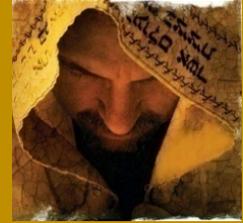


Jews For Yeshua

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To the Torah & the Testimony
If anyone does not speak according to these words
It is because they have no light in them.
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



Translation 8

2 Corinthians 3:2-18

The Ministry of the Tablets

A literal translation base in context with Torah, and paraphrased as needed to bring out and clarify the Hebrew idioms, culture, and background in which it was written.

3:2 You are our letter written in our thoughts, known and read by all men.

3:3 You are revealed as a letter of the Messiah Yeshua, administrated by us, written not with ink, but by the Ruach (the Spirit) of the living Elohim (God); not on Tablets of Stone, but in you as Tablets of flesh, and in your minds.

3:4 And it is through the Messiah Yeshua that we have such trust toward יהוה.

3:5 I am not saying that we are some great light thinking ourselves to be anything apart from Elohim (God), but rather, that it is because of Elohim (God) and through Elohim (God), that we have such confidence.

3:6 And that it is Elohim (God) who has made us complete as administrators of the B'rit Chadasha (the New covenant), not created from the letters engraved in the stone tablets, for the letters engraved in stone worked through the death of animals, but the Ruach (the Spirit) through the giving of a resurrected life.

3:7 And if the service of the Mishkan (the tabernacle) that was written and engraved on stone, and that worked through the death of animals, was splendid, so that the sons of Israel could not look at the face of Moshe (Moses) because of the brightness of his countenance, the brightness of which faded away with time,

3:8 Then how much more splendid then shall the service through the Ruach (the Spirit) be through that which will never fade away?

3:9 For if the sacrificial service for atonement through the Mishkan (the tabernacle), that worked through our condemned and fallen state, was splendid, then the service that works through the

righteousness and resurrected life of Yeshua for our acquittal and pardon (Justification) can only be that much more excellent in its splendor.

3:10 For even though the Mishkan (the tabernacle) was created as a splendid and majestic thing, its splendor for our atonement was nothing compared to the splendor and excellence that comes through Yeshua's death and resurrection.

3:11 For if that which was temporal and passing away was splendid, then how much more splendid is that going to be that shall remain forever?

3:12 Therefore, it is because we have such hope that we can use such great boldness of speech when speaking to you.

3:13 Not like the speech of Moshe (Moses) who had to place a veil over his face when speaking to the sons of Israel about the Mishkan (the Tabernacle), the service of which would ultimately fade away, as even the brightness of his countenance would ultimately fade away.

3:14 And because their minds were hardened like the stone tablets they had received with the instructions of the Mishkan (the Tabernacle) upon it ^{*1}, even so, that same veil remains unlifted when they study the former covenant; because the veil can only be removed through Yeshua.

3:15 To this very day, that veil continues to cover the minds of all those who have not received Yeshua as Mashiach (Messiah).

3:16 Nevertheless, whenever anybody turns to Yeshua and receives Him as Mashiach (Messiah) and King, that veil is removed, even as it was removed in the Temple at His crucifixion.

3:17 And our King Yeshua, He is now ruach (spirit), and wherever the ruach (spirit) of our Master and King is, there is now freedom from the geographically restricted location, and from the limited benefit, of the animal sacrifices, and freedom from the slavery of sin.

3:18 And now we all, with our faces unveiled, can look into a mirror and behold the splendor of the Master whose very same image we are now being transformed into while going from our past splendor in the Mishkan (the Tabernacle) and sacrifices, to our future splendor in Yeshua through the Spirit.

Note 1: See our Study Entitled, *"On the Mystery of the Tablets"*.

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