

Parashah Ki Tisa -

כִּי תִשָּׂא

"when you take"

Torah portion:

Exodus 30:11 - 34:35

Numbers 19:1-22 Parah

Haftarah portion:

1 Kings 18:1-39

Ezekiel 36:16-38 Parah

Brit Chadashah/New Testament portion:

2 Corinthians 3:1-18

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



“double portion”

יְהוָה | יְהוָה

Exodus 34:6 " And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth,"

Let's see [about that disjunctive mark.](http://www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#about%20that%20disjunctive%20mark)

[www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#about that disjunctive mark](http://www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#about%20that%20disjunctive%20mark)

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Torah portion: Change

Exodus 32:7 And Jehovah spake unto Moses, Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves: 8 they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. 9 And Jehovah said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: 10 **now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.**

Moses intercedes:

11 And Moses besought Jehovah his God, and said, Jehovah, why doth thy wrath wax hot against thy people, that thou hast brought forth out of the land of Egypt with great power and with a mighty hand? 12 Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. 13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.

Exodus 32:14 "And Jehovah repented of the evil which he said he would do unto his people."

Exodus 32:15 And Moses turned, and went down from the mount, **with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written.** 16 **And the tables were the work of God, and the writing was the writing of God, graven upon the tables.**

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. 18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear. 19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: **and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.** 20 And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

Moses intercedes:

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and **now I will go up unto Jehovah; peradventure I shall make atonement for your sin.** 31 And Moses returned unto Jehovah, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, **if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.**

33 And Jehovah said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. 34 And **now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee;** nevertheless in the day when I visit, I will visit their sin upon them. 35 **And Jehovah smote the people, because they made the calf, which Aaron made.**

Exodus 33:7 Now Moses used to take **the tent** and to pitch it without the camp, afar off from the camp; and he called it, **The tent** of meeting. And it came to pass, that every one that sought Jehovah went out unto **the tent of meeting**, which was without the camp. 8 And it came to pass, when Moses went out unto **the Tent**, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into **the Tent**. 9 And it came to pass, when Moses entered into **the Tent**, the pillar of cloud descended, and stood at the door of **the Tent**: and Jehovah spake with Moses. 10 And all the people saw the pillar of cloud stand at **the door of the Tent**: and all the people rose up and worshipped, every man at his tent door. 11 **And Jehovah spake unto Moses face to face, as a man speaketh unto his friend.** And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of **the Tent**.

12 And Moses said unto Jehovah, See, thou sayest unto me, Bring up this people: and thou hast not let me know [a]whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found favor in my sight. 13 Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee, to the end that I may find favor in thy sight: and consider that this nation is thy people. 14 And he said, **My presence shall go with thee, and I will give thee rest.**

The sin of the golden calf shows that the Sinai Covenant/law was not enough.
and that directs us to the New Testament "portion" (Jesus).

And God's Merciful Change.

Exodus 33:17 And Jehovah said unto Moses, **I will do this thing also** that thou hast spoken; **for thou hast found favor in my sight**, and **I know thee by name**. 18 And he said, Show me, I pray thee, thy glory. 19 And he said, **I will make all my goodness pass before thee**, and will proclaim the name of Jehovah before thee; and **I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy**.

20 And he said, **Thou canst not see my face; for man shall not see me and live**.

John 4:24 The God (is) spirit, and **it-is essential the (ones) worshipping him to-be-worshipping in spirit and truth**.

2Corinthians 3:17 But **the Lord is the Spirit; but the-place-where the Spirit of-Jehovah (is), there (is) freedom**.

21 And Jehovah said, Behold, **there is a place by me**, and **thou shalt stand upon the rock**: 22 and **it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock**, and **will cover thee with my hand** until I have passed by: 23 and I will take away **my hand**, and thou shalt see **my back**; but my face shall not be seen.

Isaiah 53:1 **Who hath believed our message? and to whom hath the arm of Jehovah been revealed?**

Exodus 17:5 And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go. 6 Behold, **I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink**. And Moses did so in the sight of the elders of Israel.

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

Christ died once for all (1Pe.3:18, Rom. 6:10), **there is no more sacrifice for sin** (Heb.10:26). **Now the sacrifice/prayer/petition is with the lips** (Heb. 13:15,16). **Just ask and you shall (future) receive** (John 16:24). **Moses was in error (for our instruction) when he struck the rock (Christ) a second time, which portrayed in type a second sacrifice of Christ:**

Numbers 20:7 And Jehovah spake unto Moses, saying, 8 Take the rod, and assemble the congregation, thou, and Aaron thy brother, and **speake ye unto the rock before their eyes, that it give forth its water**; and thou shalt bring forth to them water out of **the rock**; so thou shalt give the congregation and their cattle drink. 9 And Moses took the rod from before Jehovah, as he commanded him.

10 And Moses and Aaron **gathered the assembly together before the rock**, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of **this rock**? 11 **And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle**. 12 And Jehovah said unto Moses and Aaron, **Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them**.

New Testament portion: Change

The Diminishing Glory

The Mosaic Covenant had a diminishing glory which was a relative darkness when compared to The Light of the New Covenant:

Exodus 34:29 And it came to pass, when Moses came down from mount Sinai **with the two tables of the testimony** in Moses' hand, when he came down from the mount, that Moses knew not that **the skin of his face shone by reason of his speaking with him**. 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. 31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses spake to them. 32 And afterward all the children of Israel came nigh: and he gave them in commandment all that Jehovah had spoken with him in mount Sinai. 33 **And when Moses had done speaking with them, he put a veil on his face**. 34 But when Moses went in before Jehovah to speak with him, he took the veil off, until he came out; and he came out, and spake unto the children of Israel that which he was commanded. 35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and **Moses put the veil upon his face again**, until he went in to speak with him.

2Corinthians 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.

Sh'ma: "YOU-be-hearing him"

Mark 9:2 And after six days **the Jesus** is-taking-along-with-him the Peter and the James and the John, and he-is-bringing them up into (a) high mountain privately alone. **And he-was-transformed** in-front of-them;

v3 And his garments became glistening, very white as snow, such-as (a) fuller on the earth is not being-able to-whiten.

v4 And ***Elias together-with *Moses was-seen by-them**, and they-were speaking-together with-**the Jesus**.

[Moses did make it into the Promised Land. This verifies Ex.33:14 - that God's presence – YHVH Yeshua -was with Moses and that he was given rest.]

v5 And the Peter having-answered is-saying to-**the Jesus**, Rabbi, it-is fine (for) us to-be here, and let-us make three booths, one for-you, and one for-Moses, and one for-Elias.

v6 For he-was not knowing-absolutely what he-might-speak, for they-were (ones)-frightened.

v7 And (there)-came-to-be (a) **cloud overshadowing them; and (a) voice came out-of the cloud, saying, This is my son the (one) cherished: YOU-be-hearing him.**

v8 And abruptly having-looked-around **they no-more saw any-one, BUT the Jesus only** with themselves.

***Elias (Elijah) may be seen as representing the Prophets and Moses as representing the Law:**

Matthew 11:12 But from the days of-John the Baptist till just-now, the **kingdom of-the heavens is-being-forced** (βιαζεται, G971), and **forceful-(ones)** (βιασται, G973) **are-seizing** (αρπαζουσιν, G726) **it**.

v13 For all **the prophets** and **the law prophesied till** John.

v14 And **if YOU-are-willing to-receive**, he himself-is **Elijah the (one) future to-be-coming**.

v15 **The (one) having ears to-be-hearing, let-him-be-hearing.**

See The Law, the Prophets, and the Gospel

<http://www.cotopaxi-colorado.com/Torah-Torah.htm#The Law, The Prophets, & The Gospel>

Torah portion:

Exodus 31:12-14 "And Jehovah spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: **for it is a sign between me and you throughout your generations; that ye* may know that I am Jehovah who sanctifieth you.**

14 Ye shall keep the sabbath therefore; for it is holy unto you: **every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.**

John 5:5 But (a) certain MAN was there having thirty-eight years in the weakness.

v6 **The Jesus** having-seen this (one) lying-down, and having-come-to-know that he-is-having much time already, he-is-saying to-him, Are-you-being-willing to-become healthy?

v7 The (one) being-weak answered to-him, Lord, I-am not having (a) MAN, in-order-that at-the-time-that the water might-be-disturbed he-might-be-casting me into the swimming-pool; but in which (time) I myself-am-coming another is-descending before me.

v8 **Jesus is-saying to-him, You-arise-for-yourself, you-lift-up your mattress, and you-be-walking-around.**

v9 And immediately **the MAN became healthy, and he-lifted-up his mattress,** and he-was-walking-around; **but it-was (a) Sabbath** in that day.

v10 The Jews therefore were-saying to-the (one) having-been-and-still-healed, **It is Sabbath, it-is not legitimate for-you to-lift-up the mattress.** [Torah portion: Ex.31:12-14]

v11 He-answered to-them, The (one) having-made me healthy, that (one) said to-me, You-lift-up your mattress, and you-be-walking-around.

v12 They interrogated him therefore, Who is the MAN, namely-the (one) having-said to-you, You-lift-up your mattress, and you-be-walking-around?

v13 But the (one) having-been-cured had not known-absolutely who it-(was), for the Jesus detached-himself of-(a)-crowd being in the place.

v14 After these-(things) the Jesus is-finding him in the temple, and he-said to-him, Note, you-have-become-and-still-are healthy: you-be-sinnoing no-longer, in-order-that something worse might not come-to-pass to-you.

v15 The MAN went-away and told to-the Jews that the (one) having-made him healthy is Jesus.

v16 **And because-of this the Jews were-pursuing the Jesus and they-were-seeking to-kill him, because he-was-doing these-(things) in Sabbath.**

v17 But the Jesus answered to-them, **My Father is-working till just-now, and-I myself-am-working.**

v18 Because-of this therefore the Jews were-seeking more to-kill him, because **not only was-he-breaking the Sabbath,** BUT also **he-was-saying the God (was) (his)-own Father, making himself equal to-the God.**

Note in vs.18 the Holy Spirit is emphatic: Jesus was breaking the Sabbath. This is not concerning some legalistic "fence" that the rabbis had built. In vs. 17 **Jesus said "I am working"...vs.9 - "it was the Sabbath"...and note that Exd.31:14 says "any work".** Now while the "work" that Jesus referred to here is certainly "above the law", the work of carrying a mattress appears in violation of the **Sinai Law** and apparently although Jesus did not carry the mattress, this "work" was credited to him and - at any rate -he admitted doing work on the Sabbath.

Jesus did NOT sin;

2 Corinthians 5:21 The (one) **not having-come-to-know sin** he-made sin in-behalf-of us, in-order-that we ourselves-might-become (the) righteousness of-God in him.

-therefore * the Mosaic Law was already rendered inactive in Messiah:

Brit Chadashah/New Testament portion:

2 Corinthians 3:13 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.**

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,

One way of seeing and hearing this:

*** "in decrees": "You have heard it said.....but I say unto you...." ~Matthew ch5.**

Brit Chadashah/New Testament portion:

The Covenant written in stone - Sinai - has been rendered-inactive in/through Messiah.
It has no glory beside the New Covenant written in our hearts.

2 Corinthians 3:1-18

v1 Are-we-beginning again to-be-commending ourselves? Or are-we-needing as some, of-commendatory epistles to YOU or out-of YOU? [No! is the required answer]

v2 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.

v7 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.

(Mt.27:51, Heb.10:19-20, Heb.4:3)

v18 But we all, in-(a)-person having-been-and-still-discovered, (are) (ones) beholding-for-our-selves-in-a-mirror the glory of-Jehovah, we-are-being-transformed-(into) the same image from glory with-reference-to glory, even-as from Jehovah Spirit.

The Sign of the Sabbath

-- is not the Sabbath, but rather the sign is a sign to Gentiles, and the sign is the relationship between God and Israel.

[This is a difficult study area. Even a review of this material is difficult.]

"The Sabbath was never given to the gentiles or to the church." - Nelson, at the end of the branch. Grab your saw. Actually, that's from a Gentile Christian teacher, Ralph Mount, now gone to be with Jesus. See *his Apologetics 26, A Haggadah of Hope, pp9,14.* (note the Sabbath is the seventh day of the week, but it is ok for Christians to worship on any day of the week. Worshipping on Sunday does not make Sunday the seventh day, so Sunday, the first day of the week, is not the Sabbath.)

The Sabbath was given to the Jew, and God has a reason for doing this that affects (think "God's affection" for) both Jew and Gentile for good....

Exodus 31:12-18 ASV - "12 And Jehovah spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths [אֶת־הַשַּׁבָּתִי]: for it is a sign [אוֹת] between me and you throughout your generations; that ye* may know that I am Jehovah who sanctifieth you. ["ye" is not in the Hebrew text.]

14 Ye shall keep the sabbath [אֶת־הַשַּׁבָּת] therefore; for it is holy unto you: every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

15 Six days shall work be done, but on the seventh day is a sabbath [שַׁבָּת H7676] of solemn rest [שַׁבְּתוֹן], holy to Jehovah: whosoever doeth any work on the sabbath [הַשַּׁבָּת] day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath [אֶת־הַשַּׁבָּת], to observe the sabbath [אֶת־הַשַּׁבָּת] throughout their generations, for a perpetual [עוֹלָם] covenant [בְּרִית].

17 It is a sign [אוֹת] between me and the children of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day he rested [שַׁבָּת -H7673], and was refreshed [וַיִּנְפֹּשׁ].

18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God."

John Parsons, at HebrewforChristians.com, states: "The Sabbath is the sign (אֵימָנוּת), the identifying mark, of a Jew", in his article "The Sign of the Sabbath".

http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Ki_Tisa/Shabbat/shabbat.html

“for sign this between-me and-between-you”

כִּי אֵימָנוּת הוּא בֵּינִי וּבֵינְכֶם

Consider Rashi @Ex.31:12-17:

(my OCI program doesn't recognize Hebrew...so watch for my errors in the following quotation.)

כִּי אֵימָנוּת הוּא בֵּינִי FOR IT IS A SIGN BETWEEN ME AND YOU—There is a mark of distinction¹⁾ in the relation that exists between us, viz., the fact that I have chosen you by letting you inherit for rest that day on which "I" rested, לדעת, TO KNOW (not, "for you to know", but) for the nations of the world to know through it, כִּי אֲנִי הִי מְקַדְשֶׁכֶם THAT I AM THE LORD THAT DOETH SANCTIFY YOU. (14) מוֹת יוֹמָת SHALL SURELY BE PUT TO DEATH by the judges if there are witnesses testifying to the desecration and if the warning required by law had been given to the culprit immediately before he committed the offence. וְנִכְרְתָה SHALL BE CUT OFF [FROM AMONG HIS PEOPLE] by God, if no such warning had been given (cf. Mech.). מִחֻלְלֶיהָ means, whosoever treats it as חֹל, ordinary, in so far as its sanctity is concerned²⁾

NOTES

1) Rashi means that הִיא cannot refer to the Sabbath, i. e. that the Sabbath is the sign, for it is preceded by a plural שְׁבֻתָּהּ. He therefore holds that הִיא is the predicate and אֵימָנוּת is its subject, taking the words to signify: אֵימָנוּת, a mark of distinction הִיא there is (exists) between us etc.

2) This is the meaning of the Piel of חֻלְלָהּ, ordinary (the opposite of קִדְּוָה) according to Rashi; cf. his comment on הִיא מִחֻלְלָהּ Lev. XXI. 9. The Sabbath itself cannot be profaned; it remains a holy day even though one disregards its sanctity. For this reason Rashi does not translate the Piel form by "profaning".

End quote.

[Read this full page of Rashi \(ms-word doc\)](#)

www.Cotopaxi-Colorado.com/Rashi-Exd31-14-17-pp178ALL.doc

Fascinating:

"A SIGN BETWEEN ME AND YOU—There is a mark of distinction¹) *in the relation that exists between us*"

"אות*, a mark of distinction היא there is (exists) between us etc."

Note: Rashi is saying that the text should be understood to be saying that there is a mark (or sign) of distinction between the Jew and God. Note that this distinction is not dependent upon the Jew's ability or desire to keep the Sabbath.

* Note the aleph-vav-tav **אֵת** (we may see Yeshua, as the aleph and tahv, beginning and end, (but NOT as THE Aleph-Tahv) and in the nail (vahv) we may see his sacrifice) as what distinguishes the Jew - that is, **Jesus** separates the holy from the profane. You may see a similarity in Genesis 1:1, between "the heavens" **וְאֵת** (= וְאֵת) "the earth". That stuff is fun but I don't think always helpful - for instance the aleph-tahv in Gen 4:2 "I have gotten a man, YHVH." - is likely not speaking of Yeshua in light of Eve's delusion (1Tim2:14). On the other hand, Eve had partaken of the tree of knowledge and perhaps did think her son Cain was from YHVH through the Word which had previously walked and talked with her and Adam in the Garden of Eden. Again, Jesus IS the Alpha and the Omega, the Beginning and the End, which would have correspondence to saying "Jesus is the Aleph and the Tahv" (i.e. the beginning and ending), but NOT "Jesus is the Aleph-Tahv". I'll note the beginning and end connection - the mark of distinction, Yeshua, at Rom.3:24 in a bit...

With that in mind:

the Sabbath is not the sign

"A SIGN BETWEEN ME AND YOU—There is a mark of distinction¹) *in the relation that exists between us*"

BETWEEN ME AND YOU—There is a mark of distinction. Again, Rashi says this isn't primarily speaking about the Sabbath, but rather speaks of the apparent relationship between God and Israel.

"אות*, a mark of distinction הִיא there is (exists) between us etc."

"not, "for you to know", but) for the nations of the world to know through it"

The purpose of this relationship between God and Israel is so that the nations will know that **it is God that makes Israel holy**. Once again we hear "It is not the Jew that keeps the Sabbath, but the Sabbath that keeps the Jew"...

"The Sabbath itself cannot be profaned". Understanding this -also- in Heb.4:3 -Yeshua is our Sabbath rest - he cannot be profaned, he keeps Israel...

Jesus is the mark/sign of distinction.

"The Sabbath is the sign (אות), the identifying mark, of a Jew." - *John Parsons*. Agreed. There is no contradiction: while Rashi is likely correct as to the mathematical reading of the Hebrew, the Sabbath is certainly not the identifying mark of a Gentile, nor of the New Testament assembly, i.e. no one but the Jew is identified by Saturday worship (excepting the Seventh Day Adventist, and they are not Jews).

And in this distinction, there is **tremendous grace** seen in Exodus 31:13 both to the Jew, and to the Gentile. Now grace abounds to Jew first, then to Jew and Gentile in New Covenant (believers), and also to Gentiles that at one time were "without". That is to say there are many "shades" to the Light of grace here to be seen...Microsoft says 256K shades/colors, but I'm OK @1Cor.13:12.

Reworded: *Now while the Sabbath is not the identifying mark of a Gentile, nor of the New Testament assembly, consider yet in that distinction there is tremendous grace seen in Exodus 31:13 both to the Jew, and to the Gentile. Grace abounds to Jew first (and last, seen in the "redemption-back" power of the propitiatory: Jesus @ Rom.3:24-25), then to Jew and Gentile in New Covenant (believers), and also considering that these Gentiles at one time were "without".*

Grace to the Gentile because the Sabbath was never given to the gentile yet they too are allowed to be called sons of God:

Acts 11:16 But I-was-made-mindful of-the saying of-the Lord, as he-was-saying: On-the-one-hand John baptized in-water, on-the-other-hand YOU yourselves-will-be-baptized in (the) Holy Spirit.

v17 If therefore the God gave to-them **the equal gratuity** as also to-us, having-trusted on the Lord Jesus Messiah, who was-I myself, (one) powerful to-hinder the God?

v18 But having-heard these-things **they-kept-quiet, and they-glorified the God** saying: **So the God also to-the Gentiles gave the repentance with-reference-to life.**

Grace to the Jews because of the **redemption-back** effect of Jesus' sacrifice for them throughout time.

Scripture @Ex.31:12 states that the Sabbath "is a sign...throughout your generations: that ye may know that I am Jehovah who sanctifieth you." Again, see Rashi on what is spoken to whom, but now looking along with that at "I am Jehovah who sanctifieth you." The LXX says: "**The-one making you holy.**" (pres. act. part.)

Hebrews 13:12 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.** (i.e. Jerusalem from above, Rev.21:10, Gal. 4:26.)

Note: vs 12 "he-might-make-holy" from **ἀγιάσει** *hagiasa*, (aor.act.subj.) and - τὸν λαόν *ton laon* - "the people" = Israel.

John 11:50 Neither are-YOU-deliberating that it-is-being-advantageous to-us in-order-that one MAN might-die-off in-behalf-of **the people**, and not **the total nation** might-perish.

v51 But this he-said not from himself, BUT being chief-priest of-that year, he-prophesied that **the Jesus was-being-about to-be-dying-off in-behalf-of the nation;**

v52 **And not in-behalf-of the nation only, BUT in-order-that the children of-the God, namely-the (ones) having-been-and-still-scattered-abroad, he-might-gather-together into one.**

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,**

@Jn.11:52 "the nation" and "the children of the God" may be understood as Israel. However, because **Gentile believers** are also called **sons of God** (Rom.8:14, Gal.3:26) this may be hopefully understood to inclusively refer to them also. Keeping in mind that those "namely the (ones) having been and still scattered abroad" were scattered before the cross, and so before the dispersion of Jews at the fall of Jerusalem in AD70. Of course there were Jews still scattered from the Babylonian captivity and from later conquests of Israel.

But moreover: *This passage shows YHVH's lovingkindness....* **Jesus died for us AND in behalf of the people**, the nation (Israel), and children of the God in the past time. That is, his sacrifice also **retroactively** "covers" the Jews obedient to the Old Covenant throughout history. Amazing grace abounds here:

Romans 3:24 Being-justified gratuitously by his favor through the ***redemption-back** namely-the (one) in Messiah Jesus;

v25 Whom the God himself-placed-before, (a) ***propitiatory** through trust in his blood, with-reference-to (a) demonstration of-his justice because of **the letting-go-unpunished of-the sinful-acts** having-come-to-pass-before-and-still-existing

* "redemption-back" - ἀπολυτρόσεως –*apolutroseos* and ***"propitiatory"** -ἱλαστήριον –*hilasterion*

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

Regarding "redemption-back" vs. "redeemed", note that Gentile Christians were never under the Mosaic law, and thus would not be "redeemed" from failure to keep the Mosaic law.

"Redemption-back" refers to THE redemption-back of Israel to their status at Mt. Sinai before the sin of the golden calf (Hebrews 9:15), AND to the redemption-back of Gentile believers in Yeshua (Jn.8:56 *Abraham rejoiced to see Yeshua's day*) to the echad/unity MAN had with God before the fall in Gan Eden (Rom.3:24; Col 1:4; Eph.1:7,14; 4:30; 1Cor.1:30).

BUT ALSO: Redemption is a releasing or forgiving or redeeming action that goes to the beginning of that which caused the impure state to become: it isn't redemption just for sins after the cross, or that you just did, but rather also redeems you and others -even those already dead - from earlier sins. Thus, "redemption-back" translates the correct meaning. Those Old Testament observant Jews that were trusting in YHVH's Word that he would (future) send a Messiah to redeem them are ALSO "covered". Via "redemption-back", Atonement (covering) is provided for them ALSO through the blood of the Lamb, Yeshua, our Propitiatory. However, they have not yet acknowledged Jesus is that YHVH Messiah Elohim (Phil 2:9-11) so they are not **YET in sight** of the throne (e.g. those **under** the altar, Rev 6:9). They will look on Him whom they pierced and mourn (Zech.12:10) and there will be a great conversion at their resurrection. **In this, we may view them as "safe" in the Blood of the Lamb, but not yet "saved"....**

In these things, we see **the greater love of the Father in providing redemption - back** to those that lived prior to the cross. **Further**, we may see a greater love in its presentation of the Gospel from the creation (i.e. the Gospel in the Stars, the Gospel in the Garden, the Gospel preached to Abraham (the Akedah), and so forth that all pointed to Jesus and that those trusting (Hebrews 11) in Jesus/Yeshua are already resurrected "alive" with him, just as those that "sleep in Jesus" (1Thes.4). That may be a difficult concept. Consider that Moses and Elijah appeared with Jesus before the cross in Israel.

Again: **the Sabbath (to the Jew) is a sign (to the Gentiles) "that you (Gentiles) may know that I am Jehovah who sanctifieth you (Jews/Israel.)"** (Ex.31:13). **As Rashi points out, it is a sign to the Jew (and) so that the Gentile/nations will know that YHVH makes the Jews holy.** So the Jewish saying *"It is not the Jew that keeps the Sabbath, but the Sabbath that keeps the Jew"* really is best expressed as **"Yeshua, our Sabbath rest, keeps the Jews"**. (This presupposes an understanding of "Yeshua, our Sabbath rest" @Hebrews 4:3.)

[Yeshua is our Sabbath Rest](http://www.hebrew4christians.com/Holidays/Shabbat/Sabbath_Rest/sabbath_rest.html)

http://www.hebrew4christians.com/Holidays/Shabbat/Sabbath_Rest/sabbath_rest.html

and

[LORD of the Sabbath](http://www.hebrew4christians.com/Holidays/Shabbat/Addendum/addendum.html)

<http://www.hebrew4christians.com/Holidays/Shabbat/Addendum/addendum.html>

by John Parsons

related



As You Were:

IN summary: The Sabbath was given to Jews, NOT to Gentiles. In this BOTH are blessed to be a part of God's plan. The Jews are blessed to have the sign of the Sabbath (really, [this is Yeshua and his redemptive work](#)) [preserving them](#). The Gentiles are blessed to know YHVH Yeshua is the one that makes Israel holy. IF the Gentiles were on the other side of the equation, that is, if they were Jews or proselytes to Judaism, they wouldn't know this....

Who is on first -- [Bride pride](#):

http://www.cotopaxi-colorado.com/BIBLE/Bride_Pride.htm

Further: Now often heard is that the Gentile believers have become the true Jew.

We understand: "A true Jew is a spiritual Jew (Ro.2:29)". Correct. **And a true Gentile is a spiritual one** (Ro.1:16; 2:9,10)...God makes no distinction thereafter (Ro.2:11)....we are to remain "as you were" (1 Corinthians 7:20).

On the one hand, this is often heard from the camp of certain *Gentile* "Christian" replacement adherents. On the other hand, it is heard from the camp of certain Gentile "Messianics" that are, in fact, replacement theology adherents also. The main differences in these camps/sects is that **the Christian group** says they are the bride of Christ but not under the Old Testament Sinai covenant relationship with YHVH. And that is half-right, they are not under the law, and half-wrong, they are not the bride of Christ. **The Messianic camp** says they are the bride of Christ and are still under all of the Old Testament Sinai covenant relationship with YHVH....except for the parts that they can't do. And so they are completely wrong, in that they are not the bride of Christ and that they cannot keep the law, which was rendered-inactive with the New Covenant relationship with/in YHVH through Jesus/Yeshua Christ/Messiah.

To clarify the Bride: Believers (Jew & Gentile) in Jesus are His body. See Ephesians ch.5. **HE is the head of the body.** A hand (for instance) cannot marry a head of the same person, as they are already "very united". Thus Eve was created a wife and was never a bride. Interestingly, the Holy Spirit distinguishes John - a Jew, a Levite - from "the bride" as "the friend of the bridegroom":

John 3:29 The (one) having the bride is bridegroom; but the **friend** of-the bridegroom, **the (one) having-stood-and-still-standing** and hearing of-him, he-is-rejoicing with-joy because-of the voice of-the bridegroom, this therefore the joy namely-mine is-having-been-and-is-still fulfilled.

This is not to imply that John the Baptist, a Jew, was not a part of Israel, the Bride of Christ. **You be looking** at this "one" as a group, i.e. believers in Jesus: " **the (one) having-stood-and-still-standing** and hearing of-him he-is-rejoicing with-joy because-of the voice of-the bridegroom"

as you were

1 Corinthians 7:17 Unless as the Lord parted to-each (one), as the God has-called-and-still-calls each (one), thus let-him-be-walking-around. And thus I-order-for-myself in all the assemblies.

v18 Was anyone called having-been-and-still-circumcised? Let-him not be-pulling-on; was anyone called in uncircumcision? Let-him not be-being circumcised.

NOTE! Jews are still Jews. Gentiles are still Gentiles.

v19 The **circumcision** is not-one-thing, and the **uncircumcision** is not-one-thing, BUT (a) keeping-of-commandments-of-God (is).

v20 **Each (one) in the calling in-which he-was-called, in this let-him-be-remaining.**

v21 Were-you-called (being) (a) slave? Let-it not be-mattering to-you; BUT if you-are-being-able even to-become free, you-use (it) rather.

v22 For the slave having-been-called in Jehovah is (a) freedman of-Jehovah; and likewise the (one) having-been-called (being) free is (a) slave of Messiah.

v23 **YOU-were-bought-in-the-market-of-(a)-price;** YOU-be not becoming slaves of-MEN.

Note that Gentile Christians are also redeemed through the blood of Jesus Christ.

v24 **Each (one) in which (thing) he-was-called, brothers, in this let-him-be-remaining beside God.**

Jews are still Jews. Gentiles are still Gentiles. see also [Come as you are:](#)

www.Cotopaxi-Colorado.com/Torah-Torah-2-.htm#Come_as_you_are#Come_as_you_are

related



Review from Parashat Eikev

speaking of weddings, brides and what-not

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**,

John 3:29

(King James) *He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*

(New King James) *He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled.*

2 Corinthians 11:2

(King James) *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ.*

(New King James) *For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.*

However, compare these in the Consistent Translation:

John 3:29 The (one) having the bride is bridegroom; but the **friend** of-the bridegroom, **the (one) having-stood-and-still-standing** and hearing of-him, he-is-rejoicing with-joy because-of the voice of-the bridegroom, this therefore the joy namely-mine is-having-been-and-is-still fulfilled.

2 Corinthians 11:2 For I-am-being-jealous-(of) YOU with-a-jealousy of-God, for I-myself-joined YOU **to-one man to-stand-alongside** (a) pure virgin for-the Messiah;

"having-stood-and-still-standing" is from: ἑστηκώς "hesteekos", **a form of ἵστημι histēmi**

"to-stand-alongside" is from: παραστῆσαι "parasteesai"

the Consistent Translation's "man", is from ἀνδρὶ "andri"

The Greek text has ἀνδρὶ "andri"

However, for the King James' "husband", Strong's Concordance @

BlueLetterBible.com here refers to ἀνὴρ "aneer" which the King James translates as **man** 156x, **husband** 50x, **sir** 6x, **fellow** 1x, **not tr** 2x

The Consistent Translation clarifies that these passages (Jn.3:29; 2Cor.11:2) do not speak of the N.T. assembly as the "bride" of Christ.

Eve was created a wife, and was never a bride (Genesis ch2).

The N.T. assembly is equated to Eve in Ephesians ch5 (and in that we see that this New Covenant Assembly was created "echad" with Messiah, and was never his bride),

where we also may glean that a foot or hand or finger cannot "marry" the head of the same body, as they are already one (echad). So too the members of the body - the New Testament assembly - cannot "marry" Christ, as they are already one in His body. There WILL be a marriage ceremony with the Messiah and Israel. Christians will be there, IN Messiah Jesus. In order to "thoroughly chew" this meat it may be beneficial recall that Abraham and Jacob were polygamists. The Rabbis teach that in both cases these men "left" their first wives for a "second" and yet "returned" to cherish their "first" wives later. Note also that neither men necessarily "divorced" any wives, although that is possible. (Jewish teaching is that Abraham went into Hagar, then cast her out, then "re-entered" a relationship with her as "Keturah". Jacob loved Rachel more than Leah, but it is taught that after Rachel died, he came to love Leah, his "first" wife.)

[of course Abraham's first wife was Sarah, and again, he "left" her and went into Hagar, then returned to Sarah, and yet again later returned into Keturah, whom the Jews say is Hagar. **Scripture** however says that Abraham "added a wife" and refers to Abraham's "concubines"(plural)]

"Mixed" marriages always seems somewhat culturally (& in genealogy!) confusing, but at any rate, as with the allegory of Hagar and Sarah in Galatians ch4, this shows these relationships to be ordained by God, and give a better understanding of the reality of the present and future holy matrimony between believers, Israel and YHVH.

Read again:

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,

Go over and over the book Ephesians, study ch.2 and 5 much, pray for understanding. It is a great mystery.

*

Can God change His mind?

http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Ki_Tisa/Nacham/nacham.html

by John Parsons

Interesting that the often heard Messianic mantra that "God does not change!" originates in *Greek* thinking.

*

Review: Still thinking on this: *Jesus worked on the Sabbath.*

Still looking at Yeshua & Shabbat. Thinking just now – Jesus broke the Sabbath by the power of his sayings (dogma, public decree, God spoke “in son” ~ “you have heard it said ---but I say”)....he “broke” Shabbat just as he “broke” temple services....

Note again the **death penalty** on anyone that does **ANY** work on the Sabbath.

Exodus 31:14 Ye shall keep **the sabbath** therefore; for **it is holy** unto you: **every one that profaneth it shall surely be put to death**; for whosoever doeth **any work** therein, **that soul shall be cut off** from among his people.

John 5:9,10 - **It was the Sabbath.** And **Jesus said "I am working"**:

John 5:17 "But the Jesus answered to-them, **My Father is-working till just-now, and-I myself-am-working."**

"-he-breaking the Sabbath"

John.5:18 "Because-of this therefore the Jews were-seeking more to-kill him, because **not only was-he-breaking the Sabbath**, BUT also **he-was-saying the God (was) (his)-own Father, making himself equal to-the God."**

Likewise, **with his power** (Mk.9:1), Jehovah Jesus (Jn.10:30) stopped the temple sacrifices (**Mat. 27:51, Heb.10:19-20, Mk.11:16**).

Of course, Jesus did NOT sin;

2 Corinthians 5:21 **"The (one) not having-come-to-know sin he-made sin in-behalf-of us, in-order-that we ourselves-might-become (the) righteousness of-God in him."**

--Therefore the Law was already rendered inactive—

Note that Josephus says the Holy of Holies (the sanctuary-naos of the temple-hieron, was empty (Josephus, The Wars of the Jews, Book 5, ch 5 A Description of the Temple, vs5):

"But the innermost part of the temple of all was twenty cubits. This was also separated from the outer part by a veil. In this there was nothing at all.

It was inaccessible and inviolable, and not to be seen by any; and was called the holy of Holies"

See also [Melchizedek](#):

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

Matthew 11:13 "For all the prophets and **the law prophesied** till John."

Mark 9:7 "...**This is my son the (one) cherished: YOU-be-hearing him.**" Moses (law) And Elijah (prophets) were removed. (vs8). God now speaks "in Son":

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

v2 **Spoke to-us on last of these days in (a) Son**, whom he-placed heir of-all (things), through whom also he-made the ages; [note "(")" designates words not in the Greek text - thus "in Son"]

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),"

* -"**bringing** [φέρων] all (things) by-the saying of his power" – Jesus was instituting the New Covenant in his works and words.

2 Corinthians 3:13 "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.**"

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

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

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

c.f Colossians 2:14 Having-obliterated [ἐξάλειψας] **the handwriting** [χειρόγραφον] **against** [καθ'] **us** *in-the decrees [δόγμασιν] which (**handwriting** χειρόγραφον) was set-over-against [ὑπεναντίον] us, and he-has-lifted it up-and-it-is-still-lifted-up out-of **the midst** [τοῦ μέσου], having-nailed [προσηλώσας] it to-the cross [σταυρῶ];

*"decrees" - from δόγμασιν - *dogmasin*

Thayer lexicon: "1. of public decrees"

The "handwriting" (Torah/Law of the Mosaic Covenant) which was set against Israel was nailed to the cross. Jesus' (God's) decrees are what obliterated that "handwriting". The former husband died (Ro.7:1-6). **Jesus died and rose again.**

Romans 7:1 Or are-YOU-being-ignorant, brothers, for I-am-speaking to-(ones)-coming-to-know law, that **the law** is-exercising-lordship of-the MAN on as-long time as he-is-living?

v2 **For the woman under-a-husband has-been-and-is-still-bound by-law to-the living husband; but if the husband might-die-off, she-has-been-and-is still-rendered-inactive from the law of the husband.**

v3 **So therefore, while the husband (is) living, she-will-be-termed (an) adulteress if she-might-become to-(a)-different man; but if the husband might-die-off, she-is free from the law, she (will) not be (an) adulteress having-become to-(a)-different man.**

[i.e. one new man in Messiah, Eph.2:15. **BUT: if she goes back to the first law of the husband, she IS committing adultery. Note the new husband is a "different" man from the first husband.**]

v4 So-that, my brothers, **YOU yourselves also were-put-to-death to-the law through the body of-the Messiah, with-reference-to YOU to-become to-(a)-different (one), to-the (one) having-been-raised out-of dead (ones), in-order-that we-might-bring-forth-fruit to-the God.**

The New Covenant began at the death of its testator, Jesus.

Hebrews 9:16 For where-in-which (there-is-a) covenant, (it-is) (a) necessity (a) death to-be-being-brought from-the (one) having-himself-covenanted;

v17 For (a) covenant on deads (is) firm, since it-is (not) at-any-time being-strong when the (one) having-himself-covenanted is-living.

v5 For when we-were in the flesh, the sufferings of-the sins the (sufferings) through the law were-operating in our members with-reference-to the (object) to-bring-forth-fruit to-the death;

v6 **But at-this-instant we-were-rendered-inactive from the law, having-died-off in which we-were-being-held-fast, so-that we (are) to-be-being-a-slave in newness of spirit and not in-oldness of-letter.**

Note those who have tasted God's mercy in relation to His new covenant and then "remarry" the old covenant are worse off than before:

Hebrews 10:29 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?
v30 For we-are-knowing-absolutely the (one) having-said: To-me an-avenging, I myself will-repay; and again: Jehovah will-judge his people.

Cast out the maidservant AND - her son! This is the Sinai Covenant AND those that follow her - **This is not asking, it is a commandment!**

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

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

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

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

And yet, it is not saying KILL her or even harm her...

Romans 11:28 "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**" - *that's God's choice!*

One of Jesus' New Covenantal laws that he decreed applies here:

Matthew 5:43 YOU-heard that it-was-said, You-will-cherish your neighbor and **you-will-hate your enemy.**

v44 But **I myself-am-saying to-YOU, YOU-be cherishing YOUR enemies,** YOU-be-blessing the (ones) cursing-against YOU, YOU-be-doing rightly the (ones) hating YOU, and YOU-be-praying in-behalf-of the (ones) mistreating YOU and persecuting YOU;

Israel will have a change of heart, and become born from above in the New Covenant relationship with God, and then they will also be the son of the free woman.

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; **and they shall look unto me whom they have pierced; and they shall mourn for him,** as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Romans 11:26 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

*

Paul's Midrash on the Veil of Moses

by John Parsons

https://hebrew4christians.com/Scripture/Parashah/Summaries/Ki_Tisa/Surpassing_Glory/Surpassing-Glory-Ki-Tisa.pdf

Afterward - Christians and Shabbat

<http://www.hebrew4christians.com/Holidays/Shabbat/Afterword/afterword.html>

by John Parsons

Important paragraphs:

"Yeshua is our Sabbath Rest"...."Making Sabbath your delight"

Note that the "weaker brother" here may be an Observant Jew or a misled Messianic...
on the issue of Shabbat, **most Messianics are weak in the sense that they believe
Shabbat observance is required.**

*

We are reading the Book of Ester @Purim.

Again this year we are passing on the pagan aspects of Purim

*

Checking out prayers that were said in the ninth hour in scripture. Pretty cool.

Praying for the Peace of Jerusalem. May He, Yeshua, come quickly in His Mercy.

*

Addendum:

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,

Whether we see

1. the law of the commandments in decrees was rendered-inactive

or

2. the law of the commandments in decrees was rendered-inactive,

in either case we are certain that the law of the commandments was rendered-inactive.

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