

PRESS ON TO THE HIGH CALLING!

Pilipiyim/Philippians 3:12-16

4th of the 9th month 2021/2022

Shalom all,

Pilipiyim/Philippians 3:12-16 “Not that I have already received, or already been perfected, but I press on, to lay hold of that for which Messiah יהושע has also laid hold of me. 13 Brothers, I do not count myself to have laid hold of it yet, but only this: forgetting what is behind and reaching out for what lies ahead, 14 I press on toward the goal for the prize of the high calling of Elohim in Messiah יהושע. 15 As many, then, as are perfect, should have this mind. And if you think differently in any respect, Elohim shall also reveal this to you. 16 But to what we have *already* attained – walk by the same rule, be of the same mind.”

What gripped me, once again, from this short passage, is the clear words that Sha’ul uses, in expressing his urgency at which he pressed on toward the goal for the prize of the high calling of Elohim in Messiah יהושע.

The Greek word that is translated as ‘press on’ comes from the verb διώκω diōkō – Strong’s G1377 which means, ‘to put to flight, pursue, persecute’, and also carries the meaning, ‘to follow after’ or, ‘to run swiftly in order to catch a person or thing’ or, ‘earnestly endeavour to acquire’ and can also mean, ‘to suffer persecution’!

We see this root word διώκω diōkō – Strong’s G1377 being translated as ‘persecuted’, in the following verse:

Timotiyos Bēt /2 Timothy 3:12 “And indeed, all those wishing to live reverently in Messiah יהושע, shall be persecuted.”

It is also translated as ‘pursue’ in:

Ib’rim/Hebrews 12:14 “Pursue peace with all, and pursue apartness without which no one shall see the Master.”

What we can see from the use of this word διώκω diōkō – Strong’s G1377, is that when we earnestly endeavour to acquire or attain the clear standard of complete set-apartness, we shall be persecuted.

Yet, we are reminded by Sha’ul that we are not to be discouraged by the persecution that comes because of righteousness, but rather, we must continue to press on and pursue the goal of the prize of the high calling that we have in Messiah!

Pursuing set-apartness will bring on persecution – and knowing this reality, the question is: “Will I obey the Torah of the House and be most set-apart?”

We need to embrace the heart of the psalmist who wrote:

Tehillah/Psalm 119:29-33 “Remove from me the way of falsehood, and favour me with Your Torah. 30 I have chosen the way of truth; Your right-rulings I have held level. 31 I have clung to Your witnesses; O יהוה, do not put me to shame! 32 I run the way of Your commands, for You enlarge my heart. 33 Teach me, O יהוה, the way of Your laws, and I observe it to the end.”

**How fit are you, in your pursuit of apartness?
Are you running the way of the commands of Elohim?**

Are you running with exceeding joy and fervency, to the esteem of יהוה, or have you, at times, found that you have parked yourself in a position that no longer pursues apartness, because of a lack of breath, as the result of the worries of this age, the deceitfulness of wealth and desires for other non-set-apart matters, that have come in and choked out the very word of life from your being, leaving you short of breath?

From the words of Sha’ul, in his letter to the Philippians, we are to be reminded that we have not yet arrived, so to speak!

And by that I mean: that we must not let go of our clinging to the Truth of our Master, as we continue to work out our deliverance with fear and trembling.

We cannot simply sit idly by, waiting for better days, but rather, we are to be consistent in our zealous pursuit of set-apartness, for the goal, is the completion of our deliverance, in order to be with our Master and Elohim forever!

The Greek word that is translated as ‘goal’ is σκοπός skopos – Strong’s G4649 which means, *‘a mark (on which to fix the eye, watchman, to look carefully and consider’* and can also be understood as *‘the distant mark that is looked at’* or *‘the goal or end that one has in view’*.

While this word is only used here in The Renewed Writings, we are able to identify what Sha’ul is teaching us, as he reminds us that we are to have our eyes fixed on Messiah, as we run with great perseverance, the race that has been set before us.

This word σκοπός skopos – Strong’s G4649 denotes the clear character of being disciplined, in keeping focused and not losing sight of the clear expectation that we have in the Master and His soon return, when He is coming for all who have held fast to the proper pursuit of the high calling that we have, in being made complete in Him!

A derivative of this word σκοπός skopos – Strong’s G4649 is the verb σκοπέω skopeō – Strong’s G4648 which means, *‘to look at, contemplate, keep your eye on, watch’* and is a word that is used to express our need to be watchful and take heed against the dangers of taking our eyes off of the prize.

It is translated as ‘see to it’ in:

Luqas/Luke 11:35 “See to it therefore that the light which is in you is not darkness.”

The idea that we are able to see, in Sha'ul's encouragement for us to press on to the goal of the prize, as he did, is to make sure that we are being diligent in our need to guard what we are looking at.

We are to look intently in the mirror of the Word and meditate, day and night, on the Torah of Elohim, as it is the light for our path and lamp for our feet!

And in our pursuit of set-apartness, we are not to look to the left or to the right, but keep our eyes fixed on the Prince and Perfector of our belief, so that we can be sure of the firm expectation that we have in Him, with the confidence of our deliverance being made complete, at His coming for a ready Bride!

Keeping our sights set on our Master, is what Sha'ul is reminding us to do, and in doing so, he is reminding us to make sure that we are pressing on and running in the way of our Master's commands.

The imagery that we are able to see very clearly, being threaded through in Scripture, is that of keeping our eyes fixed on the Torah of Elohim, for then we will not wander, or stray, from the Truth.

We have come to know that the Torah, coming from a root word that means **'to aim, shoot or throw'**, highlights our need to be focused and not miss the mark, so to speak, which happens when our eyes are lured away to falsehood and compromise, causing us to sin, which in Hebrew, we know carries the understanding of **'missing the mark'**!

The Greek word that is translated as **'prize'** is **βραβεῖον brabeion – Strong's G1017** which means, **'prize, the award given to the victor in a game'** and is used metaphorically in describing our reward in the heavens, which is for those who overcome and stay in the Master, and are found to be trustworthy witnesses, servants and ambassadors of His coming reign!

This root word **βραβεῖον brabeion – Strong's G1017** is only used twice in the Renewed Writings and the other time that we see it being used, is in:

Qorintiyim Aleph/1 Corinthians 9:24-25 "Do you not know that those who run in a race indeed all run, but one receives the prize? Run in such a way as to obtain it. 25 And everyone who competes controls himself in every way. Now they do it to receive a corruptible crown, but we for an incorruptible crown."

I do hope that by now, you are able to clearly see a continual theme of having eyes fixed on our Master and His Torah, in order to run according to the rules, having the sure expectation of receiving the prize of everlasting life with our Redeemer and King!

Pressing on to the goal of the prize of the high calling of Elohim, in Messiah **יְהוֹשֻׁעַ**, is what we are to be doing with great zeal and urgency, by being watchful, sober, alert and awake, so as to not be led astray by the many deceptive heresies and falsified dogmas of man, that is putting many people under a delusional spell and state of darkened sleep.

THE HIGH CALLING!

The Greek word that is translated as ‘high’ is the adverb ἄνω anō – Strong’s G507 which means, ‘*up, above, upward, brim*’ and in the Renewed Writings it is normally used of heaven in both its material or spiritual sense, highlighting how we are to lift our eyes to our Master and we see this word ἄνω anō – Strong’s G507 being translated as ‘above’ in:

Qolasis/Colossians 3:1-2 “If, then, you were raised with Messiah, seek the matters which are above, where Messiah is, seated at the right hand of Elohim. 2 Mind the matters above, not those on the earth.”

We are to ‘mind’ the matters ‘above’!

The Greek word that is translated as ‘mind’ is the word φρονέω phroneō – Strong’s G5426 which means, ‘*to have understanding, to think, adopt a view, setting your mind*’, which comes from the root word φρήν phrēn – Strong’s G5424 which means, ‘*midriff, heart, mind, thought, thinking*’.

A derivative of this word φρονέω phroneō – Strong’s G5426 is φρόνησις phronēsis – Strong’s G5428 which means, ‘*understanding, practical wisdom, attitude, insight*’ and is used in the LXX (Septuagint) in the following parable of Shelomoh, which is translated in English as ‘understanding’:

Mishlë/Proverbs 9:10 “The fear of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”

In the LXX (Septuagint), the Greek word that is used for ‘wisdom’, here in Mishlë/Proverbs 7:4, is σοφία Sophia – Strong’s G4678 which means, ‘*wisdom, skill, cleverness, learning*’, and comes from the root word σοφός Sophos – Strong’s G4680 which means, ‘*skilled, wise, wise men*’.

What we can clearly see, from a Greek perspective, is that to have understanding implies an ability to think straight and engage in the practical application of the wisdom that has been diligently sought after and learnt.

We see both of these words used in describing what Messiah has lavished upon us, having been blessed with every spiritual blessing in the heavenlies:

Eph’siyim/Ephesians 1:8 “which He has lavished on us in all wisdom and insight”

With Messiah having come down and lavished on us all wisdom and insight/understanding, there is absolutely no excuse for anyone to not be able to call wisdom their sister and understanding their close friend, as they stay in and walk in Messiah!

Therefore, our need to mind the matters above, becomes extremely critical, as we realise that we cannot let our eyes and minds wander from the prize of our high calling in Messiah!

It is the Greek word that is translated as ‘calling’, that I want to expand on, in order to highlight the need for true set-apart ones to not neglect this calling that we have been called to!!!

The Greek word that is translated in **Pilipiyim/Philippians 3:14** as ‘calling’ is the noun **κλήσις klēsis – Strong’s G2821** which means, ‘**a calling, call or condition, a calling to or invitation**’ and comes from the word **καλέω kaleō Strong’s G2564** which means, ‘**call, to call, called out, invited, summoned**’.

It is from the root word **καλέω kaleō Strong’s G2564** that we get the Greek word **ἐκκλησία ekklēsia – Strong’s G1577** which means ‘**assembly or congregation**’, coming from the words:

- 1) **ἐκ ek Strong’s G1537** which means ‘**from, from out of, belonging**’ and
- 2) **καλέω kaleō Strong’s G2564**.

The True assembly is made up of those who have responded to the invitation, and call, to come out and be separate and be dressed in true garments of righteousness, so that we may enter in to the Wedding Feast, that we have been invited to!

We have been called to an honourable position of excellence in the Master, which we can only respond correctly to, as we grow in the knowledge of Him, having been caused to know Him, by His saving gift that has appeared to all.

In the Renewed Writings, the noun **κλήσις klēsis – Strong’s G2821** is used metaphorically as a clear call and invitation to the Kingdom of Elohim and the benefits of being grafted in to the Covenants of Promise, having been called out of darkness into His marvellous light!

𐤒𐤓𐤕’s “**invitation/calling**” to man (**κλήσις klēsis – Strong’s G2821**), to accept the gift and benefits of His deliverance, is what this calling is all about, and the responsibilities of maintaining the clear conditions of the calling of Elohim.

This noun **κλήσις klēsis – Strong’s G2821** is used 11 times in the Renewed Writings, and I will quote these below, in order to highlight a clear thread and theme that we are able to see, in regards to this high calling in Messiah, that we are to be pressing on towards!

The Greek word **κλήσις klēsis – Strong’s G2821** is used in:

Romiyim/Romans 11:29 “**For the gifts and the calling of Elohim are not to be repented of.**”

Qorintiyim Aleph/1 Corinthians 1:26 “**For look at your calling, brothers, that there were not many wise according to the flesh, not many mighty, not many noble.**”

Qorintiyim Aleph/1 Corinthians 7:20 “**Let each one remain in the same calling in which he was called.**”

Eph’siyim/Ephesians 1:18 “**the eyes of your understanding being enlightened, so that you know what is the expectation of His calling, and what are the riches of the esteem of His inheritance in the set-apart ones**”

Eph’siyim/Ephesians 4:1 “**I call upon you therefore, I the prisoner of the Master, to walk worthily of the calling with which you were called**”

Eph’siyim/Ephesians 4:4 “**one body and one Spirit, as you also were called in one expectation of your calling**”

Pilipiyim/Philippians 3:14 “I press on toward the goal for the prize of the high **calling** of Elohim in Messiah יְהוֹשֻׁעַ.”

Tas’loniqim Bět/ 2 Thessalonians 1:11 “To this end we always pray for you that our Elohim would count you worthy of this **calling**, and complete all the good pleasure of goodness, and the work of belief with power”

Timotiyos Bět/2 Timothy 1:9 “who has saved us and called us with a set-apart **calling**, not according to our works, but according to His own purpose and favour which was given to us in Messiah יְהוֹשֻׁעַ before times of old”

Ib’rim/Hebrews 3:1 “Therefore, set-apart brothers, partakers of the heavenly **calling**, closely consider the Emissary and High Priest of our confession, Messiah יְהוֹשֻׁעַ,”

Kěpha Bět/2 Peter 1:10 “For this reason, brothers, all the more do your utmost to make firm your **calling** and choosing, for if you are doing these *matters* you shall never stumble at all”

In quoting all of these 11 occurrences together, it is simply for the clear purpose of seeing just how clear the message of pressing on and holding fast to our calling, in Messiah, is!

Sha’ul tells us in **Eph’siyim/Ephesians 4:1** that we are to walk worthy of the **calling** to which we have been **called**!

Both words κλη̃σις klēsis – **Strong’s G2821 (calling)** and καλέω kaleō **Strong’s G2564 (called)** and used and while it may seem obvious, it is something that we are to make sure that we do not neglect!

Especially as we see how the days are getting darker and the night is far advanced, which highlights for us the saddened state of the depravity of man, causing us recognise the urgency and need to be awake and walk as children of light, walking worthy of the calling by which we have been called!

As we are able to see from the passages that I have already mentioned, this high calling is a set-apart calling, a heavenly calling, which requires our need to be focused on the reign of the heavens, as trustworthy ambassadors, here on earth, as we press on toward the prize of that high calling, by guarding righteousness and not straying from complete set-apartness in Messiah!

The gift and calling of Elohim, has been made known and how we respond to it, does matter!

Kěpha writes to believers who have responded and have received this saving gift and calling; and he is simply reminding us, what we have been called to.

We do need to be reminded, on a regular basis, what we have been called to, so that we do our utmost to not be found straying from the call of our Master.

Knowing that we have been called to walk in the way of set-apartness, we ought to often assess ourselves, through the mirror of the Word, in order to keep check and make sure we are walking in that which we have been called to!

Does your walk reflect a walk of esteem and uprightness?

Through the knowledge of Elohim and His esteemed call to uprightness, which we have been equipped for, we have been given exceedingly great and precious promises, so that we can partake in His Mighty-like nature – because He has caused us to:

‘escape from the corruption in the world, caused by lust! (Kěpha Bět/2 Peter 1:4)

The Greek word that is translated as ‘**escaped**’, in Kěpha Bět/2 Peter 1:4, is ἀποφεύγω **apopheugō** – Strong’s G668 which means, ‘**flee from, escape**’ and comes from two words:

1 - ἀπό apo – Strong’s G575 which is a preposition and primitive particle, meaning, ‘**from, away from, against**’ and

2 - φεύγω pheugō – Strong’s G5343 which means, ‘**flee, run away from, escape**’, and is used metaphorically to mean, ‘**to flee (that is to shun or avoid by flight) that which is abhorrent**’.

We must shun or avoid, by flight, that which is contrary to the Truth!

The idea of this strong verb, implies an urgent action that does not hesitate or delay, in escaping the danger of corruption and compromise.

We are to flee from the love of money and from things that draw us out of our Master’s covering and favour.

So many people get pierced with many pains and injure themselves, when they do not flee as they should.

The lusts of the flesh, if one does not flee from them, can cause serious harm and destruction.

Fightings and strivings come from people not having what they want, according to the flesh!

Many people will spend hours looking at pictures of what they would like to have or what they wish their life was like, and in doing so, they plunge themselves into a pit of destruction and self-pity, which leaves them in a state of never being content or satisfied with what they have, or ought to have, in the Master, and you will find that when this happens, they can never be a true witness and ambassador for our Master but rather, they become the opposite, as they present a profaned image that blasphemes rather than esteems our King, which severely sets them at risk of facing death!

We must be on guard against those things that attract the eyes and end up consuming one’s thoughts and emotions, to the point where we think that we cannot be content until we have it, as covetousness sets in and steals away true reverence and contentment!

The Greek word that is translated as ‘**lust**’ comes from the root word ἐπιθυμία **epithumia** – Strong’s G1939 which means, ‘**lust, desire, lust after, desiring what is forbidden, deep desire and longing for, coveting**’; and this comes from the word ἐπιθυμέω **epithumeō** – Strong’s G1937 which means, ‘**desire, covet, lust, seek that which is forbidden**’ and is translated as ‘**lusts**’ in

Galatiyim/Galatians 5:17 “For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do.”

How many of you have found yourself looking at, or seeking, things that you know you should not!

This can cause sin, and can bring a breach in the wall, which can affect the entire assembly!!!

No matter how pretty the worldly ways of worship may appear – hear the clear call to be on guard against being drawn into desiring that which is not fitting for the House of Elohim!

For we know that set-apartness befits the House, forever!

Press on toward the goal of the prize of the high calling of Elohim!

Galatyiim/Galatians 5:13-14 “For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but through love serve one another. 14 For the entire Torah is completed in one word, in this, “You shall love your neighbour as yourself.”

We have been called to freedom!

The Greek word that is translated as ‘called’ is **καλέω kaleō Strong’s G2564**.

The Greek word translated as ‘freedom’ is **ἐλευθερία eleutheria – Strong’s G1657** which means, ‘**liberty, freedom**’, and true liberty, even in the Greek mind-set, is living as we should and not as we please!

Qorintiyim Bět/2 Corinthians 3:17 “Now **רוח ה' is the Spirit, and where the Spirit of ה' is, there is freedom.**”

True freedom – that of the Torah – can never cause one to do whatever they please, but rather, causes one to do what they should!

Ya’aqob/James 2:12 “So speak and so do as those who are to be judged by a Torah of freedom.”

In his clear message of having belief with works, Ya’aqob makes it plain in telling us to speak and do as those who are to be judged by a Torah of freedom.

Ya’aqob/James 1:25 “But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah.”

Simply put – you are free from the law when you obey the law!!!

By that, I mean that when you obey the law, then you are free from the clear judgements and punishments that are set out in the law.

For example, when you obey the speed limit whilst driving, you are free from the judgement of speeding and free from having to stand before a judge and receive a sentence of a fine and/or jail sentence for breaking the speed limit!

The same applies to the Torah of Freedom – when you simply obey and walk according to the clear commands of Elohim then the righteous judgement for breaking the law shall not be imposed upon you, for you are free!

We are to speak and do AS those who are to be judged by the Torah of freedom!

When we speak and do the Torah of Elohim – it becomes a Torah of Freedom to us – and we shall not fear any terror that surrounds the wicked and lawless, for by His Torah, יהוה has set pleasant boundaries for us!!!

Sha’ul makes it clear to us that **the Torah is Spiritual**, and when we fix our eyes on our Master, and mind that which is above, we are able to press on to the high calling of Elohim, who give us all we need to pursue set-apartness and run in the way of His commands, with the sure and promised hope of our reward, which is in the heavens, been made complete when he comes to fetch His ready and called-out, set-apart Bride!

In our pursuit of set-apartness and the continued diligence of pressing on to the goal of the prize of our high calling in Messiah, we have complete confidence and trust in the One who has called us, for by His calling us out, we who have responded to His calling, have the full assurance that as we call upon His Name, we shall be delivered!

Tehillah/Psalm 145:18-19 “יהוה is near to all who call upon Him, to all who call upon Him in truth. 19 He does the desire of those who fear Him; and He hears their cry and saves them.”

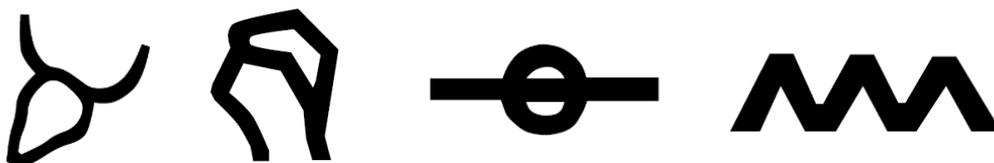
Yeshayahu/Isaiah 55:6-7 “Seek יהוה while He is to be found, call on Him while He is near. 7 Let the wrong forsake his way, and the unrighteous man his thoughts. Let him return to יהוה, who has compassion on him, and to our Elohim, for He pardons much.”

Along with the call to seek יהוה we are told to ‘call on Him while He is near’.

The Hebrew word that is translated as ‘call’ is the root word קרא qara – Strong’s H7121 which means, ‘*proclaim, call, read, summons, invite, to be called out*’ and a derivative of this root verb is the Hebrew word that is used for ‘gathering’ which is: מיקרא miqra – Strong’s H4744, which means: ‘*assembly/ group/ convocation/ a collective of people gathered for a purpose/a calling together*’.

I would like to highlight these two words in their pictographic form, in order to gain a clearer understanding of our calling in the Master!

The Hebrew word מיקרא miqra – Strong’s H4744 is pictured in the ancient pictographic script as follows:



Mem - מ:



The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

Knowing that this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing'** or **'cleansing'**.

Quph - ק:



This is the letter **'quph'**, which is pictured as , and is a **'horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **'circle'** or **'to go around'**, representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Resh - ר:



The ancient script has this letter **'resh'** as –  – and is pictured as **'the head of a man'** and has the meaning of the **head of a man** as well as **chief, top, begging** or **first**.

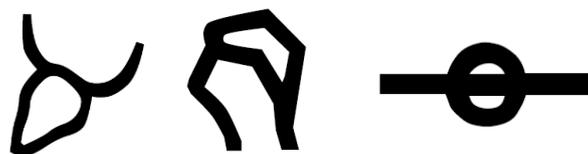
This letter can mean **'top'** – as in the top or head of a body; and **'chief'** – as in head of a tribe or people, as well as the one who rules the people.

Aleph - א:



The ancient script has this letter as  and is pictured as **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals. This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice, that **יהושע** Messiah fulfilled!

This word, as mentioned, is derived from the root verb **קרא** qara – Strong's H7121, which is pictured in the ancient pictographic script as follows:



In his AHLB (Ancient Hebrew Lexicon of the Bible) Jeff Benner explains how each 3 letter root word comes from a 2 letter parent root and the parent root of this word is קָר –

where he explains that the pictograph  is a picture of the sun at the horizon and the gathering of the light, and the pictograph  is a picture of the head of a man.

Combined these mean "**GATHER THE MEN**" or "**GATHER TO THE HEAD**" and can have the understanding of the meeting, or bringing together, of people or objects, by arrangement.



What we can therefore see, through the ancient pictographic rendering of the word מִקְרָא **miqra** – **Strong's H4744**, is that, in terms of this giving us the understanding of having a proclaimed calling together, or gathering, we can see the following meaning, for us, who are in יְהוֹשֻׁעַ Messiah, our Head:

CLEANSED TO CONTINUALLY GATHER TO OUR HEAD WHO IS OUR STRENGTH!

Having been cleansed and redeemed from all lawlessness and sin, we who have been grafted in to the Covenants of Promise, through the blood of Messiah, are now called to guard His commands and gather as we should, on His proclaimed set-apart gatherings!

We know from Scripture that all who **'call upon the Name of יהוה'** shall be delivered (Yo'el/Joel 2:32)

Sha'ul quoted these words of the prophet his letter to the believers in Rome:

Romiyim/Romans 10:13 "For "everyone who calls on the Name of יהוה shall be saved."

The Greek word that is used here for **'calls on'** is ἐπικαλέω epikaleō – **Strong's G1941** which means, **'call upon, address, appeal'**, which comes from the two words:

1) ἐπί epi – **Strong's G1909** which is a preposition that can render the meaning, **'upon, on, about, over'** and

2) καλέω kaleō Strong's G2564 which means, '*call, to call, called out, invited, summoned*'. It is from the root word καλέω kaleō Strong's G2564 that we get the Greek word ἐκκλησία ekklesia – Strong's G1577 which means '*assembly or congregation*', coming from the words ἐκ ek Strong's G1537 which means '*from, from out of, belonging*' and καλέω kaleō Strong's G2564.

The reason for me making mention of these Hebrew and Greek words for 'call', along with their associated roots, is to highlight the fact that we are able to see from both the Hebrew and the Greek how the true ability that one has, in calling upon יהוה while He is near, which can only be properly done when the one who is calling upon יהוה is gathering as commanded and setting apart the Sabbaths and Appointed Times of Elohim!

There are many today who are 'calling on the Name of יהוה', according to their own standards and are not walking according to His Torah and are not guarding to keep His Sabbaths and Feasts, as commanded in Scripture!

The sad and sobering reality, is that the result of anyone who is calling upon יהוה in this way shall not be heard and shall not be known!

Tehillah/Psalm 50:16-17 "But to the wrong Elohim said, "What right have you to recite My laws, or take My covenant in your mouth, 17 "While you hated instruction and cast My Words behind you?"

Many may 'recite' the 10 Commandments and even recite many passages from Scripture while they have clearly cast the Word of Elohim behind them by claiming that it is no longer valid!

These are the wrong who are not calling upon Him in the right way!

Mattithyahu/Matthew 7:21-23 "Not everyone who says to Me, 'Master, Master,' shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 "Many shall say to Me in that day, 'Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?' 23 "And then I shall declare to them, 'I never knew you, depart from Me, you who work lawlessness!"

To call on יהוה in the correct manner, entails a proper seeking of Him and in understanding these words we take note that without the proper guarding of His Sabbaths and Feasts, no true seeking of, and calling upon, יהוה can be done!

To be properly seeking יהוה, involves the disciplined ability to forsake that which is of no value. Yeshayahu/Isaiah 55:7 says it very clearly:

Yeshayahu/Isaiah 55:7 "let the wrong forsake his way, and the unrighteous man his thoughts!"

The thoughts and ways of יהוה are higher than ours and we would do well to learn this very quickly, as we often find that many tend to think that their own ways are better!

We are able to see, from Scripture, the clear examples that have been given to us of how chaotic it was in Yisra'el when everyone did what was right in their own eyes, and sadly this is what we find happening, in many ways, today; as everyone is doing what is right, in their own eyes, and are unable or unwilling to properly submit to the clear order and functional design of יהוה and all that which He has appointed to equip His body!

Sha'ul tells us in his letter to the believers in Colossae that whatever we do, whether in word or deed, we must do in the Name of יהושע Messiah (Qolasim/Colossians 3:17)! That means that we must guard our thought life too!!!

Our calling is a set-apart calling, and the Greek word that is translated as '**set-apart**' is the primitive root ἅγιος **hagios** – **Strong's G40**; and its fundamental idea is one of '**separation, consecration, and devotion to the service of Elohim**'.

In the Greek, the word that is translated as **set-apartness** is ἁγιασμός **hagiasmos** – **Strong's G38** which means, '**consecration, sanctifying, purification**', and this comes from the verb ἁγιάζω **hagiazō** – **Strong's G37** which means, '**make set-apart, be set-apart, to separate from profane things and dedicate to Elohim**'.

I think we get the picture!

To be set-apart means **to be devoted and dedicated to serving Elohim** and to do so, involves the need to **be separated from the profane or common**, lest the mixing of the two hinders one's ability to distinguish between the set-apart and the profane!

We are clearly told in Scripture that the desire of Elohim is our set-apartness:

Tas'Ioniqim Aleph/1 Thessalonians 4:3-7 "For this is the desire of Elohim: your **set-apartness!** – that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in **set-apartness** and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in **set-apartness.**"

As we consider these words that highlight what it means to be set-apart, let me ask you: How are you doing in possessing your own vessel, which is your body, in set-apartness? Have you truly separated yourself from the profane and common things or do you find that 'the lines between the set-apart and profane' are often being blurred by compromise and laziness!

As mentioned already, the Greek word that is translated as '**press on**' is also translated as '**pursue**', in:

Ib'rim/Hebrews 12:14 "**Pursue** peace with all, and pursue apartness without which no one shall see the Master."

Qorintiyim Bět/2 Corinthians 7:1 “**Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting set-apartness in the fear of Elohim.**”

having been grafted into the Covenants of Promise, by the Blood of Messiah that cleanses and washes us, we are now called to be a called-out people, who are ‘perfecting’ set-apartness, in the fear of Elohim!

How then are we to ‘perfect’ our set-apartness in the fear of Elohim?

By walking in **THE PERFECT TORAH!!!**

The Greek word that we used for ‘perfecting’ is **ἐπιτελέω epiteleō** – **Strong’s G2005** which means, ‘**to complete, accomplish, finished, perfected, performing**’, and therefore, we recognise that we are in a race that we must complete, realising that it is Messiah, in us, that causes us to pursue and perfect set-apartness, as we stay in Him and walk, even as He did!

We are clearly told what the Torah of the House is:

Yehezqěl/Ezekiel 43:12 “**This is the Torah of the House: Upon the mountaintop, all the boundary of it, all around, is most set-apart. See, this is the Torah of the House.**”

Twice in this verse we see the clear phrase, “**This is the Torah of the House**”

What is so very clear, in this verse from **Yehezqěl/Ezekiel 43**, is the declaration of what “**The Torah of the House**” actually is and it is given between the repetition of this phrase, placing emphasis on recognising what the Torah of the House is, so that the hearer does not neglect to know what the Torah of the House is.

The Hebrew word that is translated as ‘see’, that is used before the repeated phrase, “**this is the Torah of the House**”, is **הִנֵּה hinneh** – **Strong’s H2009** which means, ‘**Lo! Behold! Look! See!**’, which is the prolonged form of **הֵן hen** – **Strong’s H2005**, which is an interjection that demands attention and is mainly used to emphasise the information that follows.

Having declared ‘**this is the Torah of the House**’ and then expressed what it is, the interjection of **הִנֵּה hinneh** – **Strong’s H2009** is used to get one’s attention, by making it clear that

‘THIS IS the Torah of House’.

While it may sound like I am repeating myself, it is done so with good intention, in order to get your attention, as we embrace what the Torah of the House is!!!

THE TORAH OF THE HOUSE: SET-APARTNESS!

Due to the ‘perfect’ and ‘complete’ work of our Messiah and King (which this day reflects for us), we are able to be perfect and be set-apart before Elohim, for that is what we are called to:

SET-APARTNESS!

As we consider the clear calling that we have been called to, let us do our utmost at making firm our calling and choosing, as we guard the Torah of the House, for then we shall never stumble at all, as our eyes will be properly fixed on our Master!

Hoshĕa/Hosea 6:3 “So let us know, let us pursue to know יהוה. His going forth is as certain as the morning. And He comes to us like the rain, like the latter rain watering the earth.”

The Hebrew word that is translated as ‘pursuing’ comes from the root word רָדַף *radaph* – Strong’s H7291 which means, ‘*to pursue, chase, follow closely after, aim to secure, run after, hunt, persecute*’ and, in the context of pursuing and running after, we take note that it is after righteousness that we are to be running and not anything else.

If one is truly pursuing something, then the focus of the pursuit is so intense on that which is being pursued that there can be no effort spared for anything else!

This root word רָדַף *radaph* – Strong’s H7291 is translated as ‘follow’, in:

Debarim/Deuteronomy 16:20 “Follow righteousness, righteousness alone, so that you live and inherit the land which יהוה your Elohim is giving you.”

The Hebrew word that is translated as ‘righteousness’ is צִדְקָה *tsedeq* – Strong’s H6664 which means, ‘*righteous, just, righteousness*’, which is often written in the feminine form of צְדָקָה *tsedaqah* – Strong’s H6666 which means, ‘*righteousness, righteous acts, merits, righteous deeds*’

The clear definition of righteousness is given to us in:

Debarim/Deuteronomy 6:25 “And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.”

Our belief in our Master and Elohim must be seen in our works of righteousness as we guard to do all He has commanded us to!

To follow **righteousness alone** is to follow our Master and Elohim, and King of Righteousness, יהושע Messiah.

Romiyim/Romans 14:19 “So, then, let us pursue the matters of peace and the matters for building up one another.”

Set-Apartness befits His House and the Torah of the House is set-apartness!
How set-apart are you? Are you pressing on to the high calling?

Let us hear, guard and do the Torah of the House, as we pursue, and perfect, set-apartness together, as a body that is being built, up as living stones, in our Master!

May this brief message, encourage you to press on toward the goal for the prize of the high calling of Elohim in Messiah **יהושע**.

PRESS ON TO THE HIGH CALLING!

יהוה bless you and guard you; **יהוה** make His face shine upon you and give you favour;
יהוה lift up His face upon you and give you peace!