

בְּמִדְבָּר

B'midbar

(in wilderness)

Bemidbar [Numbers] 1:1-4:20

הַבְּרִית הַחֲדָשָׁה

HaB'rit HaChadashah

(the new covenant)

Ephesians 1:7-14

We have chosen this portion of Scripture from the Brit Chadasha because it reminds us of the redemption of the firstborn from this week's Parasha, B'midbar.

Redemption

Ephesim [Ephesians] 1:7

in whom we have the redemption through His blood, the remission of the trespasses, according to the riches of His grace,

The redemption that YHWH has offered us is strictly by and through His grace, as we have done nothing, and can do nothing to earn or merit it. Having said that, and keeping that understanding in our minds and hearts, let us bring to mind what Yeshua said to us as His talmidim (disciples).

Yochanan [John] 14:15

"If you love Me, you will keep My commandments."

A person who has received the redemption offered through Yeshua our Mashiach, will, because of His love in us, want to keep and obey His commandments.

There is one other aspect of redemption that we need to bring forth here. It is the very close association between redemption and marriage. Let us go to the story of Ruth to increase our understanding of this important truth.

Ruth was a Moabite woman who married an Israeli man named Mahlon. He was the son of Elimelech and Naomi. Elimelech had gone to the land of Moab to dwell because of a famine in the land of Israel. While there, Elimelech died. After he died, his two sons married Moabite women. Then it came to pass that his two sons died. After this, Naomi decided to return to the land of Israel. She encouraged her daughters-in-law to return to their respective families. However, Ruth would not. She was going to remain with her mother-in-law and travel to Israel and live there.

Once these two women arrived back in the land of Israel, they were pretty much destitute. Ruth would go to the fields and glean barley after the reapers had gone through the fields, in order to gather enough for herself and her mother-in-law Naomi. On a side note, since this was the beginning of the barley harvest, we know that this was the season of Pesach (Passover); the season of redemption.

Ruth was directed to glean in the fields of her husband's relative Boaz, who was a wealthy man. Boaz asked Ruth to remain in his fields and not to move on, and he directed his servants to treat Ruth kindly for the great kindness that she had shown to his relative Naomi.

Naomi then directed Ruth with instructions on what Ruth was to do. Naomi understood the law of redemption and directed Ruth accordingly. Ruth lay at Boaz's feet and he understood the significance of this act and desired to redeem Ruth.

Ruth 4:4-5

4 "And I thought to inform you, saying, 'Buy it before them that sit here, and before the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is none to redeem it besides you; and I am after you.'" And he said, "I will redeem it."

5 Then said Boaz, "The day you buy the field of the hand of Naomi, you must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

Please note, that Boaz informs the relative who was nearest, who had the right of redemption, that he would also be obligated to take Ruth as a wife and raise up an heir for the dead husband. As we keep reading, the nearest relative was not willing to do this as he was already married. So the right of redemption fell to Boaz.

Ruth 4:9-10

9 And Boaz said to the elders, and to all the people, "You are witnesses this day, that I have bought all that was Elimelech's, and all that was Kilyon's and Mahlon's, of the hand of Naomi."

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place; you are witnesses this day.”

Please note the close association between the act of redemption and marriage. The very day that Boaz exercised his right to redeem, was also the very day that Ruth became the wife of Boaz, her redeemer.

This truth is important for us to grasp, for Yeshua (from the line of Boaz) is our kinsman redeemer. And when He redeems us, that very day we become a part of His bride. Let us not forget to lie at His feet and do as He instructs us to do!

Wisdom

***Ephesim [Ephesians] 1:8
in which He did abound toward us in all wisdom and insight,***

The redemption that Yeshua purchased for us with His Blood, was offered to us in His wisdom and insight.

Yeshayah [Isaiah] 55:8-9

8 “For My thoughts are not your thoughts, neither are your ways My ways,” says YHWH.

9 “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”

The wisdom that YHWH has, far exceeds any wisdom that man can exhibit. In fact, we cannot understand His ways and His thoughts unless He gives us His Spirit to understand His ways.

Qorintyah [1st Corinthians] 2:14

Now the natural man does not accept the things of the Spirit of Elohim; for they are foolishness to him; and he cannot know them, because they are spiritually appraised.

The wisdom that YHWH bestowed upon us through redemption is older than the creation itself. In speaking about wisdom, the writer of Mishle wrote these words.

Mishle [Proverbs] 8:22-23

***22 YHWH possessed me in the beginning of His way,
Before his works of old.***

***23 I was set up from everlasting, from the beginning,
Before the earth was.***

When one reads chapter eight of Mishle, one gets the distinct impression that wisdom was incarnated in Mashiach Yeshua. This really makes a lot of sense considering that this passage in Ephesians relates that our redemption abounded towards us in wisdom.

Revelation

Ephesim [Ephesians] 1:9

having made known to us the secret of His will, according to His good pleasure, that He purposed in Himself,

The truth of the matter is this: that unless YHWH reveals something to us, it remains hidden. As smart and as intelligent and as wise as man thinks that he is, without the direct revelation of truth by YHWH to man, man remains in the dark.

Yochanan [John] 1:5

And the light shines in the darkness; and the darkness apprehended it not.

Then a few verses later Yochanan writes these words.

Yochanan [John] 1:9

There was the true light, even the light which enlightens every man coming into the world.

Just because the light of Mashiach Yeshua enlightens every man, does not mean that every man will accept that light. But it does mean that every man is without excuse if he chooses not to accept that light and walk in its fullness.

Romans 1:20

For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they are without excuse.

Finally, the perfection of His revelation was manifested in Yeshua our Mashiach.

Ivrim [Hebrews] 1:1-3

***1 Elohim, having of old time spoken to the fathers in the prophets in many portions and in many ways,
2 has in these last days spoken to us in His Son, whom He appointed heir of all things, through whom also He made the worlds;***

3 who being the radiance of His glory, and the exact representation of His nature, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high;

The fullness of Elohim's revelation of Himself, is found in Yeshua our Mashiach, who in the fullness of that revelation purchased our redemption in the fullness of wisdom, before He ascended back to the Father.

Malkuto

Ephesim [Ephesians] 1:10

in regard to the administration of the fullness of the times, to bring into one the whole in the Mashiach, both the things in the heavens, and the things upon the earth--in him;

"Malkuto" is the Hebrew word for kingdom. One of the things that Yeshua taught His talmidim to pray was concerning the kingdom.

Matithyah [Matthew] 6:10

***"Your kingdom come.
Your will be done,
On earth as it is in heaven."***

It is the will of our heavenly Father, that we as His people work at making the kingdom of Israel on earth to look like, function like, and be, in every aspect, like the kingdom of Israel in heaven. When YHWH commands something to be done in heaven, then His ministers, His servants, rush right off to get that accomplished. At present, this is not the norm in the earthly manifestation of His kingdom.

It is our duty as His people to make the earthly kingdom to be exactly like the heavenly kingdom. It is our duty and call to manifest His will here in the same way that it is manifest in heaven.

Romans 12:2

And be not conformed according to this world; but be transformed by the renewing of your mind, that you may prove what is the good and acceptable and perfect will of Elohim.

It is only when we are filled with His Spirit that we are properly equipped to do His will in this physical world. When we are filled with His Spirit, then we are able to prove what the will of Elohim is, not only for ourselves, but for the nation of Israel, and the world at large.

Predestination

Ephesim [Ephesians] 1:11

in whom also we did obtain an inheritance, being predestined according to His purpose who works all things according to the counsel of His will,

The word *predestination* is a word fraught with emotional pitfalls. It is a subject about which much has been written, but about which little true understanding has been forthcoming. First, we need to understand that it is a subject that is clearly contained within the pages of Scripture. Therefore, we need not fear this topic, but we do need to allow Scripture to teach us properly what it has to say on this subject. We will not give an extensive study of the topic here, but just a general overview to help the student of Scripture get moving in the proper direction.

The greatest debate seems to be between the two camps of:

- 1) YHWH is sovereign over His creation, thus He is the one who determines each and every person's final fate, and so it does not depend upon what the person does or does not do.
- 2) The other camp is focused upon the free will of mankind, and so man's final eternal destiny is only determined by what man does or does not do.

Both of these camps have truth contained in them. And unlike those who are in either one of these camps, these two truths are not mutually exclusive of one another as some seem to think.

To put it in as succinct a manner as possible, it is not man which is predestined, but rather it is the *results* of man's choices that are predestined. Let us illustrate.

In the family structure a father may tell his teenager that he must be in at 10 PM, and if he is not, then he will be grounded for a week. The father has not removed the free will of his son, but rather put limitations upon it, so that if the son decides to violate the limitations, then he will be faced with certain consequences.

We also find this same concept in society at large. If a person breaks the civil law, then that same law has certain prescribed penalties according to the infraction of the law. For example, if a person exceeds the posted speed limit, then he will be fined according to how much he exceeded the speed limit. If a person steals, then he is subject to so many days in jail. Depending upon the infraction, the law has stated the given perimeters within which the sentence of punishment will be meted out.

Likewise, YHWH has done the same for us. He has given us free will. However, He has also placed boundaries upon us as to what is acceptable behavior from us and what is not acceptable. If we violate those already set boundaries, then we can expect to receive the pre-set (predestined) penalty for the particular violation of His Law (Torah).

In this case it can be boiled down to two possible destinies. If a person accepts Yeshua as Mashiach and then lives for Him, lives within His preset boundaries, then he is predestined for eternal life. However, if a person does not accept Yeshua as Mashiach and refuses to live for Him within those preset boundaries, then that choice is predestined for the lake of fire.

In this way, we see that both the sovereignty of YHWH and man's free will both are exercised in their fullness. That is Scriptural predestination in a nutshell.

Hope

Ephesim [Ephesians] 1:12

for our being to the praise of His glory, even those who did first hope in the Mashiach,

Hope is not a thing! Hope is a person, and that person just happens to be the Person of Mashiach Yeshua. Again, let us look to Scripture to properly instruct us.

1st Timothy 1:1

Shaul, an apostle of Yeshua Mashiach by the commandment of Elohim, and our Savior Yeshua who is our hope;

In this passage Shaul clearly teaches us that Yeshua is our hope. So we see from this passage that our hope is not something, rather our hope is the Person of Yeshua our Mashiach. When we come to understand this essential truth, then it unlocks several other passages of Scripture for us.

Kepha Aleph [1st Peter] 1:21

Who by Him do believe in Yeshua, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in Yeshua.

It is important for each one of us to have a proper faith and hope. For if these things are misplaced then it is only a matter of time before one falls, and that fall could be devastating to our walk. If we are to endure to the end and to be overcomers, then our hope must be solidly fixed upon Yeshua our Mashiach.

Yochanan Aleph [1st John] 3:3

And every man that has this hope in him purifies himself, even as He is pure.

When our hope is properly placed, then we will work at purifying ourselves as He is pure. Especially those of us who are coming out of Babylon have need of much purification. As such, when our hope is placed in the Person of Yeshua our Mashiach, then as we continually yield to Him in our daily walk, He will purify us.

Titus 2:13

Looking for that blessed hope, and the glorious appearing of the great Elohim and our Savior Yeshua the Mashiach;

This verse is one of the most misquoted and misappropriated verses in Scripture. It is commonly taught that the *blessed hope* of the church is the appearing of Messiah. But is this what this verse actually says? No, it does not say that at all.

There is an *and* present in this verse that when properly read and understood His talmidim are looking for two separate, yet related things. The first thing that His talmidim are to be looking for is the blessed hope. We have already determined that our hope is a Person not a thing. Furthermore, that Person is none other than Yeshua our Mashiach Himself. Secondly, we are to be looking for His appearance. These two things are very closely related, but they are not the same thing. The first, the blessed hope, is the Person of Yeshua our Mashiach. The second is the actual event of His return.

So, the blessed hope of all believers is the Person of Yeshua. The blessed hope is not the event of His coming! If the event of His coming were the blessed hope of all believers, look how many people in the past that have missed the blessed hope! No, the blessed hope of believers is the Person of Yeshua our Mashiach!

Sealed

Ephesim [Ephesians] 1:13

in whom you also, having heard the word of the truth--the good news of your salvation--in whom also having believed, you were sealed with the Holy Spirit of the promise,

When a person comes to Yeshua and repents of his sins and is adopted into His family, He gives to each person His Spirit to seal him. It is a pledge for what is to come (see next verse as it states the Spirit is given as a pledge). There are two passages of Scripture that this brings to our minds.

Yechezqel [Ezekiel] 9:4-6

4 And YHWH said to him, "Go through the midst of the city, through the midst of Jerusalem, and mark a tau upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof."

5 And to the others He said in my hearing, "Go through the city after him, and strike; let not your eye spare, neither have pity;

6 slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the tau; and begin at My sanctuary." Then they began at the old men that were before the house.

It is interesting that YHWH commanded those that had a heart for Him and His ways to be marked. Literally, the Hebrew text states that these people were to be marked with the Hebrew letter ט (tau). Then, after these were marked, the executioners were sent through the city to kill all those who were not marked on their foreheads.

Revelation 7:2-3

2 And I saw another messenger ascend from the rising of the sun, having the seal of the living Elohim; and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, 3 saying, "Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our Elohim on their foreheads."

Once again, we see in the above passage that those who are being marked, are those who are servants of Elohim. One of the things that I find rather intriguing, is that so many today are so focused upon what is referred to as *the mark of the beast*. It would seem to me that if a person is focused upon getting the mark of YHWH upon their forehead, then they would not really need to be overly concerned with an anti-mark.

Revelation 13:16

And he causes all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead;

Make no mistake about it, the mark of the beast is real. But then, so is the mark that YHWH has placed upon His people. His people are actually marked before the beast gives out his mark. The thing that we need to realize is this, every single person will be marked. The mark each person receives will be determined by the individual's choices and the way in which he lives his life.

B'reshit [Genesis] 4:15

YHWH answered him, "Therefore, whoever kills Kayin will receive vengeance sevenfold," and YHWH put a mark on Kayin, so that no one who found him would kill him.

As YHWH marked Kayin (Cain) so that he would not be killed, so also those in the last days shall be marked. Some will be marked to have eternal life. Others will be marked to go to destruction. It is our choice. May each person choose with the wisdom of eternity!

Inheritance

Ephesim [Ephesians] 1:14

which is a pledge of our inheritance, to the redemption of the acquired possession, to the praise of His glory.

YHWH had given us His Spirit as a pledge of what He has promised us in the world to come. Those that accept Yeshua as Mashiach each has a promise of that inheritance by virtue of having His Spirit in them.

Yeshayah [Isaiah] 57:15

For thus says the high and lofty One that inhabits eternity, whose name is Qodesh; "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."

YHWH will revive those who are truly repentant to dwell with Him in eternity. It is not about what we can do for ourselves, for all our works are nothing. It is what He does in us first, and then what we choose to allow Him to do through us to the benefit of others and the building of His Kingdom.

Matityah [Matthew] 5:3

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

His kingdom belongs to those who truly recognize that without the presence of His Spirit in us, we cannot attain to that which we desire, namely, eternal life.

Ya'aqov [James] 2:5

Hearken, my beloved brethren; did not Elohim choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which He promised to them that love Him?

Those that exhibit true love towards YHWH through the redemption of His Son Yeshua and are sealed by His Spirit will inherit eternal life. They will have a portion in the olam haba – the world to come.

We show that love to YHWH by how we treat His people. Let us purpose in our hearts and minds to treat one another in exactly the way that we desire to be treated, thereby showing to the world His love.

ABBA YHWH, thank you for the eternal redemption that Yeshua purchased for each and every one of us. Give us Your wisdom in this age that we might walk uprightly before You, and all men that we might have a place in the olam haba; in the name of Yeshua our Mashiach we pray. Amein.

Shabbat Shalom

Zerubbabel ben Emunah

zerubbabel@townsq.com

www.onetorahforall.org