

**Message 7-30-16**  
**Pinchas-Phineas (Dark-skinned)**  
**Numbers 25:10-30:1**  
**Jeremiah 1:1-2:3**  
**2 Corinthians 10:1-15**

**Introduction**

God tells Moses to climb up Mount Avarim to see the land the Israelites will enter, after which he, too, will die. Concerned for the well-being of the people, Moses asks God to appoint who will lead them after he is gone so that Israel will not be like sheep that have no shepherd. God chooses Joshua, and Moses confirms him in a public ceremony involving Eleazar, the High Priest.

**Numbers 27:15-23**

**15** Moses spoke to the LORD, saying, <sup>16</sup> "Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation <sup>17</sup> who shall go out before them and come in before them, who shall lead them out and bring them in, that the congregation of the LORD may not be as sheep that have no shepherd." <sup>18</sup> So the LORD said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him. <sup>19</sup> Make him stand before Eleazar the priest and all the congregation, and you shall commission him in their sight. <sup>20</sup> You shall invest him with some of your authority, that all the congregation of the people of Israel may obey. <sup>21</sup> And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the LORD. At his word they shall go out, and at his word they shall come in, both he and all the people of Israel with him, the whole congregation." <sup>22</sup> And Moses did as the LORD commanded him. He took Joshua and made him stand before Eleazar the priest and the whole congregation, <sup>23</sup> and he laid his hands on him and commissioned him as the LORD directed through Moses. (ESV)

This is a well-known passage of Scripture in how leadership should be handled, but is usually not. The Lord chose Moses to lead Israel for forty years and defended His choice. When Moses' time was drawing to an end, he did not make his own choice for who he wanted to lead Israel. He went to the Lord, asked him, and the Almighty chose Joshua, who was Moses' assistant for forty years and also the leader of the army of Israel. Yet, there would be a major difference in Joshua's relationship with the Lord than the one Moses had. Moses could go directly to the Lord, but with Joshua, a change was made in that Joshua would have to go to the High Priest, and the High Priest would inquire of the Lord the answer to Joshua's question. The High priest would use the Urim to do this, which is something we are not told Moses had to do. Also, the Lord told Moses he would give to Joshua some of his authority, not all of it. It would appear that absolute power would not reside any longer in the leader as it had with Moses but would, in some cases,

make the leader subservient to the High Priest in being able to ask questions of God. This was a fundamental change in the relationship that all leaders, from Joshua on, would now have with the Holy One of Israel. Of course when you read the Bible, you see this was not always the way it was. In fact, as the position of prophet began to grow in importance, a king would be guided by a prophet instead of the High Priest. It would appear the prophet would now be the intermediary between God and the leader of Israel, and the priesthood was relegated to their duties in the Sanctuary and later the Temple.

Why did it change? Was it because the Lord already knew how the kings of Israel would behave? Remember that Israel was not supposed to have a king because Yeshua was to be King over Israel holding the throne that rightfully belonged to His Father. Perhaps it was a safety measure the Lord put into place to keep the kings in line as well as the priesthood, but as with anything man gets his hands on, the system wound up carving out positions of power that forced a secular government apart from the priesthood, which represented the religious life of Israel. However, religion always played an important part in the life of Israel, but today it no longer plays the part it once did, and there is a separation of religion from the lives of most people, whether Jewish or not.

**Zechariah 10:1-2** <sup>1</sup> Ask rain from the LORD in the season of the spring rain, from the LORD who makes the storm clouds, and he will give them showers of rain, to everyone the vegetation in the field. <sup>2</sup> For the household gods utter nonsense, and the diviners see lies; they tell false dreams and give empty consolation. Therefore, the people wander like sheep; they are afflicted for lack of a shepherd. (ESV)

This passage from Zechariah makes it very clear that without the one true God, the people are doomed to wander like sheep without a shepherd. It's not just the human leader the Lord chooses to lead His people. It is about a covenant-keeping God who called out one nation from among all the nations of the earth and made an iron-clad agreement with them, but as mankind turns to their own power and abandons God from the mix, they are doomed as the prophet Zechariah says to be sheep without a shepherd. Those who lead the various nations have turned their back on the covenant-keeping Creator. Israel has turned its back on their covenant-keeping God, and for their part in once again being rebellious, they find themselves in the middle of the battle going on all over the world with everyone pointing their fingers at Israel and blaming them for just about everything under the sun! Instead of turning back to the God of Israel, they are determined to stand alone, facing the rest of the world as their allies begin to fall away one by one. They are blamed for terrorist attacks in Europe because they won't give the Palestinians what they want, but does anyone really understand what it is the Palestinians and Moslems really want from Israel? Is it a two-state solution? That has been offered from the very beginning all the way back to the Balfour declaration, but it was not enough for the Arabs, so the land being offered to Israel for a country of their own was whittled away placing them in an indefensible position until war came, they increased their defensive position, and now are being told to give that land back to let the world protect them. To this I give a hearty NO! The Jewish people must turn back to their God, but again this is all part of His plan, and He knows what the end result will be.

## Jeremiah 1:4-10

4 Now the word of the LORD came to me, saying, <sup>5</sup> "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." <sup>6</sup> Then I said, "Ah, Lord GOD! Behold, I do not know how to speak, for I am only a youth." <sup>7</sup> But the LORD said to me, "Do not say, 'I am only a youth'; for to all to whom I send you, you shall go, and whatever I command you, you shall speak. <sup>8</sup> Do not be afraid of them, for I am with you to deliver you, declares the LORD." <sup>9</sup> Then the LORD put out his hand and touched my mouth. And the LORD said to me, "Behold, I have put my words in your mouth. <sup>10</sup> See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant." (ESV)

The Prophet Jeremiah was known as the *"Weeping Prophet"* because his messages were hard as he brought correction to the people, and it wasn't what they wanted to hear. Rarely does anyone every want to receive a word of correction, and when it is given, it is usually rejected, or the one giving it is accused of being judgmental. How is it being judgmental if the one bringing a word of correction is trying to tell someone they don't agree with them?

**Leviticus 19:15** "You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor. <sup>16</sup> You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the LORD. <sup>17</sup> "You shall not hate your brother in your heart, **but you shall reason frankly with your neighbor**, lest you incur sin because of him. <sup>18</sup> You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD. (ESV)

God makes it very clear that we are permitted to judge, but we must be very careful when we do so. Being judgmental means, **having or displaying an excessively critical point of view**. The word is flung around by many in the church and Messianic Movement as a means to silence anyone who disagrees with them, but that is not what it means. If someone does not agree with you, they are free to share why as long as they are not condemning you. Discussion is not judging. Judging is believing you may be better than someone else, and this may bring into play self-righteousness, believing that someone is somehow godlier than someone else. The problem with this viewpoint is no one is better than anyone else. We are all equal in the eyes of God, but if we cannot discuss our differences without recrimination, then *"Houston we have a problem."*

**Luke 1:13** But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. <sup>14</sup> And you will have joy and gladness, and many will rejoice at his birth, <sup>15</sup> for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. <sup>16</sup> And he will turn many of the children of Israel to the Lord their God, <sup>17</sup> and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared." (ESV)

With many of the things Yeshua said, you would believe He was being judgmental, but who would dare to attack the Messiah? In His day they did, and even today they do. If what Yeshua had to say does not line up with what we believe, then He has to be wrong, so we search the Scriptures to try to find support for our point of view. When we find something we can turn our way, we go for it, even if there are more Scriptures affirming a different point of view that supports what Messiah has to say. You cannot use the writings of the Apostle Shaul/Paul to back up your position against that of the Messiah. If the Messiah said one thing, and you believe Shaul said something else, you really need to take a time-out, go back, and think through your position and the path you are taking. What you need to do is to take a long hard look at Shaul's writings in the light of what Yeshua had to say. **EVERYTHING** Yeshua had to say was based on Torah. Nothing Yeshua had to say was based solely on what you may perceive to be only found in the "New" Testament. When Yeshua and Shaul taught, there **WAS NO** "New Testament." Stop for a moment and let that last comment I made take time to sink into your mind. If you do, you will begin to see things in a different light, and your understanding of the teachings of Yeshua and the Apostle Shaul will finally make sense to you.

**Isaiah 51:16** And I have put my words in your mouth and covered you in the shadow of my hand, establishing the heavens and laying the foundations of the earth, and saying to Zion, "You are my people." (ESV)

Here is irrefutable proof that the Lord God Almighty chose Israel as His covenant people. Even though they have transgressed His covenant many times, He still remains committed to them **AND** has not chosen another people to take their place despite what other belief systems might claim. The Holy One is very clear that this covenant and His people, Zion, have been His since the foundations of the heavens and the earth were established. That is from the mouth of the Prophet Isaiah, a servant of the Most High.

## **2 Corinthians 10:1-5**

**1** I, Paul, myself entreat you, by the meekness and gentleness of Messiah-- I who am humble when face to face with you, but bold toward you when I am away! -- **2** I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of walking according to the flesh. **3** For though we walk in the flesh, we are not waging war according to the flesh. **4** For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. **5** We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Messiah. (ESV)

Notice the Apostle Shaul/Paul as he deals with the Corinthians that when he is away from them and writes to them he is very strong in what he has to say, while when he comes to them in person, he is meeker and gentle in Messiah. Could it be this is because when he is not with them, the reports he receives cause him to respond harder than he normally would because he is concerned for them? It would appear that when he was with them in person, they probably minded their "P's and Q's." Isn't this the same when we think that no one is watching us, so we try to get away with something that we normally would not do? Yet, we tend to forget there is someone watching us all the time. The Holy One is

watching as are His angelic host, and standing by the father's side is Yeshua, the Son. Argue the point that God has no Son, and I will show you Scripture after Scripture that says the exact opposite, and the revelation of this truth goes all the way back to the Torah. Torah is not just a set of rules given by God and then replaced later by Yeshua. Torah is prophecy, and Moses was said to be Israel's greatest prophet. The Torah was written down by Moses at the command of the Almighty. Moses did not make any decisions on his own. He always consulted God, and what God told him to do, he did. Yeshua said that it was Moses that permitted divorce and that God hates divorce, but I would assume that he cleared it first with God before putting it into the Torah itself. Remember that Yeshua said it was done because Moses knew the hearts of the people.

We are told God divorced Ephraim, or the ten tribes, but in another prophetic book, we are told, where is the *get* or divorce document? Without a written decree, there was no divorce. He had separated Himself from them and later would do the same with Judah. Judah He brought back after 70 years, but Ephraim has not been called back yet despite what many have claimed over the years. They forget that the Lord said He would make them one in His hand. We would not make ourselves one because we are not all one in Messiah and Torah. The wayward son Judah rejects Messiah, for the most part, and the other son Ephraim rejects Torah. How can they think they could ever coexist together without something to unify them other than their desire for a reconciliation but without common ground?

**Ephesians 6:13** Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. (ESV)

My friends, the day is coming, and we have begun to get a taste of it, that evil is being released upon the earth in a way we have not seen since God wiped out most of mankind in the flood. We are instructed to stand firm in the face of this evil. We have allowed this evil to propagate itself by listening to it and becoming complacent in the face of it. Every nation on the face of the earth has done this and wonders why things are not better. If you repeat the lie long enough, it may still be a lie, but it becomes that much easier to swallow than the reality of the truth because the truth comes from God, and the lie comes from the Adversary. Who rules over the earth at this point in time? The Adversary. People, you need to put on the full armor of the Lord to help you hold fast in the day evil is released unchained upon mankind.

**1 Timothy 1:18** This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, <sup>19</sup> holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, <sup>20</sup> among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme. (ESV)

These words from the Apostle Shaul to Timothy, his son in the faith, are very telling. He trusted and loved Timothy and knew he walked the right path. Timothy's faith was rooted in Messiah Yeshua and in living out Torah in his life according to what Shaul had taught

him. How do we know this is true? It is because we know what Shaul said about the Torah.

**Romans 7:12** So then, the Torah is holy, and the commandment is holy and righteous and good. (NAU)

The Greek word for Torah is *nomos*, which is commonly translated as law but is the word used in the Tanach in the Greek for Torah. The Greek word *entole* is the word used for commandment but is also used for Torah. How do we know this?

**1785 ἐντολή** entole {en-tol-ay'}

**Meaning:** an order, command, charge, precept, injunction, that which is prescribed to one by reason of his office, a commandment, a prescribed rule in accordance with which a thing is done, a precept relating to lineage, of the Mosaic precept concerning the priesthood, **ethically used of the commandments in the Mosaic law or Jewish tradition**

Do you want to use what Paul wrote to refute the validity of the Torah? Then I ask you to please explain what he meant in the above passage from the letter to the Romans.

Berachot (Blessings) in Messiah Yeshua,

Mordecai Silver

Rabbi, Etz Chayim-Tree of Life Messianic Congregation, Las Cruces, NM

[www.etz-chayim.org](http://www.etz-chayim.org)

***Torah Man says: "Nothing is easier than fault-finding: it takes no talent, no self-respect, no brains, and no character to set up the grumbling business."***

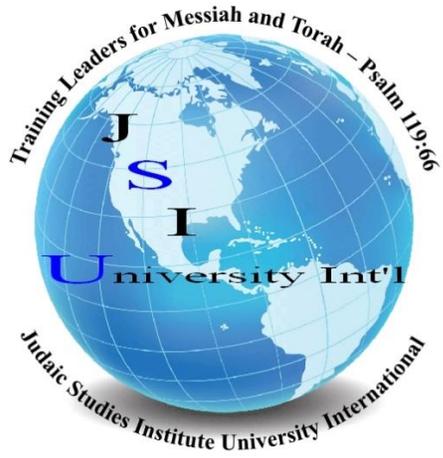
If you are not learning Torah, we invite you to attend JSI University, an accredited Distance Learning Institute for Yeshua based Judaic Studies of Higher Education. Drop us a line at [student.support@jsi-edu.org](mailto:student.support@jsi-edu.org) and request a Prospectus and visit our website at [www.jsi-edu.org](http://www.jsi-edu.org) and check us out. You can earn an approved degree or take the courses to help you grow in your understanding.



PO Box 467, Organ, NM 88052

[www.etz-chayim.org](http://www.etz-chayim.org) \* [tolmm@etz-chayim.org](mailto:tolmm@etz-chayim.org)

866-874-7250 \* FAX 866-800-2390



For more information go to [www.jsi-edu.org](http://www.jsi-edu.org) or email us at [student.support@jsi-edu.org](mailto:student.support@jsi-edu.org).