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Num 6		Job 11-14	Hebrews 5-6
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The Nazirite Vow (Numbers 6)

We usually think only of men as Nazirites, as John the Baptist apparently was (compare Luke 1:15). But, surprisingly, women too could take the vow of a Nazirite (Numbers 6:2). However, in the case of the woman, her husband or father could disallow the vow and God would not hold her to it (30:5). Nazirites neither drank wine or strong drink, and stayed away from grapes altogether for the duration of the vow. They were to let their hair grow long, and bring special offerings to the tabernacle. The vow was for a set time, at the end of which they were to be purified for seven days (compare 6:9; Acts 21:27), cut their hair and burn it, and partake of certain offerings, including unleavened bread and oil. When the vow was fulfilled they could, once again, drink wine and eat grapes. The vow was usually voluntarily taken for the purpose of making a special request of God, to give thanks to God, or to dedicate themselves to some other such purpose. There are biblical examples of the vow being a lifelong one (Judges 13:5). A vow was often made in thanksgiving to God; it was not something to replace weakness of character in the sense of someone needing the vow and its visibility to others in order to be kept in line with God's way.

Incidentally, we should not confuse the words Nazirite and Nazarene. The word Nazirite comes from the root nazir, meaning to "separate" or "keep away from," while Nazarene denotes a resident of Nazareth. Confusing the words, some have argued that Jesus Christ was under a Nazirite vow, and they employ this reasoning to argue for Him having had long hair. But Jesus was not a Nazirite, for He drank wine (Matthew 11:18-19) and on at least one occasion touched a dead body (Luke 8:51-54). And thus, He would not have had long hair (compare 1 Corinthians 11:14). The apostle Paul actually did take a Nazirite vow, not cutting his hair until the vow's completion (Acts 18:18). And he later paid for and shared in the purification rites of four others completing a Nazirite vow (Acts 21:23-27).

Interestingly, since "Nazirite" means "separated one," Christ and all Christians are Nazirites in a spiritual sense—our lives being consecrated to God. The Nazirite vow is one of a number of Old

Testament actions or rites that can be viewed as parallels to the Christian's commitment to God at baptism.

Priestly Blessing (Numbers 6)

"In 1979 the Israeli archaeologist Gabriel Barkay was excavating some ancient burial caves overlooking the Hinnom Valley, just to the south-west of the Old City of Jerusalem, when to his surprise he found one that was undisturbed. It contained the bones of at least ninety-five people, some with pottery, arrowheads, pieces of gold and silver jewelry buried alongside them. But Barkay's most spectacular find in this cave was a pair of small cylindrical scrolls made of pure silver. Although insignificant-looking when first found, the largest no more than 4 inches long, they were both found to bear eighteen lines of Palaeo-Hebrew script when unrolled, including the words:

"May Yahweh bless you and keep you

"May Yahweh cause his face to shine upon you and grant you peace.

"As palaeographic specialists are generally agreed, the date when these words were incised on the scrolls can be no later than the 7th century BC, i.e. the time of [the prophet] Jeremiah. Since they are none other than the 'priestly blessing' of Numbers 6:24-26, still used in both Jewish and Christian liturgies, they are by far the oldest portion of Biblical text yet discovered" (Ian Wilson, *The Bible Is History*, 1999, p. 173).

This discovery was a major blow to those scholars and other Bible critics who claim that the books of Moses were actually not written until the Hellenistic period in the third century B.C.

"God Exacts From You Less Than Your Iniquity Deserves" (Job 11)

Zophar the Naamathite is even more tactless and insensitive than Bildad. Obviously incensed at what Job has said, seeing it as a mockery of the truth, Zophar decides he needs to really "let Job have it." And why not? For in Zophar's misapplied theology, Job must be one of the greatest sinners ever.

In verse 4, Zophar seems to exaggerate what Job has said about his innocence, as the book does not record Job as having said that his doctrine—that is, his teaching—is pure. However, it may be that Job has said or implied this in the past and now Zophar sees it all as utter pretense and hypocrisy.

In fact, Zophar remarks that if God were to give testimony, it would reveal Job to be a worse sinner than even his suffering demonstrates. The New International Version translates the end of verse 6 as "Know this: God has even forgotten some of your sin." The Expositor's Bible Commentary says that it reads literally as "God has forgotten for you some of your sin" and that it could, according to an Aramaic reading, mean "God has made (allowed) you to forget" (footnote on verse 6). The point

Zophar is making is that Job doesn't know how sinful he really is—that he deserves worse punishment than he is receiving. Perhaps the implication is that Job deserves to die and it is only God's mercy that preserves him.

The irony here is that there is some truth in what Zophar is saying. All of us deserve death for even the smallest of sinful thoughts and attitudes we have ever had. God is under no obligation to keep us from the worst pain and suffering. It is through God's mercy that humanity is not destroyed for its constant sin. And it is through His grace that His servants are preserved despite their stumbling. Job will actually discover at the end of the book that his own righteousness is nowhere close to what God truly requires to have a relationship with Him. Yet Zophar means none of this. He views Job's suffering as punishment for major sins in his life, yet with God mercifully pulling some punches.

The Nelson Study Bible notes on verses 7-9: "When Zophar interrogates Job about the impossibility of comprehending the deep things of God, he employs for search out the same term Job used to describe God's wonders as beyond 'finding out' (9:10). Thus Zophar may be trying to turn Job's words against him by saying that Job's actions are inconsistent with his theology. Since these verses anticipate portions of the Lord's speeches [later in the book] (see 38:16-18, 34-38), Zophar's doctrine is correct, but the application is wrong. Biblical truth misapplied perverts the intent of the Scriptures and misleads. [Moreover] sound doctrine without love does not please the Lord."

Zophar is harshly accusatory of Job. The statement in verse 11 regarding God knowing deceitful men is no doubt meant to imply that Job was such a person—either that he was intentionally hiding his sin or that, in the deceitfulness of his heart, he was not admitting his sin to himself. And "as a retort to Job's rhetorical question (6:5) in which he compared his own cries to the braying of the 'wild donkey,' Zophar employs what may be a proverbial statement about the wild donkey...[possibly] implying that Job's 'empty talk' indicates that he is empty headed ([Job 11] vv. 3, 12)" (note on verses 10-12).

As The Bible Reader's Companion explains in its summary of chapters 11-14, here is the solution Zophar gives in his irrelevant sermonizing: "The paraphrase: 'Be devoted to the Lord. Pray. Stop sinning. Then everything will be fine ([Job 11] vv. 13-16). What a dagger in the heart of a man who has been devoted to God, but is suffering anyway! And what pain Zophar's description of divine blessing must have caused (vv. 17-20). This is exactly what Job's life was like—and all has been lost, in spite of the fact that Job is not at fault!"

"I Desire to Reason With God...You Are All Worthless Physicians" (Job 12:1-13:19)

Job responds to his friends with cutting sarcasm: "No doubt you are the people [i.e., the right people to go to for all the answers], and wisdom will die with you" (verse 2)—as if all the wisdom in the world were concentrated in these three men. Job is essentially saying, "So you think you know it all." He follows this by noting that he knows as much as them. In fact, he points out that what they have been saying is common knowledge (verse 3).

Yet again Job points out that in accusing him the truths they are relating are being misapplied—as he is innocent (verse 4). In contrast to their ideas, the wicked often prosper—despite the fact that all life is in God’s hand, as the whole creation could teach them (verses 5-10). This was another stab at the notion that they “knew it all” when it came to God. The fact is, they were ignoring what was obvious.

Job points out in verses 11-12 that people learn from what they hear and experience, gaining a measure of wisdom over the course of a lifetime. But real wisdom and strength, he explains in verse 13, lies with God. The arrogance of man, he goes on to show, is brought to nothing by the sovereign God who can do whatever He wants (verses 14-25). It is just foolishness for anyone to try to pin down and understand everything that God is up to in His dealings with mankind.

Rather than deal anymore with his friends, Job would much rather take his case directly to God (13:3). The friends have proven themselves “worthless physicians”—failing to diagnose the real problem—and even “forgers of lies” with their unjust accusations against him (verse 4). It would be better for them to cease from their grandiose speeches and just listen (verse 5).

Job points out that their mouths were going to get them into trouble. In their rush to defend God, they were basically bearing false witness against Job (verses 7-8). They were not even being honest in their defense of God, as they ignored evidence that ran counter to their beliefs about Him. Job says that God would ultimately rebuke them for that—as indeed He will at the end of the book. This passage is remarkable on two counts. First, it shows that even if people put on a great display of piety in standing for God’s integrity, God will not accept this unless it is heartfelt, deeply considered and in keeping with His overall ways. Second, we see here that despite Job’s struggle to understand what God is doing in the world and in his own situation, he still trusts in God’s flawless character and justice. This is why he believes he can ultimately find resolution with God.

“Job was so sure he would be vindicated that he repeated his desire for a hearing before God (vv. 13-19). He viewed this boldness on his part as one of the evidences that what they said about him was not true. If Job were a hypocrite, would he be willing to put his life in jeopardy in this way (v. 16)? Such a man would not dare come before God” (Expositor’s Bible Commentary, note on verses 1-27).

“If a Man Dies, Shall He Live Again?” (Job 13:20-14:22)

In Job 13:20, Job launches into His appeal to God. He asks two things: (1) that God would stop terrifying him with unrelenting suffering (verse 21) and (2) that God would stop hiding Himself and reveal the specific charges He has against him (verses 22-24).

In verse 26, Job mentions the iniquities of his youth—showing that his life has not been completely sinless. But have not these been forgiven since he committed to a relationship with God? Yet his early period of waywardness is the only thing Job can think of that could merit what is now happening to him.

In verse 28 through 14:6, Job sinks back into despair, uttering a poem on the plight of man, agreeing with Eliphaz's assessment that a person is born for trouble and viewing himself as the premier example of that. In verses 7-12, which may be a continuation of the poem, Job implies that life is better for a tree than a person—because at least a tree cut down can sprout again while death marks the end for a human being, at least until far in the future.

This refocuses Job's thoughts for a moment on the future resurrection, which he clearly believes in. He asks that God would bring him the relief of the grave until His wrath is past— that God would then call him forth at the appointed time. "To capture the force of Job's meaning of halipati, ['my change' or] 'my renewal' [NIV]), we must note that the same root is used in v. 7 concerning the tree. There the NIV [and NKJV] translated it 'sprout.' A basic meaning is 'to have succession.' In this verse Job is speaking of succession after death, not the healing of his body in this life" (Expositor's Bible Commentary, footnote on verse 14). The Greek Septuagint translates this as a word meaning "rebirth."

But Job's flicker of hope is short-lived here. As the remainder of chapter 14 shows: "Job knew that eventually God would cover all his offenses and long for him as the beneficent Creator who delights in those he made. But despite his faith in God's power over death, Job was convinced that God would not even allow him the exquisite release of death.... The waters of suffering continue to erode till his bright hope was a dim memory (v. 19) and nothing mattered anymore but the pain of his body and the continual mourning of his soul (v. 22)" (note on 13:28-14:22). In this world, it appears that he, along with the rest of mankind, has no hope and no future.

Yet through all this, Job who was suffering inconceivable distress, still did not curse God's name. We can only begin to grasp the mental strain Job endured during his time of suffering.

Hebrews Chapter 5

1 For every high priest taken from among men is appointed on behalf of men in matters relating to Elohim, to offer both gifts and offerings for sins,

We cannot understand this first verse if we do not understand the meaning in depth of the sacrificial system put into place by our Elohim at Mt Sinai. The apostle Shaul is a Pharisee and he writes with assumption that we understand the History of Israel. Therefore, it is advised that we KNOW the Torah by the time we are reading his writings. If we don't, it is impossible to understand what Shaul is saying. We can guess at it, but this way is ill advised. The church has been doing this for centuries and look how astray it has gone. The Father established at Levitical Priesthood at Mt Sinai to mediate between a Holy God and His people. Without mediation, the unclean flesh would be absolutely annihilated and burned with heat from our Pure and Holy Creator. This literally happened to some of the children in the Torah before they truly understood this character and attribute of the God that delivered them from slavery in Egypt.

Once the gift or offering was brought to the priest, a covering was established so that the created could now approach the Creator, and live. This process becomes ever more complex during Yom HaKippurim, or Day of Atonements, when even the High Priest had to atone for his own sin to be able to enter into the Holy of Holies, the presence of the One True Holy God, and live.

2 being able to have a measure of feeling for those not knowing and being led astray, since he himself is also surrounded by weakness.

The Aramaic to English New Testament reveals that this phrase “being able to have a measure of feeling” is simply the phrase “and he can humble himself.” It is on this Day of Atonement, when every High Priest comes face to face with the reality that he himself is also subject to missing the mark, or sin. Throughout the year, maybe there was a moment of weakness or something that happened in his life to prove to him he was also human and subject to the weakness of the flesh. In this way, if he was an honest person, he would have to humble himself and sympathize with his people concerning their weakness, ignorance, and getting off the path. This was the Levitical priesthood, the Tribe chosen by God to serve Him as mediators. Of course by the time of Messiah, the priesthood and High Priest had become almost entirely political, but that is not how it was when our Father established it.

3 And on account of this he has to offer for sins – as for the people, so also for himself.⁴ And no one obtains this esteem for himself, but he who is called by Elohim, even as Aharon also was. Regardless of whether or not corrupt and ignorant men, in their vanity, changed the establishment of the Creator in matters of the priesthood and the office of the High Priest – The instruction and covenant of God remains. That is with the Tribe of Levi and the Levitical Priesthood. No man could take this honor for himself, it is only bestowed by Elohim.

5 So also the Messiah did not extol Himself to become High Priest, but it was He who said to Him, “You are My Son, today I have brought You forth.”

No man can take this honor for himself, it is only bestowed by Elohim. Here is the proof:

Why do the gentiles (nations) rage, and the peoples meditate emptiness? The sovereigns of the earth take their stand, and the rulers take counsel together, against God and against His Messiah, and say, “Let us tear apart Their bonds, and throw away Their ropes from us.” He who is sitting in the heavens laughs, God mocks at them. Then He speaks to them in His wrath, and troubles them in His rage, saying, “But I, I have set My Sovereign on Tsiyon, My set-apart mountain.” “I inscribe for a law: God has said to Me, ‘You are My Son, Today I have brought You forth. ‘Ask of Me, and I make the gentiles Your inheritance, and the ends of the earth Your possession. ‘Break them with a rod of iron, Dash them to pieces like a potter’s vessel.’” Psalms 2:1-9

6 As He also says in another place, “You are a priest forever according to the order of Malkitsedeq,”

Yah said to my Master, “Sit at My right hand, until I make Your enemies a footstool for Your feet.” YHWH sends Your mighty scepter out of Tsiyon. Rule in the midst of Your enemies! Your people volunteer in the day of Your might, In the splendours of set-apartness! From the womb, from the

morning, You have the dew of Your youth! YHWH has sworn and does not relent, “You are a priest forever according to the order of Malkitsedeq.” Psalms 110:1-4 7 who, in the days of His flesh, when He had offered up prayers and petitions with strong crying and tears to Him who was able to save him from death, and was heard because of His reverent fear,

From the AENT, Likewise, when He was clothed in flesh, he offered fervent prayers and pleadings with intense anxious tears, to him who was able to revive him from death; and he was heard. There is no mention of the emotion of fear here. 8 though being a Son, He learned obedience by what He suffered. He understood what it meant and does mean to hearken unto the voice of Elohim! 9 And having been perfected, He became the Causer of everlasting deliverance to all those obeying Him, 10 having been designated by Elohim a High Priest “according to the order of Malkitsedeq,” 11 concerning whom we have much to say, and hard to explain, since you have become dull of hearing. 12 For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohim. And you have become such as need milk and not solid food.

13 For everyone partaking of milk is inexperienced in the word of righteousness, for he is a babe. 14 But solid food is for the mature whose senses have been trained by practice to discern both good and evil. It is well known that it is the babies and infants who drink milk, and as they grow and mature, they are able to eat meat and solid food. So Shaul is using an analogy here – one of beginning and growing – a process of increasing. In this case he is speaking about the “word of righteousness.” So we should ask ourselves, “what is the ‘word of righteousness’ ?” The only righteous One is the Father; therefore His Word is the Word of Righteousness. His Word is Torah – Genesis, Exodus, Leviticus, Numbers, Deuteronomy. We are told in John that Messiah is the Word made flesh, therefore His life is also the Word of Righteousness. He walked a perfect Torah obedient life.

Milk – the call of God to follow Him, the realization of what He did for you on the stake at Calvary, His blood covering your sin – these are the milk of young babes in belief of Messiah Yeshua.

Meat – The teaching and instructions of the Torah of God. Being able to recognize: clean from unclean, set – apart from common, holy from profane, truth from tradition. These are things that take work, study, love, desire on your part to know about a Holy and Set – Apart God.

Isaiah 28:9-10 Whom would He (Elohim) teach knowledge? And whom would He make to understand the message? Those weaned from milk, those taken from the breasts! For it is: command upon command, command upon command, line upon line, line upon line, here a little, there a little. The prophet Isaiah clearly tells us that God has a certain types of people He will teach and make understand His message: Those weaned from milk.....Get into the Torah!!!

Hebrews Chapter 6

Because Chapter 6 begins with a “Therefore,” we need to go back to the last part of Chapter 5 just to make sure I know what the “therefore” is therefore. verse 12 – 14 of Chapter 5, Rabbi Shaul was talking about milk and solid food.

For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohim. And you have become such as need milk and not solid food. For everyone partaking of milk is inexperienced in the word of righteousness, for he is a babe. But solid food is for the mature whose senses have been trained by practice to discern both good and evil.

So what are the first elements of the Word of Elohim? The word elements can also be principles or fundamentals the basic things that make up something greater. Well, common sense would tell us that the first principles of God are the first writings of His Word: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. There is nothing much more important in a believer’s walk than having a solid footing in the principles of God. He lays out His principles to Moses for all of His people forever. Those who do not work at getting solid footing in the principles of Elohim – instead of maturing unto evermore increasing sanctification – become as babes and Paul (Shaul) even says “inexperienced” in the word of righteousness.

Wow – discerning good and evil. He might as well said life and death! Having senses “trained by practice.” When we train for something, or practice for something – that sounds like some action being taken. So being able to discern good from evil takes not only having a solid foundation in the principles of Elohim (the Torah), but putting those principles into action. We should know the instructions of YHWH, we are to practice them, and train our flesh to do them. Then, we are able to discern good from evil. Just as Moses said: These commands are life to you.

In further study, the words Shaul is using here – words like milk, skillful, experienced, craftsmen, wise, learned, mature, etc – he is harkening us back to the Torah. Specifically I would like to bring Exodus Chapter 35 into focus. In Exodus chapter 35, Moses has called a gathering, an assembly of all the people and instructs them again on keeping the Sabbath. On down a bit in the chapter to Exodus 35 and verse 10 And let all the wise-hearted among you come and make all that God has commanded:

Mosheh is very specific here: Who is going to make ALL that God has commanded? The wise hearted, the same people who Shaul is writing about in Hebrews 5 that are mature in their senses: But solid food is for the mature whose senses have been trained by practice to discern both good and evil. The word for “wise” as used by Moses in Exodus 35:10, those who will “make ALL that God has commanded” (speaking of His Tabernacle) is the Hebrew word chakam (khaw-kawm’). This word means: intelligent, skillful, artful. I believe when Shaul says “mature in senses” he is saying “wise-hearted.”

Ok, now – Chapter 6

1 Therefore let us leave the basics of the Word of the Messiah, and continue on to its perfection. Or will you again lay another foundation for the repentance which is from dead works and for the faith in Elohim

Did you see that? Shaul tells us that the foundation of repentance from dead works is the beginning words or principles of God, The Principles of Torah. There is only one foundation for repentance – and that is leaving “dead works” and turning to Father’s Ways. True repentance is teshuva, a return. When I return from the place where I have been – doing dead works, serving other idols taught to me by society, family, and friends, to His Word in the Beginning, then and only then can I move on to maturity (perfection). How many times must one be saved again? And in fact, can we be continually saved? Are we not saved once and for all? How many times did the Children of Israel and mixed multitude leave Egypt? I believe it was only once! Let us move on from our salvation unto sanctification. We are out of Egypt – let us move into the Promised land!

Dead works are those things that are not in harmony with God’s instructions. Keeping His Sabbaths, His appointments, His Feasts, His principles are in harmony. There is no profit in being in servitude to untruths and traditions made up from man. They have no meaning, they do not profit us unto eternal things. As our Brother Jeremiah the prophet is trying to tell us: O Yah, my strength and my stronghold and my refuge, in the day of distress the nations shall come to you from the ends of the earth and say, “Our fathers have inherited only falsehood, futility, and there is no value in them.” Jeremiah 16:19

The holidays and traditions that all of Christianity observes today did not originate with Holy One of Israel. He has a serious and everlasting purpose for everything He tells us to do. If we are not doing them, we are foolish, babes on milk, and not wise-hearted and not useful, skillful craftsmen. We will not be assembling the Tabernacle of David ‘in that day.’

So we first return to our Father from where we have been-(make teshuvah), grow wise in learning the foundation (His Torah), the Word in the Beginning (Messiah), then move on to completeness, perfection, and usefulness in His Kingdom. 2 And for the doctrine of immersion, and for the laying on of a hand and for the resurrection from the dead, and for the eternal judgment? The phrase “everlasting judgment simply means the time of the decision of our Holy Creator that is eternal for us. Judgment, for those cleaving to God, Israel, Bride of Messiah, Keepers of His Torah – is to be read as “deliverance”.

3 And this we shall do, if Elohim indeed permits.

If Elohim permits. Permits – is the Greek word epitrepo. It is made up of two words: epi and trape, meaning turn over or transfer. So, back to the notion of being wise-hearted and skillful, being able to do ALL that God has commanded us – we shall do, if God turns over to us or transfers to us – His

attributes and power. Just like previously noted in Exodus, only the wise hearted will be trusted to do these things. It can be no other way. Father just cannot trust these all important matters to babes. This is not unjust of Father – you would not trust babies with your most important matters either. We do not even let our teenagers drive our cars – why? They are not wise or skillful, or experienced. And yet, we think the Holy One should love us enough to trust us with His eternal matters when we are not mature or wise – this is a recipe for disaster. This, I believe is one reason there is so much strife and contention in the body.

4 But they who have once descended to immersion and have tasted the gift from heaven and have received the Set-apart Spirit 5 and have tasted the good Word of Elohim and the power of the world to come, 6 cannot again sin and a second time be renewed to repentance; or a second time execute him on a stake and insult the Son of Elohim. Hebrews 10:26-31 (which we will study in a later post) helps us understand this and also going to Torah in Deuteronomy 15.

“For if we sin purposely after we have received the knowledge of the truth, there no longer remains a slaughter [offering] for sins, but some fearsome anticipation of judgment, and a fierce fire which is about to consume the opponents. Anyone who has disregarded the Torah of Mosheh dies without compassion on the witness of two or three witnesses. How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favor? For we know Him who has said, “Vengeance is Mine, I shall repay, says Yah. And Again, “God shall judge His people.” It is fearsome to fall into the hands of the living Elohim. Hebrews 10:26-31

“And it shall be forgiven all the congregation of the children of Yisra’el and the stranger who sojourns in their midst, because all the people did it by mistake. And if a being sins by mistake, then he shall bring a female goat a year old as a sin offering. And the priest shall make atonement of the being who strays by mistake, when he sins by mistake before God, to make atonement for him, and it shall be forgiven him. For him who does [whatever] by mistake there is one Torah, both for him who is native among the children of Yisra’el and for the stranger who sojourns in their midst.”

“But the being who does [whatever] defiantly, whether he is native or a stranger, he reviles God, and that being shall be cut off from among his people. Because he has despised the word of God, and has broken His command, that being shall certainly be cut off, his crookedness is upon him.”

Deuteronomy (Bemidbar) 15:26-31

And directly following this particular instruction, we are given a story of a man found gathering sticks on the seventh day Sabbath day of rest, and of his punishment. Coincidence? No such thing with Elohim. Some definitions for verses 4, 5, & 6:

tasted – eat, taste, experience heavenly gift – an offering (sacrifice) from above. become partakers of the Set apart Spirit – this phrase has marriage language written all over it.

Become can mean “married to”, partakers can mean “partner”, Set-apart Spirit of course is Messiah Himself in the form of a breath.

So we could say “become partakers of the Set apart Spirit” or “married to our husband Messiah.” tasted the Good Word of Elohim – tasted again is “experienced, eaten (reminds me of the Tree of Life, His Torah)”, Word of Elohim: “an utterance, command”. God spoke the Torah to Moses and Moses wrote them down for all of creation. Our Messiah spoke the same words as His Father.

“Because I spoke not from Myself, but the Father who sent Me has given Me a command, what I should say and what I should speak.” John 12:49 is just one example of several. “and the powers of the world to come” – mighty, wonderful, miraculous work of the age (time period) which is the intention and plan of God and is the expectation of all of His people. 7 For ground that is drinking the rain often falling on it, and is bearing plants fit for those by whom it is tilled, receives blessing from Elohim, 8 but if it brings forth thorns and thistles, it is rejected and near to being cursed, and ends up by being burned.

The rain is the Spirit of Elohim, we are the ground. Just like the real ground outside our door, when it rains from the sky, that drain is taken in by all the ground it hits. Are we bearing plants, fit for Elohim, or bringing forth thorns and thistles? Elohim rejects thorns and thistles – He has given that ground His Spirit! And that ground is bringing forth something He cannot use, and just a little more and He shall curse that ground and that ground will end up being burned like chaff. This is the person who has received the light of the Messiah, and yet blatantly chooses to not follow the walk of His Instructions, His Torah: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

9 But, concerning you, my Brothers, we are persuaded better things, and things pertaining to life, although we speak in this way. Sounds like here, Shaul was trying to uplift again, these believers. 10 For Elohim is not unrighteous to forget your works and your charity which you have shown in His Name, in that you have ministered and do minister to the Set Apart believers. 11 And we desire that each one of you may show this same activity for the completion of your hope, even to the end: 12 in order that you do not become sluggish, but imitate those who through belief and patience inherit the promises.

Verse 12 has been cleaned up a bit. The word seen here as sluggish, faint, slothful, lazy – is a derivative of the word illegitimate or bastard. That is, let us not become as one who is Fatherless. This is also supported by the next part of verse 12 in that he tells us what “to be” instead. Let us be as those who have an inheritance (Abraham and his seed), and do as they did in their lives as we have recorded for us in Scripture of their faith and patience.

13 For Elohim, having promised Abraham, since He could swear by no one greater, swore by Himself, Let us remember that Elohim caused Abraham to fall asleep and He Himself ONLY passed through the blood covenant. The Holy Almighty Creator swore by Himself! 14 saying, “Truly, blessing I shall bless you, and increasing I shall increase you.” 15 And so, after being patient, he obtained the

promise. 16 For men swear by one greater than themselves: and in every controversy that occurs among them, the sure termination of it is by an oath.

17 Therefore, Elohim, being abundantly willing to show to the heirs of the promise that His promising was irreversible, bound it up in an oath; 18 so that, by two things which cannot endure alteration, and in which Elohim cannot deceive we, who have earnestly looked for refuge in him, might have great consolation and might hold fast the hope promised to us; 19 which is to us as an anchor that retains our soul so that it stays fixed; and it enters into that within the veil 20 where God has previously entered for us and has become a Priest forever, according to the order of Malkitsedeq.