

Parashah Vayishlach וַיִּשְׁלַח  
"and he sent"

**Torah portion:**  
Genesis 32:3 - 36:43

**Haftarah portion:**  
Obadiah 1:1-21

**Brit Chadashah/New Testament portion:**  
Hebrews 11:11-20  
Matthew 26:36-46

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



*"**The Gospel**, then, as it is used in Matt. is the good news that the kingdom of God, or the kingdom of the heavens, **exists in mystery** form and is being entered by those who believe, **and the physical kingdom** on this earth will certainly be established in God's time." -Ralph Mount, *The Church - Book II*, pp8.*

(**emphasis** is mine)

*"Only 194 verses of the four Gospels are actually New Testament." -pp20*

The New Covenant began at the Cross with the death of the testator.



Yeshua stopped the Temple sacrifices @Mark 11:16. The naos/sanctuary of God is in you @1Cor.3:16. That veil was his flesh, and thus is spiritual @Heb.10:19-20. Therefore all the commandments regarding the veil are also spiritual @Rom.10, 2Cor.3:2-6. Rest in Him @Heb.4:3 = Shabbat Shalom.



**1 Thessalonians 1:5** "For our **gospel** did not come to you in word only, **but also in power**, and in the Holy Spirit ..."

## Here's the Gospel:

**Mark 1:15** "The time is here, and the kingdom of God is at hand. Repent, and believe in the gospel."

**1Corinthians 15:1-4** The gospel is that Jesus Christ died for our sins according to the Scriptures, that He was buried, and then He was resurrected on the third day.

**Romans 4:25-5:2** He was delivered over to death for our sins and then was raised to life to put us right with God. By faith in this, then, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand.

**Romans 10:9-11** If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved. For with your heart you believe and are put right with God, and it is with your mouth that you confess and are saved. As the Scripture says, "Anyone who trusts in Him will never be put to shame."

**1 John 1:3-4** That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. We write these things to you that your joy may be full.

[http://www.acts17-11.com/snip\\_tract.html](http://www.acts17-11.com/snip_tract.html)



God saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit.

**Titus 3:4** But when the graciousness and the love-of-mankind of-the God our Savior appeared-clearly,

v5 **Not out-of works which we ourselves-did in righteousness, BUT according-to his mercy he-saved us** through (the) bath of-regeneration and of-renewing of-the Holy Spirit,

v6 Which he-poured-out on us richly through Jesus Messiah our Savior,

v7 In-order-that having-been-justified by-the favor of-that-one we-might-become heirs according-to hope of-eternal life.

v8 **The word (is) trustworthy**, and concerning these-things I-am-purposing you to-be-asserting-confidently, in-order-that the (ones) having-trusted-and-still-trusting God might-be-being-concerned to-be-standing of-fine works before-for-themselves. These-things are fine and profitable to-the MEN;

v9 But stupid debates and genealogies and quarreling and legal fights you-be-standing-around-away-from-for-yourself; for they-are futile and aimless.



@Luke 10:29-37 - *Who is your neighbor? -- You are!*

The first thing we have to do is to love God:

**Mark 12:29** But the Jesus answered him, That **first-of-all of-the commandments**, (is) **you-be-hearing, Israel, Jehovah our God Jehovah is one.**

**Mark 12:30** And you-will-cherish Jehovah your God out-of your total heart and out-of your total soul and out-of your total intellect and out-of your total strength. This (is the) first commandment.

**Exodus 20:1** And God spake all these words, saying,

2 **I am Jehovah thy God**, who brought thee out of the land of Egypt, out of the house of bondage.

3 **Thou shalt have no other gods** before me.

4 **Thou shalt not make unto thee a graven image**, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

5 **Thou shalt not bow down thyself unto them**, nor serve them, for **I Jehovah thy God am a jealous** [קַנַּא] **God**, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,

6 **and showing lovingkindness unto thousands of them that love me and keep my commandments.**

Note here the severity: "unto thousands" of **them that love YHVH**, YHVH's lovingkindness. Not everyone responds to God's love...

The first thing we have to do is to love God: The second thing we have to do is love our neighbor...  
*as yourself...*

**Mark 12:31** And (the) like second (is) this: **You-will-cherish your neighbor as yourself. Another commandment greater of-these is not.**

**Leviticus 19:18** Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but **thou shalt love thy neighbor as thyself**: I am Jehovah.

**Leviticus 19:33** And if a stranger sojourn with thee in your land, ye shall not do him wrong.

34 The **stranger** [הַגֵּר] that sojourneth [הַגֵּר] with you shall be unto you as the home-born [כְּאֶזְרָח - "native"] among you, and **thou shalt love him as thyself** [כְּמוֹךָ]; for ye were sojourners [גֵּרִים] in the land of Egypt: I am Jehovah your God.

Note: I *think* the correct corresponding Hebrew is indicated here.

**Luke 10:21** In the hour itself the Jesus himself-exulted in-the Spirit and he-said, I-am-acknowledging to-you, Father, Lord of-the heaven and of-the earth, because you-hid-back these-(things) from (ones)-wise and (ones)-intelligent and you-uncovered them to-infants: yea, the Father, because thus it-became seeming-well in-front of-you.

v22 And having-been-turned he-said to the disciples, All-(things) (were)-given-over to-me by my Father, and no-one is-coming-to-know who the son is unless the Father, and who the Father is unless the son, and to-whom if the son might-be-purposing to-uncover (him).

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

Cont. **Luke 10:23** And having-turned to the disciples privately he-said, Happy the eyes namely-the-(ones) looking-at what-(things) YOU-are-looking-at.

v24 For I-am-saying to-YOU, that many prophets and kings willed to-see what-(things) YOU yourselves-are-looking-at, and they-saw not; and to-hear what-(things) YOU-are-hearing, and they-heard not.

v25 And behold some lawyer stood-up tempting him, and saying, Teacher, having-done what, shall-I-inherit life eternal?

v26 But the-(one) said to-him, In the law what has-been-and-is-still-written, how are-you-reading?

v27 But the-(one) having-answered said. You-will-cherish Jehovah your God out-of your total heart and out-of your total soul and out-of your total strength and out-of your total intellect; and your neighbor as yourself.

v28 But he-said to-him, You-answered straightly, you be-doing this and you-yourself-will-live.

v29 But the-(one) willing to-be-justifying himself said to the Jesus, **And who is my neighbor?**

v30 But having-taken (it) up the Jesus said, (A) certain MAN was-descending from Jerusalem into Jericho, and he-fell-into robbers, who also having-stripped him and having-put-upon (him) blows went-away, having-let (him) go reaching half-dead.

v31 But according-to (a) coincidence (a) certain **priest** was-descending in that way and having-seen him he-went-by-on-the-other-side;

v32 But likewise also (a) **Levite**, having-come-to-be according-to the place, having-come and having-seen he-went-by-on-the-other-side.

v33 But (a) certain traveling **Samaritan** came according-to him, and having-seen him he-was-moved-with-compassion,

v34 And having-come-near he-bound-down his wounds, pouring-on oil and wine; but having-mounted him upon (his) own animal he-led him into (an) inn, and he-cared-for him.

v35 And upon the morrow having-come-out having-cast-out two denarii he-gave (them) to-the innkeeper, and he-said to-him, You-care-for him, and whatsoever something you-might-spend-in-addition, I myself-shall-give-back to-you with my to-be-coming-back.

v36 Therefore **which of these three is-seeming to-you to-have-become neighbor** of-the-(one) having-fallen-in into the robbers?

v37 But the-(one) said, **The-(one) having-done the mercy with him.** The Jesus therefore said to-him, **You-be-proceeding, and you yourself-be-doing likewise.**

Remember that Mercy is from God:

**Romans 9:15** 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.** [Ex. 32:19]

@Luke 10:29-37 - *Who is your neighbor? -- You are!*

well...yes, but - @Lev. 19:34 "the stranger that sojourneth WITH YOU..." - I'm missing an obvious inclusiveness of -everyone- at large in the world. If God loved everyone, sure, then everyone is our neighbor. But we also read "AS MANY as I love" (Rev.3:19) and note that "as many" = "not all". Remembering here "Many are called, few are chosen." And "...the wicked and him that loveth violence his soul hateth" (Ps.11:5). God doesn't love everyone - and so, *as members of the body of Messiah* - Christians shouldn't either (1Cor.3:16).

**Jeremiah 9:4** Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will go about with slanders.

The Good Samaritan was a neighbor - **to the man that was beaten so badly that he may have appeared as dead**. He couldn't resist the offered help. So this is the state the "stranger" must (?) be in before we can be a neighbor to him...

At Lu.10:37 "he that showed mercy" is our neighbor, and yes I understand that we are to be that neighbor, however there is a story/parable told here and a commandment also. **The commandment @Lu.10:27** says to love God, and love your neighbor as your self. The story/parable answers the followup question to the commandment "Who is my neighbor?" (vs29) with "he that showed mercy". THEN Jesus says "Go, and do thou likewise"(vs37). "Go and do thou likewise" does not directly define/answer "Who is my neighbor?"; but rather "Go and do thou likewise" is a restatement of "Love your neighbor as yourself". We don't know the hearts of men but by "doing likewise" i.e. by being "**The-(one) having-done the mercy with him**" we become the neighbor. The "neighbor" in Luke 10 may be seen as Jesus...

We are told to be holy...

**1 Peter 1:15** BUT according-to the holy-(one) having-called YOU also YOU yourselves **become holy in all conduct**,

v16 For-the-reason-that it-has-been-written-and-is-still-written: **YOU-shall-be holy because I (am) holy.**

We become holy only through Jesus and thus our conduct becomes holy: we do not become holy through our conduct. For to God be the glory.

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

The Mercy - cherishing the neighbor - coming "from you" originates in Jehovah Jesus, because God loved us first:

**1 John 4:19** We ourselves-are-cherishing, because he himself first cherished us.

**John 3:16** 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.

**God loved first. Note especially that "cherished" is past tense.**

John 3:21 But the (one) doing the truth is-coming to the light, in-order-that his works might-be-manifested that (they-are) having-been-worked in God.

**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."

## Our Trust *is* our work.

Understand this *also* as that **the trust is from God**....our trust is the manifestation of **God working** in us....we don't even merit "credit" for our trust, which while it is our work, **it is only from God's work of love to us first that we are permitted to trust**

....and this is the Love of God - that He loved us first...To Him is ALL the Glory...

**Again:** The work of God is that He loved us first so that we might love and so it is only in HIS love to us that our trust and love is allowed.

Our primary (1<sup>st</sup> commandment) work is to love God...

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July 11, 2015

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@Parashah Beshalach

and compare these scriptures:

Romans 9,10,11

Ephesians ch. 2 & 5

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## Messianic Moment

Regarding why the Levite and the priest were not neighborly to the down and out man, a Messianic man once defended them to me saying that they were keeping the law. The reasoning was that under Mosaic Law, Levites and priests were limited in touching the dead, and the man appeared half-dead. So they didn't know if he was dead, but he might have looked dead, so they didn't want to break the law, so they left him for dead.

It is then quite earth shattering that Jesus said to be like the Samaritan. Scripture tells us that Samaritans did not touch Jews (John 4:9). Now the Samaritan broke his "law" and touched a Jew. So Jesus is saying that is good, **and in his saying** that the Jew, Levite and priest should break the Sinai law code in order to love your neighbor, **Jesus is superseding the Mosaic law with his verbal instruction/Torah.**

**Ephesians 2:15** "Having-rendered-inactive the law of-the commandments \*in decrees [δόγμασιν], in-order-that he-might-create the two in himself with-reference-to **one new (quality) MAN** making peace,"

\* "the saying of his power" -Heb.1:3

\* One way of understanding this: God now speaks **in Son** (even) "in decrees": "You have heard it said.....**but I say unto you....**" ~Matthew ch5.

**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 Son**, whom he-placed heir of-all (things), through whom also he-made the ages;

v3 Who being (a) reflection-of-the glory, and impress of his reality, both **bringing all (things) by-the saying of his power**, having-himself-made cleansing of-the sins, he-seated (himself) in right-of-the greatness in high (places),

Again:

It is then quite earth shattering that **Jesus said**.

And in **His Saying**,

Jesus is superseding the Mosaic law with his verbal instruction/Torah.

## Again, here's the Gospel:

**Mark 1:14** But after the John (was) delivered-over the Jesus came into the Galilee, **preaching the good-news of-the kingdom of-the God**,

v15 And **saying** that the season has-been-and-is-fulfilled, and **the kingdom of-the God has-drawn-near-and-is-still-near; YOU-be-repenting, and YOU-be-trusting in the good-news**.

**1 Corinthians 15:1** But **I-am-making-known to-YOU, brothers, the good-news** (εὐαγγέλιον The Gospel), which **good-news-I-brought to-YOU for-myself**, which also YOU-took-along-(to-yourselves), in which also YOU-have-stood-and-are-still-standing,

v2 **Through which also YOU-are-being-saved**, if **YOU-are-holding-fast to-what word I-brought-good-news-for-myself to-YOU, unless YOU-trusted at-random**.

v3 For I-gave-over to-YOU among **first-(things)**, what also I-took-along-(to-myself), **that Messiah died-off in-behalf-of our sins according-to the scriptures**,

v4 **And that he-was-buried, and that he-has-been-and-is-still-raised on-the day namely-the third according-to the scriptures**,

**Romans 4:24** BUT also because-of us, to-whom it-is-about to-be-being-reckoned, to-the (ones) trusting on the (one) having-raised Jesus our Lord out-of dead (ones),

v25 Who was-given-over because-of our offences and was-raised because-of our justification.

c5

v1 Therefore having-been-justified out-of trust we-are-having peace with the God through our Lord Jesus Messiah,

v2 Through whom also we-have-had-and-still-have the leading-near by-the trust into this favor in which we-have-stood-and-still-stand, and we-are-boasting on hope of-the glory of-the God.

**Romans 10:8** 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.

**1 John 1:1** Which was from beginning, which we-have-heard-and-still-hear, which we-have-seen-and-still-see with our eyes, which we-beheld and our hands touched, concerning the word of-the life (i.e. Jesus/Yeshua the Messiah),

v2 And the life was manifested, and we-have-seen-and-still-see and we-are-bearing-witness and we-are-reporting to-YOU the life namely-the eternal, one-which was with the Father and it-was-manifested to-us,

v3 Which we-have-seen-and-still-see and we-have-heard-and-still-hear, we-are-reporting also to-YOU, in-order-that YOU yourselves also might-be-having participation with us. But even our participation (is) with the Father and with his son Jesus Messiah.

v4 And these (things) we ourselves are-writing in-order-that our joy might-be having-been-fulfilled-and-still-be-being-fulfilled.



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