

כִּי תִשָּׂא

Ki Tissa

(when you lift up)

Shemot (Exodus) 30:11-34:35

הברית החדשה

HaB'rit HaChadashah
(the new covenant)

Ivrim [Hebrews] 13:7-17

We have chosen this portion from the Brit, because in this week's Torah portion, Moshe moved the Tent of Meeting outside the camp.

Imitate Their Faith

Ivrim [Hebrews] 13:7

Remember them that led you, men that spoke to you the word of Elohim; and considering the result of their conduct, imitate their faith.

Aren't we taught to be like Yeshua? So what does this mean to "imitate the faith" of our leaders? Please consider this passage.

Matithyah [Matthew] 28:18-20

18 And Yeshua came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth.

**19 Go therefore, and make disciples of all the nations, immersing them into the name of the Father and of the Son and of the Set-apart Spirit;
20 teaching them to observe all things whatsoever I commanded you; behold, I am with you always, even to the end of the olam hazeh (present age)."**

Notice that Yeshua commands us to go and make disciples. The Hebrew word would be "talmid" (singular) and "talmidim" (plural and pronounced tovl-mih-DEEM). We will use these throughout the rest of this study. As those went forth whom He taught, they, in turn, lived as Yeshua lived. They worshipped on the Shabbat. They kept the mo'edim (festivals). They ate kosher food. They dressed modestly, and in accordance with Hebrew Torah culture of that day. They became like Yeshua. Likewise, those they taught should also become like Yeshua by following the example that was set before them by those teaching them: their teachers. After all, not everyone could have the privilege of being taught by the Master Yeshua Himself. So, we must pass on His teachings and His way of living from one generation to the next, via the teacher/talmid method.

Since all human teachers each have their own faults and sometimes stumble, ultimately we are to imitate their faith walk, and not stumble over their shortcomings. In the long run, Yeshua is our teacher/rabbi, and it is He we are to emulate in all things. While those who come to be teachers/rabbis do their best in living a set-apart life, they are still human and are going to make mistakes from time to time. Understanding this, we need to make sure that we are actually following Yeshua, and not a human teacher, in all things. Yes, we can and do learn things from human teachers/rabbis, but we still need to measure everything that they do and teach with Scripture, to make sure that we stay on the straight and narrow path ourselves.

Forever is Still Here!

Ivrim [Hebrews] 13:8

Yeshua Mashiach is the same yesterday and today, yes and forever.

It is instructive for us to realize, that the writer of this epistle to the Hebrew talmidim, follows his instructions of imitating our leaders, with the eternal truth that Yeshua our Mashiach is never changing. This is not true of our human leaders, for if they are truly walking a set-apart life, then we should be able to observe continual growth in them. And if we see a leader who does not grow in his knowledge and understanding, then something is not right, and we should use great discernment towards him.

The factor that is present in nearly everything which Yeshua taught, from His discourses to His parables, is the element of time. We see that in the verse above. Time is what is needed for those who are true talmidim of our Mashiach Yeshua to be revealed. Anyone can say that he is a disciple of Yeshua, but only time will truly show whether this is true. Time is needed for the true character and nature of each one of us to be revealed.

One of the most revealing ways that this happens, is by how each one of us treats our fellow talmidim. In the parable of the servant who was brought before his master because he had not paid his debt, in which the servant begged for and received mercy from his master, and who was forgiven this great debt, he then turned around and refused to forgive a fellow servant a small debt. In this parable, is given to us this truth: that the debt which YHWH through Yeshua forgives us is great, while the debt that can exist between fellow talmidim is small in comparison. In this parable, Yeshua teaches us the importance of being forgiving one towards another, lest our own debt be re-established, and we be remanded to custody, and the penalty for our sin be greater than before.

The sentence of our punishment for our sin has been suspended, and we have been placed on probation to see if the suspension of our punishment can be retained by us through righteous living. One of the primary criteria to see if this suspension will be permanent or not, is how we extend the mercy we have received, to whom we can extend mercy. The mercy that we grant can never be as much as we have received.

Ya'aqov [James] 2:13

For judgment will be without mercy toward one who doesn't show mercy; but mercy wins out over judgment.

Let it never be said of His people that we have withheld mercy from any man. We should give mercy as long as there is a hope of redemption! Let us minister with the ministry of reconciliation!

The length of our probation will end with the conclusion of this life. Until that time, we will be on probation.

Part of the message of the above verse, is that the mercy that Mashiach provides to us is always available to all who would come to Him. He is the same yesterday, today, and forever. HalleluYah!

Foundation of Grace

Ivrim [Hebrews] 13:9

Be not carried away by varied and strange teachings; for it is good that the heart be established by grace; not by food, wherein they that occupied themselves were not benefited.

What occupies our time? If we were to make a list of all the things that occupy our day, how much of the time is in pursuit of spiritual matters, and how much time is spent doing things that have no redeeming value?

Do we realize that those things which occupy our time, and which have no redeeming value, will bring us no eternal benefit?

Ephesians 5:15-16

15 Look therefore carefully how you walk, not as unwise, but as wise;

16 redeeming the time, because the days are evil.

Are we redeeming the time by walking in a wise manner? That would basically mean walking according to Torah. This can be easily demonstrated by doing a word study on the word "wise" in the Scriptures. One will find that to be wise according to Scripture, means that he obeys the commandments of YHWH (which is Torah).

It is not enough for a person to say that he is a believer in Mashiach. He must become His talmid and live as He lived in all aspects of his life, every day of his life. In modern vernacular, he needs to be His talmid 24/7!

This is possible because of the abundant grace that He has given to us. But, what do we do with the grace that He has lavishly bestowed upon us? Please consider this passage.

Ephesians 3:2

If indeed you have heard of the stewardship of Elohim's grace which was given to me for you.

Do you realize that the grace that YHWH has given to you is not for you alone? You are to be a wise steward of that same grace, and extend it to, and bestow it upon, those you know. We are not only to be wise stewards of our talents and time, but we are to be wise stewards of His grace given to us by Him, for those we know.

But, if a person is not giving grace to others, then perhaps he hasn't really received any of His grace in the first place. The more of His grace we give, the more that is available to us and to all those around us!

Our Altar

Ivrim [Hebrews] 13:10

We have an altar, from which they have no right to eat that serve in the tabernacle.

What is our altar? Please consider this passage.

Qorintyah Aleph [1st Corinthians] 10:16-18

16 Is not the cup of blessing which we bless a sharing in the blood of Mashiach? Is not the bread which we break a sharing in the body of Mashiach?

17 Since there is one bread, we who are many are one body; for we all partake of the one bread.

18 Look at the nation of Israel; are not those who eat the sacrifices sharers in the altar?

Shaul tells us several things in this passage. First, that those who eat the food from the altar are partakers of that altar. This is actually a foreshadowing of the coming Mashiach, in that those who would eat of His flesh and drink of His Blood, would become partakers of that altar which He was presented upon. However, this must be done by faith for several reasons. First, the altar that He was presented upon was in the heavenly tabernacle, not the earthly one! The earthly one is only a copy of the true tabernacle in heaven.

Second, we cannot actually eat of His flesh nor drink His Blood. This is only done in a symbolic way. However, when we do this by faith, we become partakers of the one true altar in heaven. Those that do not accept Yeshua, do not have the right to eat from this altar.

Outside the Camp

Ivrim [Hebrews] 13:11

For the bodies of those animals whose blood is brought into the set-apart place by the high priest as an offering for sin, are burned outside the camp.

When a sin offering is presented, and the blood of that animal is placed upon the altar in accordance to Torah commandments, the body of that animal is to be taken outside the camp and burnt with wood (see Leviticus 4). A portion of other offerings are to be given to the priest. Not so with the sin offering. It is to be burned in a clean place.

Notice that Yeshua, as our sin offering, is also taken outside the gate.

Yeshua Outside the Gate

Ivrim [Hebrews] 13:12

Therefore Yeshua also, that He might sanctify the people through His own Blood, suffered outside the gate.

Yeshua was examined in the Temple for four days. Afterwards, He was delivered into the hands of those who took Him outside the city and spilled His Blood. This is where we come to what has brought this passage to our minds from the Torah portion this week.

Shemot [Exodus] 33:7

Now Moshe used to take the tent and to pitch it outside the camp, afar off from the camp; and he called it, the Tent of Meeting. And it came to pass, that every one that sought YHWH went out to the Tent of Meeting, which was outside the camp.

I find this one of the most intriguing passages from the Torah. It is quite prophetic as it foreshadows how Mashiach would be taken outside the camp/city. Notice that, as Moshe took the Tent of Meeting outside the camp and set it up so that all would have access to Elohim, likewise, Yeshua suffered outside the gate so that all of us, particularly those who are not ceremonially clean, can come to Him and become His talmidim.

His act of going outside the gate granted access to each and every one of us regardless of how terrible we think our past may be. We can come to Him for cleansing and for purifying as this passage states, "that He might sanctify the people through His own Blood."

This is such a wonderful concept for us to see and understand: that regardless of our past or present, His Blood is sufficient to cleanse us.

Yochanan Aleph [1st John] 1:9

If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

Our Choice to Go Outside the Camp

Ivrim [Hebrews] 13:13

Let us therefore go forth to Him outside the camp, bearing His reproach.

This brings us to the choice that is before us today and every day. If we are to be His talmidim, then we will bear His shame and reproach. Being outside the camp is a sign of uncleanness. One could not re-enter the camp until the time of uncleanness had passed and all requirements according to Torah had been fulfilled.

My brethren, we are all unclean! We shall remain in that state of uncleanness until YHWH has removed all mixed and foreign worship from before our faces, and we have returned to the land of our fathers Avraham, Yitzchak, and Ya'aqov. As long as we live in Babylon we will be unclean. As long as we live lives separated in the Diaspora, we will be unclean. As long as we are hindered by our circumstances from keeping His whole Torah, we will be unclean. As long as we are unclean we will be outside the camp.

Only Yeshua can bring us back into the camp and complete Torah keeping obedience in His land.

Which Jerusalem?

Ivrim [Hebrews] 13:14

For here we do not have a lasting city, but we seek after the city which is to come.

It will be in the New Jerusalem that we will have our permanent residence and citizenship! While this earthly Jerusalem is important to us and our children, it cannot compare to the one that is to come! Let us stand up for this Jerusalem, but not forget the one that is coming.

It is the seeking of the New Jerusalem that is symbolic of our spiritual well-being and living in the Spirit. When we live in the Spirit as we should, then the Spirit is guiding us as we live in obedience to His Voice day by day.

Living in the Spirit and obeying His Voice takes us on the narrow path towards this New Jerusalem as we grow and mature in our walk with Mashiach. As we do this, the image of Mashiach is perfected in us and we become more and more like Him with the passing of each day.

Continually?

Ivrim [Hebrews] 13:15

Through Him then let us offer up a sacrifice of praise to Elohim continually, that is, the fruit of lips which make confession to His name.

It is such a blessing to be around people who see everything with praise and adoration for Him. Regardless of how the world may see something and paint it in a bad light, YHWH has His will and design that He is accomplishing, and we should praise Him continually for that! The truth is, that when we belong to Him and are walking in the Spirit towards the New Jerusalem, then nothing bad ever happens to us! Nothing! It is all for His purpose and according to His will. So, should we not praise Him for all things?

Ephesians 5:20

giving thanks always for all things in the name of our Master Yeshua Mashiach to Elohim, even the Father;

When we can learn and practice this in our daily living, then the weight of this world is removed from us and we shoulder His burden instead, which is much lighter than what we carry.

Matithyah [Matthew] 11:28-29

28 “Come to Me, all you that labor and are heavy laden, and I will give you rest.

29 Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and you shall find rest for your souls.

30 For My yoke is easy, and My burden is light.”

Yeshua our Mashiach wants to swap burdens with us. He will carry our burden (sin and the cares of this world) and we, in turn, will carry His burden (making talmidim for Him). I know of no better deal anywhere. It is a win-win situation!

The Sin of Omission

Ivrim [Hebrews] 13:16

And do not neglect doing good and sharing; for with such sacrifices Elohim is well pleased.

It is easy to just not do something. We see a need and then we forget about it. You know the old saying, “out of sight – out of mind.” But for those of us who are talmidim of Yeshua, we should not do this. When the Spirit points out a need to us and prompts us in our own spirits, then we need to follow up on it in a timely fashion. YHWH is glorified and honored and is pleased with us when we take heed of the promptings of His Spirit.

But I’m an Ephraimite!

Ivrim [Hebrews] 13:17

Obey your leaders, and submit to them; for they watch on behalf of your lives, as they that shall give account; that they may do this with joy, and not with grief; for this would be unprofitable for you.

Typically speaking, Ephraimites are strongly independent. This comes from generations of rebellion. If we don’t like something, we simply go someplace else. If backed into a corner, we will fight, but that usually is a last resort. We like to be left alone and just kind of do our own thing. This was strongly evident in the founding fathers of the USA. They counseled the coming generations to not get mixed up in the affairs of other countries, and to not make allies. Their counsel was to just pretty much stick to themselves.

So for Ephrayim to obey his leaders is an easy thing to do, as long as he agrees with the leaders. But when a strong disagreement arises, that is a whole other ball game! Ephrayim will typically fight or flee, whichever he thinks is the better course at the time. Usually he’ll fight first; then if that does not have the desired effect, flight will soon come about.

This characteristic is exactly why there are so many Protestant denominations today. And the number is rapidly growing! There are more church splits in history that could ever possibly be documented. It literally would take volumes for this to be written down.

This is something that Ephrayim is going to have to come to terms with, if he is going to be a Nation again (and he will). It would seem to me, that Ephrayim would be better off if he would learn how to do this sooner, rather than later!

The truth is, that there is not any one of us who understands Scripture perfectly. We really do need each other. To one has been given a word of prophecy. To another has been given a word of admonishment. To another has been given a word of encouragement, and so on. Each one of us, YHWH has placed in the body, just as He wills. It is not up to us how we fit together. It is His will. We just need to find where we fit, and then learn how to live and work together for His glory and honor, so that our leaders have joy from us rather than grief.

ABBA YHWH, we praise You and lift Your name up. Fill us with Your Spirit that we may walk in a manner that is worthy of Yeshua our Mashiach; in His Name. Amein.

Shabbat Shalom

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