

Parashah Yitro - יִתְרוֹ

"Jethro"

**Torah portion:**

Exodus 18:1 - 20:26

**Haftarah portion:**

Isaiah 6:1 - 7:6; \* 9:5-6

\* note the "missing" portion – Isa 7:7 – 9:4 - Why?

We read ch 6,7,8,9.

**Brit Chadashah/New Testament portion:**

Matthew 8:5-20

(We read entire N.T. chapter because it is such a blessing to do so.)



**Haftarah portion:**

Here are *some* of the **Messianic** prophecies that **the Rabbis excluded** from this Haftarah portion:

ASV Isaiah 8:13 Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread.

14 And **he shall be for a sanctuary** (1Cor.3:16); **but for a stone of stumbling and for a rock of offence to both the houses of Israel**, for a gin and for a snare to **the inhabitants of Jerusalem**.

\*Romans 9:30 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.**

\*[Note that this passage is contrasting **the Mosaic Law** and **the Law of Messiah**.]

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. (cf. Isaiah 28:16)**

**cont. Isaiah 8:15** And many shall **stumble** thereon, and **fall, and be broken, and be snared, and be taken.**

16 Bind thou up **the testimony**, seal **the law** among **my disciples**.

17 And **I will wait for Jehovah**, that hideth his face from **the house of Jacob**, and **I will look for him**.

18 Behold, **I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah of hosts**, who dwelleth in mount Zion.

19 And when they shall say unto you, Seek unto **them that have familiar spirits and unto the wizards, that chirp and that mutter**: should not a people seek unto their God? on behalf of the living should they seek unto the dead?

20 To **the law** and to **the testimony**! if they speak not according to **this word**, surely there is no morning for them.

21 And they shall pass through **it**, sore distressed and hungry; and it shall come to pass that, when they shall be hungry, they shall fret themselves, and curse by their king and by their God, and turn their faces upward:

22 and they shall look unto the earth, and behold, distress and darkness [חַשְׁכָּה *chashekah* - Strong's H2825], the gloom of anguish; and into **thick darkness** [אֶפְלַח *aphelah* -Strong's H653] **they** shall be driven away.

@vs22, the LXX texts vary. Young's Literal Translation: *And unto the land it looketh attentively, And lo, adversity and darkness! -- Dimness, distress, and thick darkness is driven away, But not the dimness for which she is in distress!*

Ok, something new (Feb 2018) - maybe. I'm still working out - thoroughly chewing - what is being said here:

**Isaiah 9:1** But there shall be no gloom to **her that was in anguish**. In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, **Galilee of the nations**.

**2 The people [Israel/Jews] that walked in darkness [Mosaic Law] have seen a great light [YHVH-the son, the Word]: [and also] they that dwelt in the land [Galilee of the Gentiles] of the shadow of death, upon them [Gentiles] hath the light [YHVH Yeshua, the Son, the Word] shined.**

**3 Thou hast multiplied the nation [Israel/Jews + Gentile believers?], thou hast increased their joy:** they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

**4** For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian.

**Matthew 4:12** But the Jesus having-heard that John was-given-over, he-retired into the Galilee:  
v13 And having-left-behind the Nazareth, having-come he-resided with-reference-to Capernaum, the (one) beside-the-sea, in territories of-Zebulun and Naphtali,  
v14 In-order-that the-(thing) having-been-said through Isaiah the prophet might-be-fulfilled, saying,

v15 Land of-Zebulun, and land of-Naphtali, way of-sea across of-the Jordan, Galilee **of-the Gentiles**,

**\*\*v16** The people namely-the (one) sitting in darkness saw **great light**, **and** [καί] **to-the (ones) sitting in country and \*shadow of-death, light rose to-them.**

v17 From then **the Jesus began to-be-preaching** and to-be-saying, YOU-be-repenting; for the kingdom of-the heavens has-drawn-near-and-is-still-near.

**Ephesians 2:11** 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.**

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 place = the holy place and the holy of holies**

v15 "Having-rendered-inactive [καταργήσας] the law of-the commandments \*in decrees [δόγμασιν], in-order-that he-might-create the two in himself with-reference-to [εἰς – Strong's G1519-eis, "into"] **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**, 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...the Jews already had the Mosaic Law. **The Gospel supersedes the Mosaic law.** As John Parsons correctly 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,

(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.)

-Romans 9:31-32; Isa. 18:14 - 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.

**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?"

**Matthew 4:16** The people namely-the (one) sitting in darkness saw great light, and to-the (ones) sitting in country and shadow of-death, Light rose to-them. [compare Isaiah 9:1-2; Romans 9:24-26]

Often "the people" primarily refers to Israel. **The Mosaic Covenant had a diminishing glory which was a relative darkness when compared to the New Covenant:**

**2 Corinthians 3:7** But if the ministry of-the death having-been-and-still-engraved in letters in stones came-to-pass with glory, so-that the sons of-Israel (were) not to-be-being-able-to-stare-with-reference-to the face of-Moses because-of the glory of-his face, the (glory) being-rendered-inactive,

v8 How will NOT rather the ministry of-the Spirit be with glory?

v9 For if the ministry of-the condemnation (is) glory, by-much more the ministry of-the righteousness is-exceeding in-glory.

v10 **For even the (thing) having-been-and-still-glorified has not been-and-is-still not glorified in this part on-account of the surpassing glory.**

v11 For if the (thing) being-rendered-inactive (is) through glory, **by-much more the (thing) remaining** (is) in glory.

v12 Having therefore hope such-as-this we-are-using much boldness-of-speech,

v13 And not even-as Moses was-putting (a) covering on his face, toward the sons of Israel not to-stare-with-reference-to the finish of-the (thing) being-rendered-inactive.

v14 **BUT** their thoughts were-petrified. **For until the today day the same covering is-remaining on the reading-of-the old covenant, (it) not being-discovered that in Messiah it-is-being-rendered-inactive.**

v15 **BUT** till today at-which-time Moses is-being-read (a) covering is-lying on their heart;

v16 But at-which-time if **it**-might-turn-around to Jehovah the covering is-being-lifted-from-around (it).

v17 But **the Lord is the Spirit; but the-place-where the Spirit of-Jehovah (is), there (is) freedom.**

**2 Corinthians 4:3** But if also our good-news is having-been-covered-and-still-is-covered, it-is having-been-covered-and-still-is-covered among the (ones) perishing,

v4 In whom the God of-this age blinded the thoughts of-the unbelieving with-reference-to the enlightenment of-the good-news of-the glory of-the Messiah, who is the image of-the God, not to-dawn.

v5 For we-are not preaching ourselves **BUT** Messiah Jesus Jehovah, but ourselves your slaves because-of Jesus.

**2Corinthians 4:6** Because the God namely-the (one) having said: **Out-of darkness light will-shine, who shined in our hearts toward enlightenment of-the knowledge of-the glory of-the God in (the) person of-Messiah.** (Gen.1:3; Isa.58:10; Isa.60:1-6)

While the Torah-observant Jews under Mosaic law were indeed sitting in that (relative) darkness, Matthew 4:15-16 delineates: "Galilee of the Gentiles, the people namely the one sitting in darkness" saw great light, **AND** to the ones sitting in country and shadow of death, light rose to them **also**. **So it is possible to see this addressed to two groups of people, one sitting in darkness, one sitting in country.** There are different ways to view this. I'm currently thinking that those sitting in darkness are Jews, and those sitting in country are Gentiles...although this order could be reversed.

A similar case of a New Testament application of Old Testament prophecy to Gentiles:

**Hosea 2:23** And I will sow her unto me in the earth: and I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, Thou art my people; and they shall say *Thou art my God.*

Now this speaks to Jews (*to the Jew first*), AND In Romans, the Holy Spirit appears to apply this verse *to the Gentiles* that are **also** "called out":

**Romans 9:24** **Whom (has) he-called**, even us, not only out-of Jews **BUT also out-of nations?**

Note the called out N.T. Jews are called out of Israel, which is called out of nations already. They – "the choice" of Rom.11:5 - are called out from their Sinai Covenant relationship with YHVH into the New Covenant relationship with YHVH, hence again:

**1 Peter 2:5** And YOU yourselves as living stones YOU-are-being-built (a) spiritual household with-reference-to (a) holy priesthood, to-bring-up spiritual sacrifices welcome to-God through Jesus Messiah;

**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;

**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.

**Galatians 4:27** *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.*

Isaiah 9:7 says the increase of the Messiah's government and peace will have no end, indicating that he governs all nations.

**Isaiah 9:** [recall vs1-4 above] <sup>5</sup> For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. <sup>6</sup> For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called **Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.** <sup>7</sup> Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

## Jesus is indeed a Light to the Gentiles:

**Isaiah 49:5** And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of Jehovah, and my God is become my strength);

6 yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

**Isaiah 42:1** Behold, my servant, whom I uphold; my chosen, in whom my soul [נֶפֶשׁ nephesh - /Strong's H5315] delighteth: I have put my Spirit [רוּחַ ruwach -Strong's H7307] upon him; he will bring forth justice to the Gentiles [גּוֹיִם goyim -Strong's H1471]. <sup>2</sup> He will not cry, nor lift up his voice, nor cause it to be heard in the street. <sup>3</sup> A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. <sup>4</sup> He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law.

<sup>5</sup> Thus saith God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath [נְשָׁמָה nēshamah - Strong's H5397] unto the people upon it, and spirit [רוּחַ ruwach -Strong's H7307] to them that walk therein: <sup>6</sup> I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people [אֵם am -Strong's H5971], for a light of the Gentiles [גּוֹיִם goyim -Strong's H1471]; <sup>7</sup> to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. <sup>8</sup> I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images. <sup>9</sup> Behold, the former things are come to pass (Heb.8:13), and new things do I declare; before they spring forth I tell you of them.

<sup>10</sup> Sing unto Jehovah a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof.

**Isaiah 51:1** Harken to me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. <sup>2</sup> Look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and I blessed him, and made him many.

Gentile believers in YHVH Yeshua/Jesus are seed of Abraham now (Gal.3:29), and fellow-heirs of the promises to Abraham:

**Galatians 3:29** But if YOU (are) of Messiah, so YOU-are seed of-the Abraham, heirs according-to promise.

“Sarah” is the mother of New Covenant believers:

**Galatians 4:24** 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;

Cont. **Isaiah 51:3** For Jehovah hath comforted **Zion**; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

<sup>4</sup> Attend unto me, O my people; and give ear unto me, O my nation: for a law shall go forth from me, and I will establish my justice for a light of the peoples. <sup>5</sup> My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust. <sup>6</sup> Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die <sup>[a]</sup>in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

<sup>7</sup> Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye dismayed at their revilings. <sup>8</sup> For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation unto all generations.

### **The Law of the New Covenant is written on Gentile Christian's hearts:**

**Romans 2:13** For not the hearers of-law (are) just (ones) beside the God, BUT the doers of-law will-be-justified.

**Note, this is NOT talking about physically doing the Sinai Covenant's commandments:**

v14 For **at-the-time-that nations, the (ones) not having law, might-be-doing by-nature the-things of-the law, these not having law are law to-themselves;**

v15 **They-who are-demonstrating the work of-the law written in their hearts,** their conscience witnessing-together and between one-another's figurings accusing or also defending,

v16 In-which day the God is-judging the hidden-things of-the MEN **according-to my good-news through Messiah Jesus.**

God judges according to the New Covenant Gospel through Jesus Christ.

### **The Law of the New Covenant is written on Jewish and Gentile Christians' hearts:**

**2 Corinthians 3:2** "YOU yourselves-are our epistle, having-been-written-and-still-written in our hearts, coming-to-be-known and being-read by all MEN,

v3 (Ones)-being-manifested that You-are (an) epistle of-Messiah ministered by us, having-been-written-and-still-written not with-black-ink BUT with (the) Spirit of-(the)-living God, not in flat-tablets of-stone BUT in flat-tablets (of) fleshy hearts.

v4 But we-are-having reliance such-as-this through the Messiah toward the God.

v5 Not that we-are adequate from ourselves to-figure anything as out-of ourselves, BUT our adequateness (is) out-of the God,

v6 Who also made us adequate ministers of-(a)-new-quality covenant, not of-letter BUT of-spirit; for the letter is-killing, but the spirit is-making-alive."

**The Law of the New Covenant will be written on Israel's hearts:**

**Hebrews 8:10** Because this (is) the COVENANT which I-shall-myself-COVENANT to-the household of-Israel after those days, Jehovah is-saying, giving my laws [νόμους i.e. the New Covenant Torah] into their intellect, and I-shall-inscribe them on their hearts, and I-shall-be to-them with-reference-to God and they themselves will-be to-me with-reference-to (a) people.

**Jeremiah 31:33** But this is the COVENANT that I will make with the house of Israel after those days, saith Jehovah: I will put my law [תורתִי – torah – i.e. the New Covenant Torah] in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people:

Thank you Lord Jesus!

John tells the Jews that God can make new seed to Abraham:

**Matthew 3:7** But having-seen many of-the Pharisees and Sadducees coming upon his baptism, he-said to-them, Products of-vipers, who indicated to-YOU to-flee from the future wrath?

v8 Therefore YOU-do fruits worthy of-the repentance:

v9 And might-YOU not think to-be-saying in yourselves, We-are-having (a) father, the Abraham: for I-am-saying to-YOU, that the God is-being-able out-of these stones to-raise children to-the Abraham.

v10 But already also the axe is-being-laid to the root of-the trees: therefore every tree not doing fine fruit is-being-chopped-away and is-being-cast into fire.

God did indeed "already" raise up children to Abraham:

**Romans 11:17** But if some of the branches were-broken-out, but you being (a) wild-olive-tree yourself-were-grafted-in among [ἐν en] them and you-became (a) fellow-partner of-the root (\*and?) of-the fatness of-the olive-tree,

**Ephesians 2:15** 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,

**Galatians 3:29** But if YOU (are) of Messiah, so YOU-are seed of-the Abraham, heirs according-to promise.

Praise Yah!

## Torah Portion:

The Ten Commandments are found in Exodus 20:

### Exodus 20 ASV

1. And God spake **all these words**, saying,

**ONE-HALF?** 2. **I am Jehovah thy God\***, who brought thee out of the land of Egypt, out of the house of bondage.

(\* - The statement/decreed in vs2 is viewed by some as the first commandment of this series, and some of the same omit the commandment at vs.4 in order to count to "ten." I'll use fractions to enable tracking of the traditional numbering.)

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

**TWO** 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.

**TWO AND A HALF?** 5. **Thou shalt not** bow down thyself unto them, nor serve them, for I Jehovah thy God am a jealous 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.

### **THREE**

7. **Thou shalt not** take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

**FOUR** 8. **Remember** the sabbath day, to keep it holy.

**FOUR AND A THIRD?** 9. Six days **shalt thou** labor, and do all thy work;

**FOUR AND A TWO-THIRDS?** 10. but the seventh day is a sabbath unto Jehovah thy God: [in it] **thou shalt not** do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11. for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

**FIVE** 12. **Honor** thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

**SIX** 13. **Thou shalt not** ~~kill~~ murder.

**SEVEN** 14. **Thou shalt not** commit adultery.

**EIGHT** 15. **Thou shalt not** steal.

**NINE** 16. **Thou shalt not bear false witness against thy neighbor.**

**TEN** 17. **Thou shalt not** covet thy neighbor's house, **TEN ½?** **thou shalt not** covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

18. And all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off.

19. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.

20. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear

may be before you, that ye sin not.

21. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22. And Jehovah said unto Moses, Thus thou shalt say unto the children of Israel, Ye yourselves have seen that I have talked with you from heaven.

**FIRST AND SECOND COMMANDMENT REPEATED** 23. Ye **shall not** make [other gods] with me; gods of silver, or gods of gold, ye **shall not** make unto you.

#### **ADDITIONAL COMMANDMENTS FOLLOW**

24. An altar of earth **thou shalt** make unto me, and **shalt** sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee.

25. And if thou make me an altar of stone, **thou shalt not** build it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it.

(Interesting that a dirt/earthen altar was God's first option. Recall that God made life out of dust.)

26. **Neither shalt thou** go up by steps unto mine altar, that thy nakedness be not uncovered thereon.

Avoiding some confusion, **the bible states that there are ten commandments (words) in Ex.34:27 and Deut.4:13**, and these commandments are **repeated in Deut. ch 5**.

**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.**

**v30** 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.

**v31** And **(the) like** second (is) this: **You-will-cherish your neighbor as yourself**. Another commandment greater of-these is not.

While verses 29-30 alone supports those that include vs.1 in the first commandment, however it does not support those that omit vs2 from the Exodus/Deuteronomy commandment lists.

It is vital to see that **Yeshua, the Word, YHVH is the sovereign authority that is numbering commandments** here, now, always.

### **The good part:**

**Galatians 5:14** For all the law **has-been-and-still-is-fulfilled in one word**, in the (word): You-shall-cherish your neighbor as yourself.

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**This should be read by every Messianic believer in Yeshua:**

### **Why then the Law???**

by John Parsons (Hebrew for Christians)

[http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Ki\\_Teitzei/Goal\\_of\\_Law/goal\\_of\\_law.html](http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Ki_Teitzei/Goal_of_Law/goal_of_law.html)

## Perceptions

**Luke 5:36** But he-was-saying also (a) **parable** to them, That no-one is-casting-on (a) patch from-(a)-new-quality garment-(himation) upon (an) old garment-(himation), but if he-is not in-fact splitting even the new-quality (one), and (the) patch, the-(one) from the new-quality is not agreeing with-the old.

**v37** And no-one is-casting **new wine** into **old skin-bags**, but if the **new wine** will not-in-fact rend-asunder the **skin-bags**, and it itself-will-be-poured-out, and the **skin-bags** will-perish;

**v38** BUT one-must-cast **new wine** into **new-quality skin-bags**, and **both** are-being-kept-safe.

The primary context of "both" @ v38 is the preservation of both "new wine" and "new-quality skin-bags". But also "old skin-bags".

**v39** And no-one having-drunk old is immediately **willing** new; for he-is-saying, The old is more-gracious.

### Perception:

This does not rule out the possibility that they will eventually drink new wine, but rather that it takes time.

Recall also that Jesus made "new" wine out of water, and people thought it was old because it tasted the best, and in their preconceived opinion/custom the old was what should taste better. Of note, *they partook of the New Covenant (new wine) unwittingly, as administered by YHVH Yeshua the Messiah...*

I've tried to delineate here with color coding that the **New Covenant** is found throughout the **Old Covenant**, in order to also show that those Jews blinded by God to seeing Messiah Yeshua are often partaking unwittingly of the New Covenant as it is expressed in the Tanach. See & understand "redemption-back":

[http://www.cotopaxi-colorado.com/Torah-Torah.htm#Redemption back NT cuts both ways](http://www.cotopaxi-colorado.com/Torah-Torah.htm#Redemption%20back%20NT%20cuts%20both%20ways)

God's lovingkindness endures forever! Praise Yah!

### More of the "missing" haftarah portion:

**Isaiah 7:7** thus saith the Lord Jehovah, It shall not stand, neither shall it come to pass. 8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken in pieces, so that it shall not be a people: 9 and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. 10 And Jehovah spake again unto Ahaz, saying, 11 Ask thee a sign of Jehovah thy God; ask it either in the depth, or in the height above. 12 But Ahaz said, I will not ask, neither will I tempt Jehovah. 13 And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also?

14 Therefore the Lord himself will give you a sign: behold, **a virgin shall conceive, and bear a son, and shall call his name Immanuel.** 15 Butter and honey shall he eat, when he knoweth to refuse the evil, and choose the good. 16 For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken. 17 Jehovah will bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah—even the king of Assyria. 18 And it shall come to pass in that day, that Jehovah will hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. 19 And they shall come, and shall rest all of them in the desolate valleys, and in the clefts of the rocks, and upon all thorn-hedges, and upon all pastures. 20 In that day will the Lord shave with a razor that is hired in the parts beyond the River, even with the king of Assyria, the head and the hair of the feet; and it shall also consume the beard. 21 And it shall come to pass in that day, that a man shall keep alive a young cow, and two sheep; 22 and it shall come to pass, that **because of the abundance** of milk which they shall give he shall eat butter: for butter and honey shall every one eat that is left in the midst of the land. 23 And it shall come to pass in that day, that every place, where there were a thousand vines at a thousand silverlings, shall be for briers and thorns. 24 With arrows and with bow shall one come thither, because all the land shall be briers and thorns. 25 And all the hills that were digged with the mattock, thou shalt not come thither for fear of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of sheep.

**Isaiah 8:1** And Jehovah said unto me, Take thee a great tablet, and write upon it with the pen of a man, For Maher-shalal-hash-baz; 2 and I will take unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. 3 And I went unto the prophetess; and she conceived, and bare a son. Then said Jehovah unto me, Call his name Maher-shalal-hash-baz. 4 For before the child shall have knowledge to cry, My father, and, My mother, the riches of Damascus and the spoil of Samaria shall be carried away before the king of Assyria.

5 And Jehovah spake unto me yet again, saying, 6 Forasmuch as this people have refused **the waters of Shiloah that go softly**, and rejoice in Rezin and Remaliah's son; 7 now therefore, behold, the Lord bringeth up upon them **the waters of the River**, strong and many, even the king of Assyria and all his glory: and it shall come up over all its channels, and go over all its banks; 8 and it shall sweep onward into Judah; it shall overflow and pass through; it shall reach even to the neck; and the stretching out of its wings shall fill the breadth of thy land, **O Immanuel.**

9 Make an uproar, O ye peoples, and be broken in pieces; and give ear, all ye of far countries: gird yourselves, and be broken in pieces; gird yourselves, and be broken in pieces. 10 Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand: for **God is with us** [עִמּוֹנֵי אֱלֹהִים]. 11 For Jehovah spake thus to me **with a strong hand**, and instructed me **not to walk in the way of this people**, saying, 12 Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof.



## A child is born, A son is Given.

**Genesis 3:21** And Jehovah God made for Adam and for his wife coats of skins skin [ עור 'owr - singular], and clothed them.

This was a type or shadow of the sacrifice of Yeshua/Jesus:

**Leviticus 17:11** "For the soul of the flesh is in the blood; and **I have given** (YHVH gave - past tense) it to you upon the alter to make atonement for your souls for it is the blood that maketh atonement by reason of the soul."

When was this sacrifice given? In the Garden of Eden at Adam & Eve's fall of MAN.

The zeal of YHVH of Hosts does this:

**Isaiah 9:6** For unto us **a child is born**, unto us **a son is given**; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

A child is born AND a son is given.

**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.

v17 For the God dispatched not his son into the world in-order-that he-might-be-judging the world, BUT in-order-that the world might-be-saved through him.

**Isaiah 9:7** Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

**Revelation 13:8** And all the (ones) residing on the earth will-worship him, of-whom his name has not been-and-is-still-written in the little-book of-the life of-the lamb, namely-of-the (one) having-been-and-still-slain from casting-down of-(a)-world.

### Old Covenant:

God said to work six days and rest on the seventh. (Ex. 20:8,10,11)

Note the separate commandment regarding labor and work:

**Exodus 20:9** "Six days shalt thou labor [תַּעֲבֹד ha-avod], and do all thy work [מְלֶאכֶתְךָ m'lachtehka]"

These are the works that came to pass from the fall of man (sin) in Gan Eden:

**In Messiah, we rest from those works!**

## New Covenant:

**1Corinthians 5:7b** "For even our passover was-sacrificed, Messiah."

**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 9:24** For the Messiah went not in into holy (places) made-by-hands, patterns-in-turn of-the authentic (things), BUT into the heaven itself, now to-be-revealed to-the face-of-the God in-behalf-of us;

v25 But-not in-order-that he-might-be-offering himself often, as-altogether the chief-priest is-going-in into the holy (places) according-to (each) year in blood belonging-to-another,

v26 Since it-was-essential he **suffer often from casting-down of (the) world; but at-this-instant**, once he-has-been-and-still-is-manifested upon complete-finish of-the ages with-reference-to (a) disregarding of-the sin through his sacrifice.

v27 And according-to as-much-as it-is-being-laid-away for-the MEN once to-die-off but after this, **(a) judgement**,

v28 Thus also the Messiah, once having-been-offered with-reference-to bring(ing)-up sins of-many, out-of (a) second (time) he-will-be-seen separate-from sin by-the (ones) waiting-anxiously (for) him with-reference-to salvation.

"What place My Rest?" (Isaiah 66:1; Acts 7:49):

**1Cor.3:16** "Are YOU not knowing absolutely that YOU are the sanctuary of the God, and the spirit of God is dwelling in YOU?"

Again, this dictates that the Temple service (as at Heb.7:11) has changed. What a beautiful Light! What a peaceful place to be:

**Romans 8:1** "So (there-is) now not-one condemnation's-punishment to-the (ones) 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."

### The work of the New Covenant believer is to trust in Jesus:

**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."

**God said to rest from the previous works of the Sinai law (Heb.4:3).**

Jesus is the believers' Sabbath rest/Sabbath peace/Shabbat shalom (Eph.2:14)

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