

Ask The Rabbi – October 26, 2021

Question:

In I Cor. 11:5-6, it talks of head coverings for women. Does this apply to women today? Particularly those who are not Jewish. How do you apply this scripture?

Response:

It is best to understand 1 Corinthians 11:5 – 6 within its entire context

1Co 11:2 Now I praise you because you have remembered everything I told you and observe the traditions just the way I passed them on to you.

1Co 11:3 But I want you to understand that the head of every man is the Messiah, and the head of a wife is her husband, and the head of the Messiah is God.

1Co 11:4 Every man who prays or prophesies wearing something down over his head brings shame to his head,

1Co 11:5 but every woman who prays or prophesies with her head unveiled brings shame to her head—there is no difference between her and a woman who has had her head shaved.

1Co 11:6 For if a woman is not veiled, let her also have her hair cut short; but if it is shameful for a woman to wear her hair cut short or to have her head shaved, then let her be veiled.

1Co 11:7 For a man indeed should not have his head veiled, because he is the image and glory of God, and the woman is the glory of man.

1Co 11:8 For man was not made from woman, but woman from man;

1Co 11:9 and indeed man was not created for the sake of the woman but woman for the sake of the man.

1Co 11:10 The reason a woman should show by veiling her head that she is under authority has to do with the angels.

1Co 11:11 Nevertheless, in union with the Lord neither is woman independent of man nor is man independent of woman;

1Co 11:12 for as the woman was made from the man, so also the man is now born through the woman. But everything is from God.

1Co 11:13 Decide for yourselves: is it appropriate for a woman to pray to God when she is unveiled?

1Co 11:14 Doesn't the nature of things itself teach you that a man who wears his hair long degrades himself?

1Co 11:15 But a woman who wears her hair long enhances her appearance, because her hair has been given to her as a covering.

1Co 11:16 However, if anyone wants to argue about it, the fact remains that we have no such custom, nor do the Messianic communities of God.

The key verses in 1 Corinthians 11:2 - 16 are actually verses 2 and 15 because they establish a context to what Sha'ul (Paul) is talking to believers at Corinth.

1Co 11:2 Now I praise you because you have remembered everything I told you and observe the traditions just the way I passed them on to you.

Here he is offering them encouragement because they have remembered to observe the traditions they were

instructed to follow, because in many aspects Sha'ul is correcting them in areas such as Passover...

1Co 5:4 In the name of the Lord Yeshua, when you are assembled, with me present spiritually and the power of our Lord Yeshua among us,

1Co 5:5 hand over such a person to the Adversary for his old nature to be destroyed, so that his spirit may be saved in the Day of the Lord.

1Co 5:6 Your boasting is not good. Don't you know the saying, "It takes only a little hametz to leaven a whole batch of dough?"

1Co 5:7 Get rid of the old hametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach lamb, the Messiah, has been sacrificed.

1Co 5:8 So let us celebrate the Seder not with leftover hametz, the hametz of wickedness and evil, but with the matzah of purity and truth.

For which is outlined in various parts of Torah, most specifically Exodus 12 but also found in the Gospels pertaining to the Seder of Yeshua's last Passover.

Additionally correcting them in manners of relations...

1Co 5:1 It is actually being reported that there is sexual sin among you, and it is sexual sin of a kind that is condemned even by pagans—a man is living with his stepmother!

For which is a violation of Leviticus 18:8

These two examples of traditions are foundational to Torah. While what Sha'ul is conveying is something different. For in verse 3 we read of a transition...

1Co 11:3 But I want you to understand that the head of every man is the Messiah, and the head of a wife is her husband, and the head of the Messiah is God.

There are likely some challenges occurring with the women of the community. For Sha'ul goes into great lengths pertaining to the man as head and the aspect of coverings that are likely part of the Corinthian community. For verse 16 provides us with Sha'ul's conclusion...

1Co 11:16 However, if anyone wants to argue about it, the fact remains that we have no such custom, nor do the Messianic communities of God.

Concluding, whether you do it or don't do it, it is not a mitzvah (commandment) found in Torah nor is it a condition established through the Apostles known as halakah (making laws) such as not requiring Gentiles to be circumcised. Being of modest dress is a good thing because you are not tempting others or causing others to have desires that could lead to transgression.

This is another question along similar lines...

What in the Bible do we follow (Mitzvot) and what is written for our understanding pertaining to other aspects? Is the challenge all Gentiles face when they are confronted as you are by Adonai (The Lord)? The first trap you need to avoid is based on one of the verses you shared. Galatians 3:28

Gal 3:26 For in union with the Messiah, you are all children of God through this trusting faithfulness;

Gal 3:27 because as many of you as were immersed into the Messiah have clothed yourselves with the Messiah, in whom

Gal 3:28 there is neither Jew nor Gentile, neither slave nor freeman, neither male nor female; for in union with the Messiah Yeshua, you are all one.

Gal 3:29 Also, if you belong to the Messiah, you are seed of Avraham and heirs according to the promise.

A verse often used to justify not following Torah. For this verse does not eliminate actual identity, that is Jew and Gentile for if it did, then there are no longer males and females. The distinction to be made here is that Yeshua is the unifying factor between Jew and Gentile.

Eph 2:11 Therefore, remember your former state: you Gentiles by birth—called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised—

Eph 2:12 at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying God's promise. You were in this world without hope and without God.

Eph 2:13 But now, you who were once far off have been brought near through the shedding of the Messiah's blood.

Eph 2:14 For he himself is our shalom—he has made us both one and has broken down the m'chitzah which divided us

Eph 2:15 by destroying in his own body the enmity occasioned by the Torah, with its commands set forth in the form of ordinances. He did this in order to create in union with himself from the two groups a single new humanity and thus make shalom,

Eph 2:16 and in order to reconcile to God both in a single body by being executed on a stake as a criminal and thus in himself killing that enmity.

Because remember this passage from Sha'ul that also puts everyone on the same plain...

Rom 3:21 But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear—although the Torah and the Prophets give their witness to it as well—

Rom 3:22 and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile,

Rom 3:23 since all have sinned and come short of earning God's praise.

Thus this faithfulness is not passive but active for how do we know the foundation of Righteousness?

Rom 10:4 For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts.

Rom 10:5 For Moshe writes about the righteousness grounded in the Torah that the person who does these things will attain life through them.

The other aspect you conveyed is about being Gentile and thus not being required to follow Torah. There has always been provision in Torah for Gentiles who reside in the land as a foreigner and thus in several places you will see this passage...

Exo 20:10 but the seventh day is a Shabbat for Adonai your God. On it, you are not to do any kind of work—not you, your son or your daughter, not your male or female slave, not your livestock, and not **the foreigner staying with** you inside the gates to your property.

Lev 24:15 Then tell the people of Isra'el, 'Whoever curses his God will bear the consequences of his sin;

Lev 24:16 and whoever blasphemes the name of Adonai must be put to death; the entire community must stone him. The foreigner as well as the citizen is to be put to death if he blasphemes the Name.

Thus the challenge for which all believers go through who come to Messiah is first accepting Him and then going through what I call progressive sanctification. This is the phase where you learn what is required of you by God's Word.

It appears you have gotten the gist of what I was having you etch in your mind... "Not All Torah Applies To All People" This will be important to build upon further, because next I will address your second part Matthew 5:17 - 20

A second aspect I want you to grasp in the foundational aspect of Torah in relation to what is called Biblical Judaism or a lifestyle based on Torah being the foundation.

Mat 22:40 **All of the Torah and the Prophets are dependent on these two mitzvot."**

For you asked " What is in there just as cultural or contextual stuff that can't be followed because it's 2021 and we live in America?" This is not a simple question but one you will experience as you go through and study Scripture. You will see, with help from the Holy Spirit and your Rabbi what applies to your life. The New Covenant writings do not contradict Torah nor does Yeshua contradict Torah. Thus your progressive sanctification journey begins.

Question:

I Timothy 4:3-4

We know according to Leviticus 11, there are certain foods we can/cannot eat. And yet, this scripture seems to say we can eat anything as long as we give God thanks for it. Could you explain this scripture since we know that He does not contradict Himself?

Response:

1Ti 4:1 The Spirit expressly states that in the acharit-hayamim some people will apostatize from the faith by paying attention to deceiving spirits and things taught by demons.

1Ti 4:2 Such teachings come from the hypocrisy of liars whose own consciences have been burned, as if with a red-hot branding iron.

1Ti 4:3 They forbid marriage and require abstinence from foods which God created to be eaten with thanksgiving by those who have come to trust and to know the truth.

1Ti 4:4 For everything created by God is good, and nothing received with thanksgiving needs to be rejected,

1Ti 4:5 because the word of God and prayer make it holy.

From Jewish New Testament Commentary by David Stern:

God created both marriage and foods to be partaken of with thanksgiving. Compare [Rom 14:5-6](#) and the caution at [1Co 10:30-31](#). In Jewish tradition there are blessings said at a wedding ceremony, and grace is both before and after meals. The b'rakhah before meals ([Mat 14:19](#)) is short; afterwards, on a full stomach, one can be thankful at greater length for what one has just eaten. The first b'rakhah after the meal is:

"Blessed are you, Adonai our God, king of the universe, who feeds the whole world with your goodness, grace, loving-kindness and mercy. You give food to everything that lives, because your lovingkindness endures forever. In your great goodness, we have never lacked food. For your great name's sake, may we never lack it ever, since you nourish, sustain and do good to all and provide food for all the creatures you created. Blessed are you, Adonai, giver of food to all."

The second b'rakhah includes thanks for the productive Land of Israel, the covenant and the Torah, and quotes the Scriptural basis for these blessings, "And you will eat and be satisfied, and you will bless Adonai

your God for the good land which he has given you" ([Deu 8:10](#)). Subsequent b'rakhot include prayers for the restoration of Jerusalem, the return of the Jewish people to the Land, and the coming of the Messiah.

Everything created by God is good, but not everything created by God is food. Therefore, this verse does not abolish the Jewish dietary laws; see [Act 10:11-19](#), [Gal 2:12](#)).

The word of God and prayer make it holy. The means of sanctification are various, both in Judaism and in the New Testament. The blessing recited in connection with doing a mitzvah contains the phrase, "our God... , who has sanctified us with your commandments"; the commandments, a subspecies of the word of God, sanctify. See the article, "Kedushah" ("holiness," "sanctification"), in Encyclopedia Judaica, 10:866-875.

"Set them apart for holiness by means of the truth-your word is truth" ([Joh 17:17](#)); truth sanctifies.

"The Messiah loved the Messianic Community, indeed, gave himself up on its behalf, in order to set it apart for God, making it clean through immersion in the mikveh, so to speak" ([Eph 5:26](#)); immersion sanctifies.

"Yeshua suffered death outside the gate, in order to make the people holy through his own blood" ([Heb 13:12](#)); Yeshua's death for us sanctifies (see also [Heb 10:10](#), [Heb 10:29](#); [1Co 1:2](#)).

"I have... the priestly duty of presenting the Good News of God, so that the Gentiles may be an acceptable offering, made holy by the Ruach HaKodesh" ([Rom 15:15-16](#)); the Holy Spirit sanctifies.

"May the God of shalom make you completely holy" ([1Th 5:23](#))-by whatever means he chooses!

Question:

In John 14:21, Messiah says that if we KEEP his commandments, that we love Him. How does this relate to those who keep pagan holidays instead of those ordained by God? We all know other believers who do not believe as we do as it relates to Torah.

Response:

I have included this question in that it was part of an email with other questions and did not want to excluded this question.

Ultimately, it is not a question of how a verse relating to the actions of people that run contrary to God's Word, but we are to focus on rightly dividing the Word of Truth ourselves.

If they are not receptive to anything we may say and have remained conformed to doing what they are doing, thinking it is right, they will not listen even to Scripture.

2Pe 2:1 But among the people there were also false prophets, just as there will be false teachers among you. Under false pretenses they will introduce destructive heresies, even denying the Master who bought them, and thus bring on themselves swift destruction.

2Pe 2:2 Many will follow their debaucheries; and because of them, the true Way will be maligned.

2Pe 2:3 In their greed they will exploit you with fabricated stories. Their punishment, decreed long ago, is not idle; their destruction is not asleep!

2Ti 4:3 For the time is coming when people will not have patience for sound teaching, but will cater to their passions and gather around themselves teachers who say whatever their ears itch to hear.

2Ti 4:4 Yes, they will stop listening to the truth, but will turn aside to follow myths.

What is sin...

1Jn 3:1 See what love the Father has lavished on us in letting us be called God's children! For that is what we are. The reason the world does not know us is that it has not known him.

1Jn 3:2 Dear friends, we are God's children now; and it has not yet been made clear what we will become. We do know that when he appears, we will be like him; because we will see him as he really is.

1Jn 3:3 And everyone who has this hope in him continues purifying himself, since God is pure.

1Jn 3:4 Everyone who keeps sinning is violating Torah—indeed, sin is violation of Torah.

We are to remain steadfast in what we do.

Yet, if people are not willing to listen, and we have offered them God's Word as our witness, then the responsibility falls to Adonai and what He will do through His Ruach.

Mat 10:12 When you enter someone's household, say, 'Shalom aleikhem!'

Mat 10:13 If the home deserves it, let your shalom rest on it; if not, let your shalom return to you.

Mat 10:14 But if the people of a house or town will not welcome you or listen to you, leave it and shake its dust from your feet!

Mat 10:15 Yes, I tell you, it will be more tolerable on the Day of Judgment for the people of S'dom and `Amora than for that town!

Mat 7:6 "Don't give to dogs what is holy, and don't throw your pearls to the pigs. If you do, they may trample them under their feet, then turn and attack you.