

Parashat Masei - מַסְעֵי

"Journeys of"

Torah portion:

Numbers 33:1 - 36:13

Haftarah portion:

Jeremiah 2:4-28; 3:4 (we read 2:4 - 3:5)

Brit Chadashah/New Testament portion:

James 4:1-12

We often read surrounding N.T. scripture because it is such a blessing to do so.
In 2015, 2016, 2017, 2018, 2019, and 2020, a double portion: Mattot is also read.

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### To Judge or not to Judge

Josephus, Antiquities of the Jews, Book XX, ch 9, indicates that James, the brother of Jesus, was stoned to death in A.D. 62. Therefore James wrote this book before the destruction of the Temple. The "diaspora" had already begun. [Diaspora is when the Jews are not living in the Land of Israel when they could, and Galut is when the Jews are not living in Israel because they can't, historically often because there was no Jewish state. SO: The Galut lasted between 70A.D. and May 1948.]

**James 1:1** James slave of-God and of-Jehovah Jesus Messiah **to-the twelve tribes** namely-the (ones) **in the diaspora** to-be-rejoicing.

**Note that there are no lost tribes!**

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**James 4:1** From-whence (are) wars and from-whence (are) fights among YOU? (Are-they) not hence out-of YOUR pleasures namely-the (ones) serving-in-the-army in YOUR members?

v2 YOU-are-desiring, and YOU-are not having; YOU-are-murdering and YOU-are-being-jealous, and YOU-are not being-able to-attain; YOU-are-fighting and YOU-are-waring; YOU-are not having because YOU (are) not to-be-asking-for-yourself.

v3 YOU-are-requesting and YOU-are not taking, for-the-reason-that **YOU-for-yourselves-are badly requesting in-order-that YOU-might-spend in YOUR pleasures.**

v4 Adulteresses, **are-YOU not knowing-absolutely that the friendship of-the world is enmity of-the God? Who therefore if he-might-be-purposed to-be (a) friend of-the world, he-is-being established (an) enemy of-the God.**

v5 Or (are) YOU-thinking that vainly the scripture is-saying; The spirit which resided among us is-longing toward envy?

v6 But **he-is-giving greater favor**; on-this-account he-is-saying; the God is-arraying-against proud-(ones) but **he-is-giving favor to-humble (ones).**

v7 YOU-be-subject therefore to-the God; but YOU-withstand the devil, and he-will-flee from YOU.

**Cont. James 4:8** **YOU-draw-near to-the God, and he-will-draw-near to-YOU.** YOU-cleanse

hands, sinners, and YOU-purify hearts, double-souled (ones).

v9 YOU-be-miserable and mourn and weep; let YOUR laughter be-turned-about into mourning and the joy into dejection.

v10 YOU-be-humbled in Jehovah's sight and he-will-raise YOU to-(a)-height.

This seems to be the popular scripture used to preach no judging by Christians. Again, *James specifically addresses this epistle to Jews.*

v11 YOU-be not speaking-against one-another, brothers, **the (one) speaking-against (a) brother or judging his brother is-speaking-against \*law and is-judging law; but if you-are-judging \*law, you-are not (a) doer \*of-law BUT (a) judge.**

v12 **One is lawgiver and judge, the (one who) can save and destroy; but you, who are-you, the (one) judging the neighbor?**

*\*This refers to Mosaic law. Here, the neighbor is the brother, and the brother is a Jew, as James is addressed to the twelve tribes. This epistle is written to both Jewish believers in Jesus and Jews that were blinded by God to the fact that the veil was rent (Rom.11). Often the sense seems to show that it was written primarily to the latter. At any rate, there were more non-trusting Jews in the Diaspora through time. Note Acts 15, there is a distinction in law obligations (even if said only for appearances 1Cor. 9:23) between the Jew and Gentile that trust in Jesus.*

v13 Come now the (ones) saying; today or tomorrow we-shall-proceed into this the city here and we-shall-do there (a) year and we-shall-merchandise and we-shall-gain;

v14 YOU-are they-who (are) not comprehending of-the-morrow what-sort YOUR life. For YOU-are mist appearing to (a) little-bit (of-time) thereafter also vanishing;

v15 **Instead-of YOUR to-be-saying; if the Lord might-have-willed we-shall also live and we-shall-do this or that.**

v16 But now YOU-are-boasting in YOUR arrogances; all reason-to-boast such-as-this is evil.

v17 Therefore to (one) knowing-absolutely to-be-doing (a) fine-(thing) and to not be-doing, it-is sin to-him.

Granted, this also provides good advice to Gentile Christians, as are these commandments to Israel:

**Leviticus 19:15** Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor.

*“righteousness” - from תְּדֵק - tzedek - Strong's H6664: Some make a connection between this noun and tzedakah - charitable giving (alms), and that may be correct. Note Parashah Ke Teitzei . This is NOT saying we should lie when we judge, and call evil good or label good as evil. That is, if we call someone good that really isn't, but we don't want to be un-neighborly, we are not making righteous judgment. We might be politically correct lovers of the world, but we are not making righteous judgment, but are rather an abomination to God. Certainly Jesus never intended for us to do that.*

**Leviticus 19:16** Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am Jehovah.

**Cont. Lev. 19:17** Thou shalt not hate **thy brother** in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him.

18 Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.

**Leviticus 19:35** Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity.

**Deuteronomy 25:13** -Thou shalt not have in thy bag **diverse weights**, a great and a small.

14 Thou shalt not have in thy house **diverse measures**, a great and a small.

15 **A perfect and just weight shalt thou have; a perfect and just measure shalt thou have:** that thy days may be long in the land which Jehovah thy God giveth thee.

16 For all that do such things, [even] all that do unrighteously, are an abomination unto Jehovah thy God.

**Note also Romans 12:3** For I-am-saying, through the favor namely-the (favor) having-been-given to-me, to everyone being among YOU, not to-be-having-opinion-beyond beside what is-essential to-be-having-opinion, BUT to-be-having-opinion with-reference-to be-being-of-sound-mind, as the God parted to-each (a) measure of-trust.

**Note Parasha Ke Teitzei;** all are found wanting (lacking weight) in the balances - that is, all are unworthy. With some study, we may learn that "the price which covered was paid, and outweighed the price which was deficient", and this speaks through the gospel in the garden and the gospel in the stars of the shed blood of Jesus Christ. We are perfectly "balanced" in Messiah Yeshua. Praise Yah!

**Deuteronomy 1:1** These are the words which Moses spake unto all Israel beyond the Jordan in the wilderness, in the Arabah over against Suph, between Paran, and Tophel, and Laban, and Hazeroth, and Di-zahab.

**Moses speaking:**

**Deuteronomy 1:17** Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of man; for the judgment is God's; and the cause that is too hard for you ye shall bring unto me, and I will hear it.

**Moses was a type of Jesus.** There is one mediator between mankind and God, Jesus Christ. Believers take things that are hard to judge to God.

**Jesus taught this responsibility to judge:**

**Matthew 7:1** YOU-be not judging, in-order-that YOU-might not be-judged:

v2 For with what sentence YOU-are-judging, YOU-will-be-judged; and with what measure YOU-are-measuring, it-will-be-measured-in-return to-YOU.

v3 But why are-you-looking-at the chip, namely-the (one) in the eye of-your brother, but you-are not taking-note-of the rafter in your eye?

v4 Or how will-you-say to your brother, You-let-be I-might-cast-out the chip from your eye: and behold, the rafter (is) in your eye?

v5 Hypocrite, you first cast-out the rafter out-of your eye, and then you-will-look-thoroughly to-cast-out the chip out-of the eye namely-the (one) of-your brother.

[Note - you get the rafter out of your own eye then you judge the chip in your brother's eye. So here, the Jews could judge each other even without perfect vision - they could have a chip in their eye and still judge their brother.]

**Matthew 7:28** And it-came-to-pass when the Jesus finished these-words completely the crowds were-being-surprised upon his doctrine.

[Jesus was speaking to a primarily Jewish crowd, and he always spoke to the Jewish crowd in parables (Matt.13:34). There was no Gentile crowd, although there *may* have been a few (or even quite a few) present.]

**John 7:24** "YOU-be not judging according-to countenance, **BUT YOU-judge the just judgement.**"

**1 Corinthians 6:1** Is someone of-YOU having (a) matter with the different (one), daring to-be-being-judged over of-the unrighteous and NOT over of-the holy (ones)?

v2 Or **are-YOU not knowing-absolutely that the holy (ones) will-judge the world? And if with YOU the world is-being-judged, are-YOU (ones) unworthy-of-the-least tribunals?**

v3 **Are-YOU not knowing-absolutely that we-shall-judge messengers? In-fact whether-at-all (the) things-pertaining-to-this-life?**

v4 If therefore on-the-one-hand YOU-might-be-having tribunals (of)-things-pertaining-to-this-life, YOU-be-causing these, the (ones) having-been-and-still-treated-with-contempt in the assembly, to-be-seated.

v5 I-am-saying to-YOU toward humiliation. Thus is-there not among YOU (a) wise (one), but-not one, who shall-be-able to-discriminate amid his brother(s)?

v6 BUT **brother with brother** is-being-judged, and this over of-**unbelieving (ones)**.

v7 Already on-the-one-hand therefore there-is totally inferiority with-YOU that YOU-are-having sentences with yourselves. Why are-YOU NOT rather being-done-harm? Why are-YOU NOT rather being-deprived?

v8 BUT YOU yourselves-are-doing-harm and YOU-are-depriving, and this, **brothers**.

[Again, this isn't saying everyone is your brother.]

v9 Or are-YOU not knowing-absolutely that **unjust (ones) will not inherit (the) kingdom of-God?** YOU-be not being-led- astray; neither **male-prostitutes** nor **idolaters** nor **adulterers** nor **catamites** nor **homosexual-males**

v10 Nor **thieves** nor **covetous (ones)**, not **drunkards**, not **revilers**, not **seizers** will-inherit (the) Kingdom of-God.

v11 And these-things some (of YOU) were; BUT YOU-bathed-yourself-off, BUT YOU-were-made-holy, BUT YOU-were-justified in the name of-the Lord Jesus and in the Spirit of-our God.

So **we ARE to judge**, and separate the holy from the profane, the common from the uncommon:

**Leviticus 10:10** "and that ye may **make a distinction between the holy** and **the common**, and **between the unclean** and **the clean**;

So then, distinguish four things, and in that, between two sets of things:

**the holy | the common**

**the unclean | the clean**

**1 Corinthians 6:12** **All-things (are)-legitimate to-me, BUT all-things are not advantageous.**

**All-things (are)-legitimate**, BUT I myself shall not be-had-under-authority by anything.

v13 The foods for-the belly, and the belly for-the foods, but the God even this and these will-render-inactive. But the body (is) not for-the **prostitution** BUT for-the Lord, and the Lord for-the body;

v14 But the God also raised the Lord and he-will-raise-out us through his power.

v15 **Are-YOU not knowing-absolutely that YOUR bodies are members of-Messiah?**

Therefore having-lifted-up **the members of-the Messiah** shall-I-make members of-a-prostitute? May-it not come-to-pass.

v16 **Or are-YOU not knowing-absolutely that the (one) uniting-himself to-the prostitute is one body? For they-will-be, he-is-stating, the two with-reference-to one flesh.**

[**"the prostitute"** is the same **prostitute** of Rev. 13 &17, the **Roman Ecumenical Assembly - the Roman Catholic Church**. This may be read as "The prostitute is one body." That is, this is Satan's **false copy\*** of the body of Messiah Jesus @Eph.ch.5.]

v17 But the (one) uniting-himself to-the Lord is one spirit.

v18 **YOU-be-fleeing the prostitution**. Every sinful-act which if (a) MAN might-do is outside the body; but the (one) committing-prostitution is-sinning with-reference-to (his) own body.

v19 **Or are-YOU not knowing-absolutely that YOUR body is (the) sanctuary of-the Holy Spirit in YOU, whom YOU-are-having from God, and YOU-are not of-yourselves?**

v20 **For YOU-were-bought-in-the-market of-(a)-price; YOU indeed glorify the God in YOUR body.**

**\*Note:** The RCC doctrine evolved over hundreds of years, but way back in the Smyrna period this error was reintroduced. Further, the RCC doctrine of Mary as mother of God and co-redemtrix and the pope as god originated with Satan in ancient Babylon. Note the Mercy in that there are true believers in this period of assembly history. Perhaps if we think about the different church periods outlined in Revelation and how they sometimes overlap and intermingle, we may better understand God's assembly (EKKLASIA) ethnic, national Israel which was called out of the nations, and God's assembly (EKKLASIA) that is called out of the Assembly of Israel as chosen-elect New Testament JEWISH believers in Messiah YHVH. Into this New Covenant assembly are Gentile believers grafted among (Rom.11:17) the "choice" of Israel. However, it must be understood that we (Gentile Christians) are not grafted *into* Israel being heirs to the promise of being under the Sinai Law (Mosaic Covenant), but rather are heirs with/among Israel in the Abramic (not Abrahamic) covenant. Note there is much room for Christians in the land of Israel as outlined by the Abramic covenant (see the Genesis Apocraphon regarding Abram's walk. The Abramic Covenant granted much more land than Israel was allotted later...]

---see this word on Romans ch11 ---

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**Again, please review [Parasha Ke Teitzei](#) -**

As we go along The Way, it seems imperative that we judge righteously. We should try to use a lot of Mercy when we look at fellow believers. While sects are essential (1Cor.11:19), certain doctrinal truths must be adhered to. We are to have no part with idols/idolatry/idolatrous worship.

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