

Tasting

2/2/2025

John 10:10 *“The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.”*

Interesting juxtaposition that we should have to die to our sins to begin our journey into our life in Christ. Not only die in this fashion but be buried with Him and then to arise and walk in the newness of life, as Paul writes in his letter to the Romans -

“Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.” (Romans 6:3-4)

Psalm 118 is part of what is referred to as ‘The Hallel’ which consists of Psalms 113-118. It is a Jewish prayer of praise and thanksgiving that is recited on festive occasions. Here is verses 19-26 of that Psalm - *Open to me the gates of righteousness, that I may enter through them and give thanks to the Lord. This is the gate of the Lord; the righteous shall enter through it. I thank you that you have answered me and have become my salvation. The stone that the builders rejected has become the cornerstone. This is the Lord's doing; it is marvelous in our eyes. This is the day that the Lord has made; let us rejoice and be glad in it. Save us, we pray, O Lord! O Lord, we pray, give us success! Blessed is he who comes in the name of the Lord!”*

Each of the above passages gives us just a small portion of God’s message to mankind. We must combine it with others from Scripture to have a better understanding.

Today’s lesson is centered around one word ‘taste’ and how it is used in Scripture. When we read a particular passage, chapter, or even an entire book within the Bible we are only getting a taste of what God has to say to mankind. And perhaps after today’s lesson we will be a bit more familiar with what is meant by the idea of ‘taste’ or ‘tasting’ when we read it in Scripture. We begin in The Old Testament -

Psalm 34:8 *“Oh, taste and see that the Lord is good! Blessed is the man who takes refuge in him!”*

Hebrew *ṭâ’am* pronounced *taw-am* A primitive root; to *taste*; figuratively to *perceive*.

Psalm 119:103 *“How sweet are your words to my taste, sweeter than honey to my mouth!”*

Hebrew *chêk* pronounced *khake* in the sense of *tasting*; properly the *palate* or inside of the mouth; hence the *mouth* itself (as the organ of speech, taste and kissing)

In the above 2 examples from The Old Testament we see the two main ideas expressed in Scripture connected with the idea of tasting. 1. The physical experience or perceiving of something through getting a taste of it. 2. The sweetness or bitterness of that experience as in the physical taste of something.

In the New Testament there is just one Greek word used for taste or tasted. It is the word *geuomai* pronounced ghyoo'-om-ahee. It is used in two ways. (1) I taste, (2) I experience. Defined as to taste; by implication, to eat; figuratively, to experience (good or ill) this word appears as 'taste' 7 times, and as 'tasted' another 5 times in the New Testament. Below are 5 of the 7 times in which *geuomai* appears as the word taste. You will note that in all 5 of these examples this word is referring to tasting death.

Matthew, Mark and Luke are all describing the same scene.

**Matthew 16:28 "Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom."*

**Mark 9:1 "And he said to them, "Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power."*

**Luke 9:27 "But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God."*

Next in John's account the scene appears to be different. However the same conclusion is reached. Jesus is clearly stating that some of those to whom he was speaking would not taste (experience) death before The Kingdom arrived.

**John 8:52 "The Jews said to him, "Now we know that you have a demon! Abraham died, as did the prophets, yet you say, 'If anyone keeps my word, he will never taste death.'*

Question - did those speaking in the above passage really understand the words Jesus has told them? Or did they distort or misinterpret them?

The Hebrew writer refer to Jesus' death on the cross in this way. That is Jesus tasted death.

Hebrews 2:9 "But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God **he might taste death for everyone."*

We often use the word taste in the sense of just a little. For anyone who has shopped at Costco you will recognize they offer food samples. This is designed to provide us with just a taste of something to entice us to want more. To purchase more! But when it comes to more life there is but one who can provide it.

In Peter's speech on Pentecost Peter explained to the men of Israel the following -
*"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. For David says concerning him,
 "I saw the Lord always before me,
 for he is at my right hand that I may not be shaken;
 therefore my heart was glad, and my tongue rejoiced;
 my flesh also will dwell in hope.
 For you will not abandon my soul to Hades,
 or let your Holy One see corruption.
 You have made known to me the paths of life;
 you will make me full of gladness with your presence.'
 "Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says,
 "The Lord said to my Lord,
 "Sit at my right hand,
 until I make your enemies your footstool."
 Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified." (Acts 2:22-36)*

Here we see Peter speak of prophesy's concerning the Messiah. That for Him death was to be a temporary thing. Or as stated in Hebrews 2:9 above, He would only taste death.

This same Greek word *geuomai* pronounced *ghyoo'-om-ahee* is translated as "tasted" in the following passages.

Hebrews 6:1-8 *Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. And this we will do if God permits. For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have **tasted** the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their*

own harm and holding him up to contempt. For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.”

In the above example of tasting (geuomai) it is of the goodness of God. In this verse from Hebrews we see the following -

1. The need for us to ‘*leave the elementary doctrine of Christ*’, some of which the writer lists here) ‘*and go on to maturity.*’
2. Then he speaks of those who have tasted this goodness from God and who then walk away.
3. He speaks of how this turns out for those who would choose this path.
4. This reminds us of the parable of the sower. But this time it is referred to as the watering of the land. The land soaks in the rain and produces. If it will produce what was intended by the one who cultivates it it will be blessed. But if it bears thorns and thistles it is worthless and...

Peter says it this way -

1st Peter 2:1-5 *“So put away all malice and all deceit and hypocrisy and envy and all slander. Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation— if indeed you have **tasted** that the Lord is good. As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.”*

Here in 1st Peter 2:1-5 we see the following -

1. We **are** to be like new born babes.
2. We are to be longing for pure spiritual milk, that by it we may grow up into salvation.
3. If indeed we have tasted (geuomai) that The lord is good.
4. Next he refers to us as being like living stones. Note* the passages provided here in 1st Peter 2:1-5 are followed by 3 examples of Christ Jesus being referred to as the living stone/corner stone in a building. Recall Psalm 118?
5. We as living stones are being built up as a spiritual house.
6. To be a holy priesthood.
7. To offer spiritual sacrifices acceptable to God through Jesus Christ.

In the book of Revelation we read the following - *“Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood **and made us a kingdom, priests to his God and Father,** to him be glory and dominion forever and ever. Amen. **7** Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.”* (ESV)

Here is that same passage in the KJV

“And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”

I have included both the ESV and KJV of this verse to make the following point. The phrase “made us” ESV and “hath made us” KJV in the original Greek is in the Aorist tense. Aorist being defined in Strong’s Exhaustive Concordance as -

The aorist tense is characterized by its emphasis on punctiliar (relating to a point in time) action; that is, the concept of the verb is considered without regard for past, present, or future time. There is no direct or clear English equivalent for this tense, though it is generally rendered as a simple past tense in most translations.

The events described by the aorist tense are classified into a number of categories by grammarians. The most common of these include a view of the action as having begun from a certain point (“inceptive aorist”), or having ended at a certain point (“cumulative aorist”), or merely existing at a certain point (“punctiliar aorist”). The categorization of other cases can be found in Greek reference grammars.

The English reader need not concern himself with most of these finer points concerning the aorist tense, since in most cases they cannot be rendered accurately in English translation, being fine points of Greek exegesis only. The common practice of rendering an aorist by a simple English past tense should suffice in most cases.

Thus we are informed in Revelation chapter 1 that those to whom John’s message was to be received. That is that those in the church had been made priests in God’s Kingdom offering spiritual sacrifices. Thus they were tasting the goodness of God here on earth.

Consider Jesus’ prayer prior to going to the cross and establishing that Kingdom -

“Pray then like this:

*“Our Father in heaven,
hallowed be your name.*

***Your kingdom come,
your will be done,
on earth as it is in heaven.***

*Give us this day our daily bread,
and forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from evil.”*

Jesus prayed for the kingdom to come and the Heavenly Father answered that call.

Or as Peter says -

Simeon Peter, a servant and apostle of Jesus Christ,

*To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ: May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord. His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, **so that through them you may become partakers of the divine nature**, having escaped from the corruption that is in the world because of sinful desire.*

(2nd Peter 1:1-4)

Have you tasted that the Lord is good? That is have you perceived and experienced the Goodness of God? God calls mankind to come and partake of life. Or as we read concerning Jesus' words at the beginning of this lesson -

"The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full." (John 10:10)