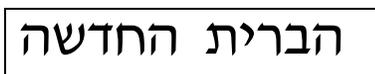




Emor

(speak)

Vayyiqra [Leviticus] 21:1-24:23



HaB'rit HaChadashah

(the new covenant)

Qorintyah Aleph [1st Corinthians] 5:1-13

We have chosen this passage from the Brit Chadasha because it reminds us that we are to be keeping the appointed feasts of YHWH even under the New Covenant.

Gentiles

Qorintyah Aleph [1st Corinthians] 5:1

It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you has his father's wife.

The news that had reached Shaul was quite disturbing. He had received word that there was a man who was sleeping with his father's wife, most likely the man's step-mother. Not only was this against Torah, but it was apparently against the commonly held standard of decency held among the gentiles. Shaul was appalled by this behavior. He was equally appalled by the fact that the assembly of believers in Qorintyah had not done anything about it. When discipline is warranted, then not to discipline brings sin into the body of Mashiach.

Quite often I hear people who have accepted Yeshua as Mashiach, who refer to themselves as gentile believers. But is this term correct according to Scripture? Should a person who has accepted Yeshua as Mashiach refer to themselves and others who are not from the house of Yehudah as Gentile believers?

Kepha Aleph [1st Peter] 4:3

For the time has passed for you to have carried out the desire of the Gentiles, and to have walked in lasciviousness, lusts, drunkenness, carousals, drinking parties, and abominable idolatries;

Notice that Kepha lists for us that the desire of the gentiles consists of things that are not edifying, things that are the works of the flesh. What we can learn from this is also found in the following passage.

Ephesians 2:11

11 Therefore, remember that formerly you the Gentiles in the flesh who are called Uncircumcision by the so-called Circumcision, performed in the flesh by human hands

12 that you were at that time separate from Mashiach, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without Elohim in the world.

13 But now in Mashiach Yeshua you who formerly were far off have been brought near by the blood of Mashiach.

There is certainly a lot of information in this passage, but we are only interested right now with part of this passage, the part that states that those who have come into a covenant relationship with Mashiach used to be gentiles, but now are no longer gentiles because of the work that YHWH has done in their lives by the Blood of Mashiach. Now they are part of the nation (commonwealth) of Israel. This brings to our minds the following passage.

Vayyiqra [Leviticus] 19:34

“The stranger that sojourns with you shall be to you as the home-born among you, and you shall love him as yourself; for you were sojourners in the land of Egypt; I am YHWH your Elohim.”

Notice, that when a person who is not of the covenant comes to Israel and stays with Israel doing and keeping all of the Torah, he shall be considered as the native born! He is no longer considered a gentile or stranger.

If a person is serious about keeping the commandments of YHWH, and doing his very best to keep the Torah Moshe, then he should no longer think of himself as a gentile. Rather, one should think of himself as the seed of Avraham.

Galatians 3:29

And if you are Mashiach's, then are you Avraham's seed, heirs according to promise.

This passage of Scripture teaches us, that regardless of what our past genealogy may have been, when a person comes to Mashiach in saving faith, then, as he is adopted into the family of Elohim, he quite literally becomes the seed or offspring of Avraham.

The word “Hebrew” means “one who has crossed over.” When a person comes to Yeshua in saving faith, that person has quite literally crossed over from the physical realm to the spiritual realm. The spiritual malkut (kingdom) of Elohim has become manifest in that individual in the physical plane. Yeshua our Mashiach commanded us as citizens of His kingdom to live our lives in such a way, that those seeing us will see Him and His kingdom in us. We are citizens of His kingdom. Anyone who comes to Yeshua as Mashiach is an Israelite.

Pride

Qorintyah Aleph [1st Corinthians] 5:2

And you are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you.

Scripture is clear: pride in us will bring a downfall at some point in our lives if left unchecked and unrepented of. In this case, not only were those who were guilty of this particular grievous sin puffed up with pride, but the rest of the assembly of talmidim was as well, because they had not mourned over this sin by these individuals.

Pride is a killer! Please consider the following passages concerning pride.

Mishle [Proverbs] 16:18

***Pride goes before destruction,
and a haughty spirit before stumbling***

A sure way to end up in the wrong place on the Day of Judgment is to allow pride to rule in one’s life.

Mishle [Proverbs] 8:13

***The fear of YHWH is to hate evil;
Pride and arrogance and the evil way***

YHWH states quite clearly that He hates pride and arrogance, even indicating that pride is closely associated with the evil way.

Mishle [Proverbs] 11:2

***When pride comes, then comes dishonor,
but with the humble is wisdom.***

Dishonor comes right along with pride. A person cannot be full of pride and not at some point reap dishonor in their lives as well. Have you ever been around a person whose pride had reached the point

of arrogance? He is not pleasant to be around is he? Such a person dishonors himself and he is not even aware of it, such is his pride.

Mishle [Proverbs] 16:5

***Everyone who is proud in heart is an abomination to YHWH;
assuredly He will not be unpunished.***

Scripture even goes so far to teach us that a heart that is full of pride is an abomination to YHWH and He will surely punish such a one. The reason for this seems to hinge upon the reality that a prideful heart is also a heart that is idolatrous. Why? Pride is simply the worship of self. And a heart that is worshipping anyone or anything other than YHWH is an abomination to Him.

Qorintyah Aleph [1st Corinthians] 4:7

And what do you have that you did not receive? But if you did receive it, why do you boast as if you had not received it?

Pride wrongly thinks that it can provide for itself. Pride refuses to see the truth that it is YHWH, and YHWH alone, who is the Creator and Sustainer of all that we know and enjoy. We cannot provide anything for ourselves. We cannot truly create anything. We can only take the raw materials that YHWH has created and reshape them into something useful for ourselves.

Ya'aqov [James] 1:17

Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow.

Every good and perfect gift is directly from YHWH. When a person begins to understand this and to incorporate this into one's everyday living, it simply leaves no room for any prideful or arrogant attitudes. May each one of us choose to give YHWH His proper place in our lives.

Sound Judgment

Qorintyah Aleph [1st Corinthians] 5:3

For I verily, being absent in body but present in spirit, have already as though I were present judged him that has so wrought this thing,

If you have been a follower of Yeshua for any length of time at all, then you have more than likely heard someone declare that we as His talmidim are not to judge others. However, this is not a correct understanding of Scripture. Let us examine some passages to see if we can come to a place of sound judgment in our own lives as well as in the lives of those around us.

Matithyah [Matthew] 7:1

“Judge not, that you be not judged.”

In the original language of this passage within the word that is translated as “judge,” one finds the concept of condemnation. What Yeshua was teaching us, was that we were not to condemn another person. We have the right and duty to judge and condemn a person’s sinful actions, but we do not have the right or authority to condemn the person. Only YHWH has that authority and right, and will exercise it in its fullest measure on the Day of Judgment.

In the meantime, we have a duty to have sound judgment amongst ourselves so that we are not led astray by every wind of doctrine that comes along. Many of the false doctrines that I come across have a commonly reoccurring thread in them: anti-Semitism. There are many people who simply do not want to do anything that looks “Jewish.” So, in order to get around this, they will do some pretty fancy footwork and manipulation of Scripture, to come to the place where they can justify their error. They do not have sound judgment! Another common theme in false doctrines is the twisting of Scripture to provide justification for sinful behavior. Rather than repenting and living according to Scripture and teaching others to do the same, they simply justify their sinful lives and mount up others in support of this wrongness by teaching others to do the same. (see Romans 2:1-3)

Qorintyah Aleph [1st Corinthians] 6:3

Do you not know that we shall judge angels? How much more, things that pertain to this life?

Shaul is using one of the principles of Hillel referred to as “the light and the heavy” or in Hebrew, kal v’khomer. It often takes the form of “if this..., then how much more...” Shaul’s point here is that, since the talmidim of Yeshua will be the ones to judge the angels, then how much more should they be able to rightly judge things in this life, in the here and now. What this shows us, is that right judgment is expected to be a part of our everyday lives.

Qorintyah Aleph [1st Corinthians] 1:10

Now I beseech you, brethren, through the name of Adonenu Yeshua Mashiach, that you all speak the same thing and that there be no divisions among you; but that you be perfected together in the same mind and in the same judgment.

Once again we see that we are to all have the same judgment. And why shouldn’t we all have the same judgment if we are each filled with the same Spirit of YHWH? If we do not exercise judgment, then how can we have the same judgment? We cannot. It is important that each one of us exercise good sound judgment according to the Spirit of YHWH who resides in us!

The Power of the Name

Qorintyah Aleph [1st Corinthians] 5:4

in the name of our Adonenu Yeshua, you being gathered together, and my spirit, with the power of our Adonenu Yeshua Mashiach,

Simply put, there is power in the name of Yeshua our Mashiach. There is power in His name because He is the All-powerful One. His name has the power to heal. His name has the power to raise the dead. But most importantly, His name has the power to save.

Ma'aseh [Acts] 4:7

And when they had set them in the midst, they inquired, "By what power, or in what name, have you done this?"

As we can see from the query from the Sanhedrin to Kepha and Yochanan, how they accomplished the miracle that had been wrought through their hands; they asked by what power or what name. Essentially they showed that they understood that there is power in certain names. What their answer revealed, was that there was power in the name of Yeshua our Mashiach.

Ma'aseh [Acts] 4:10-12

10 "be it known to you all, and to all the people of Israel, that in the name of Yeshua Mashiach the Natz'ri, whom you crucified, whom the Elohim raised from the dead, even in Him does this man stand here before you whole.

11 He is the stone which was rejected by you the builders, which was made the head of the corner.

12 And in no other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

It was through the name that this lame man was made to walk again. We see in this passage that it is by Mashiach Yeshua and through His name that one is saved and receives eternal life. We would like to present one final passage for your consideration concerning the power of His name.

Romans 1:16

For I am not ashamed of the Besorah, since it is Elohim's power for bringing life to everyone who keeps on trusting, to the Yehudi first, but equally to the Aramean.

When we hear and receive the good news of the Besorah, YHWH gives us life through this by and through the power of Mashiach Yeshua's name that we might have life and not death.

Destruction and Salvation

Qorintyah Aleph [1st Corinthians] 5:5

to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of Adonenu Yeshua Mashiach.

We see this similar situation in other places in Scripture as well, in both the Tanak and in the Brit Chadasha. Here are a couple of them for our consideration.

Iyov [Job] 2:6

And YHWH said to Satan, "Behold, he is in your hand; only spare his life."

YHWH gave permission to Satan to afflict Iyov with all kinds of physical maladies, but Satan could not take His life. In that Satan was not permitted. Often we do not understand what it is that YHWH is doing in our lives and in the lives of our loved ones.

Even though YHWH considered Iyov a righteous man (1:8), He gave permission to Satan to test him. We may not understand YHWH or His wondrous ways, but everything that He does is for the purpose of saving His people Israel. In this case, there seemed to have been something very deep that YHWH wanted to purge out of Iyov's life. For when we get to the end of the book, even though Iyov was a righteous man, he repented (42:4-6) and found favor in the eyes of YHWH (42:10-17). Furthermore, YHWH asked Iyov to act as a priest (42:7-9) for Iyov's friends, so that their sacrifices would be accepted.

1st Timothy 1:20

of whom is Hymenaeus and Alexander; whom I delivered over to Satan, that they might be taught not to blaspheme.

We do not know all the specifics of what happened that caused Shaul to turn over these two men to Satan in order to bring about their repentance. There is a principle here that we can glean and apply in our lives today. That principle goes something like this: we should not pray for the protection of our unsaved loved ones (except perhaps their lives, as was the case with Iyov), because that may be giving them the protection of YHWH without consequences, and may actually prevent them from repenting and turning to YHWH. We need to have enough faith in YHWH, that He knows what He is doing and allow Him to do what is necessary to bring our loved ones to Himself in saving faith. But we need to understand that He may need to drastically change their circumstances in order to accomplish this.

Qorintyah Aleph [1st Corinthians] 11:32

But when we are judged, we are disciplined by YHWH, that we may not be condemned with the world.

I think that we would all be in agreement that the one thing that we do not want to come to pass is to be condemned with the world. Each one of us wants eternal life; furthermore, we would also want that for each of our loved ones as well. Are you willing to pay the price? Here is something to pray, but only do so if you are willing to pay the price.

ABBA YHWH, please work in my life to root out all unrighteousness and error; and I give you permission to do whatever it takes to get that done; in the name of Yeshua our Mashiach. Amein.

As you can see, if you pray that prayer, or something similar to it, then you are most likely in for an adventure similar to Iyov's. Having prayed this prayer, and having been through it, let me assure you, it is well worth the cost! Oh, one other thing: a person doesn't really have the right to pray that prayer for others unless they are willing to pray it for themselves as well. However, going through this purifying process gives one the ability to empathize with others to a degree not available to those who have not been through this purifying process.

Galatians 6:1-2

1 Brethren, even if a man be overtaken in any sin, you who are spiritual, restore such a one in a spirit of gentleness; looking to yourself, lest you also be tempted.

2 Bear one another's burdens, and so fulfill the law of Mashiach.

When we see others who have succumbed to the wiles of the evil one and fallen into temptation and have sinned, we need to approach such a one with all the love and tenderness that a parent cares for their child who has fallen and scraped his knee. We need to gently clean and bind the wounds, applying healing balm on the injury, and then do our best to protect them while they are healing. When we do this among the brethren, it not only strengthens the injured one, but it strengthens all.

2nd Thessalonians 3:15

And yet count him not as an enemy, but admonish him as a brother.

The things that I have seen done to fellow talmidim in the name of righteousness, were nothing short of wickedness. Brethren, we need to understand that it is our duty to watch over one another in a spirit of love, not a spirit of superiority. Those who are raised up among us as our leaders are to serve YHWH by serving His people. The people are not there to run to and fro at the beck and call of the leader, as found in nations who have kings lifted up to be served by the people.

Qorintyah [1st Corinthians] 10:12

Therefore let him that thinks he stands take heed lest he fall.

Rather, we need to live in humility, knowing that if it were not for His Grace, we too would be lost and ready for destruction.

Ya'aqov [James] 5:19-20

19 My brethren, if any among you err from the truth, and one turn him back;

20 let him know, that he who converts a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

One thing that really bothers me is when I hear someone say something to the effect that they knew something wasn't right about so-and-so, or that they knew that there was sin in that person's life, after sin becomes evident. May I submit to you, that such a statement is full of arrogance and pride? If such a person knew that something was not right, then why did they not go to that person in an attempt to restore him? Why were they not on their faces before His throne interceding for this one who has been struggling?

Before we ever get to the place where we are turning people over to Satan, we had better be doing our dead level best to turn such a one from his sins. Otherwise if a person is turning people over to Satan, then he may just be turning himself over to Satan to be sifted.

Leaven

Qorintyah Aleph [1st Corinthians] 5:6

Your boasting is not good. Do you not know that a little leaven leavens the whole lump?

It has been said that there is a good kind of pride and a bad kind of pride. But I submit to you that this concept cannot be supported from Scripture. What Scripture actually teaches us, is that all pride is a killer. Regardless of how little pride there may be in our lives, it will leaven us in our entirety. Sin is sin, regardless of how much or how little is present. And left unchecked, sin will grow and become the dominating factor in one's life.

Luqa [Luke] 12:1

In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trod one upon another, He began to say to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy."

Yeshua taught us to watch out for hypocrisy. This type of sin spreads easily and quickly among the brethren. It is something that we need to guard against at all times. Hypocrisy is saying one thing and then doing something different.

One example of hypocrisy is saying that the Torah is done away with, but then trying to live a righteous life with nothing to base that righteousness on. Hypocrisy is condemning others of lashon hara and then telling things about others that reduces or could reduce another's opinion of someone through the guise of concern for the person spoken ill of. Leaven or sin is something that we need to diligently guard against at all times.

Cleaning out the Leaven

Qorintyah Aleph [1st Corinthians] 5:7

Purge out the old leaven, that you may be a new lump, even as you are unleavened. For our Passover also has been sacrificed, even Mashiach;

In order to properly keep the feast of Pesach (Passover) we need to remove all the leaven out of our lives. This is not an easy task for us to do in these days of living in the Diaspora. Why? The inroads of the world are fairly constant in bringing things into our lives that are not edifying to His body and works to tear us down, rather than to build us up.

In this passage, Shaul clearly commands us as talmidim of Mashiach Yeshua, that we are to keep, observe, and obey the feast of Passover and the week of Unleavened Bread. But, some will say, is not Yeshua our Mashiach our Passover Lamb? Then why do we have to keep this feast? The answer is found in the following passage.

Matithyah [Matthew] 3:13-15

13 Then Yeshua came from the Galil to the Yarden to be immersed by Yochanan.

14 But Yochanan tried to stop him. "You are coming to me? I ought to be immersed by you!"

15 However, Yeshua answered him, "Permit it at this time, for in this way it is fitting for us to fulfill all that righteousness requires." Then Yochanan immersed him.

We learn in other places that the immersion of Yochanan was an immersion for the remittance of sin. When a person would repent of his sins, then he was ready to be immersed by Yochanan. The difficulty lies in the fact that Yeshua was a sinless person. He had nothing in which to repent of, for He had committed no sin. What this shows us is that in order to fulfill all righteousness, we need to do things according to Torah. It is a Torah commandment that we keep Pesach from year to year throughout all our generations. This is one of the signs YHWH has given us that shows we are His people. If a person refuses to keep Pesach, then that person is, in essence, declaring that he is not one of YHWH's people.

Keep the Feast

Qorintyah Aleph [1st Corinthians] 5:8

wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

This verse contains a very strong contrast between one who is leavened and one who is unleavened. Those who are leavened have malice and wickedness. Those who are unleavened are sincere, and truth is prevalent in their lives. Let us examine each one of these four words briefly.

Kepha Aleph [1st Peter] 2:16

as free, and not using your freedom for a cloak of maliciousness, but as bondservants of Elohim.

We are not to use our freedom and liberty in Mashiach to just do whatever we want to do. Rather, we are to keep the feast of Pesach in such a way that is pleasing in His sight, which means we are keeping it in the way He instructed us to keep it.

Luqa [Luke] 11:39

And Yeshua said to him, "Now the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness."

What good does it do to live a life that is clean looking on the outside if the inside is full of rottenness and decay? None! We need to clean the inside of our hearts. But we cannot do it alone or in our own strength and power. We need Yeshua to do it for us, but we are going to have to ask Him to do it before He will.

Qorintyah [2nd Corinthians] 2:17

For we are not as the many peddling the word of the Elohim; but as in sincerity, but as from the Elohim, we speak in the Mashiach, in the sight of the Elohim.

It is sad, but true that there are those who preach Mashiach for the money that they can make. But those that do so cannot offer others the plain and simple truth of what the Scriptures teach us. They twist His word to their own destruction in order to tickle the ears of those whose money they are after.

Yochanan [John] 3:21

"But he that does the truth comes to the light, that his works may be made manifest, that they have been wrought in Elohim."

Truth is something that we do! Truth is not something only to be believed as is commonly taught in the west. No, the Torah, all the prophets, and all the writers of Scripture, testify that in order for the truth to do us any good at all, we must do it. Otherwise, it is like sitting down before a great banquet and smelling the food and drink and looking upon it, but not eating it. What good is it? None!

Let us eat the feast of Pesach (Passover) with sincerity and truth!

Fellowship

Qorintyah Aleph [1st Corinthians] 5:9-11

9 I wrote to you in my letter to have no company with fornicators;

10 not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then you would need to go out of the world;

11 but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat.

We are to be separate from the world insomuch as we are to not partake of those things that would drag us back into a lifestyle that is not pleasing to our heavenly Father. In part this means that we need to be out amongst those who do not know Yeshua as Mashiach so that we can witness to them and through this avenue bring some into His kingdom.

The distinction between those with whom we are to keep company, and those with whom we are not to keep company, is whether or not a person has departed the faith, and is now living as are those in the world. Such a one as this we are not to associate with.

It is sad to say this, but it is true, that in the past I have been treated with greater kindness by those in the world who do not claim to know Yeshua as Mashiach, than by many of those who have made such a claim. This ought not to be this way! May YHWH change it soon and in our day!

Judging

Qorintyah Aleph [1st Corinthians] 5:12-13

12 For what have I to do with judging them that are outside? Do you not judge them that are within?

13 But them that are outside, Elohim judges. Put away the wicked man from among yourselves.

We have already spoken of sound judgment above, but there is one other verse that we would like to deal with here.

Ivrim [Hebrews] 10:23-25

23 let us hold fast the confession of our hope that it waver not; for He is faithful that promised;

24 and let us consider how to stimulate one another to love and good works;

25 not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as you see the day drawing near.

If there was ever a time in history that demanded good sound judgment it is now. As the hour grows late in these latter days and the season of things prophesied is upon us, we need to know how to walk a life that will enable us to finish the race set before us so that we do not falter, but can continue on into the olam haba (the world to come). There are many voices in our world screaming for our attention in an effort to call us to the right or to the left and cause us to turn aside from the true path in which there is no stumbling, but in those many other paths that lead to destruction, there is much stumbling. If we are to walk uprightly before our Creator and Savior to the end, then we need to have the love and longsuffering one for another, in the same manner that He has had for us, even when we were far off,

separated from the love of Mashiach because of our multiplied sins. But now, since we have come near through the Blood of Mashiach, let us consider how to help each other to live a life in which we are overcoming sin and every evil thing in this world, knowing that there is victory by the Blood of Mashiach. Let us speak to one another in the same fashion that our merciful heavenly Father speaks to us, especially during those times when we do not deserve His compassion, but He freely gives it to us without measure. In like measure let us give to one another this same love and compassion, knowing that one day we will give a full accounting of what we have done to others in the name of Yeshua our Mashiach.

ABBA YHWH teach us how to walk uprightly in these days and then give us the strength and wisdom to do so; in the name of Yeshua our Mashiach. Amein.

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