

Family Business

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BYS Broward County Florida

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Bamidbar/Numbers

27 Then came the daughters of Tzelophehad, the son of Hopher, the son of Gilad, the son of Machir, the son of Menasheh, of the mishpachot of Menasheh the son of Yoseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirtzah.

Note that when a tribal or family dispute, or issue arises it must be approached before the elders of Yisrael who are chosen, faithful and have a long term track record of service to YHWH. We are not to settle, or do any kind of decision making on any Torah matters before heathen courts and councils. Issues such as inheritance, marriage plural marriage, how to observe YHWH's kadosh laws and other such instructions must only come from among the people of Yahshua's blood. All other opinions are fully irrelevant.

2 And they stood before Moshe, and before El-Azar the kohen, and before the leaders and the entire congregation, by the door of the Tabernacle of the congregation, saying,

Again this matter as all other spiritual and practical issues of Yisraelite living, must be settled in front of the appointed leaders (not elected) the people and the door. The Door of course metaphorically speaking is Yahshua, the Anointed One, who is the Way to YHWH's heart and mind on any matter. Read Yochanan/John 10. First Qorintyah/Corinthians 6 elaborates on this COMMAND-

6 How dare any of you, having a matter against another Yisraelite, go to court before the unsaved, and not before a Bet Din of the Yisraelite kidushim?

2 Do you not know that the Yisraelite kidushim shall judge the olam hazeh? And if you shall judge the entire olam hazeh, are you unworthy and unable to judge even the smallest matters?

3 Don't you know that we shall judge the heavenly malachim? How much more things that pertain to this chayim?

4 If then you have mishpatim to render in things pertaining to this chayim, why then do you appoint as shophtim in the Bet Din those who are least esteemed in the Yisraelite congregation.

5 I speak to your shame. Is it so, that there is not a wise man among you to sit on the Bet Din? Is there not even one that shall be able to judge between Yisraelite brothers?

6 But Yisraelite brother goes to court against Yisraelite brother, and that before the unbelievers!

7 Now therefore you are all already at fault, because you go to court one against another. Why do you not rather receive being wronged? Why do you not rather allow yourselves to be cheated?

8 No, you do wrong, and cheat, even your Yisraelite brothers.

9 Know you not that the unrighteous shall not inherit the malchut of יהוה? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the malchut of יהוה.¹

Note that plural marriage is never called either adultery or fornication.

We see here that on issues like marriage and inheritance, weddings by the state are a slap at Yahshua's sovereignty in our lives. If YHWH says patriarchal marriage is kosher and the state says it's illegal, the state has no right to guide a Yisraelite in their decision making! What YHWH calls legal man cannot and must not annul or contradict! As opposed to past views, I encourage these types of personal family matters TO BE SETTLED ONLY AT THE DOOR OF THE TABERNACLE OF MEETING BEFORE YAHWEH!! LET'S DO THIS NOW and not at some future ideal, or more opportune time!

3 Our abba died in the wilderness, and he was not in the company of them that gathered themselves together against יהוה in the company of Korach; but died in his own sin, and had no sons.

Only those who are faithful Yisraelite citizens are entitled to Torah justice and mercy and receiving the mind of YHWH from His chosen leaders. The daughters of Tzelophehad appealed for right ruling within Yisrael, based on the fact that their father never rebelled against Moshe's leadership. You cannot rebel against divine gov't and then later seek its council and guidance!!! One who has done so is disqualified.

4 Why should the name of our abba be done away from among his mishpacha, because he had no son? Give to us therefore a possession among the brothers of our abba.

5 And Moshe brought their cause before יהוה.

Not before secular courts! Or manmade councils. Here then is Yahweh's ruling on the matter:

6 And יהוה spoke to Moshe, saying,

¹ These prohibitions and warnings are straight out of Torah, and are being restated to these troubled and confused Yisraelites.

7 The daughters of Tzelophehad speak right: you shall surely give them a possession of an inheritance among their abba's brothers; and you shall cause the inheritance of their abba to pass to them.
8 And you shall speak to the children of Yisrael, saying, If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter.
9 And if he has no daughter, then you shall give his inheritance to his brothers.
10 And if he has no brothers, then you shall give his inheritance to his abba's brothers.
11 And if his abba has no brothers, then you shall give his inheritance to his relative that is next to him of his mishpacha, and he shall possess it: and it shall be to the children of Yisrael a chuk of mishpat, as יהוה commanded Moshe.

All inheritance and family business must remain in the family. It is we who decide if such sensitive issues as plural marriage and other such issues are to be practiced. The inheritance and the right to determine inheritance among the people belongs to the family of the daughters of Tzelophad and not the local courts, for our kingdom is not of this world!!!! Period.
See Mattityahu/Matthew 16:19:

19 And I will give to you [the kehilla/assembly/talmidim/disciples] the keys of the malchut ha shamayim: and whatever you shall bind on earth shall be; having been bound in the shamayim; and whatever you shall loose on earth shall be; having been loosed in the shamayim.³

I heaven has loosed a practice it is loosed. Period. No prayer needed! All we are to do is exercise the authority to enforce it. YHWH then tells Moshe to anoint Yahoshua/Joshua to rule Yisrael when Moshe was dead. We see that Yahoshua was anointed to ask counsel of YHWH to rightly rule the people. Notice that just because Torah had been completed it did not give Yisrael the right to get their rulings and council from men and men's courts. Today the procedure and patterns for right rulings remain the same. It's family business.

21 And he shall stand before El-Azar the kohen, who shall ask counsel for him after the mishpat of Urim before יהוה: at His word [Aharon's/Aaron's] shall they go out, and at His word they shall come in, both he, and all the children of Yisrael with him, even all the congregation.

22 And Moshe did as יהוה commanded him: and he took Yahoshua, and set him before El-Azar the kohen, and before the entire congregation:

23 And he laid his hands upon him, and gave him a charge, as יהוה commanded by the hand of Moshe.

The charge was the permission and the authority to grant Yisrael guidance in family rulings, a pattern continued during the time of the shophetim/judges and today with the talmidim as seen in Mattityahu/Matthew 16:19!

² The inheritance of property and royalty can pass through the daughter according to Torah. Therefore Yahshua as King could and did inherit Dawid's throne through Mary His mother, as seen in Matthew chapter one. This is an eternal ordinance in Yisrael.

³ Meaning if heaven allows a ruling already, it is allowable by the disciples. If heaven doesn't allow it, it is not to be allowed by the disciples. Binding means disallow, loosing means allow. These are Hebraic idiomatic expressions that have nothing to do with binding and loosing demons. Although we as Renewed Covenant Yisrael certainly do have that imparted authority over demons.