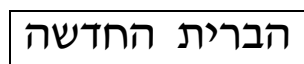




T'zaveh

(you shall command)

Shemot [Exodus] 27:20-30:10



HaB'rit HaChadashah

(the new covenant)

Ya'aqov [James] 4:5-5:11

We have chosen this passage from the Brit, because it reminds us of the garments of the priests and of their subsequent consecration to YHWH for His service, and how we are to consecrate ourselves to Him today, in order to be able to serve Him.

Ya'aqov [James] 4:5-10

5 Or do you think that the scripture speaks in vain?

The Spirit which He has made to dwell in us jealously desires us.

6 But He gives more grace. Wherefore the scripture says,

YHWH resists the proud, but gives grace to the humble.

7 Be subject therefore to YHWH; but resist the devil, and he will flee from you.

8 Draw near to YHWH, and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double minded.

9 Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of YHWH, and He shall exalt you.

We would like to focus upon the two aspects of consecrating ourselves to YHWH as seen in the above passage. First, there is the cleansing of our hands. Second, there is the purifying of our hearts. The

cleansing of our hands is significant of our repenting of our sinful and rebellious deeds before YHWH. We repent of our breaking His Torah. Repentance in its fullness, means that one turns away from his sins with the intent of not repeating those past sins any longer. It is not only a turning away from Torah breaking, but it is just as much a turning toward a keeping of His Torah. One cannot truly turn away from sin, which is Torah breaking, unless one turns to Torah keeping or Torah obeying. Please consider this passage.

Yochanan Aleph [1st John] 3:4

Every one that does sin does also lawlessness; and sin is lawlessness.

Please notice that this passage tells us quite plainly, that lawlessness and sin are equivalent. But just exactly what is lawlessness? Well, it means to be without the law. And what is the law in the context of the Scriptures? It is the Torah. And how do we know this with any degree of certainty?

We must remember that the writers of the Brit Chadasha (New Testament) were all Hebrew speaking Jews who followed the Torah (Law) from their youth onward. This is particularly true of the twelve apostles, including Yochanan. When we understand this, then when they speak of sin, the proper context and understanding of such references, is that they meant that sin or lawlessness was to break a Torah commandment. So, what it would mean to these men to live a lawful life, would mean to keep and obey the Torah commandments.

Therefore, when Ya'aqov writes that we are to cleanse our hands of sin, he is simply telling us to stop breaking Torah and begin to live a Torah obedient lifestyle. We can do this; it is not that difficult. But, we first have to come to the realization that we have been living outside the Torah, before we can come back into the Torah. Once we see this truth, then it is simply a matter of personal choice for each and every one of us to make, to obey His Torah commandments.

Yochanan [John] 14:15

"If you love me, you will keep My commandments."

The interesting thing about the above passage, is that it occurs nine times in the Tanak ("Old Testament"), with seven of those times in the Torah Moshe. Then it occurs a total of four times in the Brit Chadasha ("New Testament") (three other times besides the one above). This gives us a total of thirteen occurrences in which this concept is directly stated in Scripture. It is interesting to note that there is one occurrence for each of the tribes, including the two tribes of Yoseph. There are also seven occurrences in the Torah Moshe; seven being the number of perfection.

YHWH states this to His people seven times in the Torah Moshe, and Yeshua restates this to His disciples on at least two occasions; perhaps one for each house of Israel, the house of Judah and the house of Ephrayim. The point in all this, is that YHWH wants us to live a life that is pleasing to Him. This means that we will be living a life in which we will be keeping and obeying His commandments.

This brings us to the second aspect of this process in which we are admonished to purify our hearts. It would be rather useless for us to attempt to obey His commandments if our hearts were not in it; i.e., obeying only in the flesh, but not from a heart of love for Him.

The reality is, that unless we submit to Him so that He can fill us with His Spirit, then we really do not have any means available to us to obey His commandments in a way that will be pleasing to Him. It is by and through His Spirit, that we can live a life that will glorify Him. This is what the prophet has spoken about.

Yermeyah [Jeremiah] 31:31-34

31 "Behold, the days are coming," says YHWH, "that I will make a new covenant with the house of Israel, and with the house of Judah;

32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a Husband to them," says YHWH.

33 "But this is the covenant that I will make with the house of Israel after those days," says YHWH; "I will put My Torah in their inward parts, and in their heart will I write it; and I will be their Elohim, and they shall be My people;

34 and they shall teach no more every man his neighbor, and every man his brother, saying, 'Know YHWH'; for they shall all know Me, from the least of them to the greatest of them," says YHWH; "for I will forgive their iniquity, and their sin will I remember no more."

There are several things in this prophecy that we need to plant into our minds. First, it is YHWH that is the Husband of Israel (all twelve tribes). So when we discuss Yeshua as being the Husband of the bride, then we need to keep in mind that Yeshua is simply YHWH in the flesh, that is, YHWH Katan.

Next, we need to keep in mind, that the covenant which YHWH has made is with Israel, both the house of Israel and the house of Judah. There are no other covenant people! If a person is not a part of one of these houses, then he simply is not in covenant with YHWH! What so many people today do not know, but are waking up to, is that there are many such people hidden in the confines of Christianity. These people are waking up to the fact that they are the actual descendants of the house of Israel.

The next thing of interest is that YHWH makes a new covenant with the house of Israel. Why is the house of Judah not included in this covenant? Perhaps the main reason, is that YHWH wrote a bill of divorcement for the house of Israel, but did not do this with the house of Judah. Therefore, the house of Judah has always been in covenant with YHWH. Whereas, the house of Israel has not been in a covenant relationship with YHWH because of the bill of divorce which YHWH wrote concerning her, then in order to be a part of the bride once again, YHWH needs to bring the house of Israel into a new covenant relationship. This new covenant relationship was purchased by Yeshua our Messiah with His own Blood.

The last thing that we need to notice from this prophecy, is that YHWH is going to write His Torah in our hearts. He will do this by filling us with His Spirit. In fact, what we see happening in our world right now, is that YHWH is even now in the process of bringing this prophecy to pass as He awakens His people to their true identity, and as they embrace His Torah and become zealous for Him. This is good and right, but we also need to have ample compassion for our brethren. Let us consider these verses from our Brit portion above.

9 Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of YHWH, and He shall exalt you.

Why does Ya'aqov admonish us to mourn and weep, and for our laughter to be turned into mourning and our joy into heaviness? Let us consider some other passages of Scripture.

Mishle [Proverbs] 3:34

***The scorers He does scorn,
Yet to the humble He does give grace.***

Notice: it is to the humble that YHWH gives grace.

Tehillim [Psalm] 18:27

***For You will save the afflicted people;
But the haughty eyes You will bring down.***

YHWH will give grace to those who are afflicted, in order to save them. The haughty He will bring down. In the context of this passage, it would seem to be that those who are the cause of the affliction, are those He will bring down. So, to bring affliction to another person, would not be a very good thing to do; for YHWH Himself will come in line with those who are afflicted, in order to help them in their time of need. This is, of course, with the understanding that the afflicted are His people.

Yesheyah [Isaiah] 57:15

For thus says the high and lofty One that inhabits eternity, whose name is Holy; "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."

YHWH states that He revives the humble in spirit, and those who are contrite in heart, that they may dwell with Him in eternity. He opposes the proud in heart and those with a haughty spirit.

Yeshua echoes these truths as well.

Matithyah [Matthew] 23:12

“And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.”

Yeshua taught us that we are to humble ourselves. This is the same thing that Ya’aqov is teaching in the above passage. Please note the difference between being humble in spirit, and being exalted or prideful in spirit. It is when we choose to humble ourselves, that YHWH takes note of us and lifts us out of our sin. However, when a person exults in their sin, YHWH will bring them even lower.

Qorintyah Bet [2nd Corinthians] 7:10

For Elohimly sorrow works repentance to salvation, a repentance which brings life; but the sorrow of the world works death.

What Ya’aqov (as well as the other writers of the Brit Chadasha) teaches us, is that we need to have the proper type of repentance. We need to do away with those things in our lives that do not lead to life, but lead to death. Ya’aqov is simply saying, that those things of worldly pleasure need to be traded in for the type of sorrow that leads to life, and that, eternally.

Let us continue on with what Ya’aqov teaches us.

Ya’aqov [James] 4:11-12

11 Speak not one against another, brethren. He that speaks against a brother, or condemns his brother, speaks against the Torah, and condemns the Torah; but if you judge and condemn the Torah, you are not a doer of the Torah, but a judge.

12 One only is the Giver of the Torah and Judge, even He who is able to save and to destroy; but who are you that condemns your neighbor?

As followers of Mashiach, we need to be very careful that we do not set ourselves up as being a judge of what others are doing, when YHWH has not given us that authority. To keep the above passage in its proper perspective, we need to keep in mind the following passage.

Devarim [Deuteronomy] 19:15

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins; at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established.

Please note, that in the passage in Ya’aqov, it is speaking about one man speaking against another man. This is completely against Torah! When this happens, then many suffer as a result; and the one so doing has brought condemnation upon himself. For as we have seen in many passages, YHWH rises up against the haughty in spirit, and against those who would oppress and afflict others, particularly to get one’s own way.

Let us continue in our reading in Ya'aqov, to get the full impact of the context of what he is teaching us. As you read the verses below, keep in mind that we are to love one another in such a way, that those in the world will be able to see that we are His disciples by our demonstration of love for one another.

Ya'aqov [James] 4:13-5:6

13 Come now, you that say, "Today or tomorrow we will go into this city, and spend a year there, and trade, and get gain,"

14 whereas you know not what shall be on the morrow. What is your life? For you are a vapor, that appears for a little time, and then vanishes away.

15 For what you ought to say, "If YHWH wills, we shall both live, and do this or that."

16 But now you glory in your arrogance; all such glorying is evil.

17 To him therefore that knows to do good, and does it not, to him it is sin.

1 Come now, you rich, weep and howl for your miseries that are coming upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. You have laid up your treasure in the last days.

4 Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, cries out; and the cries of them that reaped have entered into the ears of YHWH Tzava'ot.

5 You have lived delicately on the earth, and taken your pleasure; you have nourished your hearts in a day of slaughter.

6 You have condemned, you have killed the righteous one; he does not resist you.

The whole point which this passage of Scripture is portraying to us, is that seeking after material possessions and/or wealth, causes brethren to wrongly persecute and afflict one another. When material gain is the cause of hardship in the body of Messiah, then those so seeking that gain have reaped all they are going to get in the way of rewards, for they will get none in eternity.

Now this passage admonishes those who are wrongly persecuting others for the sake of gain, that they are to afflict themselves, rather than others. They are to repent of this wrongdoing so that they can have eternal life.

Now notice how he sums up this thought with this admonition to those who would listen and live righteously.

Ya'aqov [James] 5:7-11

7 Be patient therefore, brethren, until the coming of the Master. Behold, the husbandman waits for the precious fruit of the earth, being patient over it, until it receive the early and latter rain.

8 You also be patient; establish your hearts; for the coming of the Master is at hand.

9 Murmur not, brethren, one against another, that you be not condemned; behold, the Judge stands before the doors.

10 Take, brethren, for an example of suffering and of patience, the prophets who spoke in the name of YHWH.

11 Behold, we call them blessed that endured; you have heard of the patience of Iyov (Job), and have seen the outcome of YHWH's dealings, how that YHWH is full of pity, and merciful.

We are to live with patience, so as to store up our reward in the Olam Haba (world to come). Notice his reference to the husbandman. We saw in the passages above, how YHWH is the Husband to Israel. But what really grabs our attention, is the reference to the "early and latter rains."

Hoshea 6:1-3

1 Come, and let us return to YHWH; for He has torn, and He will heal us; He has smitten, and He will bind us up.

2 After two days will He revive us; on the third day He will raise us up, and we shall live before Him.

3 And let us know, let us follow on to know YHWH; His going forth is sure as the morning; and He will come to us as the rain, as the spring rain that waters the earth.

If you are like me, you have heard many teachers teach that Yeshua was mostly likely going to return on Yom Teruah, the Day of Trumpets. I have even taught this, myself. There are many such indicators in Scripture. However, the above passage *may* indicate something very different than that. The context of the above passage seems to indicate that He will return during the latter or spring rains. This tells us something very important.

Tessaloniqim Aleph [1st Thessalonians] 5:1-5

1 But you have no need to have anything written to you, brothers, about the times and dates when this will happen;

2 because you yourselves well know that the Day of YHWH will come like a thief in the night.

3 When people are saying, "Everything is so peaceful and secure," then destruction will suddenly come upon them, the way labor pains come upon a pregnant woman, and there is no way they will escape.

4 But you, brothers, are not in the dark, so that the Day should take you by surprise like a thief;

5 for you are all people who belong to the light, who belong to the day. We don't belong to the night or to darkness,

6 so let's not be asleep, like the rest are; on the contrary, let us stay alert and sober.

Many people often quote verse two above to show that no one knows the time of Yeshua's return. However, when that verse is read in context, it actually states just the opposite of that; that we actually do know the Day of YHWH simply because we belong to Him. It is the presence of His Spirit in us that enables us to know the times and seasons. The passage above states that because we are His people, we will not be surprised!

What this should encourage us to do, is to make sure that we are always filled with His Spirit and that we walk according to His Spirit at all times. For if we are not walking according to His Spirit, then we fall

into the group who can and will be surprised by the Day of YHWH; and that is not a good group to be with!

Let us consider one last passage concerning this matter.

Tessaloniqim Bet [2nd Thessalonians] 2:8-12

8 And then shall be revealed the lawless one, whom the Master Yeshua shall slay with the breath of His mouth, and bring to nothing by the manifestation of His coming;

9 even he, whose coming is according to the working of Satan with all power and signs and lying wonders,

10 and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause Elohim sends upon them a strong delusion, that they should believe the lie;

12 that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

Please note what verse ten indicates to us. Any person who has not received the love of the truth will receive strong delusion straight from YHWH Himself. So the question that we need to ask ourselves, brothers and sisters, is this: "Have I received the *love* of His truth?"

How can we answer this question honestly? First, we need to determine what we do with new truth that He reveals to us. Do I reject it? Do I investigate it, to see if it is true? And then, do I embrace it? See, here is the truth: regardless of what you might tell me, regardless of what you might even tell yourself, YHWH knows what truth He has revealed to you. He knows whether you are walking behind light or not! Just because the particular church, assembly, or group that you attend, belong to, or claim, does not embrace a particular Scriptural truth, that does not release you from obeying it! Perhaps if the group that you belong to keeps you from walking in all the truth that He has revealed to you, then perhaps you should not be a part of that group any longer. If we must compromise on our walk before YHWH to be a part of a group, then we most likely should go elsewhere.

Brothers and sisters, we are living in a time in prophetic history when we cannot afford to be wrong or to miss out on what YHWH is doing. We need a fresh anointing of His Spirit, and to walk in that Spirit day by day, moment by moment, so that we can never be surprised at what YHWH is doing in our own personal lives, or in our world. No matter what happens, we will be ready, because His Spirit is in us.

ABBA YHWH, please fill us with Your Spirit afresh and anew, so that we may be a part of what You are doing in our world today; in the Name of Yeshua our Mashiach. Amen.

Shabbat Shalom

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