the one/echad visible image of the one/echad YHVH ELOHIM.
Or, if it is easier to understand, this is Jesus in the Old Testament.]

16 And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 and join them for thee one to another into one stick, that they may become one in thy hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?

19 say unto them, **Thus saith the Lord Jehovah:** Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, even with the stick of Judah, and make them one stick, and they shall be one in my hand.

20 And the sticks whereon thou writest shall be in thy hand before their eyes.

21 And say unto them, Thus saith the Lord Jehovah: Behold, **I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land:**

22 and **I will make them one nation in the land,** upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all;

(↑this we see fulfilling since May 1948, a Land Born In A Day)

(↓this is not yet fulfilled in Israel)

23 neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but **I will save** them out of all their dwelling-places, wherein they have sinned, **and will cleanse them:** so shall **they be my people,** and **I will be their God.**

24 And my servant **David shall be king over them;** and they all shall have one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and **they shall dwell therein, they, and their children, and their children's children,** for ever: and David my servant shall be their prince for ever.

("they shall dwell therein, they, and their children, and their children's children..." - noting that beginning in 1948, three generations are now in the land)

26 Moreover **I will make a covenant of peace with them;** it shall be **an everlasting covenant** with them; and **I will place** them, and **multiply** them, and **will set my sanctuary in the midst of them** for evermore.

(Jer. 31:31 - "a new covenant")

27 My tabernacle also shall be with them; and **I will be their God,** and they shall be my people.

28 And **the nations** shall know that **I am Jehovah that sanctifieth Israel,** when **my sanctuary shall be in the midst of them** for evermore.

God is using ISRAEL to show His Glory to the nations/gentiles. This is hopeful to the Jew first, and to the Gentile.

*

As these questions continue to arise in the "Messy-antic" community....

Regarding Paul's "Whatever it takes, even if that means Torah Observance"

1 Corinthians 9:16 "For if I-might-be-bringing-good-news, it-is not (a) boast for-me; for necessity is-being-laid-on to-me; for **woe it-is to-me if I-might not be-bringing-good-news**. v17 For if willingly I-am-practising this, I-am-having reward; but if unwillingly, I-have-been-and-still-am-trusted administration-of-the-household. v18 What therefore is my reward? In-order-that **bringing-good-news** I-might-place **the good-news** without-expense, with-reference-to not to-use-fully my authority in the good-news. v19 For being free out-of all (men) I-enslaved myself to-all (men), in-order-that I-might-**gain** the many-more;

v20 And I-became to-the Jews as (a) Jew, in-order-that I-might-**gain** Jews; to-the (ones) under law as under law, **not being myself under law**, in-order-that I-might-**gain** the (ones) under law; v21 To-the (ones) without-law as without-law, not being without-law of-God BUT **within-law of-Messiah**, in-order-that I-might-**gain** the (ones) without-law; v22 I-became weak to-the weak, in-order-that, I-might-**gain** the weak; I-have-become-and-still-am all-things to-the all, in-order-that in-any-event I-might-**save some**. v23 But **I-am-doing all-things because-of the good-news**, in-order-that I-might-become (a) fellow-partner of-it."

*

Thoughts regarding Paul's "Nazarite Vow",

Note in Acts 21:27 that **Paul did not complete this vow**...in fact he was prevented from being Torah observant by Torah observant Jews! (They kicked him out of the Temple (21:30), which prevented him from bringing the required sin-offering, burnt-offering, trespass-offering and wave offering sacrifices to the priest as detailed in Num. 6:10-20). Paul did not repeat the vow, but was sent by night under Roman guard to Ceasarea (Acts 23:31). And of course, Paul did not need any vow or sacrifice since the sacrifice of Jesus.because....."Sacrifice and Offering YOU willed NOT"...(Ps 40:6, Heb.10:5). After not fulfilling his vow, Jesus appeared again to Paul (Acts 22:11) and told him to be of good courage. Jesus is the lawgiver..."You have heard it said...but I say unto you." @Matt.ch5. There's no condemnation for those trusting in Yeshua (Rom.8:1). The Law (Moses) and the Prophets (Elijah) have been taken out of the picture: "You be hearing of Him!" (Matt.17:1-5). Shabbat Shalom!

On "lawlessness":

Hebrews 7:11 "If on-the-one-hand therefore perfectness was through **the Levitical priestly-office, for upon it the people has-been-given-and-still-is given-the-law***, what need still (a) different priest to-be-standing-up according-to the arrangement of-Melchisedec and (he is) to-be-being-said not according-to the arrangement of-Aaron?"

*-- That is; Upon the Levitical priesthood, ALL that law was given.

No Mosaic Priesthood = no Mosaic law.

Galatians 3:19 "Therefore what (is) the law? It-was added for-sake-of the transgressions, UNTIL the seed *might-come* to-whom it-has-been-and-still-is-promised, having-been-ordered through messengers, in hand of-a-mediator."

Ephesians 2:17 And *having-come* he-himself-brought-good-news [εὐηγγελίσσατο, i.e. the Gospel], peace to-YOU to-the (ones) far and peace to-the (ones) near;

Yet there is a day of rest remaining for the people of God (Heb.4:9); therefore, logically (in Word/logos) there is yet a law remaining, and this is the law of Messiah (Heb. 7:12, 8:2; Mk.12:29-31; Jn.15:10,12). This is the now: our work is our trust in Yeshua (John 6:29). Yeshua is our Sabbath rest:

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."

Hebrews 4:9 "So a-resting-as-on-the-Sabbath is-being-left behind for-the people-of-the God. v10 For the (one) having-gone-in into his rest he himself also rested from his works, as-altogether the God from his own. v11 Let-us-be-diligent therefore to-go-in into that rest, in-order-that some-one might not fall in the same copy of-the disobedience."

Those outside the law of Messiah are lawless, even if Sinai-Torah observant. There is a great purpose to this disobedience, as far as it applies to Jews that are blinded to Yeshua the Messiah (Romans 11:31). However, to those that sort of claim a Christ/Messiah, yet deny the "tetelestai moment" of the cross, i.e. the deity of Yeshua, a warning is found @Heb.10:29.

---Galatians 5:1 "To-the freedom Messiah made us free; YOU-be-standing-firm therefore and YOU-be not being again held-in (a) yoke of-slavery."

Shabbat (@Heb.4:3) Shalom!

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