



Monday, September 2, 2024

LESSON 10: BE GOOD, NOT STUPID

Read For This Week's Book Study

Psalms 9: 10, Proverbs 3: 5, Proverbs 13: 20, James 1: 22, Galatians 6: 7

Memory Scripture: “Blessed the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight in the law of Yahweh and in His law, doth he mediate day and night.” –Psalm 1: 1 (KJV)

Key Scripture: “I know thy works, that thou art neither hot or cold. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth.” –Revelation 3: 15-16 (KJV)

Word Study: The Hebrew word אֹיֵב *oyebh* literally means “One who hates.” and this definition of enemy is seen many times in Psalms. Occasionally you will also see the Hebrew word צָר *tsar*, has several definitions, two of which means, “One who distresses me.” or “One who puts me in dire straits.” In Isaiah 63: 9, the word *tsar* is used when Elohim’s people were distressed and afflicted and Elohim themselves, were also afflicted by the situation happening to their servants. Likewise, when we are friends with the world, we are distressing and afflicting Elohim. There are three words in the Hebrew that are commonly used to describe an adversary. Those words are *oyeb* (oi-yev), *sane’* (sah-nay) and *tsarar*. There are other words such as *sharar* which in a certain context means to watch in the context of watching for an opportunity to attack someone or something and *qum* which means to resist in the context of resisting someone who is attacking you. *Sane’* is used in Numbers 10: 35. It says, “And it came to pass, when the ark set forward, that Moshe/Moses said, ‘Rise up, Yahweh and let thine enemies be scattered and let them that hate thee flee before thee.’” The Jewish scholars teach that the word *sane’* is onomatopoeic, which means a word or phrase that sounds like what it is or means. The word *sane’* has a hissing sound effect, like a snake or serpent. Those who “hate Elohim” or “*sane’* Elohim” appears to be referencing a fallen seraphim, which means “winged serpent”. This makes sense considering Lucifer and his legion of devils who is our ultimate enemy, puppet master and the coward that hides behind aw’dom to strike back at Elohim.

Key Points

- Repaying Good With Good, Not Evil
- Be Black, Be What, Never Gray
- Difference Between Helping & Being Used

Originally, today's lesson was going to be on *ahavah*, the divine, purest form of love that Elohim is, reflects and expects us his servants to demonstrate to one another, the lost and guess who else? Our enemies. And what about that? Enemies. Why should Elohim care to love their enemies if they cause distress or put them in straits? And why would they tell us to love our enemies? To better understand their reasoning and what is expected of us, we need to visit The Good Samaritan allegory to get context.

Lukas/Luke 10: 25-37 says,

“And, behold, a certain lawyer stood up and tempted him, saying, ‘Master, what shall I do to inherit eternal life?’ He said unto him, ‘**What is written in the law? How readest thou?**’ And he answering said, ‘Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself. And he said unto him, ‘**Thou hast answered right. This do and thou shall live.**’ But he, willing to justify himself, said unto Yeshua, ‘And who is my neighbor?’ And Yeshua answering said, ‘**A certain went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded and departed, leaving half dead. And by chance came down a certain priest that way and when he saw him, he passed by on the other side. And likewise, a Levite, when he was at the place, came and looked and passed on by the other side. But a certain Samaritan as he journeyed came where he was and when he saw him, he had compassion and went to and bound up his wounds, pouring in oil and wine and set him on his own beast and brought him to an inn and took care of him. And on**

the morrow when he departed, he took out two pence and gave to the host and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?’ And he said, ‘He that shewed mercy on him.’ Then Yeshua said, ‘Go and do thou likewise.’

The key theme in this parable is רַחֲמֵי *rachamti*, which means “mercy” in Hebrew. Mercy is not the same as approval, gaining best friend or soulmate best friend status. Mercy for Elohim is equivalent to a mother’s womb and a mother’s instinctive desire to protect her child. When Elohim dispenses mercy to us, it is divine parental protection that defeats ignoring someone because they’re bad and are in the wrong. This protective side of mercy emerges when you read about Elohim’s interaction with Moshe/Moses. When Moshe/Moses asked to see the glory of Elohim, the Lord told him,

“I will make all my goodness pass before thee, and I will proclaim the name Yahweh before thee and will be gracious to whom I will gracious and I will show merciful on whom I will shew mercy.”

My demonstrating Elohim’s mercy to our enemies is sincere an expression of kindness and grace. In general mercy is supposed to be dispensed to our brethren, loved ones, the lost and according to scripture, even those who mock us, hate us and detest the truth of Elohim. Now I want to take a moment to show you the distinctive difference between helping our enemies when they need it, caring for them when they’re wounded verses be in the world. Yeshua made it clear we live in this corrupted world, but are forbidden to be part of the world. Elohim makes it very clear throughout scripture that we must not condone evil, praise wicked deeds or partake in a sinner’s pagan ways. To do that is blasphemous and will surely be accounted against us on our judgment day. Showing mercy is a form of *ahavah*, but it doesn’t require us to break Elohim’s laws or mandates on this subject either.

Mishele/Proverbs 25: 21-22 says,

“If thine enemy be hungry, give him lechem to eat and if he be thirsty, give him mayim to drink. For so shalt thou heap hot coals upon his rosh and Hashem shall reward thee.” (Hebrew Book)

“If thine enemy be hungry, give him bread to eat and if he be thirsty, give him water to drink. For thou shalt heap coals of fire upon his head and the LORD will reward thee.” (KJV)

There are three words in the Hebrew that are commonly used for an enemy. Those words are *oyeb*, *sane*’ and *tsarar*. There are other words such as *sharar* which in a certain context means to watch in the context of watching for an opportunity to attack someone or something and *qum* which means to resist in the context of resisting someone who is attacking you. However, these are not direct words for an enemy, suggested by their meanings.

Sane’ is used in Bamidbar/Numbers 10: 35 for the English word hate enemies:

“And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee..”

The Jewish scholars teach that the word *sane*’ is onomatopoeic ie., it sounds like what it is. The word *sane*’ has a hissing sound like a snake or serpent. Those who “hate Elohim” or “*sane*’ Elohim” could appear to be referencing to a fallen seraphim, which means “winged serpent”. After all, it is Lucifer and his legion of devils who is our adversary. In the Torah (Old Testament), the most frequent word in Hebrew for “enemy” is *oyebh*, with a literal meaning of “one who hates,” which appears multiple times in the Tehillim/Psalms. Occasionally you will also see the Hebrew word *tsar*, meaning roughly “one who distresses me” or “one who puts me in dire straits.

Being in league with our enemy isn't a option. For Elohim it is restricting, painful and an insult, yet Elohim expects their sons (children) to show kindness, mercy and have compassion to their enemy—at a distance. Therefore, you can be kind, respectful and polite to your enemy within reason, but you shouldn't get close or be personal with your enemy. If you do, beware, scripture has warned that a enemy who refuses to repent and be good, will put you in dire straits in the day they rise up and betray you.

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Based on this week's topic, how does knowing the proper definition of faith shape your understanding of your relationship with Elohim? What areas do you need to work on? Trust, loyalty, support or all the above?

Answer: [Type your response here].