



You may not add to or take away from YAH's Word.

Parashat re'eh (47) – Look, pay attention

Torah: *Debarim* 11:26 to 16:17

Haftarah: *Yeshayahu* 54:11 to 55:5

Apostolic Writings: *Yohanan* 7:37-52

At one point or another, each of us has had one or more golden calves in our lives, something that was more important than YAH, perhaps even more important than our spouses, children, family, or the source of our daily bread. One of the greatest prophets gives a brilliant description of how such a thing comes about, and although yours or mine may not have followed the same process, there may be many similarities:

Yeshayahu 44 ¹²The craftsman in iron with the tools works one in the coals, and fashions it with hammers, and works it with the strength of his arms. Even so, he shall be hungry, and has no strength; he drinks no water and is weary. ¹³The carpenter stretches out his rule, he outlines it with chalk; he fashions it with a plane, and he outlines it with the compass, and makes it like the figure of a man, according to the comeliness of a man, to remain in the house. ¹⁴He cuts down cedars for himself, and takes cypress and oak, which he raised among the trees of the forest. He has planted a pine, and the rain nourishes it. ¹⁵And it shall be for a man to burn, for he takes some of it and warms himself. He also kindles it and shall bake bread. He also makes a mighty one and bows himself to it – has made it a carved image and falls down before it. ¹⁶Half of it he shall burn in the fire; with this half he eats meat. He roasts a roast, and is satisfied. He also warms himself and says, “Aha, I am warm, I have seen the fire.” ¹⁷And the rest of it he makes into a mighty one, his carved image. He falls down before it and worships, prays to it and says, “Deliver me, for you are my mighty one.”

The above six verses teach us what we, as *Torah* believers and followers of *Yeshua*, are not allowed to do. For this reason, this week we will learn from *Torah* how *Mosheh* continues his instruction to the people before they enter the new land. He begins with a choice he presents to them:

Debarim 11 ²⁶See, I am setting before you today a blessing and a curse: ²⁷the blessing, when you obey the commands of יהוה your *Elohim* which I command you today; ²⁸and the curse, if you do not obey the commands of יהוה your *Elohim*, but turn aside from the way which I command you today, to go after other mighty ones which you have not known.

Yohanan, *Yeshua*'s beloved *talmid* (cf. *Yohanan* 13:23 et al), teaches us the same, although in a different way:

Yohanan Aleph 4 ¹Beloved ones, do not believe every spirit, but prove the spirits, whether they are of *Elohim*, because many false prophets have gone out into the world. ²By this you know the Spirit of *Elohim*: Every spirit that confesses that יהושע Messiah has come in the flesh is of *Elohim*, ³and every spirit that does not confess that יהושע Messiah has come in the flesh is not of *Elohim*. And this is the spirit of the anti-messiah which you heard is coming, and now is already in the world.

Replace the word 'spirit' in each of the above instances with 'believer' and read it again. These straying spirits, unbelievers or false prophets as we learn from v. 1, are also objects of wood, stone or even our imagination. Just like the crosses, christmas trees, valentine objects and pumpkin ghosts that we have discussed in previous studies, these things should not only be banished from your home, but also from your life. Under no circumstances can YAH's Presence be in your home or in your life while other spirits, other idols, are present there. This includes that dear mobile phone! More on this later.

The word רָאָה (*re'Eh*) is a declension of רָאָה (*ra-Ah*) which translates as "see, to do". The 'see' is therefore not the only action that takes place here, but the beginning of two successive actions. The children of Yisra'el's stay in the desert was a temporary refuge to get Mitsrayim out of them. Each one did what was right in their own eyes, as happened long after they had entered the promised land (*cf. Shophetim 21:25 et al*). Many things had to be done in an unprepared manner in the wilderness, therefore Mosheh was seriously busy making the people understand what their duties would be when they were officially established in the new land. They had not yet reached the place of rest (12:9) and therefore not the inheritance promised to Abraham. Here we learn that rest is a state of mind, the attitude of man, while the inheritance is the physical land.

Most of these rules only apply when the people enter the promised land, but until then it is important to understand that YAH will not share His Presence with anything that is not His. We will pay more attention to the full event when we, in YAH's will, discuss *parashat ki tavo* in three weeks. Suffice for now, though, that both of these mountains are located across the valley of Gilgal. This is also the place that YAH chose to have the new members of the nation circumcised. Mount Ebal rises 940 meters into the sky and Mount Gerizim 881 meters; it would therefore be an ideal place, as a natural amphitheater, to deliver speeches from, or pronounce the blessings and curses. Verse 30 gives us the exact location, so there can be no uncertainty about where this command from YAH is to be carried out. We read:

Debarim 11 ³¹For you are passing over the Yardēn to go in to possess the land which יהוה your Elohim is giving you, and you shall possess it and dwell in it, ³²and shall guard to do all the laws and right-rulings which I am setting before you today.' [emphasis added]

Notice the words "passing over the Yardēn"; we also mentioned last week that "passing over" literally and spiritually involves going out from a sinful life to a separate way of life. Abraham is our first patriarch and as he had "passed over", the nation will now "pass over" in similar fashion to live a new lifestyle in fullness without slavery. We learn from this that Torah is patriarchal, but our current culture is very different. If we want to return to the land, the assurance of eternal life, we must first return to YAH in full obedience. This also includes that each person's role is interpreted and fulfilled correctly. The head of a house must rightly fulfil his place. The same goes for tribal chiefs and every other community leader. Yisra'el cannot be restored when any one person acts like the world; this means that we must deny, even eradicate as far as possible, feminism, matriarchy, the alphabet movement (LGBTQ garbage), unchastity, and other abominations, so that we can walk on the Way of Truth, the Way of the King. Scriptural leadership MUST be restored and we are admonished to שָׁמַר (*sh'mar*), to pay careful attention (12:1, 13, 19, 28).

Most christians believe that Torah is a curse because you "go back under the law", but the complete opposite is true: verses 27 and 28 make it very clear and v. 32 just puts the icing on the cake! After all, we wouldn't know when we go wrong if Torah didn't point it out to us:

Yohanan Aleph 3 ⁴Everyone doing sin also does lawlessness, and sin is lawlessness. [emphasis added]

Please pay close attention to this expression: here it says 'lawlessness', not 'lawfulness'!

This land was promised to Abraham and his descendants hundreds of years earlier and here we see a further explanation that it is officially, completely, their land:

Debarim 12 ¹“These are the laws and right-rulings which you guard to do in the land which יהוה Elohim of your fathers is giving you to possess, all the days that you live on the soil.

How long? All the days that you live on the soil. So every person who crosses the *Yardēn* has a right to life in that land! Last week we took a quick look at part of *Shelomoh*’s prayer during the dedication of the temple, when he pointed out attributes of *YAH*. This time we see:

Melaḳim Aleph 8 ⁴⁰so that they fear You all the days that they live in the land which You gave to our fathers.

Here *Shelomoh* pleads for almost the same favour from *YAH* that *Mosheh* had presented to the people many years before; however, this is the end of *Mosheh*’s attempt to lead them to obedience. From this point to the end of his speech in *Debarim 26*, we will learn how he will test the nation’s willingness to obey. He now sets conditions for them for their covenant relationship with *YAH* and consequently also the enjoyment of the blessings.

After the commands to destroy and burn all forms of idolatry, we read:

Debarim 12 ⁴“Do not do so to יהוה your Elohim, ⁵but seek the place which יהוה your Elohim chooses, out of all your tribes, to put His Name there, for His Dwelling Place, and there you shall enter. ⁶“And there you shall take your ascending offerings, and your slaughters, and your tithes, and the contributions of your hand, and your vowed offerings, and your voluntary offerings, and the firstlings of your herd and of your flock. ⁷“And there you shall eat before יהוה your Elohim, and shall rejoice in all that you put your hand to, you and your households, in which יהוה your Elohim has blessed you.

The phrase “but seek the place which יהוה your Elohim chooses, out of all your tribes” is loud and clear, and it makes us wonder what it might be. However, when we go back in history, we see three specific verses (another reason why Scripture should be seriously studied and not just read):

- 🪦 *Berēshith 8* ²⁰And *Noah* built a slaughter-place to יהוה, and took of every clean beast and of every clean bird, and offered ascending offerings on the slaughter-place.
- 🪦 *Berēshith 22* ⁹And they came to the place which Elohim had commanded him, and *Abraham* built a slaughter-place there and placed the wood in order. And he bound *Yitsḥaq* his son and laid him on the slaughter-place, upon the wood.
- 🪦 *Berēshith 28* ¹¹And he came upon a place and stopped over for the night, for the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.

The context of these verses shed a little more light. First of all, we see here the first mention¹ of ‘altar’ in Scripture; that which *Noah* built and on which he brought one of each clean animal as an ascending offering, a thank-offering. *Noah* did not think of their own situation; he did not even think of building a new house, but wanted to express his thanks to *YAH* for their protection during the flood. An altar is something on which sacrifices are made; hence the command of *YAH* that the nation of *Yisra’ēl* was to destroy all the altars of idols in their new land. This also applies to each of us in a spiritual sense when we confess to follow *Yeshua*. From our lessons in *Wayyiqra* we also know that a thank-offering is the same as a burnt offering, something that is consumed entirely; therefore *Noah* did not keep any of the sacrifices for himself and his family to eat – one of each clean animal. Everything was sent up in smoke as a pleasing aroma to *YAH* and we can imagine how many animals that must have been! We can also use our imagination to realise where the idea, even the plan, for the altar came from, although it may just have been a pile of mud. After all, an altar is easier to build than a ship that had to brave severe weather and plenty of water for a year.

¹ <https://www.biblestudy.org/beginner/definition-of-christian-terms/first-mention-principle.html>

Secondly, we see that *YAH* Himself points out a place for *Abraham*. Again, an altar is built, something that was probably passed down from generation to generation. However, when we go back a few verses, we read in v. 2 of the land of *Moriyah*. The word מוֹרִיָּה (*mô-ri [ree]-Yah*) is translated as ‘seen by *Yah*’. It can also mean “*Yah* is my teacher/mentor”. So when *YAH* speaks of a place, it means that there will not be more than one place and the inference can be made from this that *Noah*’s sacrifice would have been made at the same place.

The third verse brings a little more clarity. This “certain place” where *Ya’aqob* spent the night, he called *Běyth Ėl*, house of *Elohim*, the following morning. However, his grandfather, *Abraham*, had camped at the same place several years earlier, as we read in *Berěshith* 13:3; it already had the name *Běyth Ėl* and this was simply a confirmation. We serve a wonderful Creator-*Elohim* indeed! It must therefore have been a place that *YAH* had already chosen long before and where He had led and called people to do a specific task. According to sources, it is the highest point of the mountains around *Yerushalayim*. It would later also be the place where *Yeshua* would die on a torture stake – or all within a very small radius of each other.

After the people crossed the *Yardēn*, they would therefore determine an area within *Yerushalayim*, in the region of *Moriyah*, where the temple would be built and where the pilgrimages would be undertaken for *Pěsah*, *Shabū’ot* and *Sukkoth*, all of which we also read in this *sidrah*:

Debarim 14 ²³“And you shall eat before יהוה your *Elohim*, in the place where He chooses to make His Name dwell, the tithe of your grain and your new wine and your oil, and of the firstlings of your herds and your sheep, so that you learn to fear יהוה your *Elohim* always.

One of the most important points we need to point out here, something that is once again a lie from christianity, especially the charismatic movement: the ‘tithe’ or ‘tenth’, which is often mentioned, has nothing to do with money, but with food and care:

Debarim 14 ²²“You shall tithe without fail all the yield of your grain that the field brings forth year by year. [emphasis added]

We first encountered the word צִדְקָה (*tze-da-Qah*) in Scripture regarding *Avram* (cf. *Berěshith* 15:6), and this translates as ‘righteousness’, even ‘charity’ or ‘justice’. It can also be translated as “impartial sincerity”. We came across this during the previous two weeks (6:25; 9:4-6) as well. However, it is more correctly used for charity or love of people. It comes from the root word צִדִּיק (*tza-Diq*), which simply translates as ‘upright’ or ‘righteous’. The term *tzedakah* also refers to the tithe that was to be brought to the temple²:

Mal’aki 3 ¹⁰“Bring all the tithes into the storehouse, and let there be food in My house. And please prove Me in this,” said יהוה of hosts, “whether I do not open for you the windows of the heavens, and shall pour out for you boundless blessing!

This ‘tithe’ is given out of gratitude and charity. The *Lěwites* received no inheritance in the land and they had to be maintained by their brothers from the other tribes, a rule that *YAH* himself established. Over the years, even the priests, the *Lěwites*, also went astray and here *Mal’aki* admonishes the priests in chapter 1 and a large part of chapter 2. In order to restore their priestly offices to the honour it deserved, through which they could serve the people in the prescribed way, they themselves first had to be examined and cleansed:

Mal’aki 3 ³“And He [*Yeshua*] shall sit as a refiner and a cleanser of silver. And He shall cleanse the sons of *Lěwi*, and refine them as gold and silver, and they shall belong to יהוה, bringing near an offering in righteousness.

In the ‘righteousness’ mentioned here, we once again see the word צִדְקָה (*tz’dakah*).

² https://www.freebiblecommentary.org/special_topics/tithes.html

The *Lěwites* do not have their own offerings they can bring, therefore that should come from the nation, one of the reasons this *sidrah* specifically mentions the *Lěwites*, the widow and the orphan being blessed with this:

Deḇarim 14 ²⁹“And the *Lěwite*, because he has no portion nor inheritance with you, and the sojourner and the fatherless and the widow who are within your gates, shall come and eat and be satisfied, so that *יהוה* your *Elohim* does bless you in all the work of your hand which you do.

A chapter or two earlier we see yet again that *YAH* himself uses the word He expects from us, about how the nation should contribute for the *Lěwites*:

Deḇarim 12 ²⁸“Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of *יהוה* your *Elohim*.

The word ‘obey’ has the same root as *sh’ma* that we studied a week or so ago: it literally means to listen, hear, and do. It is also translated as “to listen intelligently.” Few people consider themselves unintelligent; so there is really no excuse for obeying every word of *YAH* unless you are truly unintelligent! Another important aspect goes hand in hand with this:

Deḇarim 12 ³¹“Do not do so [the content of verses 29 and 30] to *יהוה* your *Elohim*, for every abomination which *יהוה* hates they have done to their mighty ones, for they even burn their sons and daughters in the fire to their mighty ones.

Here we do not necessarily always talk about physical burning in fire. Even by not teaching their children the Way of Truth, parents sacrifice their children to *Molech*. To this day it happens that people, so-called believers included, sell or trade their children for drugs or even make them available for prostitution and other reprehensible acts. There are various methods that people will use to satisfy the money god. However, the other side is also true, because the way in which some parents make a fuss of their children during birthdays, almost idolising them, with expensive gifts for their birthdays or christmas, every other way where people do not walk in the Way of Truth, is a sacrifice that is not acceptable to *YAH*. All of this is the result of disobedience and therefore we are warned, including the nation of *Yisra’el*, against false prophets:

Deḇarim 13 ¹“When there arises among you a prophet or a dreamer of dreams, and he shall give you a sign or a wonder, ²and the sign or the wonder shall come true, of which he has spoken to you, saying, ‘Let us go after other mighty ones – which you have not known – and serve them,’ ³do not listen to the words of that prophet or that dreamer of dreams, for *יהוה* your *Elohim* is trying you to know whether you love *יהוה* your *Elohim* with all your heart and with all your being.

Everyone is aware of these so-called prophets who utter predictions, none of which come true, usually not even in part. They are on every corner, on social media and even in pulpits. Sorry to have to mention it here, but there are many of them among the Messianic community as well. We are warned throughout Scripture to be careful who we trust, whether through personal tradition or articles or reports we read. If it is not in line with Scripture, it is not from *YAH*! We also know that *YAH* will test us in these ways by sending false prophets our way and see if we will pay attention to them in any way.

We should never surrender ourselves in any way whatsoever to follow other gods. This can only lead to sorrow and expulsion from the Kingdom of *YAH*. Therefore, it is important that we also address fellow believers, our own brothers and sisters, as necessary, if we see them acting incorrectly³:

Qorintiyim Aleph 5 ⁹I wrote to you in my letter not to keep company with those who whore. ¹⁰And I certainly did not mean with those of this world who whore, or with the greedy of gain, or swindlers,

³ https://www.freebiblecommentary.org/special_topics/judge.html

or idolaters, since then you would need to go out of the world. ¹¹But now I have written to you not to keep company with anyone called 'a brother,' if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. ¹²For what have I to do with judging outsiders? Do you not judge those who are inside? ¹³But *Elohim* judges those who are outside. And **put away the wicked one from among you!** [emphasis original]

We will return to both of these quotes in a moment, but as an aside: one of the customs in the Middle East was to break bread with family and friends. If you cannot eat with someone, you cannot associate with them – neither on a spiritual nor a social level. The other problem we see here is that even backbiting is compared to adultery! Please compare *Kēpha Aleph* 2:13 as well. If an offender was outside the community, he could not be prosecuted or addressed. However, the person would be forced to renounce any abominations before he would be allowed into the circle of believers.

It is unfortunately true that the ranks of many believers, Christians, *Y'hudim* and Messianic believers, are filled with cunning people who call themselves prophets, some of whom have the audacity to speak for *YAH* in the first person! There are hordes of people who constantly receive some "word from *Elohim*". However, the principle remains: if anything these people say does not come true or align with Scripture, it does not come from *YAH*, as we mentioned earlier. We must be extremely careful, because before the time of *Yeshua* people were stoned if they were proven to be false prophets! The Pharisees and Sadducees were responsible for *Yeshua* being hanged on a torture stake because they believed He preached falsehoods.

The activists will hold their banners high and shout slogans against the "cruel *Elohim*" who has false prophets killed, but Who is it that protects them from these false prophets? Thanks to the final sin sacrifice that *Yeshua* brought, we don't really have to kill false prophets, witches, fortune tellers and the like any longer – they will one day stand before the Judge himself!

While we are at it, here is something else to think about. Since *YAH* has insisted on destroying all idols and false teachings, how is it possible that our country is covered with mosques; why are there over 41 000 denominations of Christianity, all declaring that *Yeshua* nailed the law to the cross? Why do Mormons get away with their statement that *Yeshua* and *hasatan* are brothers? How is it that followers of *Yeshua*, our own people in the Messianic movement, do not get along with each other, constantly bickering about calendars, festivals and the like. There is much more to mention, but regarding idols, we quote a short passage from the book "*Laugh You Way To A Better Marriage*"⁴:

"[American] Idols are everywhere, and I'm not talking about the singers. I'm talking about the pre-Simon, old-fashioned, evil kinds of idols. An idol is something we lift up above God Himself – something that carries more influence in our lives than God does. One can make an idol out of just about anything: food, entertainment, sex, ease, happiness, whatever. An idol is anything that answers the question what is most important to you, when the answer is something other than God Almighty. Idol worship sullies our faith, our individual lives, and our marriages."

We briefly return to *Debarim* 14 where we are reminded of clean and unclean foods. We know that unclean did not suddenly become clean with *Yeshua*'s death and resurrection. He offered Himself as the perfect sacrifice for our sins, not to erase *YAH*'s commands.

However, one of the strange rules we see here:

Debarim 14 ²¹"Do not eat whatever dies of itself. Give it to the stranger who is within your gates, to eat it, or sell it to a foreigner. For you are a set-apart people to יהוה your *Elohim*. **Do not cook a young goat in its mother's milk.** [emphasis added]

⁴ Author, presenter and marriage counselor Mark Gungor (p. 247, ch. 19)

First, the rule regarding something that has died of itself: that animal is unclean because it was not slaughtered according to the proper regulations. It may contain blood that has not been drained and the cause of death is usually unknown. It may even transmit some disease to the person eating it. As a set-apart people, we are therefore not allowed to eat it, but a stranger does not belong to YAH, is not set-apart and therefore that person may eat it. Such persons follow their own rules, at least until they “pass over” as every *Torah*-believer has passed over into the way of life that YAH wants every person to enjoy.

The last part of this verse is directly related to the first, although the Jews take it completely out of context. The first part is about someone who is not set apart and the second part is about that person’s pagan customs, his traditions.

Similar rules are given in *Shemoth* 23:19 and *Shemoth* 34:26. Both are given amidst rules for festive activities. While the last mention here does not directly deal with festivities, it does mention specific pagan customs, such as shaving their foreheads or cutting themselves. The entire context of this set of rules is therefore an admonition to not do as pagan nations do. Although this last mention differs from the first two, it still deals with sacrifices of some kind, either to YAH or to an idol.

Without going into detail about the word ‘kid’, it could mean either a young lamb or a young goat. There have also been many opinions as to whether the original text meant “in the milk”, “with the milk” or even “in the fat”. The Hebrew word for milk is חֶלֶב (*cha-Lav*); the same word, but with different vowels and pronounced *chelev*, is also used for animal fat – kidney fat and the like⁵. However, a thorough study of this issue provides clarity.

Some pagan nations practised various fertility rites to help barren women become fertile. One of these was to boil a young goat in its own mother’s milk, after which the barren woman had to drink it. She would then become pregnant within a short period of time. Not only is this extremely barbaric, but it is completely against *Torah*. YAH teaches us:

Debarim 22 ⁶“When you come upon a bird’s nest along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, do not take the mother with the young –

Of course, the same rule applies to mammals:

Wayyiqra 22 ²⁷“When a bull or a sheep or a goat is born, it shall be seven days with its mother. And from the eighth day and thereafter it is acceptable as an offering made by fire to יהוה.²⁸“But **do not slay a cow or a sheep and its young on the same day**. [emphasis added]

Again, with Scripture explaining itself, we see errors in Judaism, just like we see errors in christianity. Those errors are the same as following pagan customs and YAH is in no way in favour of it; yet He does not cease to make promises:

Debarim 15 ⁵only if you diligently obey the voice of יהוה your *Elohim*, to guard to do all these commands which I am commanding you today. ⁶“For יהוה your *Elohim* shall bless you as He promised you. And you shall lend to many nations, but you shall not borrow. And you shall rule over many nations, but they do not rule over you.

Everyone on earth is different from one other; one may be rich and another poor; one is tall and another is short. In earlier years, people sold themselves to the wealthy to be able to take care of themselves and their families. Here YAH is very clear that this should only be a temporary solution. Just as debts were forgiven

⁵ Separating meat and milk: An inquiry – Tim Hegg, *Torah* Resource Institute

after seven years, a slave had to be released after seven years. Only upon request could that slave remain in the service of his master and then with the accompanying rules.

Similar to the rules and commands in *Wayyiqra* 23, here we see once again a set of rules regarding the festivals that *YAH* has established. These are not suggestions, but commands to observe the festivals in the place that *YAH* will choose. The reason for this is that *YAH* does not want the people scattered, but have them as a unity – which is what He also expects of all who profess to walk on the Way of Truth. Not everyone has to reason and think alike, but there must be unity among all, a spirit of unity. No two people will ever be able to agree on everything, but we can strive for unity in *Yeshua*. *Dawid* expressed it so well:

Mizmor 133 ¹See how good and how pleasant it is for brothers to dwell together in unity – [emphasis added]

The Messianic movement worldwide likes to use this verse to appease themselves, but still every drone-fly sits on his own dung heap. Unfortunately, so-called *Torah* groups (especially in the Vaal Triangle where we are involved) are very strong contenders for first place regarding division. Despite invitations, negotiations and even undertakings from certain parties, it seems that most so-called leaders refuse to cooperate in order not to lose their ‘sheep’. One day they may also hear the words of *Yeshua*:

Mattithyahu 7 ²¹“Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens.

The biggest reason for this is that division is brought about by selfishness rather than togetherness and unity in the body of *Yeshua*. *Sha’ul* teaches us:

Romiyim 16 ¹⁷Now I call upon you, brothers, watch out for those who cause divisions and stumbling, contrary to the teaching which you learned, and turn away from them. ¹⁸For such ones do not serve our Master *יהושע* Messiah, but their own stomach, and by smooth words and flattering speech they deceive the hearts of the innocent.

With these words in mind, let us instead pay attention to what *Sha’ul* taught the believers in *Corinth*:

Qorintiyim Aleph 1 ¹⁰And I appeal to you, brothers, by the Name of our Master *יהושע* Messiah, that you all agree, and that there be no divisions among you, but that you be knit together in the same mind and in the same opinion.

This point is similar to what we learned regarding false prophets and so we come to this week’s passages from the Apostolic/Messianic Scriptures. *Sha’ul* led many people in *Corinth* to trust in *Yeshua*, people who professed to follow *Yeshua*. However, there were some of them who did not truly stop their old lives, but simply continued as before. *Yoḥanan* wrote similar instructions to the church of *Ephesos*, as we also read earlier and so we can, without citing again, compare them.

We notice here two different, diverse *talmidim*, but taught and led by the same set-apart Spirit, therefore they speak the same language. *Sha’ul* may have a little more *chutzpah* (astrangeness or impudence) than *Yoḥanan*, so he addresses the wrongs directly. *Yoḥanan*, on the other hand, as the *talmid ahava*, disciple of love, has a softer spirit and may sound less judgemental. The question still remains: how do we distinguish the Spirit of truth from the spirit of deception? It is extremely important that every believer knows exactly how to make that distinction. Sometimes both are brought in the Name of *YAH*, assuming that it is a messenger of *YAH* speaking; one exalts *Yeshua* and His anointing while the other pursues human contemplation and personal freedom.

Robert Girdlestone, in his book "*Synonyms of the Old Testament*", pp. 61-63, has an interesting explanation of the uses of the term ‘spirit’ in the Apostolic/Messianic Writings. Here is a summary:

1. evil spirits
2. the human spirit
3. the Holy Spirit
4. things that the Spirit produces in and through human spirits:
 - a) 'not a spirit of slavery vs. a spirit of adoption' - *Romiyim* 8:15
 - b) 'a spirit of gentleness' - *Qorintiyim Aleph* 4:21
 - c) 'a spirit of faith' - *Qorintiyim Bět* 4:13
 - d) 'a spirit of wisdom and revelation in the knowledge of Him' - *Eph`siyim* 1:17
 - e) 'not a spirit of timidity, but of power, love and discipline' - *Timotiyos Bět* 1:7
 - a) 'spirit of error vs. spirit of truth' - *Yoḥanan Aleph* 4:6

This, then, is enough for this week. May each person view himself or herself through the same magnifying glass with which YAH views us.

Shabbat shalom!

Hein Zentgraf
theway146@silvertrumpet.net
[Silver Trumpet Ministry](#)
 20 Av, 5785 / 14 August 2025

Sources:

We prefer to not use the word 'God', because of personal conviction. In most cases, unless quoted from another source, it will be replaced by '*Elohim*' or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009⁶, unless indicated differently.

Albert Barnes' Notes on the Bible

Messianic *Torah* with Commentary – Gary Gardner Ph.D. (Kindle Edition)

Artscroll Sotne Edition *Chumash*

Yoḥanan Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Faithlife Study Bible

Adam Clarke's 1810/1825 commentary and critical notes on the Bible

The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.

⁶ <https://isr-messianic.org/>