

Parashat Shelach Lekha - שְׁלַח-לֶכְחָ

"send for yourself"

Torah portion:

Numbers 13:1 - 15:41

Haftarah portion:

Joshua 2:1-24

Brit Chadashah/New Testament portion:

Hebrews 3:7 - 4:1

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

Hebrews chapters 3 & 4 sure seem to fit well this week.



Again, "Come as you are called!" is heard this week. First consider the distinction between "the children of Israel" and "the stranger that sojourneth with you" in the Numbers passage.

Numbers 15:1 And Jehovah spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, **When ye are come into the land** of your habitations, which I give unto you,

Num 15:13 All that are **home-born** [כָּל־הָאֶזְרָחִים] shall do these things after this manner, in offering an offering made by fire, of a sweet savor unto Jehovah.

There are no "home-born" until they are in the land - unless the "home" refers to ethnic Israel (or does "all" mean the assembly of Israel, including the sojourning stranger?).

14 And **if a stranger sojourn** with you, **or whosoever may be among you throughout your generations**, and **will offer** an offering made by fire, of a sweet savor unto Jehovah; **as ye do, so he shall do**.

So then, in the land of Israel, there seems to be here a distinction between the "home-born" and "the stranger that sojourneth with you". The stranger doesn't become Jewish. Note the further separate distinct group: "**whosoever may be among you**", which may better point to the proselyte to Judaism.

15 For **the assembly** [קְהָלָךְ *qahal*], **there shall be one statute for you**, **and for the stranger that sojourneth** with you, a statute for ever throughout your generations: **as ye are, so shall the sojourner be** before Jehovah.

Is this saying that the sojourner is to be like the Jews, or **is it saying that the sojourner will be before Jehovah also?** Gesenius' Lexicon says of *qahal* - "*the assembly*"; "*especially the congregation of the people of Israel*".

16 **One law and one ordinance shall be for you**, **and for the stranger that sojourneth** with you.

The "stranger" that sojourns with the Children of Israel CANNOT be at the same time called "the Children of Israel". These two groups remain distinct. In today's Rabbinical Judaism, IF you "convert" to Judaism, you are a Jew; you are then one of "the Children of Israel". Therefore IF the stranger that sojourns with Israel is the same as a proselyte to Judaism, then the conversion process has been changed by the Rabbis at some point since from the giving of the Mosaic law. Rahab is continually called a harlot in scripture. Was she? IF she converted to Judaism, why wouldn't she be called Rahab the convert from Jericho? That it is a reference to a certain event is understood. However, in Numbers 15 the distinction between "the children of Israel" and "the stranger that sojourneth with you" lacks a need to be a point of reference but rather shows that both Jews and Gentiles were obligated to obey God's laws and statutes - "**When ye are come into the land**". A key point is that **the Gentile did not become a Jew in order to serve Jehovah.**

Note especially that the Jew was required to keep the law, whereas the Gentile, IF he desired to keep the law, was required to keep it as prescribed to the Jew. The Gentile, while never under the law, has had a form of God's grace available that allowed his participation. Restated: the stranger in Israel IS NOT REQUIRED to keep the law unless he is convicted to serve Jehovah through this manner; the Jew IS REQUIRED to keep the law, whether he is convicted to do so or not.

Further, vs14 adds " **if a stranger sojourn with you, or whosoever may be among you**". This latter "whosoever" group is distinct* from the sojourning stranger and is also allowed to serve Jehovah...so even if the case is made that the sojourning stranger had to convert to the then new "Judaism", you also have a group distinguished from them by "or whosoever may be among you". **It is important to understand that what God had set up was not "Judaism" (the religion of the Jews), but rather God's theocracy.**

* Even a careful look at the Greek LXX's use of "ἐν", *in*: where translations inconsistently use both "*in*" and "*among*", and surrounding context, appear to show the "stranger" and "whosoever" to be separate groups. Perhaps the distinction is seen in that the Gentile sojourning stranger is not considered to be counted in/among the "generations" of Israel as they are not home-born, whereas the proselyte that is home born, is considered to be among Israel's generations.(?) *2016 note: Another distinction to consider: Romans 11:17 where the Gentile believer is grafted **in among** the Israeli believer, along with the consideration that our sacrifice now is offered with our lips -- i.e. a thanksgiving/thank-offering. This offering is accepted by YHVH from the Gentile trusting in YHVH Yeshua/Jesus that is among (in spirit) Israel. The New Covenant supersedes the Old.*

IF the Jews are to be a light to the gentiles, the gentiles have to remain "as they were called" i.e. as gentiles, in order for that light to shine. These things were for a pattern (Heb.3:11), and in like manner in the New Covenant's One New Man (Eph.ch2), Jewish believers remain Jews and Gentile believers remain Gentiles, as "*sharers of (an) in heavenly calling*": "**Today if YOU-might-hear of his voice, Might-YOU not be-hardening your hearts as in the provocation according-to the day of-the trial in the wilderness... ..As I-swore in my wrath: If they-will-come-into my rest.**"

Hebrews 3

v1 Whence, holy brothers, **sharers of-(an)-in-heavenly calling**, YOU-take-note-of the apostle and chief-priest of-our confession, **Jesus**,

v2 Being trustworthy to-the (one) having-made him, as also **Moses** among his total household.

v3 For **this (one)** has-been-and-is-still-thought-worthy of-much-more glory beside **Moses** according-to as-much-as the (one) having-constructed it, is-having much-more honor (than) the home.

v4 For every home is-being-constructed by someone, but the (one) having-constructed all (things) (is) God.

v5 And **Moses** on-the-one-hand, trustworthy among his total household, as (an) attendant with-reference-to (a) witness of-the (things) to-be-spoken-in-the-future,

v6 **Messiah** on-the-other-hand as Son (over) [on] **his household; of-whom we ourselves are (the) household**, if we-might-hold-fast the boldness-of-speech and the boast of-the hope firm as-far-as (the) finish.

v7 On-this-account, according-as **the Holy Spirit is saying: Today if YOU-might-hear of his voice**,

v8 **Might-YOU not be-hardening your hearts as in the provocation according-to the day of-the trial in the wilderness**,

v9 The-place-where **YOUR fathers tried in a-proving** and they-saw my works forty years.

v10 On-this-account I-was-disgusted-with this generation [G1074 γενεᾱ *genea* – “race”?] and I said: Invariably they-are-being-led-astay in the heart; but they themselves come not to-know my ways,

v11 **As I-swore in my wrath: If they-will-come-into my rest**.

v12 **You-be-looking (out), brothers, lest-at-any-time (an) evil heart of-unbelief will-be in someone of-YOU in the depart(ing) from (a) living God**,

v13 **BUT YOU-be-entreating yourselves according-to each day, until of-which it-is-being-called the today, in-order-that someone out-of YOU might not be-hardened by-deceit of-the sin;**

v14 For **we-have-become-and-still-are sharers of-the Messiah, if-altogether we-might-hold-fast the beginning of-the reality firm as-far-as (the) finish**.

v15 In the being-said: **Today if of his voice YOU-might-hear, YOU-harden not your hearts as in the provocation**.

v16 For **some** having-heard, **they-provoked**; **BUT not all the (ones) having-come out-of Egypt through Moses**.

Does this show that the Gentiles that came out of Egypt with Israel (i.e. the “mixed multitude”) were NOT under the Law of Moses?

v17 **But with-whom was-he-disgusted forty years? (Was it) NOT with-the (ones) having-sinned, of-whom the carcasses fell in the wilderness?**

God was primarily “disgusted” with the disobedient Children of Israel, not the Gentiles that were among them.

v18 But to-whom swore-he (that they would) not go into **his rest** if not to-the (ones) having-disobeyed?

v19 And we-are-looking-at (the fact) that **they-were not able to-go-in because-of unbelief**.

Hebrews 4

v1 **Let-us-fear therefore lest-at-any-time of-a-promise being-left-behind (to us) to-go-in into his rest someone out-of YOU might-seem to-have-been-and-still-be-lacking**.

v2 For we also are (ones) having-been-brought-and-still-being-brought-**good-news** even-as also-

those; BUT the word of-the report profited not those not having-been-and-still-mingled-together with the trust in-the (ones) having-heard.

v3 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.

We rest from the works of the law that came about because of the sin in the Garden of Eden - because **our sins are forgiven and removed by trust in the "just act" of Jesus, his sacrifice, his blood shed for us on the cross.**

v4 For somewhere he-has-said-and-still-says concerning the seventh (day) thus: And the God rested in the day namely the seventh from all his works;

v5 And in this (place) again: If they-will-go-in into my rest.

v6 Since therefore it-is-being-left-behind (for) some to-go-in into it, and the (ones) formerly having-been-brought-good-news went not in because-of disobedience,

Their lack of trust equates to lawlessness.

v7 Again he-is-appointing (a) certain day, today, saying in David after this-much time, according-as he-has-said-before-and-still-says: Today if of his voice YOU-might-hear, might YOU-not harden your hearts.

v8 For if Joshua rested them, he-was not speaking concerning another day after these (things).

v9 So a-resting-as-on-the-Sabbath is-being-left behind for-the people of-the God.

v10 For the (one) having-gone-in into his rest he himself also rested from his works, as-altogether the God from his own.

v11 Let-us-be-diligent therefore to-go-in into that rest, in-order-that some-one might not fall in the same **copy of-the disobedience.**

v12 For the word of-the God (is) living and operational and more-cutting above every two-edged dagger and penetrating unto partition of-soul and of-spirit, and both of-joints and of-marrows, and able-to-judge of-meditations and of-conclusions of-a-heart;

v13 And no creation is unseen in his sight, but all (things) (are) naked and having-been-and-still-(are)-laid-prostrate to his eyes; with whom the word (came) to-us.

v14 Having therefore (a) great chief-priest having-gone-through-and-still-through the heavens, Jesus the Son of-the God, let-us-be-retaining of-the confession.

THE CONFESSION:

Philippians 2:5 "YOU-be-having this opinion in YOU which also (is) in Messiah Jesus,

v6 **Who existing in form of-God** considered not the being equal with-God (a thing for) seizure,

v7 BUT he-emptied himself having-taken form of (a) slave, having-become in similitude of-MEN;

v8 And having-been-found in-figure as MAN he-humbled himself having-become obedient as-far-as death, but death of-(a)-cross.

v9 and on-this-account the God exceedingly-exalted him and bestowed-a-favor to-him the name, namely-the-one above every name,"

v10 "In-order-that **in the name** (Hebrew: *HaShem*) **of-Jesus every knee might-bend of-(those)-in-(the)-heavenly and of-(those)-earthly and of-(those)-subterranean,**

v11 And every tongue might-acknowledge that Jesus Messiah (is) Jehovah with-reference-to glory of-God (the) Father,"

Romans 10:13 For every (one) whosoever might-call-on the name of-Jehovah will-be-saved.

Isaiah 45:18 "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: **I am Jehovah; and there is none else.** 19 I have not spoken in secret, in a place of the land of darkness; I said not unto the seed of Jacob, Seek ye me in vain: **I, Jehovah, speak righteousness, I declare things that are right.** 20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save. 21 Declare ye, and bring it forth; yea, let them take counsel together: who hath showed this from ancient time? who hath declared it of old? have not **I, Jehovah?** and **there is no God else besides me, a just God and a Saviour; there is none besides me.** 22 Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. 23 By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that **unto me every knee shall bow, every tongue shall swear."**

Romans 10:13 For every (one) whosoever might-call-on the name of-Jehovah will-be-saved.

Cont. Hebrews 4:15 For we-are not having (a) chief-priest not being-able to-suffer-together with our weaknesses, but having-been-and-still-tried according-to all (things) **according-to similarity (to-us)** separate-from sin.

v16 Let-us therefore be-going-near with boldness-of-speech to-the throne-of-the favor in-order-that we-might-take mercy and we-might-find favor with-reference-to seasonable help.

Much more to think on here, but for now considering again God's great love in his grace in Rahab's trust.

Jump to: [Rahab was not Torah Observant.](#)

www.Cotopaxi-Colorado.com/Torah-Torah.htm#Rahab_was_not_Torah_Observant

Heb.11:31 says the harlot (that is, non Torah Observant) Rahab *perished not* -because she trusted - here, her "work" is simply defined as her trust, although James adds that her actions reflected her trust. If she was following Torah she wouldn't have had strange men in her home (**Josh. 2:1, Exd. 34:15,16**), right? But the physical works out of trust that are applied as what justified her (**Joshua 6:17**) could only come about because strange men were in her home. Rahab's justification has nothing to do with obeying 613 commandments....

Understand that **Rahab was NOT UNDER THE LAW**, so when she lied (Joshua 2) she did not break a commandment. In Joshua 1 YHVH commands Israel to observe and do his commandments. Then in Joshua ch2 Rahab lies. Her lie was not a "work" of the Mosaic law, good or bad, as she was not under the Mosaic law. For that matter her prostitution was not forbidden as she was a gentile, not under the law. Rahab *knew*, that is trusted, YHVH was the true God (Josh.2:9) and also professed that (Josh.2:11) and her works (hiding/protecting Joshua's servants(Ja.2:25)) were based on that trust, not on any covenantal law..in fact, **Rahab's good work of trust was to lie!** (Josh.2:4,5).

...wherein we understand better that there is **ONE just/righteous, Jesus Christ** (1Jn2:1,2 -- > **Ro.3:19-26**)

[You may make the connection between Joshua and Jesus, Rahab and the N.T. Assembly @ hebrew4christians.com](http://www.hebrew4christians.com)

http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Shelach_Lekha/Joshua/joshua.html

Shavuot/Pentecost

In 2014, Shavuot occurs on Sunday, June 8

In 2015, Shavuot occurs on Sunday, May 24.

In 2016, Shavuot occurs on Sunday, June 12.

In 2017, Shavuot occurs on Sunday, June 4.

In 2018, Shavuot occurs on Sunday, May 19

June 9, 2019 is Shavuot/Pentecost

How to Avoid the Messiah

<https://old.levitt.com/newsletters/1995-07>

by Zola Levitt

"The only 'days of rest' between the Feasts are the weekly Sabbaths/Saturdays."

*

Rabbinical Judaism denies the Father and the Son.

There are many anti-messiahs, yet they ("unsaved" Jews) are God's special case and therefore beloved enemies of the Gospel. They will have their Revelation of Jesus Christ in the near future. Never-the-less, we that trust in Jesus are not to follow the darkness/blindness of Rabbinical Judaism.

There are many anti-messiahs...

1 John 2:18 Children it-is last hour, and according-as YOU-heard that antichrist is-coming, even now many antichrists have-come-to-pass-and-still-are; whence we-are-coming-to-know that it is (the) last hour.

v19 They-went-out out-of-us, BUT they-were not out-of us; for if they-were out-of us, they-would-have-been-remaining with us; BUT in-order-that they-might-be-manifested that all are not out-of us.

v20 And YOU yourselves are-having (a) consecration from the holy (one) and YOU-are-knowing-absolutely all (persons).

v21 I-wrote to-YOU not because YOU-are not knowing-absolutely the truth, BUT because YOU-are-knowing it absolutely, and because every lie is not out-of the truth.

v22 **Who is the liar if not the (one) denying that Jesus is the Messiah? The antichrist is this (one), the (one) denying the Father and the son.**

v23 Every (one) denying the son neither is-hating the Father; the (one) confessing the son also is-having the Father.

THE Anti-Christ/Messiah is Satan. But Satan has turned many in Judaism away from God, just as he has in the New Covenant assemblies. If someone follows the leading astray of Satan, they may be anti-messiah, but not THE Anti-Messiah: they are not Satan.

As God has given them this blindness it is evident that they are not really predestined to always be "anti-messiah", because YHVH's lovingkindness, or mercy, endures forever. Thus in YHVH's lovingkindness, perhaps it is not fitting to call them "anti-messiah", as they are blinded by God to this truth. On another hand, Jehovah's Witnesses, for instance, may be destined to always be antichrists.

...Never-the-less, we are not to follow Rabbinical Judaism...

Don't lose your First Love (Jesus):

v24 (That) which YOU yourselves-heard from (the) beginning, let-it-be-remaining in YOU. if (that) which YOU-heard from (the) beginning might-remain in YOU, YOU yourselves will also remain in the son and in the Father.

v25 And this is the promise which he himself-promised to-us, the life namely-the eternal (life).

v26 These-things I-wrote to-YOU concerning the (ones) leading YOU astray.

...yet the Jews are God's special case...

Romans 11:1 I-am-saying therefore, (has) the God pushed-away-from-himself his people? (No!) May-it-not-come-to-pass; for I myself also am (an) Israelite, out-of seed of Abraham, of-(the)-tribe of-Benjamin.

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

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

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

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

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

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

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

They WILL have MORE fulness than Gentile Christians! How is that possible?!? It doesn't matter: "And God Said." - so we don't boast.

...and therefore beloved enemies of the Gospel...

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;

...They will have their Revelation of Jesus Christ in the near future...

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

v26 And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob. (Isaiah 59:20, Zechariah 3:9)

Hebrews 10:15 But the Holy Spirit also is-witnessing to-us; for after to-have-said-before-and-still-saying;

v16 **This (is) the covenant which I-myself-shall-covenant with them after those days, Jehovah is saying: Giving my laws on their hearts, and on their intellects I-shall-inscribe them,**

v17 **And of-their sins and their lawlessnesses I-shall by-no-means still be-mindful.**

...Never-the-less, we believers in Messiah Yeshua/Jesus are not to follow Rabbinical Judaism...

Titus 1:5 For-sake-of this I-left you behind in Crete, in-order-that you-might-straighten-very-thoroughly-for-yourself the-things being-wanting, and you-might-establish elders according-to city, as I myself-ordered you,

v6 If someone is unprovable, husband of-one woman, having trustworthy children, not in accusation of-dissipation or insubordination.

v7 For it-is-essential the overseer to-be unprovable as administrator-of-the-household of-God, not self-willed, not wrathful, not addicted-to-wine, not one-ready-with-a-blow, not fond-of-shameful-gain,

v8 BUT loving-stranger, loving-good, of-sound-mind, just, hallowed, self-controlling,

v9 Holding-up the trustworthy word according-to the doctrine, in-order-that he-might-be powerful also to-be-entreating with the teaching, namely-the healthy, and to-be-reproving the (ones) contradicting.

v10 For there-are many insubordinate, aimless-talkers, and mental-deceivers, **especially the (ones) out-of the circumcision,**

v11 **Whom it-is-essential to-be-stopping-the-mouths-of, they-who are-subverting total households, teaching which-things it-is not essential, for-the-sake-of shameful gain.**

v12 **Someone out-of them, their own prophet, said: Cretans (are) invariably liars, bad beasts, idle wombs.**

v13 **This witness is true. Because-of which reason you-be severely reprovng them, in-order-that they-might-be-being-healthy in the trust,**

v14 **Not paying-attention to-Jewish legends and commandments of-MEN turning-back-for-themselves from the truth.**

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

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

...we can love our neighbor as ourselves without becoming entrapped in their blindness...

Hebrews 10:24 And let-us-be-taking-note-of one-another with-reference-to (an) irritation of-charity and of-fine works,

"not abandoning completely"

v25 **Not abandoning** the leading-together-**completely** of-ourselves, according-as custom with-certain-ones, BUT comforting, and by-this-much more for-as-long-as YOU-are-looking-to the day drawing-near.

...Never-the-less, we are not to follow Rabbinical Judaism...

v26 For of our sinning voluntarily after (we) took the thorough-knowledge of-the truth, no-more (a) sacrifice concerning sins is-being-left-behind,

v27 But certain fearful long-waiting-for of-judgement and zeal of-future fire to-be-eating the (ones) set-over-against.

v28 Some-one having-disregarded (a) law of-Moses, upon two or three witnesses if-dying-off separate-from pities;

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

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.

v31 **(A) fearful (thing) to-fall-into hands of-(a)-living God.**

v32 But YOU-yourself-be-being-mindful-again (of) the former days, in which **having-been-enlightened YOU**-persevered much contest of-sufferings,

v33 This on-the-one-hand, (ones) being-made-spectacles both with-reproaches and in-tribulations; this on-the-other-hand, **having-become partners-of-the (ones) thus turning-themselves-about.**

v34 For YOU also suffered-together with-the prisoners, and YOU-welcomed the seizing of YOUR goods with joy, coming-to-know yourselves to-be-having (a) better and remaining existence.

v35 Might-YOU not be-casting-off therefore **YOUR boldness-of-speech,** one-which is-having great compensation.

v36 For YOU-are-having need of-perseverance in-order-that having-done **the will** of-the God YOU-might-obtain-for-yourselves **the promise**.

v37 For still (a) little moment, **the (one) coming will-be-present** and he-will not linger,

v38 But my just (one) will-himself-live out-of **trust**, and if he-himself-might-shrink-back, my soul is not thinking-well in him.

v39 But we ourselves are not of-shrinking-back with-reference-to destruction, BUT of-trust with-reference-to possession of-soul.

Revelation 2:4 BUT I-am-holding down-upon you that you-let-go your first charity.

"First charity": this has been taught that the first New Covenant assembly, Ephesus, had stopped studying Torah. And that may be true, but with all the related warnings to the first Christian assembly, as in Jude, **consider also that this primarily speaks that they were falling back into the legends/legalism of Judaism.**

Jude v3 Cherished (ones), while-making all diligence to-be-writing to-YOU concerning our common salvation, **I-had necessity to-write to-YOU entreating (you) to-be-contending for-the trust having-been-given-over once to-the holy-ones.**

...There are many anti-messiahs...

v4 For **certain MEN crept-in-alongside**, the (ones) having-been-written-before long-ago and still-written with-reference-to this sentence, impious (ones), transferring the favor of our God into wantonness and **denying the only Despot and our Lord Jesus Messiah. (1Jn.2:22)**

v5 But I-am-purposing to-put YOU in-mind, once knowing-absolutely all-(things), that **Jehovah having saved (a) people out-of land of-Egypt the second (place) he-destroyed the (ones) not having-trusted,**

The First Love is Jesus-YHVH, who died for us so that we are free from the bondage/law of sin and death.

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."

For these scriptural reasons we shouldn't follow Rabbinical teachings that are contrary to scripture...

We don't "save" Rabbinical Jews" by any means -**Jesus Saves**. So we don't practice Rabbinical Judaism in order to make our trust in Messiah Jesus seem more accessible to them; this is vanity, as it is "**Jesus Saves**". **Yet there is a place for this "graciousness" on the part of a New Testament Believer:**

Romans 10:12 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.**

v14 **How therefore might-they-call-on (one) with-reference-to whom they-trusted not? But how will-they-trust of-whom they-heard not? But how will-they-hear separate-from (one) preaching?**

v15 **But how might-they-preach if they-might not be-dispatched? Even-as it-has-been-and-is-still-written: As beautiful the feet of-the (ones) bringing-good-news-(of) good-things.**

However, MUCH MUCH care must be taken not to fall into vanity of the pit of despair of anti-messiah. Many Christians don't know enough scripture to be strong enough to entertain today's "Messianic Judaism" without falling under the law. Even if YOU are strong enough, are those believers in your wake strong enough?

1 Corinthians 10:22 Or are-we-provoking the Lord to-jealousy? **Are-we stronger (ones) (than) he?**

Again, it is necessary for the Jew to hear/shema the Gospel; but it has to be the Gospel Truth, and not a mixed up gospel:

Jump to: [\(A\) little leaven is leavening the whole lump](#) - Gal.5:9

[http://www.cotopaxi-colorado.com/Torah-Torah.htm#\(A\) little leaven is-leavening the total lump](http://www.cotopaxi-colorado.com/Torah-Torah.htm#(A) little leaven is-leavening the total lump)

Be Holy. Just speak the truth - Jesus Saves - and God will give the increase according to his will.

1 Corinthians 1:17 For **Messiah dispatched me not to-be-baptizing BUT to-be-bringing-good-news, not in wisdom of-word, in-order-that the cross-of-the Messiah might not be-emptied.**

v18 For the word, namely-the (one) of-the cross on-the-one-hand is to-the (ones) perishing stupidity, on-the-other-hand to-us, to-the (ones) being-saved it-is (the) power-of-God.

-

Yes, our trust in Jesus is the work of God (Jn.6:29), trust comes through hearing and hearing through the saying of God/Messiah (Jn.10:30; Rom.10:17), so we study to show ourselves approved unto God (2 Tim.2:15). Yes, and yet we don't get high-minded, but understand - and trust -that God will do as he has said.

Be Holy. Just speak the truth - Jesus Saves - and God will give the increase according to His will.

HENCE:

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Jump to: [Firstfruit is always on a Sunday, Pentecost is always on a Sunday](#)

www.Cotopaxi-Colorado.com/Torah-Torah.htm#Firstfruit is always on a Sunday. Pentecost is always on a Sunday

Concerning these things - counting days from Firstfruit till Pentecost - we began the day after the only Sabbath following Passover, which was the weekly Sabbath.

Note there is NO FEAST SABBATH, only the WEEKLY 7th DAY SABBATH

shema:

The Day Christ Died

www.Cotopaxi-Colorado.com/BIBLE/MOUNT/THE-DAY-CHRIST-DIED.pdf

by R.H.Mount

I found this study helpful in that 1) it shows that in the Bible, Sabbaths are never called feasts and feasts are never called Sabbaths, 2) it distinguishes "Shabbath" and "Shabbathohn" and "kodesh mikrah" ("holy convocation"), and 3) explains that "3 days and 3 nights" is a Jewish idiom. The author makes an interesting statement at the bottom of page 22.

- There are weightier issues than dates to discuss. –



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