

If Your Achin; We're Aching



By Rabbi Brother Moshe Yoseph Koniuchowsky

Yahoshua-Joshua 7:1-But the children of Yisrael committed a trespass in the cursed thing: for Achan, the son of Karmi, the son of Zavdi, the son of Zerach, of the tribe of Yahudah, took of the cursed thing: and the anger of יהוה burned against the children of Yisrael.

Kepha Alef/First Peter 4:17-Am I my brother's keeper/guardian in the house of faith? You bet. Judgment begins in YHWH's house. Word judgment means to conclude a considered matter. To call man's behavior into question and issue a righteous sentence.

Romiyah/Romans 5:1- As a kehilla, we are to be open to the correcting loving hand of YHWH. YHWH's people are always under His scrutiny and refining hand. It is not a judgment of separation and damnation from YHWH, but rather a clarion call to consider, or reconsider, or to take stock of our ways! We are to individually consider our behaviors in and outside the camp, in the LIGHT of YHWH's word His instruction manual. There's no condemnation, but there sure can be correction!

Corintyah Alef/First Corinthians 5:6-8 YHWH is always taking stock of the lifestyles and sins of His kehilla. Verse 11- Believers who practice sin as a lifestyle, or who will not receive correction must be excommunicated. Our cancerous behaviors will otherwise pollute others. One man's sin or one woman's sin is enough to bring an entire kehilla, or congregation under correction. We are tied and bonded together. Man's sinful behaviors and doctrines will cause you to sin and yours will cause me to sin. There's a real domino affect.

We are eternally, spiritually and physically chain linked together before YHWH. Individual waywardness and error can often bring collective judgment on an entire kehilla. I've seen this many times. This ripple effect can often kill the congregations, joy, unity, friendships and vision. This is an irreversible biblical principle. YHWH's Ruach is given, so that the goal of purity and unity in the camp can be achieved as the Ruach is allowed to personally CALL each believer priest to PURIFY HIS OWN VESSEEL, without trying to clean up the vessels of others!!

If unclean vessels are predominant in a congregation, unclean spirits are loosed and then very difficult to be bound again. If clean vessels are predominant in the kehilla, then instead of demons being loosed, the Ruach is loosed and free to restore order, sanity and purity. If even one or two individuals have a personal identity crisis and allow that to spill over to others, congregational pollution can pervade the kehilla. In order to route the enemy collectively in our midst we must individually seek clean and pure personal lives. Timtheous Bet/Second Timothy 2:19-21.

Every house or local kehilla has in it at any given time both pure and impure vessels. Both those with pure motives and those with impure motives. Corintyah Alef/First Corinthians 5:7 speaks of us as individuals purging ourselves and leaving the purging of others to the Ruach and not to words emanating from our mouths!!!! Meaning, cleaning our own tents is a full time job leaving us no time to clean the tents of others, UNLESSSS you have been placed in a position of leadership, that requires you to shepherd men's souls!!! Shepherds have no choice.

Purge yourself for your benefit, and the congregation's benefit. By doing so you will surely be fully functional in your royal priesthood before YHWH. Kepha Alef/First Peter 2:9. Romiyah/Romans 14:21, Romiyah/Romans 14:15.

One man's sin, or our own sin, can contaminate an entire body. We are still suffering from the demons and unclean spirits that recently entered the camp through the worship. Now we are in a clean up defensive mode rather than being on the offensive, which is done when each individual conducts an honest assessment before YHWH of what they have been doing in and out of the camp as a born again believer.

As we look closely at Joshua chapter 7, the capture of Ai after the city of Jericho, should have been easy and a foregone conclusion. Yet we find Yisrael retreating before a small and pagan people, that they should have been found routing. Achin who has stolen the forbidden and cursed things and hidden them under his tent had caused the BIG TENT, or all of Yisrael to be collectively judged for one man's sin! In verse 11 of Joshua 7 we see YHWH's view on this. One's sin can often lead to a collective reckoning. See verses 12 and 13. When the individual hides his sins and does not deal with it as believer priest before YHWH, the camp as a whole will not be able to stand and defeat the enemy's attacks against us, as we had in prior Jericho days. Yet we know we have been ordained to steadfastly resist and overcome the devil, steadfast in the emunah/faith! Yet individual wrong behaviors can lead to collective spiritual impotency and a lack of empowerment and authority to the entire kehilla. That's why every idle word we utter; we will give an account to YHWH for it.

Do you have to confess your error and sin to go to heaven if Yahshua is already your Savior? No. But by not doing so can bring death in this life and impotency and unneeded ongoing struggles and defeats will occur, even though that is not YHWH's prefect will for overcoming Yisrael. EACH one in the camp needs to take stock over their own lives to see if we are causing a collective correction on the camp and repent from those specific behaviors immediately and forsake them forever. We will have no power or fight in us if we are Achin, causing the entire body to be akin!

Since we have been ordained to be the head and not the tail of this world, self-examination and sincerity is the road to Jericho and the path out of Ai! Notice that Yisrael's' judgment did not begin in Ai it began in the heart of ONE man. Don't miss that! The Britt Chadasha calls us not only members of his kehilla, but also members of ONE ANOTHER!!!! We hold membership in EACH OTHER, not by being the ordained fruit inspector of others, but by modeling righteous in love in FRONT of others who may be less mature. What have you been modeling in the camp and in the stress filled world that cries out for you daily to compromise and hide some kind of an accursed thing under and within your tents and boundaries. If each and everyone does not take stock of their own actions, YHWH can always reserve the right to inscribe ICHOVAD (I will not be with you anymore, the glory has departed) over our community. See Joshua 7:12.

We are called to hold each other accountable, but not by walking in a judgmental spirit, but by functioning as a believer priest and getting rid of the junk under our own tent!!!! That's a living model worth to be studied and copied. Hidden sin in the camp causes collective fear and insecurities as it manifests among others, which lead to various faith crises as well. All of sudden others question their faith and why they are even in the kehilla. Unconfessed sin can create a faith crisis in others bred by their own insecurity.

If we fail to confess our own iniquities, then that hidden sin will allow other enemies, or demons to rout us as a camp. Enemies beget enemies. Repentance begets repentance. Lead by modeling your priesthood, not your opinions and attitudes based often on mere emotion. Remember Kananites are seeking to join the residents of Ai against us!

Close-Sin the camp is sometimes very hard to find. This is why YHWH calls the individual to search under their own tents not the tents of others. But when judgment comes to the entire camp, it is evident that some tents need fixing. Hidden sin can cause physical death as seen in Joshua 7 and also in First John 5:16! The cure to concealed sin and sinful attitudes is a continuous and ongoing accountability to other believers, specifically those appointed to give an account for your souls!

Remember Achin's greatest sin was not covertness, but rather concealment when exposed. Let us make sure that our desire to conceal our errors does not cause a collective correction!