

~July18-19 2014; July 17, 2015; August 5-6, 2016; July 21-22, 2017; July 13-13, 2018; Aug 2-3, 2019~

## Parashat Mattot - מטות

"Tribes"

### **Torah portion:**

Numbers 30:2 (vs1) - 32:42

### **Haftarah portion:**

Jeremiah 1:1 - 2:3

### **Brit Chadashah/New Testament portion:**

Matthew 5:33-37

With **"Vow of the Trust"** scriptures: James 5:15; Philippians 2:9-11; Romans 10:9,10; 1Jn2:1-2,

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

In 2015, 2016, 2017, 2018, and 2019 a double portion: Masei is also read.



### **A bit on Vows**

Numbers ch.30 talks about vows and oaths. **In vanity we make a vow: who then can be saved?** There is a lot of YHVH's mercy to be seen in who can make them null and void in this chapter which seems to be largely overlooked. It is also comforting to know that the Father and/or Husband may annul the vow made by either the wife and/or daughter, and YHVH will forgive her. And if need be, the Father will bear the wife's iniquity (Num. ch30 ; Jer.2:2-3; Eph.5:15-32, Isa.53:4-5). A greater New Covenantal picture seen here is that **Mercy is from God**, and Mercy is His prerogative:

**Numbers 30:1** And Moses spake unto the heads of the tribes of the children of Israel, saying, This is the thing which Jehovah hath commanded.

These commandments regarding vows are specifically to Israel/Jews. *Those that say they are Jews and are not, can only be Gentiles who are saying they are Jews, and are in reality the synagogue of Satan (Rev. 2:9) The Holy Spirit is not confused in his giving of the scriptures. This includes the larger portion of the "Christian" "Church", which includes a large portion of (at least Gentile) "Messianic" "believers". Theologically/doctrinally, all of these are offshoots of the Roman Catholic (Ecumenical) Church (And this by the doctrine that the Church is the Bride of Christ, and therefore the "true Israel". In other words, by saying they are the Bride of Christ, the "churches" say they are Jews - yet of course they are not. There IS an Assembly of God, the Body of Messiah (Eph.5). Recall Satan said "I will make myself like unto the Most High." [Isa.14:13-14] And he has, with the RCC as the Body of Satan. This is a hard saying, like "as many as I love". Note again though this is stated in Rev.2:9:*

**Revelation 2:8** And to-the messenger of-the assembly in Smyrna you-write: These-things-here the first and the last, who became dead and he-himself-lived is-saying: **v9** I-know-absolutely your tribulation and poverty, BUT you-are rich, and the blasphemy out-of the (ones) saying themselves to-be Jews, and they-are not BUT synagogue of-the Satan.

The RCC doctrine evolved over hundreds of years, but way back in the Smyrna period this error was reintroduced. Further, the RCC doctrine of Mary as mother of God and co-redemtrix and the pope as god originated with Satan in ancient Babylon. Note the Mercy in that there are true believers in this period of assembly history. Perhaps if we think about the different church periods outlined in Revelation and how they sometimes overlap and intermingle, we may better understand God's assembly (EKKLASIA) ethnic, national Israel which was called out of the nations, and God's assembly (EKKLASIA) that is called out of the Assembly of Israel as chosen-elect New Testament JEWISH believers in Messiah YHVH. Into this New Covenant assembly are Gentile believers grafted among (Rom.11:17) the "choice" of Israel. However, it must be understood that we (Gentile Christians) are not grafted into Israel being heirs to the promise of being under the Sinai Law (Mosaic Covenant), but rather are heirs with/among Israel in the Abramic (not Abrahamic) covenant. Note there is much room for Christians in the land of Israel as outlined by the Abramic covenant (see the Genesis Apocraphon regarding Abram's walk. The Abramic Covenant granted much more land than Israel was allotted later...]

---see this word on Romans ch11 ---

[www.Cotopaxi-Colorado.com/Torah-Torah.htm#NOTE\\_THIS\\_LOOK\\_AT\\_ROMANS\\_CH11, July, 2015](http://www.Cotopaxi-Colorado.com/Torah-Torah.htm#NOTE_THIS_LOOK_AT_ROMANS_CH11,_July,_2015)

Studies on the origins of the Roman Catholic Church doctrine:

**[APOLOGETICS 23: SATAN GOES UNDERGROUND](#)**

**[APOLOGETICS 24: "THE WHOLE WORLD IS HER SEAT"](#)**

**[APOLOGETICS 30: Adam's "help" became a "goddess"](#)**

**[APOLOGETICS 31: The Serpent of the Garden of Eden - Becomes the Dragon of World Conquest](#)**

These bible studies can be found at:

[www.cotopaxi-colorado.com/BIBLE/MOUNT/ralph\\_mount\\_bible\\_study\\_index.htm](http://www.cotopaxi-colorado.com/BIBLE/MOUNT/ralph_mount_bible_study_index.htm)

**Numbers 30:2** When a man voweth a vow unto Jehovah, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

There is a difference between what a man says and what a woman says:

3 Also when a woman voweth a vow unto Jehovah, and bindeth herself by a bond, being in her father's house, in her youth,

4 and her **father** heareth her vow, and her bond wherewith she hath bound her soul, and **her father** holdeth his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But **if her father disallow her** in the day that he heareth, **none of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and Jehovah will forgive her.** because her father disallowed her.

Here we *may* see a prophetic reference that the daughter of Zion, Israel, may be forgiven if YHVH the Father disallows her "vow" into adultery with another husband.

**Lamentations 2:13** What shall I testify unto thee? what shall I liken to thee, O daughter of Jerusalem? What shall I compare to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea: **who can heal thee?**

**Zephaniah 3:14** Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

**Lamentations 4:22** The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: He will visit thine iniquity, **O daughter of Edom**; he will uncover thy sins.

Edom is another daughter.

For another study; perhaps this passage is related to the image of Daniel 2?

Micah 4:13 Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many peoples: and I will devote their gain unto Jehovah, and their substance unto the Lord of the whole earth.

**Cont. Numbers 30:6** And if she be married to a husband, while her vows are upon her, or the rash utterance of her lips, wherewith she hath bound her soul,

7 and her husband hear it, and hold his peace at her in the day that he heareth it; then her vows shall stand, and her bonds wherewith she hath bound her soul shall stand.

8 But if her husband disallow her in the day that he heareth it, then he shall make void her vow which is upon her, and the rash utterance of her lips, wherewith she hath bound her soul: **and Jehovah will forgive her.**

Here again we *may* see the bride of Messiah, Israel (See [Bride Pride](#)), is forgiven. Of course this protection by the husband from making an errant vow applies also to New Testament believers, the very united (echad) body of Messiah:

**Ephesians 5:15** Therefore YOU-be-looking-at exactly how YOU-are-walking-around, not as unwise BUT as wise,

v16 Buying-out-for-yourselves the season, because the days are evil.

v17 Because-of this YOU-be not becoming foolish, BUT **YOU-be-perceiving what the will of-the Lord (is).**

v18 And YOU-be not being-gotten-drunk with-wine, in which is dissipation, BUT YOU-be-being-filled with (the) Spirit,

v19 Speaking-to-yourselves in psalms and hymns and spiritual songs, singing-odes and playing-psalms-on-stringed-instruments in YOUR heart to-the Lord,

v20 Giving-thanks always in-behalf-of all (things) in (the) name of our Lord Jesus Messiah to-the God and Father,

v21 Subjecting-yourselves to-one-another in fear of Messiah.

v22 The wives to their own husbands as to-the Lord,

v23 **Because (a) husband is head-of-the wife as also the Messiah (is) head-of-the assembly, himself Savior of-the body.**

v24 BUT as the assembly is-itself-submitting to-the Messiah, thus also the wives to-the husbands in every (thing).

v25 The husbands, YOU-be-cherishing the wives, according-as also **the Messiah cherished the assembly and gave himself over in-behalf-of her,**

v26 **In-order-that he-might-make her holy having-cleansed (her) by-the bath of-the water in (a) saying,**

v27 **In-order-that he-might himself stand-alongside to-himself the assembly glorious,** not having spot or wrinkle or any of-the (things) such-as-these, BUT in-order-that she-might-be holy and unblemished,

Note the "kashering" of the woman/N.T. assembly in order that Jesus might stand it alongside to himself:

**Numbers 31:23** everything that may abide the fire, ye shall make to go through the fire, and it shall be clean; nevertheless it shall be purified with the water for impurity: and all that abideth not the fire ye shall make to go through the water.

**Ephesians 5:28** Thus also the husbands are-being-indebted to-be-cherishing the wives of-themselves as the bodies of-themselves. The (one) cherishing the wife of-himself is-cherishing himself;

v29 And for not-one at-any-time hated the flesh of-himself, BUT he-is-nurturing and he-is-fostering it, according-as also the Messiah the assembly,

v30 **Because we-are members of his body.**

v31 **Instead-of this (a) MAN shall-leave-behind the father and the mother and he-shall-be-very-united to his wife and the two shall-be with-reference-to flesh, one.**

v32 **This mystery is great, but I-myself am-saying with-reference-to Messiah and with-reference-to the assembly.**

v33 Further also YOU the (ones), according-to one (man), thus let each be-cherishing the wife of-himself as himself, but in-order-that the wife might-be-fearing the husband.

**Numbers 30:9** But the vow of a widow, or of her that is divorced, even everything wherewith she hath bound her soul, shall stand against her.

**Romans 7:1** Or are-YOU-being-ignorant, brothers, for I-am-speaking to-(ones)-coming-to-know law, that the law is-exercising-lordship of-the MAN on as-long time as he-is-living?

v2 For the woman under-a-husband has-been-and-is-still-bound by-law to-the living husband; but if the husband might-die-off, she-has-been-and-is still-rendered-inactive from the law of-the husband.

v3 So therefore, while the husband (is) living, she-will-be-termed (an) adulteress if she-might-become to-(a)-different man; but if the husband might-die-off, she-is free from the law, she (will) not be (an) adulteress having-become to-(a)-different man.

v4 So-that, my brothers, YOU yourselves also were-put-to-death to-the law through the body-of-the Messiah, with-reference-to YOU to-become to-(a)-different (one), to-the (one) having-been-raised out-of dead (ones), in-order-that we-might-bring-forth-fruit to-the God.

v5 For when we-were in the flesh, the sufferings of-the sins the (sufferings) through the law were-operating in our members with-reference-to the (object) to-bring-forth-fruit to-the death;

v6 But **at-this-instant** we-were-rendered-inactive from the law, having-died-off in which we-were-being-held-fast, so-that we (are) to-be-being-a-slave in newness of-spirit and not in-oldness of-letter.

In considering Romans 7:1-6, it appears that those not in a covenant (old or new) relationship with YHWH are liable for their vows. Note those who have tasted God's mercy in relation to His new covenant and then "remarry" the old covenant are worse off than before:

**Hebrews 10:29** 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.

**Numbers 30:10** And if she vowed in her husband's house, or bound her soul by a bond with an oath,

11 and her husband heard it, and held his peace at her, and disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband made them null and void in the day that he heard them, then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and Jehovah will forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband **may** establish it, or her husband **may** make it void.

"May" - it is the father's prerogative. And that is the Father's prerogative.

The greater picture here is that **Mercy is from God:**

**Romans 9:15** For to-the Moses he-is saying: **I-shall-have-mercy-on whomever I-might-be-having-mercy, and I-shall-pity whomever I-might-be-pitying.** [Ex. 33:19]

**Numbers 30:14** But if her husband altogether hold his peace at her from day to day, then he establisheth all her vows, or all her bonds, which are upon her: he hath established them, because he held his peace at her in the day that he heard them.

15 **But if he shall make them null and void after that he hath heard them, then he shall bear her iniquity.**

**Numbers 30:16** These are the statutes, which Jehovah commanded Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.

15 **"But if he shall make them null and void after that he hath heard them, then he shall bear her iniquity. "**

So if God, willing to show his mercy to all, has blinded part of Israel, then even all Israel will be saved:

**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**.

v27 **And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.**

v28 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;

v29 For **the bestowed-favors** and the calling of-the God (are) unregrettable.

v30 For as-altogether **YOU yourselves** at-one-time **disobeyed** the God, but now **YOU-had-mercy-bestowed** in-the disobedience of-**these**.

v31 Thus **these** also now **disobeyed** in-order-that by **your mercy** **they themselves** also might now **have-mercy-bestowed**.

v32 For the God **shut-together** all the (ones) with-reference-to disobedience **in-order-that he-might-have-mercy (on) all the (ones)**.

**Jeremiah 2:1** And the word of Jehovah came to me, saying,

2 Go, and cry in the ears of Jerusalem, saying, Thus saith Jehovah, **I remember for thee** the kindness of thy youth, **the love of thine espousals**; how thou wentest after me in the wilderness, in a land that was not sown.

3 **Israel** was holiness unto Jehovah, the first-fruits of his increase: all that devour him shall be held guilty; evil shall come upon them, saith Jehovah.

Jehovah remembers Israel. On the cross, YHVH Yeshua bore Israel's, and all the world's iniquity. Praise Yah.

**Isaiah 53:4** Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and **Jehovah hath laid on him the iniquity of us all!**

On the cross, YHVH Yeshua bore Israel's, and all the world's iniquity. Praise Yah.

**Matthew 5 - Jesus teaching his disciples, before the cross, so before the death of the testator, so before the New Testament; Most of Matthew, Mark, Luke and John are still old covenant scriptures. For that reason Jesus says:**

**Matthew 5:17** **Might-YOU not suppose that I-came to-over-throw the law or the prophets: I-came not to-over-throw, BUT to-fulfill.**

In the midst of changing the commandments of the old covenant ("YOU-heard that it-was-said to-the ancients... ..But I myself-am-saying to-YOU"), Jesus also changes the commandment concerning vows:

**Matthew 5:33** Again, YOU-heard that it-was-said to-the ancients, you-will not perjure-yourself, but you-will-give-back to-the Lord your oaths.

v34 But I myself-am-saying to-YOU to not swear totally, (i.e. don't swear at all) neither in the heaven, because it-is (the) throne of-the God;

v35 Nor in the earth, because it-is (the) footstool of-his feet: nor with-reference-to Jerusalem, because it-is (the) city of-the great King.

v36 Nor might-you-swear in your head, because you-are not being-able to-make one hair white or black.

v37 But let YOUR word be, yea, yea; nay, nay: but the-(thing) excessive of-these is out-of the evil (one).

Now this isn't saying to be a bump on a log regarding the Good News/Gospel of Jesus as we are instructed to study and be ready to defend the Truth (1Tim.3:16; 2Tim.2:15; 2Tim.4:1; ), but rather this is saying when we speak, our words carry weight without additionally swearing by God, Heaven, earth, etc.. It seems a connection may be made between Jesus changing things and where the Sanctuary of God is now located:

**1 Corinthians 3:16** Are-YOU not knowing-absolutely that YOU-are (the) sanctuary of-God and the Spirit of-the God is-dwelling in YOU?

And of course, what we say is important:

**Romans 14:10** But why are-you yourself judging your brother? Or why are-you yourself also treating your brother with contempt? For we-shall-ourselves all stand-alongside to-the rostrum of-the Messiah. [or "God."]

v11 For it-has-been-and-is-still-written: I my-self am-living, Jehovah is-saying, That to-me every knee will-bend, and every tongue will-acknowledge to-the God.

v12 So therefore each (one) of-us will-give account concerning himself to-the God.

v13 Therefore might-we no-longer be-judging one-another; BUT YOU-judge this rather, to-be not putting stumbling or entrapment for-the brother.

v14 I-am-knowing-absolutely and I-have-been-and-still-am-persuaded in Jehovah Jesus that not-one-thing (is) common through itself; unless to-the (one) figuring something to-be common, to-that (one) (it-is) common.

v15 For if because-of food your brother is-being-grieved, you-are no-more walking-around according-to charity. You-be not destroying that (one) by your food, in-behalf-of whom Messiah died-off.

v16 Let not therefore YOUR good be-being-blasphemed.

v17 For the kingdom of-the God is not eating (food) and drinking, BUT justice and peace and joy in (the) Holy Spirit;

v18 For the (one) in this being-a-slave to-the Messiah (is) well-pleasing to-the God and approved by-the MEN.

v19 So therefore let-us-pursue the-things of-the peace and the-things of-the building-up, of-the (building-up) with-reference-to one-another.

At **the rostrum of the Messiah**, **believers** will have in their account (stores in heaven) **the vow of the trust.**

This is the vow of the trust:

**Romans 10:8** BUT what is-it-saying? **The saying** is near you, **in your mouth and in your heart**; **the saying of the trust** which we-are-preaching is this;

v9 That if you-might-confess **with your mouth Jehovah Jesus**, and you-might-trust **in your heart that the God raised him out-of dead (ones)**, **you-will-be-saved**;

v10 For **with-heart** he-is-being-trusted with-reference-to righteousness, but **with-mouth** he-is-being-confessed with-reference-to salvation.

**"With heart"**: in Rom. 10:10 a distinction *may* be seen between the Jew that trusts in YHVH and the Jew & Gentile Christian that trusts in YHVH and trusts & confesses that Jesus is Messiah and YHVH. (?)

**"In your heart"**:

**Matthew 6:6** But you, at-the-time-that you-might-be-praying, you-go-**in into your storechamber**, and having-shut your door, you-pray to-your Father, namely-the (one) in the hidden; and your Father, namely-the (one) looking in the hidden-(thing) will-give-back to-you in the manifest-(thing).

**Matthew 6:19** YOU-be not storing-up for-YOU **stores** on the earth, where-in-which moth and eating is-vanishing, and where-in-which thieves are-digging-through and they-are-stealing;

v20 But **YOU-be-storing-up for-YOU, stores in heaven**, where-in-which neither moth nor eating is-vanishing, and where-in-which thieves are not digging-through nor are-they-stealing.

v21 For **where-in-which is YOUR store, there YOUR heart will-be also.**

**"In heaven"**:

**1 Corinthians 3:16** "Are YOU not knowing absolutely that **YOU are the sanctuary of the God, and the spirit of God is dwelling in YOU?**"

**2 Corinthians 12:2** I-am-knowing-absolutely (a) MAN in Messiah fourteen years before,--**whether in body I-am not knowing-absolutely, or outside the body I-am not knowing-absolutely**, the God is-knowing-absolutely, --the (one) such-as-this-**having-been-seized till (the) third heaven.**

v3 And I-am-knowing absolutely the MAN such-as-this--**whether in body or outside the body I-am not knowing-absolutely**, the God is-knowing-absolutely,--

This is the **"Christ in you."**

Colossians 1:26 "The mystery namely-the (one) having-been-and-still-hidden-back from the ages and from the generations--but now was-manifested to his holy-ones,

v27 To-whom the God willed to-make-known what the riches of-the glory of this mystery among the Gentiles, which is **Messiah in YOU**, the hope of-the glory;"



**Ephesians 3:14** For-sake-of this I-am-bending my knees to the Father,  
v15 Out-of whom every lineage in heavens and on earth is-being-named,  
v16 in-order-that he-might-give to-YOU according-to the riches of his glory with-  
power to-be-made-mighty through his Spirit with-reference-to the inside MAN,  
v17 **The Messiah to-reside through the trust in YOUR hearts**, having-been-  
and-still-rooted also having-been-and-still-founded in charity.  
v18 in-order-that YOU-might-be-quite-able to-apprehend with all the holy-ones  
what the breadth and length and height and depth,  
v19 And-additionally to-know **the charity of-the Messiah** surpassing [the]  
knowledge, in-order-that YOU-might-be-filled with-reference-to all the fulness  
of-the God.

**John 2:19** The Jesus answered and said to-them, YOU-break-down **this sanctuary**, and in three days I-shall-raise it.

v20 The Jews therefore said, In forty and six years this **sanctuary** was-built, and you yourself-will-raise it in three days?

v21 **But that (one) was-saying concerning the sanctuary** [ναοῦ *naou* from ναός *naos* G3485] **of-his body**.

### **The Sanctuary and The Temple:**

The **Sanctuary of the Temple is God's Home**. Fact 7, pp6, "**DISCOURSE 1: A Confused Church**" [www.cotopaxi-colorado.com/BIBLE/MOUNT/ralph\\_mount\\_bible\\_study\\_index.htm](http://www.cotopaxi-colorado.com/BIBLE/MOUNT/ralph_mount_bible_study_index.htm)

The saying "Home is where the heart is" applies here. The home of God is the **temple** [ἱερός *hieros*, G2413], and more specifically the **sanctuary** [ναός *naos* G3485], and now the sanctuary of God is in you.

**John 2:13** And the passover of-the Jews was near, and **the Jesus** ascended into Jerusalem.

v14 And he-found in **the temple** [ἱερῶ *hierō* - from ἱερός *hieros*, G2413] the (ones) offering for-sale oxen and sheep and doves, and the coin-changers sitting;

v15 And having-made (a) lash out-of ropes he-cast-out all out-of **the temple**, both the sheep and the oxen; and he-poured-out the coin of-the money-changers and he-turned-about the tables.

v16 And to-the (ones) offering the doves for-sale he-said, YOU-remove these-(things) hence; YOU-be not making **the home** [οἶκον] **of-my Father** (a) **home** [οἶκον] of-merchandise.

v17 But his disciples were-made-mindful that it-is having-been-written-and-is-still-written, **The zeal of-your home** [οἴκου] devoured **me**.

**Psalm 69:9** For the **zeal** [תַּשׁוּבָה *qinat*, LXX: ζῆλος *-zālos*] **of thy house** [from תֵּבַי *bayith* H1004; LXX: οἴκου] hath eaten **me** up; And the reproaches of them that reproach thee are fallen upon me.

**Luke 17:20** But having-been-questioned by the Pharisees, at-what-time the kingdom of-the God **is-coming**, he-answered to-them and said, The kingdom of-the God is not **coming** with (a) keeping-alongside;

v21 Nor **will-they-say**, Behold here, or behold there; for behold **the kingdom of-the God is interior of-YOU**.

**The "home" of God is the sanctuary:**

**Luke 11:51** From the blood of-Abel till the blood of-Zacharias, of-the (one) having-perished **between the altar and the** [τοῦ] **home** [οἴκου G3624]; yea, I-am-saying to-YOU, it-will-be-sought-out from this generation.

**2 Chronicles 24:21** And they conspired against him, and stoned him with stones at the commandment of the king **in the court of the house (home)** [LXX: οἴκου] of Jehovah.

**1 Corinthians 3:9** For we-are fellow-workers of God; (a) farm of-God, **YOU-are (a) building of-God**.

**1 Corinthians 3:16** "Are YOU not knowing absolutely that **YOU are the sanctuary** [ναὸς – naos] of the God, and the spirit of God is dwelling [οἰκεῖ – oikei] **in YOU?**"

**2 Corinthians 1:21** **But the (one) making us firm with YOU with-reference-to Messiah and having-consecrated us (is) God,**

v22 **The (one) also having-sealed us for-himself and having-given the down-payment of-the Spirit in our hearts.**

**James 5:15** And **the vow of-the trust will-save** the (one) being-fatigued, and the Lord will-raise him, **and-if he-might-be having-done-and-still-is-doing sins it-will-be-forgiven to-him**.

**If any man sin, we are trusting to have an advocate with the father, Jesus Christ.** (A New Covenantal hope is that our Attorney/Advocate Jesus Christ – the Supreme lawgiver - will speak on our behalf.)

- And there is a sin to death, but also a sin NOT to death.

**1 John 5:16** If someone might-see his brother sinning (a) sin **not to death**, he-shall-request, and he-will-give to-him life, for-the (ones) sinning not to death. **There-is sin to death**; I-am not saying in-order-that he-might-interrogate concerning that (sin).

v17 All unrighteousness is sin, **and there-is sin not to death**.

**IF any man sin,**

**1 John 2:1** My little-children, these-things I-am-writing to-YOU in-order-that YOU-might not sin. And if someone might-sin, **we-are-having (an) advocate with the Father, Jesus Messiah (a) just (one);**

So, often enough much of the Messianic assembly is the Christian's weaker brother:

**Romans 14:1** But YOU-be-taking-to-yourselves the (one) being-weak in-the trust, not with-reference-to discriminations of-deliberations.

**Romans 12:3** For I-am-saying, through the favor namely-the (favor) having-been-given to-me, to everyone being among YOU, not to-be-having-opinion-beyond beside what is-essential to-be-having-opinion, **BUT to-be-having-opinion with-reference-to be-being-of-sound-mind**, as the God parted to-each (a) measure of-trust.

And this is not saying to go with the flow, but rather having sound doctrine. **If a brother (or sister) commits spiritual adultery we are not to "be weak" for him and go along with his doctrine.**

**2 Timothy 2:15** "You-be-diligent yourself to-stand-along-side approved to-the God, (a) workman unashamed, cutting-straight the word-of-the truth."

16 "But you-be-standing-around-for-yourself-away-from the profane empty-chatters; for they-will-progress upon much-more of-impiety,"

Jump to: [Are we really supposed to think like little children?](#)

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Considering the vows section in Parashah Mattot as shadows of the greater New Covenant relationship does not weaken the weight of the words in Numbers 30, but rather indeed makes them weightier. For instance, now with this knowledge, we understand that the father's acceptance of his daughter's vow now has a greater spiritual weight attached to its importance.

### [a bit on Paul's "vow"](#)

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