



Whose Are Ewe?

Adonai spoke to Moses saying, Tell Bnei-Yisrael to take up an offering for Me. From anyone whose heart compels him you are to take My offering. These are the contributions which you are to receive from them: gold, silver and bronze; blue, purple and scarlet cloth; fine linen and goat hair; ram skins dyed red, sealskins, acacia wood; oil for the light, spices for the anointing oil and for the sweet incense; onyx stones and setting stones for the ephod and for the breastplate. "Have them make a Sanctuary for Me, so that I may dwell among them. You are to make it all precisely according to everything that I show you—the pattern of the Tabernacle and the pattern of all the furnishings within—just so you must make it. Sh'mot/Exodus 25:1-9 (TLV)

In the above passage, Yah instructs Moshe to ask Isra'el for willing contributions to be used for the Dwelling Place. This is referring to the Mishkan/Tabernacle where the Kodesh/Set Apart/Holy articles of furniture will be in service. The Eternal specifically declares what the offering will consist of and it is not whatever the people wish to give. To frequently, people are told a free will offering is whatever they desire to give and this is not so. The Father never throws the door open to our selfish whims, we either comply with his criteria - or give nothing at all. An offering is never to make us feel good about ourselves but to glorify the Father.

Consider the following account concerning the Melech/King David: Then Satan stood against Israel and urged David to count Israel. So David said to Joab and to the commanders of the nation, "Go, count Israel from Beersheba to Dan and bring a report to me that I might know their number." But Joab said, "May Yahweh add to the people a hundred times what they are! Are they not, O my lord the king, all of them the king's servants? Why does my lord seek this? Why would he bring guilt to Israel?" But the word of the king prevailed over Joab. Then he went about through all Israel and came to Jerusalem. And Joab gave the number of the enrollment of the people to David. And it happened [that] all Israel [was] one million one hundred thousand men drawing a sword, and in Judah [were] four hundred and seventy thousand men drawing a sword. But he did not count Levi and Benjamin among them, for the word of the king was repulsive to Joab. But this word was displeasing in the eyes of God, and he struck Israel. Then David said to God, "I have sinned severely [in] that I have done this thing. But now, please forgive the sin of your servant, for I have been very foolish." Then Yahweh spoke to Gad the seer of David, saying, "Go, you must speak to David, saying, Thus says Yahweh: Three [choices] I offer to you. Choose one of them for yourself that I will do to you." So Gad came to David and said to him, "Thus says Yahweh: 'Choose for yourself: whether three years of famine or three months of devastation by your enemies while the sword of your enemies overtakes you, or three days of the sword of Yahweh, with disease in the land and the angel of Yahweh destroying throughout all the territory in Israel.' So now, see what word I should return to my sender." Then

David said to Gad, "{I am very troubled}. Let me into the hand of Yahweh, for his compassion is very great, but do not let me fall into the hand of a man." So Yahweh sent a pestilence through Israel, and seventy thousand men from Israel fell. And God sent an angel to Jerusalem to destroy it, and as [he was about] to destroy [it], Yahweh saw and was grieved on account of the calamity. Then he said to the angel, the destroyer, "[It is] enough; slacken your hand." And the angel of Yahweh was standing by the threshing floor of Ornan the Jebusite. And David lifted his eyes and saw the angel of Yahweh standing between earth and heaven, with his sword drawn in his hand, stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell upon their faces. Then David said to God, "Was it not I [who] gave a command to count the people? Now I [am] he who has sinned, and I have certainly done wickedness, but these sheep, what have they done? O Yahweh, my God, please let your hand be against me and against the house of my father, but against your people, [let there be] no plague." Now the angel of Yahweh had spoken to Gad to say to David that David should go up [and] erect an altar for Yahweh. So David went up at the word of Gad that he had spoken in the name of Yahweh. Now Ornan was threshing wheat, and Ornan turned and saw the angel, and his four sons with him hid themselves. Then David came to Ornan, and Ornan looked and saw David. And he went out from the threshing floor, and they bowed down to David, faces to the ground. Then David said to Ornan, "Please give me the place, the threshing floor, that I might build an altar on it to Yahweh; at full price please give it to me, that the plague against the people might be stopped." And Ornan said to David, "Take [it] to yourself; let my lord the king do what [is] good in his eyes. See, I give the cattle for the burnt offerings and threshing sledges for the wood and wheat for the grain offering--I give [it] all." But King David said to Ornan, "No, for I will certainly buy [it] at full value; indeed, I will not take what is yours for Yahweh and offer burnt offerings for nothing." So David gave to Ornan six hundred shekels of gold by weight for the place. Then David built an altar there to Yahweh, and he offered burnt offerings and peace offerings, and he called to Yahweh. And he answered him with fire from heaven upon the altar of burnt offering. Then Yahweh commanded the angel, and he returned his sword to its sheath. At that time, when David saw that Yahweh answered him at the threshing floor of Ornan the Jebusite, he sacrificed there. Now the tabernacle of Yahweh that Moses had made in the desert and the altar of burnt offering [were] at that time at the high place of Gibeon. But David was not able to go before it to seek God, for he was afraid on account of the sword of the angel of Yahweh. Divrei HaYamim Alef/1 Chronicles 21:1-30 (LEB)

In the above account David violated the instruction pertaining to when a census was to occur. The only time Torah says to count men, is in preparation to go to war. If a man was counted he was to pay a half shekel for atonement for his life. Not doing so would bring judgment as it did in the incident above. Apparently the men were unaware that they had been tallied by Yo'av/Joab, therefore the half shekel was not paid. David's sin did not remove the obligation of the men to pay the atonement price. Unfortunately lack of knowledge does not remove certain rules from being complied with. This premise is based on the fact they were not ignorant of the rules but were unaware the precept had been violated.

David had broken the census protocol, so a penalty was due to be enforced. Remember ... only men 20 years of age and above, were to be counted in a census. The sole purpose of registering anyone was to prepare the fighting men for war. What is a war? It is a means to defend a nation or to eliminate a threat to that same people. All such actions, which would incur bloodshed, had a price attached to the army of Isra'el. There is no justification for selfish gain to be acquired through warfare. How many nations have violated this mandate and yet consider themselves followers of the Book of Life?

When the time came for the King to acknowledge his guilt before Yah and the people, a sacrifice had to

be made. David would not allow an individual to provide him with that offering as he knew it would not be his. This cost must be paid by the person who is at fault for the result of the sin. Sometimes our actions result in the suffering of others due to the offense we committed. Do we ever consider that someone else might be hurt by our foolishness? We are allowed to make our own choices in life and sometimes we neglect how it will effect another.

Do Good To Others = Torah

Therefore, whatever you
wish men to do to you, do
also to them, for this is the
Torah and the Prophets.
Mattityahu (Matthew) 7:12

The items to be used in the service of Isra'el by their Cohenim/Priests, each had its specific purpose within the Dwelling Place. Once these articles were ordained and consecrated for use in the Mishkan, no one other than the Cohenim would ever see them uncovered again. Think about a generation who willingly presented the materials used in the construction of the Kodesh place, they would never enter the land themselves. These same individuals fomented the rebellions that cost them their lives. One day's charity did not deliver them from the consequence of their later sins.

Y'shua stated time and time again, he only spoke his Father's words. Why do people not equate the Father's words with the Torah? Is it because the deceiver has convinced them ... they are like Yah? This is the same idea presented to Chavah/Eve in the garden. So what is the Master's testimony? Anyone who says that Y'shua made the law unnecessary for us to keep does not have the Teacher's testimony. Remember the following: **"Don't assume that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For I assure you: Until heaven and earth pass away, not the smallest letter or one stroke of a letter will pass from the law until all things are accomplished. Therefore, whoever breaks one of the least of these commandments and teaches people to do so will be called least in the kingdom of heaven. But whoever practices and teaches [these commandments] will be called great in the kingdom of heaven. Mattityahu/Matthew 5:17-19 (HCSB)**

Contemplate the thought Y'shua presented on that hill in the Galil/Galilee. If the Master meant the Torah and the Prophets no longer mattered, or needed to be abided by ... how would this effect some of the most cherished concepts proclaimed among various segments, who call themselves believers? First and foremost would be the elimination of the promised New Covenant. If the Prophets are to be disregarded, then none of the promises they recorded should be expected to be upheld by Yah. As the

Torah is the foundation of the Prophet's messages, then to cast aside the Law would mean their proclamations are null and void. No one can discard the Torah and consider the Prophet's statements valid. To do so would make an individual a false prophet.

If a prophet or a dreamer of dreams rises among you, and gives you a sign or a wonder, and the sign or the wonder which he spoke to you occurs, saying, Let us go after other Elohim which you have not known, and let us serve them, you shall not listen to the words of that prophet, or that dreamer of dreams. For YAHWEH your Elohim is testing you, to know if you love YAHWEH your Elohim with all your heart and with all your soul. You shall walk after YAHWEH your Elohim, and you shall fear Him. And you shall keep His commandments, and you shall hear His voice, and you shall serve Him, and you shall cleave to Him. And that prophet or that dreamer of dreams shall die, because he has spoken apostasy against YAHWEH your Elohim, who is bringing you out of the land of Egypt, and has redeemed you out of the house of slaves, to drive you out of the way in which YAHWEH your Elohim has commanded you to walk. And you shall put away evil from among your midst. D'varim/Deuteronomy 13:1-5 (HRB)

By Y'shua's own testimony, if he were to do away with the Torah and the Prophets ... then he was justly executed as a criminal. He would therefore be unable to atone for our sins with his death. Likewise Sha'ul/Paul would be guilty of the same crime if he had said what he is accused of proclaiming. Therefore according to this concept, any claim that Y'shua or Sha'ul abolished the Law would make all promises contained within that Law invalid, worthless. What hope is there if the Instructions, given by the Father, become meaningless? If we believe that Y'shua is the promised Mashiach/Messiah, then we cannot assert that he proclaimed two different messages. Remember Yah told us ... He is not a man that can lie, so who is the liar? Humanity?

Nowhere in Scripture are we given the right to change one single thing that the Eternal established. Do not forget the Master referred to himself as Ben Adam/Son of Human-being constantly. There is a distinct mortal element to Y'shua, to deny this makes it impossible to be a sacrifice. To understand every aspect of the Teacher is an enigma to us. Stop focusing on just one characteristic of the Son and try to see all of those attributes.

Y'shua was only able to serve Yah the Father by allowing the Ruach to be his guide. This required an active participation by the Master, to deny himself and resist sin. One last question we would like to propose is ... when does sin take effect in our lives? Sha'ul addressed this very idea in one of his letters. Does anyone know which one?

Shalom Aleichem!

With the help of the Ruach HaKodesh, written by:
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REMEMBER: We must gauge all Scripture according to the pattern we are given in the Torah. If we deviate at all from this frame work, we get a faulty picture, this is out of order. Please consider this every time we read the Word or anyone's teachings based on the Word. Examine all things.