

## Parashat Naso- Purifying Relationships

Torah: B'midbar [Numbers] 4:21- 7:89, Haftarah: Shophtim [Judges] 13:2- 25,

Netzarim Ketuvim: Ma'asay Ha Shiliychiym [Acts] 21:17- 32

Reading: Bemidbar [Numbers] 6:1-27



## *Netzarim-Antoecie* NAZARENES OF AUSTRALIA **The Making Of A Nazarite Vow**

**Bemidbar [Numbers] 6: 1-27** And יהוה spoke to Mosheh, saying **2** "Speak to the children of Yisra'el and say to them, 'When a man or woman shall make a wondrous vow, by making a vow of a Nazirite, to be separate to יהוה, **3** he abstains from wine and strong drink – he drinks neither vinegar of wine nor vinegar of strong drink, neither does he drink any grape juice, nor eat grapes or raisins. **4** 'All the days of his consecration he does not eat whatever is made of the grapevine, from the seeds and from its skin. **5** 'All the days of the vow of his consecration a razor does not come upon his head. Until the days are completed for which he separated himself to יהוה, he is set-apart [holy]. He shall let the locks of the hair of his head grow long. **6** 'All the days of his separation to יהוה he does not go near a dead body. **7** 'He does not make himself unclean even for his father, or for his mother, for his brother or his sister, when they die, because his separation to Elohim is on his head. **8** 'All the days of his separation he is set-apart [holy] to יהוה. **9** 'And when anyone dies beside him in an instant, therefore suddenly and he has defiled the head of his separation, then he shall shave his head on the day of his cleansing – on the seventh day he shaves it. **10** 'And on the eighth day he brings two turtledoves or two young pigeons to the priest, to the door of the Tent of Appointment, **11** and the priest shall prepare one as a sin offering and the other as a burnt offering and shall make atonement for him, because he sinned by reason of the dead body.

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## The Ritual Procedures of A broken Vow

And he shall consecrate his head on that day, **12** and he shall consecrate to יהוה the days of his separation and shall bring a male lamb a year old, as a guilt offering. But the former days are not counted, because his separation was defiled. **13** 'And this is the Torah of the Nazirite: When the days of his separation are completed, he is brought to the door of the Tent of Appointment, **14** and he shall bring his offering to יהוה: one male lamb a year old, a perfect one, as a burnt offering and one ewe lamb a year old, a perfect one, as a sin offering and one ram, a perfect one, as a peace offering, **15** and a basket of unleavened bread, cakes of fine flour mixed with oil and unleavened thin cakes anointed with oil and their grain offering with their drink offerings. **16** 'And the priest shall bring them before יהוה and prepare his sin offering and his burnt offering. **17** 'And he shall prepare the ram as a peace offering to HWHY, together with the basket of unleavened bread. And the priest shall prepare its grain offering and its drink offering. **18** 'And the Nazirite shall shave the head of his separation at the door of the Tent of Appointment and shall take the hair from the head of his separation and shall put it on the fire which is under the slaughtering of the peace offering. **19** 'And the priest shall take the boiled shoulder of the ram and one unleavened cake from the basket and one unleavened thin cake and put them upon the hands of the Nazirite after he has shaved his hair of separation.

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## The Aharonic Benediction

**20** 'Then the priest shall wave them, a wave offering before יהוה. It is set-apart for the priest, besides the breast of the wave offering and besides the thigh of the contribution. And afterwards the Nazirite shall drink wine.' **21** "This is the Torah of the Nazirite who vows to יהוה the offering for his separation and besides that, whatever else his hand is able to provide. According to the vow which he takes, so he shall do according to the Torah of his separation."  
**22** And יהוה spoke to Mosheh, saying, **23** "Speak to Aharon and his sons, saying, 'This is how you bless the children of Yisra'el. Say to them: **24** "יהוה bless you and keep you; **25** יהוה make His face shine upon you and show favour to you; **26** יהוה lift up His face upon you and give you peace.'" **27** "Thus they shall put My Name on the children of Yisra'el and I Myself shall bless them."

### Introduction:

As we read the various instructions, we do find they have a connection to the book of **Vayiqra** [Leviticus]. Many of the laws seem to relate to what we have read before. What we come to see is that Vayiqra focused on the **Mishkan** the place where Elohim dwelt & upon the **Kohanim** [the Priests] and how to become pure & Holy through sacrifices, appointed Feasts, laws & rituals so that we can connect with Elohim. What we find in **B'midbar** [Numbers] however is how we interact with people so as to remain pure so we could say that this book is a people book so we will endeavour to observe these laws through the people lens.

### Summary of the Torah Portion:

1. Our portion commences with YHWH calling Mosheh to take a census of the sons of Gershon, Merari & Kohath & prescribing their duties in the Mishkan [Tabernacle].
2. We now are given instructions regarding impure individuals & restitution sacrifices for offenses & confession to Priests.
3. The ceremony of “**sotah**” for a suspected adulteress is given and laws pertaining to the Nazarite. The Priestly blessing then is given.
4. With the inauguration of the Mishkan gifts were brought over 12 days each day by one of the leaders & finally they were tallied.
5. Finally, YHWH spoke to Mosheh with his voice emanating from between the two Cherubs atop the Holy Ark.

### Bringing the Torah into our Hearts:



It is amazingly fitting that this parshah is usually read on the Shabbat after the festival of Shavuot the Feast of Weeks celebrating the Giving of the Torah, when our love of the Torah is renewed, and we receive new vigour and energy to devote ourselves to our studies. Since Shavuot is seen as the great Wedding in which YHWH pledges himself to his people Yisrael and Yisrael pledges themselves to YHWH we will begin to see the connection to our reading.

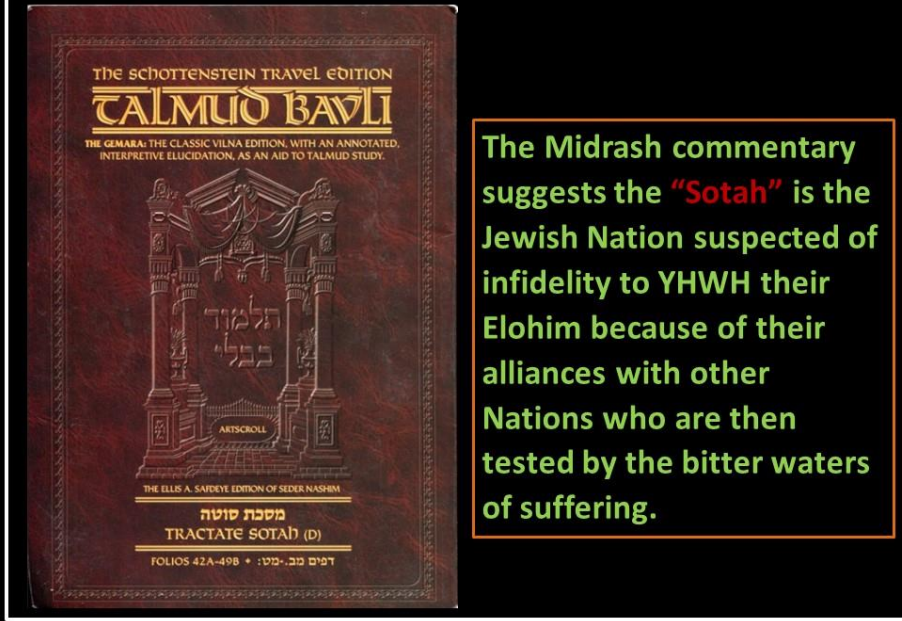
At the centre of parashat NASO are two lengthy sections that bring the Torah of the Sanctuary directly into our very homes and hearts:

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ  
THE SECRET OF THE  
SOTAH  
לְמַעַן תִּשְׁקַט

These include the sections dealing with the laws of the SOTAH, relating to the wife suspected of infidelity, and the NAZIR (the Nazirite), who vows to abstain from wine, cutting his/her hair and defilement from the dead.

Just as YHWH cannot stand to have a third party in his relationship so too this section deals with a Husband & wife that must have love without a trace of a shadow of doubt between them. It is rampant immorality that we see today breeding broken homes & broken hearts. The **Sotah** and the **Natzir** (the Nazarite) could be viewed as two sides of a coin with the word the Torah uses for “going astray” which can mean “folly” and “insanity” being used. Therefore, the process was all about removing any doubt to restore relationship where there were no witnesses, but this process was in fact before many witnesses.

The **Sotah** ritual was intentionally very frightening in order to teach a deep lesson. It was these bitter waters that was used as a truth tester not unlike a lie-detector today and was mixture of the earth from the floor of the sanctuary a picture of a pure & sanctified home with the ink of the letters of Torah verses and curses scrapped off and dissolved in it.



The Midrash commentary suggests the “Sotah” is the Jewish Nation suspected of infidelity to YHWH their Elohim because of their alliances with other Nations who are then tested by the bitter waters of suffering.

[The Midrash suggests the Sotah is the Jewish Nation suspected of infidelity to YHWH their Elohim because of their alliances with other Nations who are then tested by the bitter waters of suffering.]

Most significant however is that it was even worth dissolving and washing off even the most **Kadosh** (Holy) name of YHWH written in these verses to make peace between a man and his wife and to restore them or to separate them.



Through man’s sin the relationship between mankind and YHWH was fractured so much so that YHWH as a jealous husband desired so much to restore his relationship that he found it necessary for the Holy one Yeshua who is the very essence of YHWH our beloved to suffer & become defiled just to have that relationship restored.

This surely reveals the glorious heart of YHWH who wished to suffer the loss of his reputation to see peace returned to a Husband & wife and therefore also to mankind too.

### The Nazirite (Nazir)



The Nazirite vow is one that would in Temple times be taken on by a regular, normal person who did not want to separate himself from the entire world but did want to set extra limits on his own behaviour over and above what the Torah requires of everyone.

Yet reasons can be inferred or assumed:

A person might be motivated to excessive piety and abstinence as a sign of gratitude for blessings or perhaps excessive guilt for an irreparable personal act or perhaps to appeal to Elohim to attend to deep-felt prayers. Therefore, one would take a Nazirite Vow for a set time until the time was fulfilled with the prescribed sacrifices.

The abstinence of the grape vine is one great example for the Nazirite who desires intimacy with YHWH and this parable from the **“Midrash Tanchuma”** a Jewish commentary is helpful in revealing the perils of drink:

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## Noah plants a Vineyard



When Noah (**Noach**) took to planting, **Ha Satan** stood before him and said to him: What are you planting? Said he **“a vineyard.”** Said Ha Satan to Noah: **“Do you desire that we should plant it together”** Said Noah: **“yes.”**

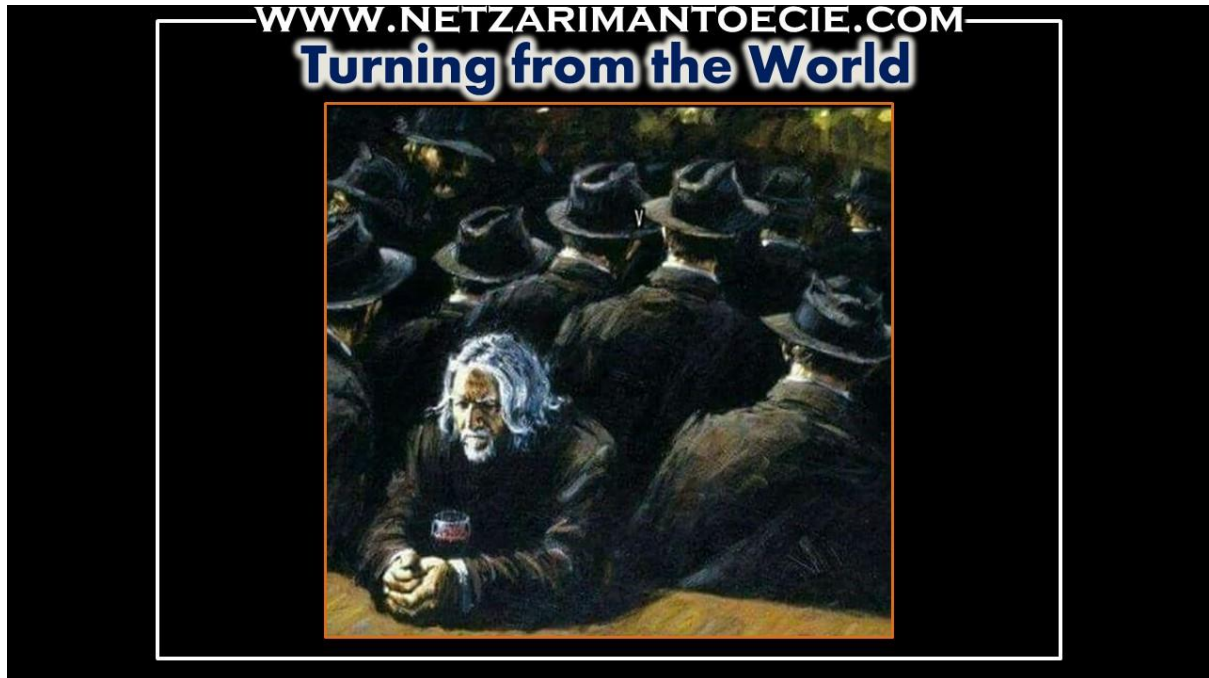
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## Midrash Tanchuma



What did HaSatan do? He brought a lamb and slaughtered it over the vine; then he brought a Lion and slaughtered it over it, then a monkey and then he brought a swine and slaughtered it over the vine and watered it with their blood, thus he alluded to Noah: when a person drinks one cup he is like a lamb modest and meek. Two cups he becomes mighty as a lion and begins to speak with pride, saying who compares to me! As soon as he drinks 3 or 4 cups he becomes a Monkey, dancing & frolicking and profaning his mouth and knowing not what he does. When he becomes drunk, he becomes a pig, dirtied by mud and wallowing in filth.

In the present-day world in which we lead our lives, the actual Nazirite vow is not such a practical possibility, but we certainly all know ways in which it is desirable to hedge ourselves in with personal boundaries that help separate ourselves from that which is negative and evil in this world of Good and Evil.



In a desire to gain a greater depth of relationship with our creator for which Yeshua sacrificed himself there may come times that we might feel inclined to turn from the World and make an inner commitment of the heart to what we know to be good that the light of Messiah might burn brighter within us.

### The Concluding Purpose of All This:

What I hope we come to see in these two examples is a desire for deeper restored relationship. With the Husband & wife we see that in the presence of YHWH within his **Holy Mishkan** [Tabernacle] it was hoped that this was where the apparent breach in trust could be resolved. I am also sure by this elaborate process the truth would emerge long before the process came to completion & this would combat any apparent domestic violence.





We also saw through **Vayiqra** [Leviticus] that only Priests had this exalted position of access to Elohim but now we see that through the **Nazarite** Vow ordinary people could set themselves apart with the restrictions emulating those of the Priests. This enabled a person to have a perception of the connection that a Priest had, so their relationship with the Almighty may achieve something very special.

I hope that through these thoughts we too may feel the great benefit we have through Yeshua who has made it possible that we are able to draw near to YHWH in a most wonderful way & that it could be intensified when we set ourselves apart through acts like prayer and fasting and even through times of separation or isolation much like that of the Nazir known as a Nazarite.

**Haftarah: Shophtim (Judges) 13:2-25**

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**Haftarah: Shophtim [Judges] 13:2-25**



**Shimshon [Samson]**

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The Messenger Of Elohim Appears

**Shophtim [Judges] 13: 1-25** And again the children of Yisra'el did evil in the eyes of יהוה, so יהוה gave them into the hand of the Philistines for forty years. **2** And there was a certain man from Tsor'ah, of the clan of the Danites, whose name was Manoach. And his wife was barren and had not borne. **3** And a Messenger of יהוה appeared to the woman and said to her, "See now, you are barren and have not borne, but you shall conceive, and you shall bear a son. **4** "And now, please be on guard and do not drink wine or strong drink and do not eat any unclean food. **5** "For look, you shall conceive and bear a son. And let no razor come upon his head, for the youth is a Nazirite to Elohim from the womb on. And he shall begin to save Yisra'el out of the hand of the Philistines." **6** And the woman came and spoke to her husband, saying, "A Man of Elohim came to me, and His appearance was like the appearance of a Messenger of Elohim, very awesome. But I did not ask Him where He was from, and He did not declare to me His name. **7** "And He said to me, 'See, you shall conceive and bear a son. And now, drink no wine or strong drink, nor eat any unclean food, for the youth is a Nazirite to Elohim from the womb to the day of his death.' " **8** And Manoach prayed to יהוה and said, "O יהוה, please let the Man of Elohim whom You sent come to us again and teach us what to do for the youth who is to be born."

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## The Messenger Whose Name Is Wonderful

9 And Elohim listened to the voice of Manoach, and the Messenger of Elohim came to the woman again as she was sitting in the field, but Manoach her husband was not with her. 10 And the woman ran hurriedly and informed her husband and said to him, "See, He has appeared to me, the Man who came to me the other day!" 11 And Manoach arose and went after his wife and came to the Man and he said to Him, "Are You the Man who spoke to this woman?" And He said, "I am." 12 And Manoach said, "Now let Your words come true! What is to be the rule for the youth's life and his work?" 13 And the Messenger of יהוה said to Manoach, "Let the woman guard all that I said to her. 14 "Let her not eat any food that comes from the vine, neither let her drink wine or strong drink, or eat any unclean food. Let her guard all that which I have commanded her." 15 And Manoach said to the Messenger of יהוה, "Please let us detain You and prepare a young goat for You." 16 And the Messenger of יהוה said to Manoach, "Though you detain Me, I do not eat your food. But if you offer a burnt offering, offer it to יהוה." For Manoach did not know He was a Messenger of יהוה. 17 Then Manoach said to the Messenger of יהוה, "What is Your name? When Your words come true, then we shall esteem You." 18 And the Messenger of יהוה said to him, "Why do you ask My name, since it is wonderful?"

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## The Promised Birth Of Shimshon [Samson]

19 And Manoach took the young goat with the grain offering and offered it upon the rock to יהוה. And He performed wonders while Manoach and his wife looked on. 20 And it came to be, as the flame went up toward the heavens from the altar, that the Messenger of יהוה went up in the flame of the altar. And Manoach and his wife were watching, and they fell on their faces to the ground. 21 And the Messenger of יהוה did not appear any more to Manoach and his wife. Then Manoach knew that He was a Messenger of יהוה. 22 And Manoach said to his wife, "We shall certainly die, because we have seen Elohim!" 23 But his wife said to him, "If יהוה had been pleased to put us to death, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all this, nor would He have let us hear the like of this!" 24 So the woman bore a son and called his name Shimshon [Samson]. And the child grew and יהוה blessed him. 25 And the Spirit of יהוה began to stir him at Machanēh Dan, between Tsor'ah and Eshta'ol.

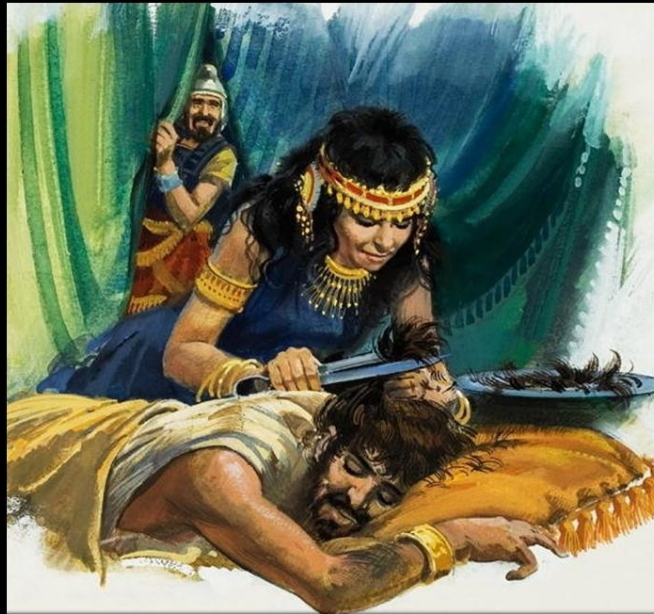
Shimshon- meaning bright sun from Shemesh meaning Sun.

Unlike the Torah reading which deals with someone who desires to take upon themselves a Nazirite vow for a particular season this passage is concerned with **Shimshon (Samson)** which is concerned with one born to be a Nazirite his entire life from conception. This involved his own parents abstaining from wine or strong drink & unclean foods that his whole life was that of a Nazirite set apart for YHWH to begin to deliver his people.



**Shophtim 13:3-5** And a Messenger of YHWH appeared to the woman and said to her, “See now, you are barren and have not borne, but you shall conceive, and you shall bear a son. **4** “And now, please guard and do not drink wine or strong drink and do not eat any unclean food. **5** “For look, you are conceiving and bearing a son. And let no razor come upon his head, for the youth is a Nazirite to Elohim from the womb on.

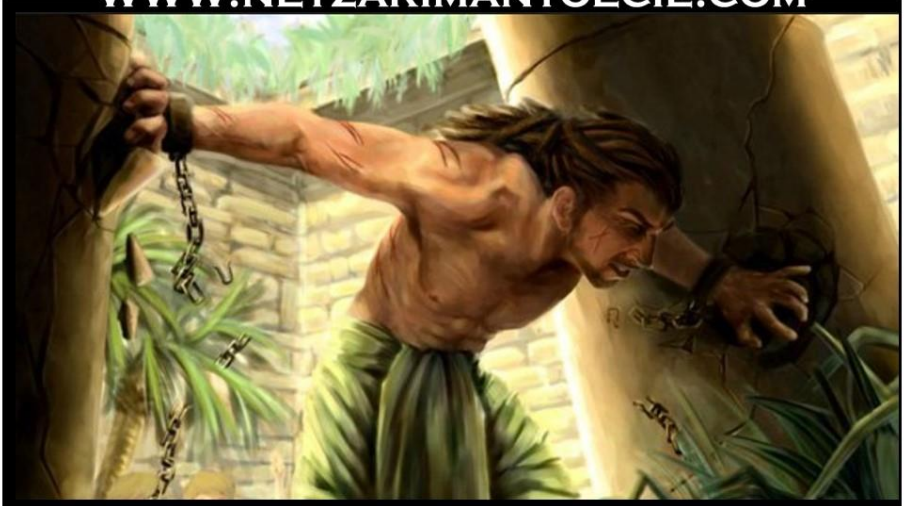
Much of the focus of **Shimshon (Samson)** is about his supernatural strength and so most focus on his obsession with Delilah and his subsequent loss of his strength by her deceiving him when she cut his hair as shown:



However, the real heart of the story is hidden in His eyes. Through the allure of the Philistine Delilah, he was blinded to his true purpose which sadly only began to be realised

upon his enemies taking away his sight and his freedom. It is therefore worth noting that it wasn't until **Shimshon's** [Samson's] offending eye had been plucked out that he obtained clear sight that led to TOTAL victory over all his enemies (**Judges 16:28**).

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The Scriptures relate that "...those who he killed at his death were more than those that he killed in his chayim (life)."

The Scriptures relate that "...those who he killed at his death were more than those that he killed in his life."

This also reminds me that **Shaul** [Paul] the great Apostle was only able to see when he lost his sight too on the road to Damascus as shown:

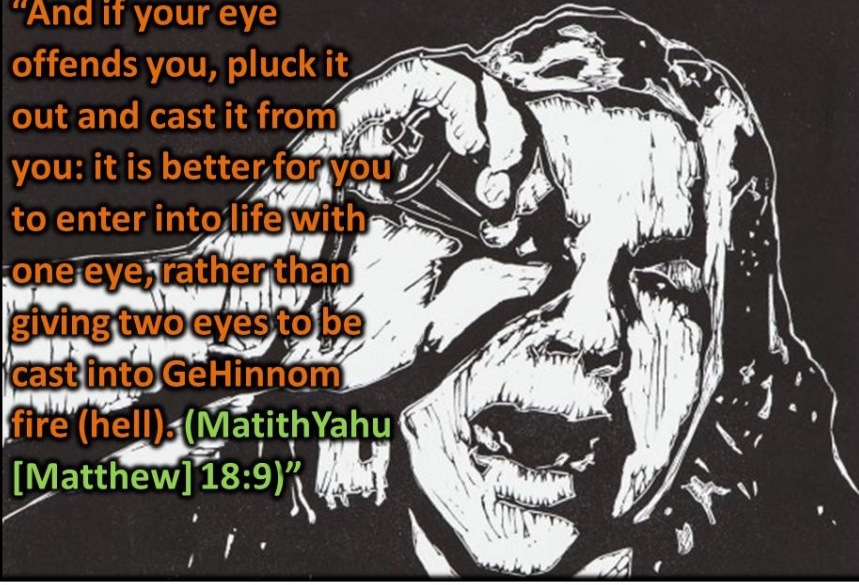
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**Shaul [Paul] Blinded**



Yeshua also has a word to say about an eye that offends in:

**“And if your eye offends you, pluck it out and cast it from you: it is better for you to enter into life with one eye, rather than giving two eyes to be cast into GeHinnom fire (hell). (MatithYahu [Matthew] 18:9)”**



**“And if your eye offends you, pluck it out and cast it from you: it is better for you to enter into life with one eye, rather than giving two eyes to be cast into GeHinnom fire (hell). (MatithYahu [Matthew] 18:9)”**

The ability to turn away and remove oneself from a compromising situation is crucial. Yahweh wants us to make no bones about it. A man or a woman cannot negotiate their way out of a seduction. We then read this in:

**(2 Timothy 2:22) “Flee also youthful lusts: but follow righteousness, faith, love, peace, with them that call on YHWH out of a pure heart.**

An interesting note in our reading is when **Manoah** (Manoach) asks for the name of the Messenger, and this is where it gets interesting, for we read in:

**Shophetim (Judges) 13:18** And the Messenger of YHWH said to him, “why do you ask my name, since it is wondrous?”

### *The Mystery of the Name*

פלא

The word **“Peleh”** as translated by the Hebrew bible means **“wonder”** or פלאי **“peli”** for wonderful.

אלף

The Word **“Aleph”** however can be rendered as first as it is the 1<sup>st</sup> letter of the Aleph Bet & brings to mind this verse:

**Va-yomer Yeshua Ani ha-Aleph V-ha-Tav Ha-Rishon V'ha-acharon.**

And he said (Yeshua) I am the Aleph & the Tav the first and the last.

The focus on his name is interesting and with the help of Hebrew we can see a mystery since the word used in Hebrew is “**Pele**” but since Hebrew often uses codes what we find is that when spelled backward the word is “**Aleph**” meaning first therefore is it alluding to the Master Yeshua in one of his pre-incarnate appearances since He says this to **Yahuchanan [John]** in Revelation:

**Hithgalut [Revelation] 1:11** Va-yomer Ani ha-Aleph V-ha-Tav Ha-Rishon V’ha-acharon.

And He said (Yeshua) I am the Aleph & the Tav the first and the last.

Just an interesting thought to provoke wonder of our Master. **Amen!**

**Netzarim Ketuvim:** **Ma’asey HaSheliychiym (Acts) 21:17-32**

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**Netzarim Ketuvim: Acts 21:17-32**



**Netzarim Antoecie**  
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**Shaul [Paul] Is Purified With The Nazarites**

**Ma’asey Ha Shilichiym [Acts] 21: 17** When we had arrived in Yerushalayim the brothers received us gladly. **18** And on the following day Sha’ul went in with us to Ya’aqob and all the elders came. **19** And having greeted them, he was relating one by one what Elohim had done among the gentiles through his service. **20** And when they heard it, they praised the Master. And they said to him, “You see, brother, how many thousands of Yahuđim [Jews] there are who have believed, and all are zealous for the Torah. **21** “And they have been informed about you that you teach all the Yahuđim who are among the gentiles to forsake Mosheh, saying not to circumcise the children nor to walk according to the practices. **22** “What then is it? They shall certainly hear that you have come. **23** “So do this, what we say to you: We have four men who have taken a vow. **24** “Take them and be cleansed with them and pay their expenses so that they shave their heads. And all shall know that what they have been informed about you is not so, but that you yourself also walk orderly, keeping the Torah. **25** “But concerning the gentiles who believe, we have written and decided that they should keep themselves from what is offered to idols and blood and what is strangled and whoring.”

# Netzarim Antoecie

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## Shaul [Paul] Is Accused Of Speaking Against Torah

26 Then Sha'ul took the men on the next day and having been cleansed with them, went into the Holy Place to announce the completion of the days of separation – until the offering should be presented for each one of them. 27 And when the seven days were almost ended, the Yahudim [Jews] from Asia, seeing him in the Holy Place, were stirring up all the crowd and they laid hands on him, 28 crying out, "Men of Yisra'el, help! This is the man who is teaching all men everywhere against this people and the Torah and this place. And besides, he also brought Greeks into the Holy Place and has profaned this Holy Place." 29 Because they had previously seen Trophimos the Ephesian with him in the city, whom they thought that Sha'ul had brought into the Holy Place. 30 And the entire city was provoked, and the people rushed together, and seized Sha'ul and dragged him out of the Holy Place. And immediately the doors were shut. 31 And while they were seeking to kill him, a report came to the commander of the company of soldiers that all Yerushalayim was in confusion. 32 At once he took soldiers and captains and ran down to them. And they, having seen the commander and the soldiers, stopped beating Sha'ul. 33 Then the commander came near and took him and commanded him to be bound with two chains and was asking who he was and what he had done.

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## Netzarim Ketuvim: Acts 21:17-32



The reason this incident is so relevant is that it is quite late in the book of **Acts** and we find **Sha'ul** (Paul) coming up to Yerushalayim to meet **Ya'acov** (James) and the Elders of the **Kehillah (the Assembly)**. Like many today who think Sha'ul was teaching against Torah these believers had heard stories that he taught the believing Yahudim against **Torah** (the Law), but we now see, that is not the case because he clearly follows the instructions of the Elders as we read in:

**Ma'esay Ha Shiliychiym (Acts)21:17-32** We have four men who have taken a (Nazirite) vow. 24 "Take them and be cleansed with them and pay their expenses so that they shave their heads. And all shall know that what they have been informed about you is not so, but that you yourself also walk orderly, keeping the Torah.

It is extremely clear that by these verses that **Shaul** (Paul) was totally Torah observant & taught the Jews to obey Torah. Therefore, we can be totally sure that in all his doings he was totally obedient to all as written in the Torah since in these verses we receive a clear picture of him participating in the ancient ritual of the Nazirite vow which was his demonstration of Torah obedience to all the Yahudim (Jews) in the **Beyth Ha Mikdash** (the Temple-) A note of significance is that Shaul as patron also had to be accepted by the **Kohanim** (the Priests) and be ritually purified even to just pay for the sacrifices of these four men who must have been poor.

Also, we read that **Shaul's** (Paul's) complete defence against the charges of the Sanhedrin before King Agrippa was the evidence of his life as he says in:



**Ma'aseh Ha Sh'liychiym (Acts) 26:4-5** Truly, then, all the Yahudim (Jews) know my way of life from my youth, which I led from the beginning among my own nation at Yerushalayim, **5** since they have known me from the first, if they wish to witness, that I lived as a Pharisee according to the strictest sect of our observance.

His defence therefore was his complete obedience all his life to the Torah though his faith in Yeshua as the Messiah was the entire reason for his imprisonment.

The real question was about the Gentiles who were not taught to obey all Torah to be saved since faith in Yeshua was all that was necessary however, we do read this, implying that beyond salvation a time of sanctification through Torah maybe achieved as we read in:





Ma'asey Ha Sh'lichyym [Acts] 15:21

**Ma'asey Ha Sheliychiym [Acts] 15:21** For Mosheh has had throughout many generations those who preach him in every city, being read in the synagogues from Shabbat to Shabbat.”

**Conclusion:**

We can conclude from this reading that Shaul surely asserted that salvation was through faith in Yeshua alone and the acts of obedience was a process of living a more exemplary life according to Torah as an example of the life of our Master Yeshua for we read in:

**Yahuchanan Aleph [1 John] 2:6** He who says he abides in Him ought himself also to walk just as He walked.



**Tehillim:**  
**Mizmor [Psalm]**

**49:1- 15**

**My Mouth Speaks  
Wisdom Through a  
Parable**

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NAZARENES OF AUSTRALIA  
**The Hope Of The Upright**

- Mizmor [Psalm] 49 :1** Hear this, all you peoples; Give ear, all you inhabitants of the earth,
- 2** Both sons of mankind and sons of man, Rich and poor together.
- 3** My mouth speaks wisdom, And the meditation of my heart brings understanding.
- 4** I shall incline my ear to a parable; I shall express my riddle on the lyre [harp].
- 5** Why should I fear in the days of evil, When the crookedness of my supplanters surrounds me?
- 6** Those who are trusting in their riches And who are boasting in their great wealth?
- 7** A man cannot by any means redeem his brother at all, Neither give to Elohim a ransom for him;
- 8** For the redemption of their souls is costly, And it shall cease forever;
- 9** That he should yet live forever, And not see decay.

# Netzarim-Antoecie

NAZARENES OF AUSTRALIA

## The Might & Goodness Of YHWH

- 10** For he even sees wise men die, The foolish and the ignorant both perish and shall leave their wealth to others.
- 11** Their inner thoughts are that their houses are forever; And their dwelling places, to all generations; They call their lands after their own names.
- 12** But man does not remain with esteem, He is like the beasts that perish.
- 13** This way of theirs is folly to them, Yet those after them are pleased with their words.  
*Selah.*
- 14** Like sheep they shall be laid in the grave; Death shall shepherd them; And the upright rule over them in the morning; And their form is consumed in the grave, Far from their dwelling.
- 15** But Elohim shall redeem my soul from the power of the grave [Sheol], For He shall receive me. *Selah.*

### My Mouth Speaks Wisdom Through A Parable

In this most profound wisdom Parable, we come to see the certainty of life's end. It contains warnings for the rich & famous & comfort to the poor. The wisdom is not lost to us in the **Briyth Chadashah [New Testament]** either, with parables like "the Rich man & Lazarus." The truth that is discovered, which many fail to contemplate in the youth of life is that death is a universal experience of all men. It is for this reason that faith in the eternal one must be nurtured in all phases of our life and the concept of the Nazarite or one dedicated to Elohim could be seen to be very appropriate for each of us to some degree. With this thought we can be at peace knowing that no matter the harshness of life in which life may end at any time, if we however have dedicated ourselves to the truth of our redeemer then we will have comfort with a unwavering hope of our eternal future.

**Amein! Shavua Tov Aleykhem [A Good Week Unto You]**