

Opening Scripture Reading/Prayer:

Exodus 31:12-17

The Sabbath

¹²And the Lord said to Moses, ¹³“You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. . . . ¹⁶Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. ¹⁷It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.’”

Isaiah 58:13-14

¹³“If you turn back your foot from the Sabbath,
from doing your pleasure on my holy day,
and call the Sabbath a delight
and the holy day of the Lord honorable;
if you honor it, not going your own ways,
or seeking your own pleasure, or talking idly;
¹⁴then you shall take delight in the Lord,
and I will make you ride on the heights of the earth;
I will feed you with the heritage of Jacob your father,
for the mouth of the Lord has spoken.”

Isaiah 66:22-23

²²“For as the new heavens and the new earth
that I make
shall remain before me, says the LORD,
so shall your offspring and your name remain.
²³From new moon to new moon,
and from Sabbath to Sabbath,
all flesh shall come to worship before me,
declares the LORD.”

Opening Message:

I have a brief message I want to share before we go into Worship. In prayer this past week, I was asking God what His Word was for this year that we are now in. As I reflected on what the Lord had given over the past couple of years, two years being “A Double Portion Year – A Pregnant Year”, where we saw looked back and saw Strategic Partnerships become developed that not only seemed to line up with the Vision the Lord had given me about the Epicenter(s) of Discipleship, in the relationships with John Pudaite that opened the door in North Eastern India and Nepal for Discipleship Training to begin to be taught in their Seminaries, and Keith Holloway that has begun some exciting International Relationships on the Discipleship front, and last year, 2020, the Lord saying that it would a year of “Expectation”, where we began to see the Book of Revelations become alive through the teaching of Irvin Baxter of End Time Ministries, who passed away later in the year after contracting Covid-19, the “Deal of the Century” being introduced earlier in the year and then implemented on the “Day of Trumpets, as “The Abrahamic Accords”, an Israeli Peace Plan that has End Time potential to include Many Nations, an Agreement to have a Shared Worship Arrangement on the Temple Mount, and Normalizations with the Muslim World, a Global Pandemic that shut down the entire world, as God’s Call to Repentance and a Returning to Him, and the exciting stories of Disciple Making in pockets of India, Nepal, Macedonia, Armenia, and Africa, while at the same time, as a result of a lot of free time, and hearts being truly impacted by Jesus’ message, the Discipleship Training, “A Journey with Jesus”, being translated into Slavic, Armenian, and Hindi, which none of which was “Expected” but was what God wanted us to be “Expecting”.

Again, in reflection of what God had spoken in years past, and their mind-blowing fulfillment, I heard the Lord affirm what He had already been speaking to me late last year, that this year would be a years of “New Beginnings”, as we took our two congregations through the Book of Joshua, and learned “How to Enter Into New Beginnings?” as we learned from Joshua and the Israelites, as they Entered for the first time into the prophesied “Promised Land”:

Abraham’s Promise

Genesis 12:1-3, 6-7

The Call of Abram

¹Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. ²And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

⁶Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. ⁷Then the Lord appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the Lord, who had appeared to him.

Moses Command (Obey the Commands): “Do not acquire the people’s practices and gods”

Deuteronomy 12:1-32

The Lord’s Chosen Place of Worship

⁸“You shall not do according to all that we are doing here today, everyone doing whatever is right in his own eyes,⁹ for you have not as yet come to the rest and to the inheritance that the Lord your God is giving you. ¹⁰But when you go over the Jordan and live in the land that the Lord your God is giving you to inherit, and when he gives you rest from all your enemies around, so that you live in safety, ¹¹then to the place that the Lord your God will choose, to make his name dwell there, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution that you present, and all your finest vow offerings that you vow to the Lord. ¹²And you shall rejoice before the Lord your God, you and your sons and your daughters, your male servants and your female servants, and the Levite that is within your towns, since he has no portion or inheritance with you. ¹³Take care that you do not offer your burnt offerings at any place that you see, ¹⁴but at the place that the Lord will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I am commanding you . . .

Warning Against Idolatry

²⁹“When the Lord your God cuts off before you the nations whom you go in to dispossess, and you dispossess them and dwell in their land, ³⁰take care that you be not ensnared to follow them, after they have been destroyed before you, and that you do not inquire about their gods, saying, ‘How did these nations serve their gods?—that I also may do the same.’ ³¹You shall not worship the Lord your God in that way, for every abominable thing that the Lord hates they have done for their gods, for they even burn their sons and their daughters in the fire to their gods.

³²“Everything that I command you, you shall be careful to do. You shall not add to it or take from it.

Joshua:

Chapters 1-5

1. *Joshua = A New Moses*
2. *Obey the Commands of the Torah*
3. *Sends Spies into the Land*
4. *Leads Israel into the Promise Land over the Jordan River*
5. *(Transitions) Looking Back as God’s Covenant People (New Generation - Circumcision (Heart) & Observe Passover) Looking Forward – Encounter with Mysterious Warrior – Angelic Commander of God’s Army:*
 - Are you for Us or For Our Enemies – Neither – the Fact of the Matter is are you for God or Against God?

Chapters 23-24

6. *Joshua’s Final Words*

Similar to the Final Speeches of Moses – Two Speeches

Joshua Reminds them of God’s Generosity how he brought them into the Land and Rescued them from the Canaanites, and so he calls them to turn away from the Canaanite gods and be faithful to the Covenant (to the Torah) they made. If they do, it will lead to Life and Blessing to the Land.

But if they are Unfaithful Israel will call down on itself the same Divine Judgment that the Canaanites experienced, they will be kicked off the Land into Exile.

And so, Joshua leaves Israel with a Choice: What is (are they) Israel Going to Do?

Now let’s Review, How do we Enter New Beginnings, from what we gleaned from sermon series:

1. **Circumcising Our Hearts** (setting ourselves apart for the things of God – mind, soul, and spirit)

Joshua 5:1-9

The New Generation Circumcised

²At that time the Lord said to Joshua, “**Make flint knives and circumcise the sons of Israel a second time.**” . . . ⁷let all the people who were born on the way in the wilderness after they had come out of Egypt had not been circumcised. ⁶For the people of Israel walked forty years in the wilderness, until all the nation, **the men of war who came out of Egypt, perished, because they did not obey the voice of the Lord:** . . . ⁷**So it was their children, whom he raised up in their place, that Joshua circumcised.** For they were uncircumcised, because they had not been circumcised on the way.

⁸When the circumcising of the whole nation was finished, they remained in their places in the camp until they were healed. ⁹And the Lord said to Joshua, “**Today I have rolled away the REPROACH of Egypt from you.**”

reproach which rests upon one, condition of *shame, disgrace (rebuke)*: **ritual, uncircumcision** Genesis 34:14 (P) Joshua 5:9 (JE).

<https://biblehub.com/hebrew/2781.htm>

(**reproach**) **betroth** (the person to whom someone is engaged to be married), blaspheme, defy, rail, reproach, upbraid
A primitive root; to pull off, i.e. (by implication) to expose (as by stripping); specifically, to betroth (as if a surrender); figuratively, to carp at, i.e. Defame; denominative (from **choreph**) to spend the winter -- betroth, blaspheme, defy, jeopard, rail, reproach, upbraid.

<https://biblehub.com/hebrew/2778.htm>

CIRCUMCISION: a spiritual interpretation was imposed upon the procedure when the Israelites were instructed to circumcise their hearts: **Deuteronomy 10:16** **Circumcise therefore the foreskin of your heart, and be no longer stubborn.** This demand required them to recognize that, in addition to bearing the physical mark of covenant membership, they were also under obligation to manifest specific spiritual qualities of commitment and obedience to the Lord’s will. Jeremiah (**Jeremiah 4:4** Circumcise yourselves to the Lord . . . because of the evil of your deeds.) made precisely the same demands upon his contemporaries because of their evil deeds, which were the very opposite of what God required. **For him, circumcision entailed consecration to the Lord and to the high moral ideals of the covenant, of which holiness was representative (Leviticus 11:44** For I am the Lord your God. Consecrate yourselves therefore, and be holy, for I am holy.). A true covenant member would be motivated by love of God (**Deuteronomy 6:5**) and one’s neighbor (**Leviticus 19:18**). **A simple definition of the meaning of Circumcision is the emotional, physical, and spiritual separation of this world to God’s ways, emotional, physical, and spiritually, or in thought, action, and word:**

Romans 12:1-2
A Living Sacrifice

- ¹I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a **living sacrifice**, holy and acceptable to God, which is your spiritual worship. ²**Do not be conformed to this world**, but **be transformed by the renewal of your mind**, that by testing you may discern what is the will of God, what is good and acceptable and perfect.
2. **Keeping the Passover and All of God’s Appointed Feasts and Times** (the Celebrated set futuristic time of the Redemption of mankind, by first ROLLING AWAY the REPROACH of Egypt (Passover)); **the Conception of a New Beginning**.
- Joshua 5:10-12
First Passover in Canaan
3. **Acknowledging Our Allegiance to God and Our Immediate Obedience (or Next Step(s)) to Doing it God’s Way and Not Our Own and longer**.
- Joshua 5:10-15
I am the commander of the army of the Lord
4. **Conquering Evil by Elevating it or Blessing it**.
- Joshua 6:1-14
The Fall of Jericho
5. **Wrestling with this World and the World to Come and Prevailing**.
- Joshua 7:1-26
Israel Defeated at Ai
6. **Holding on to and Contending for the Promises of God, the Word of God; without waiver, mentally, emotionally, spiritually, verbally, and as you walk out each day of your life; declaring God’s Word as your reality and truth, ultimately Choosing Life and not Death, with the Words that come out of your Mouth, as it reflects what is truly in your heart (the eternity of God’s creation, or the shortness of this life in the flesh)**.
- Joshua 8:1-33
The Fall of Ai

Joshua’s Name Change:

It was no doubt on that occasion that **his name was changed from Oshea, 'help,' to Jehoshua, 'Jehovah is help'** (Numbers 13:16). And **this name is the key to his life and work**. Alike in bringing the people into Canaan, in his wars, and in the distribution of the land among the tribes, from the miraculous crossing of Jordan and taking of Jericho to his last address, **he was the embodiment of his new name, 'Jehovah is help.'** To this outward calling his character also corresponded. It is marked by singleness of purpose, directness, and decision...He sets an object before him, and unswervingly follows it" (Bible Hist., iii. 103)

<https://www.biblestudytools.com/dictionary/joshua/>

Why did God choose new names for some people? It was to let them know **they were destined for a new mission in life**. The new name was a way to reveal the divine plan and also to assure them that God’s plan would be fulfilled in them.

Likened to Jacob’s Dream, Jacob’s Ladder, in Genesis 28, we learn in Jacob’s awoken state, he delights in the presence of the One True God, calling the place Bethel (House of God), ultimately becoming Jacob’s SPIRITUAL AWAKENING, as he himself transitions from the comfort of his own home, to the Wilderness where God Speaks, where later in the story we find Jacob, literally wrestling with God, and his name and destiny being changed, from “Deceiver – Crooked” to “Israel - One who wrestles with God and Man and Prevails – Straight”. Genesis 28:10-22

Final Words for How to Enter Into New Beginnings:

Joshua 23:1-16

Joshua’s Charge to Israel’s Leaders

¹A long time afterward, when the **Lord** had given rest to Israel from all their surrounding enemies, and Joshua was old and well advanced in years, ²Joshua summoned all Israel, its elders and heads, its judges and officers, and said to them, “I am now old and well advanced in years. ³And you have seen all that the **Lord** your God has done to all these nations for your sake, for it is the **Lord** your God who has FOUGHT FOR YOU. ⁴Behold, I have allotted to you as an inheritance for your tribes those nations that remain, along with all the nations that I have already cut off, from the Jordan to the Great Sea in the west. ⁵The **Lord** your God will push them back before you and drive them out of your sight. And you shall possess their land, just as the **Lord** your God PROMISED you. ⁶Therefore, be very strong to keep and to do all that is written in the Book of the Law of Moses, turning aside from it neither to the right hand nor to the left. ⁷that you may not mix with these nations remaining among you or make mention of the names of their gods or swear by them or serve them or bow down to them, ⁸but YOU SHALL CLING TO THE LORD your God just as you have done to this day. ⁹For the **Lord** has driven out before you great and strong nations. And as for you, no man has been able to stand before you to this day. ¹⁰One man of you puts to flight a thousand, since it is the **Lord** your God who fights for you, just as HE PROMISED you. ¹¹BE VERY CAREFUL, therefore, to love the **Lord** your God. ¹²For if you turn back and cling to the remnant of these nations remaining among you and make marriages with them, so that you associate with them and they with you, ¹³know for certain that the **Lord** your God will no longer drive out these nations before you, but they shall be a snare and a trap for you, a whip on your sides and thorns in your eyes, until you perish from off this good ground that the **Lord** your God has given you.

¹⁴“And now I am about to go the way of all the earth, and you know in your hearts and souls, all of you, that not one word has failed of all the good things that the Lord your God promised concerning you. All have come to pass for you; not one of them has failed.¹⁵ But just as all the good things that the Lord your God promised concerning you have been fulfilled for you, so the Lord will bring upon you all the evil things, until he has destroyed you from off this good land that the Lord your God has given you.¹⁶ If you transgress the covenant of the Lord your God, which he commanded you, and go and serve other gods and bow down to them. Then the anger of the Lord will be kindled against you, and you shall perish quickly from off the good land that he has given to you.”

DID YOU KNOW THAT THE 12 SONS OF JACOB IS A MYSTERY OF CHRIST

Jacob had twelve sons and their names put together is the hidden gospel revealed through it. It's amazing how God hid all these wonderful truths in simple names and stories. Here are the names and their meanings:

Reuben – *Behold, A Son is born to us*
Simon – *One who hears*
Levi – *Attached*
Judah – *Praise the Lord*
Dan – *He judged*
Naphtali – *My Struggle*
Gad – *Good fortune*
Asher – *Happiness*
Issachar – *Reward*
Zebulun – *Honour*
Joseph – *Add to my family*
Benjamin – *Son of righteousness*

This is what it says:

BEHOLD, A SON IS BORN TO US, ONE WHO HEARS US AND WHO IS ATTACHED TO US. PRAISE THE LORD, HE JUDGED OUR STRUGGLE AND BROUGHT US GOOD FORTUNE, HAPPINESS, REWARD, HONOUR; HE ADDED US TO HIS FAMILY AND CALLED US SONS OF RIGHTEOUSNESS.

This completely blew my mind. Jesus Christ is not just a mere name that is mentioned in sermons, He is the content, the context, the text, paragraph, remark, the mark and the outline of the entire Bible. WOW, how awesome is our God...

The Message:

Week 17: Yitro (Jethro)
Exodus 18:1–20:23; Isaiah 6:1–7:6; 9:5–6; 1 John 5:1–11

“The Wilderness = ‘Where God Speaks’”

Overview/Summary of Last Week

In last week's Torah study, God brought Israel out of Egypt and parted the Red Sea to save them from Pharaoh and the Egyptians. God provided for the needs of His people in the wilderness by raining down manna from heaven and bringing forth water from a rock.

This week, in Reading Yitro, Moses' father-in-law, Yitro (Jethro), comes from Midian along with Moses' wife and two sons to meet him at the Israelites' camp **after hearing of all the great miracles that God had performed to deliver His people.**

Yitro (Jethro):

“Now **Jethro**, the priest of Midian and father-in-law of Moses, heard of everything God had done for Moses and for his people Israel, and how the LORD had brought Israel out of Egypt.” **Exodus 18:1**

The purpose of the Exodus is achieved when, seven weeks after their liberation from Egypt, the people of Israel gather at the foot of Mount Sinai to receive the Torah from G-d.

But first the Reading describes the arrival in the Israelite camp of Moses' father-in-law, Jethro the priest of Midian, who has heard of the miracles of the Exodus. Jethro brings with him Moses' wife, Zipporah, and Moses' two sons, Gershom and Eliezer (whom Moses had earlier sent back to Midian), and proclaims:

“Now I know that G-d is greater than all gods...”

“God intended that they (mankind) would **seek Him and perhaps reach out for Him and find Him,**

though He is not far from each one of us.” Acts 17:27

God desires relationship with us so much that He made the entire universe for this purpose.

As we lift our eyes, His vastness is beyond our comprehension; His glory and weightiness filling everything.
He sustains all things by His powerful Word.” Hebrews 1:3

Exodus 18:1-20:23

Exodus 18:1-2 **Jethro's Advice**

18 Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel his people, how the Lord had brought Israel out of Egypt. ² Now Jethro, Moses' father-in-law, had taken Zipporah, Moses' wife, after he had sent her home,

JETHRO TOOK ZIPPORAH, MOSES' WIFE, AFTER HE HAD SENT HER BACK (18:2)

When G-d said to Moses in Midian, “Go, return to Egypt” Exodus 4:19, “Moses took his wife and sons...” (ibid., v. 20). When Aaron later met with him “at the mountain of G-d” (v. 27), he said to him: “Who are these?” Said Moses: “This is my wife whom I married in Midian and these are my children” “Where are you taking them?” asked Aaron. “To Egypt,” said Moses. Said Aaron to Moses: “We are grieving over the ones already in Egypt, and you propose to add to their number!” So Moses said to Zipporah, “Return to your father’s house,” and she took her two sons and went away.

Mechilta; Rashi

Exodus 18:3-11

³ along with her two sons. The name of the one was Gershom (for he said, “I have been a sojourner^[a] in a foreign land”), ⁴ and the name of the other, Eliezer^[b] (for he said, “The God of my father was my help, and delivered me from the sword of Pharaoh”). ⁵ Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was encamped at the mountain of God. ⁶ And when he sent word to Moses, “I,^[c] your father-in-law Jethro, am coming to you with your wife and her two sons with her,” ⁷ Moses went out to meet his father-in-law and bowed down and kissed him. And they asked each other of their welfare and went into the tent. ⁸ Then Moses told his father-in-law all that the Lord had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them in the way, and how the Lord had delivered them. ⁹ And Jethro rejoiced for all the good that the Lord had done to Israel, in that he had delivered them out of the hand of the Egyptians.

¹⁰ Jethro said, “Blessed be the Lord, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh and has delivered the people from under the hand of the Egyptians. ¹¹ Now I know that the Lord is greater than all gods, because in this affair they dealt arrogantly with the people.”^[d]

NOW I KNOW THAT G-D IS GREATER THAN ALL GODS (18:11)

This tells us that he had full knowledge of every idol in the world, for he had worshipped them all.

Mechilta; Rashi

The Torah could not be given to Israel until Jethro, **the great and supreme priest of the all pagan world**, (*had*) confessed his faith in the Holy One, saying, “Now I know that G-d is greater than all the gods.”

Zohar

Exodus 18:12-13

¹² And Jethro, Moses' father-in-law, brought a burnt offering and sacrifices to God; and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God.

¹³ The next day Moses sat to judge the people, and the people stood around Moses from morning till evening.

AND IT CAME TO PASS ON THE MORROW, THAT MOSES SAT TO JUDGE THE PEOPLE... FROM THE MORNING TO THE EVENING (18:13)

Every judge who judges with utter truthfulness even for a single hour, the Torah regards it as though he had become a partner with G-d in the work of creation.

Talmud, Shabbat 10a

Exodus 18:14-19:1

¹⁴ When Moses' father-in-law saw all that he was doing for the people, he said, “What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?” ¹⁵ And Moses said to his father-in-law, “Because the people come to me to inquire of God; ¹⁶ when they have a dispute, they come to me and I decide between one person and another, and I make them know the statutes of God and his laws.” ¹⁷ Moses' father-in-law said to him, “What you are doing is not good. ¹⁸ You and the people with you will certainly wear yourselves out, for the thing is too heavy for you. You are not able to do it alone. ¹⁹ Now obey my voice; I will give you advice, and God be with you! You shall represent the people before God and bring their cases to God, ²⁰ and you shall warn them about the statutes and the laws, and make them know the way in which they must walk and what they must do. ²¹ Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of

hundreds, of fifties, and of tens. ²² And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be easier for you, and they will bear the burden with you. ²³ If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace.”

²⁴ So Moses listened to the voice of his father-in-law and did all that he had said. ²⁵ Moses chose able men out of all Israel and made them heads over the people, chiefs of thousands, of hundreds, of fifties, and of tens. ²⁶ And they judged the people at all times. Any hard case they brought to Moses, but any small matter they decided themselves. ²⁷ Then Moses let his father-in-law depart, and he went away to his own country.

Israel at Mount Sinai

19 On the third new moon after the people of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai.

IN THE THIRD MONTH... THAT SAME DAY THEY CAME INTO THE WILDERNESS OF SINAI (19:1)

On the first of the month [of Sivan] they arrived in the Sinai... and on that day Moses did not say anything at all to them, on account of their exhaustion from the journey.

On the second day, he said to them, “*And you shall be unto Me a kingdom of priests...*”

On the third day, he informed them of G-d’s command to set boundaries [around Mount Sinai]...

On the fourth day, he commanded them to “*Sanctify yourselves today and tomorrow*” **Exodus 19:10**; following which the Torah was given on the sixth day of Sivan.

Rabbi Jose says that *the Torah was given on the seventh day* of the month... Moses having added a third day of sanctification out of his own understanding.

All agree that the Torah was given on Shabbat. They differ only in that Rabbi Jose says that the first of the month was a Sunday, while the other rabbis hold that the first of the month was a Monday.

Talmud, Shabbat 86b

A most puzzling thing in the Talmud’s account is the fact that on the first day of Sivan—the day on which the people of Israel arrived at the place where they would receive the Torah - “*Moses did not say anything at all to them, on account of their exhaustion from the journey.*” For six weeks the children of Israel had been eagerly awaiting the most important event in their history - their receiving of the Torah from G-d. Our sages tell us that they literally counted the days (hence our annual practice of “counting the omer” during the weeks that connect Passover to Shavuot). Does it make sense that on the very day they arrived at Mount Sinai they would do nothing at all in preparation for the great day? (a Sabbath)

At Sinai, the divine wisdom was revealed to man. Obviously, the human mind cannot attain the divine wisdom on its own - it must be given to (them) by G-d Himself. So although G-d instructed us to study His Torah, desiring that human intellect should serve as the vehicle by which we apprehend His truth, a crucial prerequisite to Torah study is the mind’s total abnegation (the act of renouncing or rejecting something; self-denial) of its ego. Only after it has voided itself of all pretension that it is capable of attaining the truth of truths on its own, can the mind become a “fit vessel” to receive it. In the words of the Sages, “An empty vessel can receive; a full vessel cannot receive.”

So the day on which “Moses did not say anything at all to them” was an integral part of their preparations for receiving the Torah. This was the day on which they undertook the most “exhausting journey” of emptying their souls of intellectual vanity and make themselves fit receptacles of the divine truth.

The Lubavitcher Rebbe

“God intended that they (mankind) would seek Him and perhaps reach out for Him and find Him, though He is not far from each one of us.” Acts 17:27

God desires relationship with us so much that He made the entire universe for this purpose.

As we lift our eyes, His vastness is beyond our comprehension; His glory and weightiness filling everything.
“He sustains all things by His powerful Word.” Hebrews 1:3

Moses Learns How to Delegate

Moses’ father-in-law wisely advised him to appoint other men to occupy positions of leadership to help carry the burden, lest Moses wear himself out.

We must also be careful not to allow our work, no matter how demanding, to occupy so much of our time that our well-being and relationships suffer as a result (especially our relationship with God).

We must find others to whom we can **delegate some of our duties** in order to **give more balance to our life.**

The Word of God tells us which **qualities to look for in choosing potential leaders: capable, God-fearing, honest people.**

“Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.” Exodus 18:21

Life is not designed to be a “quick sprint”; it is a marathon. If we are to endure to the end (just as Jethro advised Moses), we must not overwork ourselves.

“Do not overwork to be rich; Because of your own understanding, cease! Will you set your eyes on that which is not? For riches certainly make themselves wings; they fly away like an eagle toward heaven.” Proverbs 23:4–5

Thankfully, Moses listened to his father-in-law, which reveals Moses’ beautiful character trait of humility. We should be grateful, and not defensive, when God sends someone into our lives to give us necessary correction for our own good and the good of others.

Exodus 19:2

²They set out from Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain.

AND THEY CAMPED IN THE DESERT (19:2)

In the ownerless wilderness was the Torah given to the people of Israel. For if it were given in the Land of Israel, the residents of the Land of Israel would say, “It is ours”; and if it were given in some other place, the residents of that place would say, “It is ours.” **Therefore it was given in the wilderness, so that anyone who wishes to acquire it may acquire it.**

(Mechilta D’Rashbi)

Why was the Torah given in the desert? To teach us that if a person does not surrender himself to it like the desert, he cannot merit the words of Torah. And to teach us that just as the desert is endless, so is the Torah without end.

(Pesikta D’Rav Kahana)

AND THERE ISRAEL CAMPED OPPOSITE THE MOUNTAIN (19:2)

At all their other encampments, the verse says vayachanu (“and they camped,” in the plural); here it says vayichan (“and he camped,” in the singular). For all other encampments were in argument and dissent, whereas here they camped as one man, with one heart.

(Mechilta; Rashi)

A People are Chosen

In the third month following the children of Israel’s exodus from the land of Egypt; that same day they came into the wilderness of Sinai... and there Israel camped opposite the mountain.

Moses is summoned to the top of Mount Sinai, where G-d tells him that He is taking the children of Israel as His own chosen nation.

Exodus 19:3

³while Moses went up to God. The Lord called to him out of the mountain, saying, “Thus you shall say to the house of Jacob, and tell the people of Israel:

THUS SHALL YOU SAY TO THE HOUSE OF JACOB, AND TELL THE CHILDREN OF ISRAEL (19:3)

“The house of Jacob” are the women; the “children of Israel” are the men.

Why did He command the women first? Because they are the more diligent in the fulfillment of the commandments. Another explanation is: So that they should introduce their children to the study of the Torah.

Rabbi Tachlifa of Caesarea says: G-d said, “When I created the world, I commanded Adam first, and only then Eve was commanded, with the result that she transgressed and upset the world. If I do not now call upon the women first, they will nullify the Torah.”

(Midrash Rabbah)

A People are Chosen

Moses descends from the mountain and “called for the elders of the people, and laid before them all these words which G-d had commanded him.”

And all the people answered together, and said: “*All that G-d has spoken we will do.*” And Moses reported the words of the people to G-d.

G-d instructs that the people should purify and sanctify themselves for two days, “Because on the third day G-d shall descend upon Mount Sinai before the eyes of the entire people.” The mountain itself should be fenced in, and all should be warned against ascending the mountain or even “touching its edge.”

The Voice of the Lord

“Give these instructions to the family of Jacob; announce it to the descendants of Israel ... ‘Now if you will obey Me and keep My covenant, you will be My own special treasure from among all the peoples on earth; for all the earth belongs to Me.’” (Exodus 19:3, 5)

In this Reading, the children of Israel camp opposite Mount Sinai, and Moses goes up the mountain to meet with God.

On the mountain, the Lord instructs Moses to tell the “House of Jacob” and the “Children of Israel” that **He is making a special promise to the people: they are to be His own special nation — a kingdom of priests (a movement from service to servitude – “Slavery to Freedom – A priest is not a priest but a servant) and a holy nation.**

If the people of Israel listen to God’s voice and keep covenant with Him, then God will embrace them as His special treasure. In Hebrew, the word used is *segulah*, which comes from the word *sagol*, meaning purple — the color of royalty.

In the New Covenant, all Believers in Jesus are sons and daughters of the King of Kings and Lord of Lords; therefore, we are all royalty — kings and priests unto the Lord.

“He has made us to be a kingdom, priests to His God and Father — to Him be the glory and the dominion forever and ever. Amen.” **Revelation 1:6**

The people of Israel do agree to keep God’s commandments and to obey Him: “Then all the people answered together and said, ‘All that the LORD has spoken we will do.’” (Exodus 19:8) – Wedding Ceremony Vows – To God

Moses consecrates the people of Israel and prepares them to meet with God to receive the law at Mount Sinai.

This was the WHOLE PURPOSE of the exodus from Egypt — FOR ISRAEL TO RECEIVE GOD’S TORAH (instruction).

“When you will have brought the people out from Egypt, you shall serve God upon this mountain.” (Exodus 3:12)

A Special Place for Women

Because verse three of Exodus 19 uses the two terms the **“House of Jacob”** and the **“Children of Israel,”** Jewish sages believe that **the first term refers to the women of Israel and the second term to the men.**

It is believed that when God gave Israel the Torah, He told Moses to approach the women first.

The Midrash (Oral Law) states that that Messianic redemption will come through the merit of righteous women of Israel: “All generations are redeemed by virtue of the pious women of their generation” (Yalkut Shimoni, Ruth: 606). – The Women are the First to Discover Jesus’ Resurrection and Proclaim it to the Men.

Perhaps, this points to Miryam’s role as mother of Yeshua (Jesus), which is prophesied by Isaiah:

“Therefore the Lord Himself will give you a sign. Behold, the virgin (pious woman) shall conceive and bear a son, and shall call His name Immanuel.” (Isaiah 7:14)

Sadly, chapter seven of Isaiah is not read during the regular Shabbat readings, But we do read this about the Messiah in the Haftarah (prophetic portion) for this Shabbat:

“To us a child is born, to us a son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.” (Isaiah 9:6)

Jewish sages also believed that women would first receive the teachings of the Messiah.

While Yeshua taught many women, we know from Scripture that another Miryam became the first eye-witness to Yeshua’s resurrection from the dead—the absolute sign of Yeshua’s Messiahship and victory over sin.

“Now after He had risen early on the first day of the week, He first appeared to Miryam of Magdala, from whom He had cast out seven demons.” (Mark 16:9)

In a culture where women witnesses were not thought to possess credibility, this is an extraordinary event that the Holy Spirit wanted us all to know.

Exodus 19:4-6

⁴ ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. ⁵ Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; ⁶ and you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.”



On Eagles’ Wings: God’s Mission of Personal Deliverance



“You yourselves have seen what I did to Egypt, and how I carried you on eagles’ [nesharim] wings and brought you to Myself.” (Exodus 19:4)

The word *neshar* can be translated, in some cases, as the Griffin creature, that still populates Israel in the Golan Heights and Negev desert.

Though its name is not naturally poetic, this bird of prey can fly as high as a commercial airliner at 37,000 feet, much higher than the eagle at 10,000 feet, and is wonderfully graceful in the air.

Furthermore, “I carried you” [va’asa etchem] is sometimes translated as I elevated you.

This alternate translation helps us understand that God elevated the Jewish People as a nation to spiritual heights that were abundantly above anything the natural world could do for them.

Exodus 19:7-8

⁷ So Moses came and called the elders of the people and set before them all these words that the Lord had commanded him. ⁸ All the people answered together and said, “All that the Lord has spoken we will do.” And Moses reported the words of the people to the Lord.

AND ALL THE PEOPLE ANSWERED TOGETHER, AND SAID: “ALL THAT G-D HAS SPOKEN WE WILL DO” (19:8)
Wedding Vows Spoken and Sealed.

The Revelation

And it came to pass on the third day when it was morning, that there were thunders and lightnings, and a thick cloud upon the mountain, and the sound of a shofar exceeding loud; so that all the people in the camp trembled.

Moses brought the people out of the camp to meet with G-d; and they stood under the mountain.

And Mount Sinai smoked in every part, because G-d descended upon it in fire: and the smoke of it ascended like the smoke of a furnace, and the whole mountain quaked greatly.

The voice of the shofar sounded louder and louder; Moses speaks, and G-d answers him by a voice.

And G-d came down upon Mount Sinai, on the top of the mountain. And G-d called Moses up to the top of the mount; and Moses went up....

Exodus 19:9-16

⁹ And the Lord said to Moses, “Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, **and may also believe you forever.**”

When Moses told the words of the people to the Lord, ¹⁰ the Lord said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their garments ¹¹ and be ready for the third day. For on the third day the Lord will come down on Mount Sinai in the sight of all the people. ¹² And you shall set limits for the people all around, saying, ‘Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death. ¹³ No hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live.’ When the trumpet sounds a long blast, they shall come up to the mountain.” ¹⁴ So Moses went down from the mountain to the people and consecrated the people; and they washed their garments. ¹⁵ And he said to the people, **“Be ready for the third day;** do not go near a woman.”

¹⁶ On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled.

AND IT CAME TO PASS ON THE THIRD DAY (19:16)

A Galilean scholar lectured before Rabbi Chisda: “Blessed be the Merciful One who gave a three-fold Torah (consisting of Torah, Prophets and Scriptures) . . .

(Talmud, Shabbat 88a)

The Torah is associated with the number “3” because the ultimate function of Torah is “to make peace in the world” and “3” represents the concept of peace.

Peace is unity in diversity. The number “1” implies exclusivity and singularity; the number “2” connotes diversity and plurality; the number “3” represents a state in which the diversity of “2” is superceded by a third, encompassing “truth”, within whose context differences no longer divide but rather unite diverse components into a harmonious whole.

This is the function to Torah: to introduce a unity of purpose to the diverse objects, forces and peoples of creation, **uniting them all in the harmonious endeavor of serving the divine objective in creation.**

The Chassidic Masters

At the Torah’s conclusion of its account of the creation of the world, it is written, **Genesis 1:31:** “*And there was evening and there was morning, the sixth day.*” What is the purpose of the additional “the” (hashishi)?

(Regarding the other days of creation, the Torah simply says, “And it was evening and it was morning, one day... a second day.. a third day, etc.”; “the sixth day” implies that the verse is referring to a certain famous “sixth day”).

This teaches that G-d stipulated with the works of creation and said to them: “If Israel accepts the Torah (on the sixth of Sivan), you shall exist; but if not, I will turn you back into emptiness and formlessness.”

Exodus 19:17-19

¹⁷ Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. ¹⁸ Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. ¹⁹ And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder.

MOSES SPEAKS, AND G-D ANSWERS HIM BY A VOICE (19:19)

“The voice of G-d is in power” Psalms 29:4. If it would have said, “The voice of G-d is in His power,” the world could not survive it; rather it says, “The voice of G-d is in power” - in accordance to the individual strength of each and every one of them. To the old, according to their strength, and to the young, according to theirs; to the children, to the babes and to the women, according to their strength; and even to Moses according to his strength, as it is said: “Moses spoke, and G-d answered him by a voice.”

(Midrash Rabbah)

Exodus 19:20

²⁰ The Lord came down on Mount Sinai, to the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up.

AND G-D CAME DOWN ON MOUNT SINAI... AND G-D CALLED TO MOSES TO THE TOP OF THE MOUNTAIN, AND MOSES WENT UP (19:20)

Once there was a king who decreed: “The people of Rome are forbidden to go down to Syria, and the people of Syria are forbidden to go up to Rome.” Likewise, when G-d created the world, He decreed and said: “The heavens are G-d’s, and the earth is given to man” (Psalms 115:16). But when He wished to give the Torah to Israel, He rescinded His original decree, and declared: “The lower realms may ascend to the higher realms, and the higher realms may descend to the lower realms. And I, Myself, will begin” as it is written, “And G-d descended on Mount Sinai,” and then it says, “And to Moses He said: Go up to G-d.”

(Midrash Tanchuma)

Our Sages tell us that the Patriarchs studied the Torah and fulfilled its precepts many centuries before the Torah was “officially” given at Sinai. Since no “new information” was revealed on the sixth of Sivan, what is the significance of the “giving of the Torah” on that occasion?

The answer lies in the above-quoted Midrash: at Sinai G-d abolished the decree which had consigned the physical and the spiritual to two separate domains. Thus, at Sinai was introduced a new phenomenon—the cheftza shel kedushah or “holy object.” After Sinai, when physical man takes a physical coin, earned by his physical toil and talents, and gives it to charity; or when he forms a piece of leather to a specified shape and dimensions and binds them to his head and arm as tefillin—the object with which he has performed his “mitzvah” is transformed. A finite, physical thing becomes “holy,” as its very substance and form become the actualization of a divine desire and command.

(The Lubavitcher Rebbe)

Exodus 19:21-25

²¹ And the Lord said to Moses, “Go down and warn the people, lest they break through to the Lord to look and many of them perish. ²² Also let the priests who come near to the Lord consecrate themselves, lest the Lord break out against them.” ²³ And Moses said to the Lord, “The people cannot come up to Mount Sinai, for you yourself warned us, saying, ‘Set limits around the mountain and consecrate it.’” ²⁴ And the Lord said to him, “Go down, and come up bringing Aaron with you. But do not let the priests and the people break through to come up to the Lord, lest he break out against them.” ²⁵ So Moses went down to the people and told them.

Exodus 20:1

The Ten Commandments

Galatians 5

Christ Has Set Us Free

¹ For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.

Matthew 11:28-30

²⁸ Come to me, all who labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy, and my burden is light.”

² Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. ³ I testify again to every man who accepts circumcision that he is obligated to keep the whole law. ⁴ You are severed from Christ, you who would be justified^[a] by the law; you have fallen away from grace. ⁵ For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness. ⁶ For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.

⁷ You were running well. Who hindered you from obeying the truth? ⁸ This persuasion is not from him who calls you. ⁹ A little leaven leavens the whole lump. ¹⁰ I have confidence in the Lord that you will take no other view, and the one who is troubling you will bear the penalty, whoever he is. ¹¹ But if I, brothers,^[b] still preach^[c] circumcision, why am I still being persecuted? In that case the offense of the cross has been removed. ¹² I wish those who unsettle you would emasculate themselves!

¹³ For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. ¹⁴ For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.” ¹⁵ But if you bite and devour one another, watch out that you are not consumed by one another.

Keep in Step with the Spirit

¹⁶But I say, walk by the Spirit, and you will not gratify the desires of the flesh. ¹⁷For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. ¹⁸**But if you are led by the Spirit, you are not under the law (law of Circumcision* – Galatians 5:2 – also, implying that if you are “not led by the Spirit” you remain under the law; and understanding that the Spirit of the Law is truly a higher standard of living than just living by the law).** ¹⁹Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹envy,^[d] drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do^[e] such things will not inherit the kingdom of God. ²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,²³ gentleness, self-control; against such things there is no law. ²⁴And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

²⁵**If we live by the Spirit, let us also keep in step with the Spirit.** ²⁶Let us not become conceited, provoking one another, envying one another.

Context to Paul’s Teaching on the Law

Romans 2:13

¹³For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.

Romans 3:31

³¹Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

¹²Let not sin therefore reign in your mortal body, to make you obey its passions. ¹³Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴For sin will have no dominion over you, since you are not under law but under grace.

Romans 6:12-23

Slaves to Righteousness

¹⁵What then? Are we to sin because we are not under law but under grace? By no means!¹⁶Do you not know that if you present yourselves to anyone as obedient slaves,^[e] you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?¹⁷ But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,¹⁸ and, having been set free from sin, have become slaves of righteousness. ¹⁹I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

²⁰For when you were slaves of sin, you were free in regard to righteousness. ²¹But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. ²²But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. ²³For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Context to God’s Teaching on the Law of Circumcision

Deuteronomy 10

Circumcise Your Heart

¹²“And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, ¹³and to keep the commandments and statutes of the Lord, which I am commanding you today for your good? ¹⁴Behold, to the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it. ¹⁵Yet the Lord set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day.¹⁶ **Circumcise therefore the foreskin of your heart, and be no longer stubborn.** ¹⁷For the Lord your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. ¹⁸He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. ¹⁹Love the sojourner, therefore, for you were sojourners in the land of Egypt. ²⁰You shall fear the Lord your God. You shall serve him and hold fast to him, and by his name you shall swear. ²¹He is your praise. He is your God, who has done for you these great and terrifying things that your eyes have seen. ²²Your fathers went down to Egypt seventy persons, and now the Lord your God has made you as numerous as the stars of heaven.

Deuteronomy 30

Repentance and Forgiveness

³⁰“And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the Lord your God has driven you, ²and return to the Lord your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, ³then the Lord your God will restore your fortunes and have mercy on you, and he will gather you again from all the peoples where the Lord your God has scattered you. ⁴If your outcasts are in the uttermost parts of heaven, from there the Lord your God will gather you, and from there he will take you.⁵ And the Lord your God will bring you into the land that your fathers possessed, that you may possess it. And he will make you more prosperous and numerous than your fathers. ⁶And **the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live.** ⁷And the Lord your God will put all these curses on your foes and enemies who persecuted you. ⁸And you shall again obey the voice of the Lord and keep all his commandments that I command you today. ⁹The Lord your God will make you abundantly prosperous in all the work of your hand, in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground. For the Lord will again take delight in prospering you, as he took delight in your fathers, ¹⁰when you obey the voice of the Lord your God, to keep his commandments and his statutes that are written in this Book of the Law, when you turn to the Lord your God with all your heart and with all your soul.

The Choice of Life and Death

¹¹“For this commandment that I command you today is not too hard for you, neither is it far off. ¹²It is not in heaven, that you should say, ‘Who will ascend to heaven for us and bring it to us, that we may hear it and do it?’ ¹³Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ ¹⁴But the word is very near you. It is in your mouth and in your heart, so that you can do it.

¹⁵“See, I have set before you today life and good, death and evil. ¹⁶If you obey the commandments of the Lord your God^[e] that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules,^[b] then you shall live and multiply, and the Lord your God will bless you in the land that you are entering to take possession of it. ¹⁷But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, ¹⁸I declare to you today, that you shall surely perish.

Jeremiah 31:31-34

The New Covenant

³¹“Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, ³²not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. ³³For this is the covenant that I will make with the house of Israel after those days, declares the Lord: **I will put my law within them, and I will write it on their hearts.** And I will be their God, and they shall be my people.³⁴ And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more.”

Ezekiel 36

I Will Put My Spirit Within You

²⁵I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. ²⁶And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. ²⁷And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

The Sermon on the Mount Matthew 5:17-20

Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that **unless your righteousness^s surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.**

*Romans 4:9-12

⁹Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness (Genesis 15 – God’s Covenant with Abram). ¹⁰How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.¹¹ He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, ¹²and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

1 John 2:4-6, “Whoever says ‘I know him’ but does not keep his commandments is a liar, and the truth is not in him, ⁵but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: ⁶whoever says he abides in him ought to walk in the same way in which he walked.”

John 15:1-11, “I am the true vine, and my Father is the vinedresser. ²Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. ³Already you are clean because of the word that I have spoken to you. ⁴Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. ⁵I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. ⁶If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. ⁷If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. ⁸By this my Father is glorified, that you bear much fruit and so prove to be my disciples. ⁹As the Father has loved me, so have I loved you. Abide in my love. ¹⁰If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. ¹¹These things I have spoken to you, that my joy may be in you, and that your joy may be full.

Torah law (*G-d’s teaching and instruction*) - is more than a divinely ordained behavior pattern for life on earth: it also describes G-d’s own “behavior pattern,” the manner in which He chooses to relate to His creation. When we order our lives after Torah’s directives, we are not only fulfilling G-d’s will—we are also emulating His “behavior,” translating the divine relationship with creation into human/physical terms. In the words of the Midrash, “G-d’s manner is not like the manner of flesh and blood. The manner of flesh and blood is that he instructs others to do, but does not do himself; G-d, however, what He Himself does, that is what He tells *his people* to do and observe.” (ex. 1 John 1:3-6, “And by this we know that we have come to know him, if we keep his commandments. ⁴Whoever says ‘I know him’ but does not keep his commandments is a liar, and the truth is not in him, ⁵but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him:⁶ whoever says he abides in him ought to walk in the same way in which he walked.”)

Fulfill - to be obeyed as it should be (ex. Matthew 3:13-15, “Then Jesus came from Galilee to the Jordan to John, to be baptized by him.¹⁴ John would have prevented him, saying, ‘I need to be baptized by you, and do you come to me?’ ¹⁵But Jesus answered him, ‘Let it be so now, for thus it is fitting for us to fulfill all righteousness.’ Then he consented.”)

Abolish - (*I did not*) loosen thoroughly, (*I did not*) break up, (*I did not*) overthrow, (*I did not*) destroy (both literally and metaphorically), (*I did not*) unyoke, unharness a carriage horse or pack animal. Nor did I metaphorically **overthrow, render vain, deprive of success, bring to naught** God’s institutions, forms of government, laws. (*Synonyms: deprive of force, annul, abrogate, discard.*)

Annul (abrogate, relaxes) - declare invalid (an official agreement, decision, or result), to “loosen” (literally or figuratively). (*Synonyms: subvert (undermine the power and authority of (an established system or institution) – i.e. declare (a marriage) to have had no legal existence).*) (**Abrogate**) repeal or do away with (a law, right, or formal agreement) or evade (a responsibility or duty). (*Synonyms: repudiate, revoke, repeal, rescind, overturn, overrule, override, do away with, annul, break off, invalidate, nullify, void, negate, dissolve, veto, declare null and void, discontinue.*)

Keeps (does, to do) - to make or do (I make, manufacture, construct; I do, act, cause.). (**To Do**) to follow some method in expressing by deeds the feelings and thoughts of the mind; universally, describing the mode of action: to act rightly, to do the law, meet its demands, (to do) the things which the law commands. (*Synonyms: abide, agree, appoint, be, bear, cause, commit without any delay, exercise, fulfill, gain, hold, keep, observe, perform, provide, purpose, secure, tarry, work, yield.*)

Parallel Biblical Law definitions - ex. Matthew 28:20, “teaching them to **observe** all the **I have commanded** you,” **observe**: I keep, guard, observe, keep watch over, continue keeping guard over, preserve, and **I have commanded**: to order, command to be done, enjoin (to direct or impose by authoritative order or with urgent admonition (gentle or friendly reproof, counsel or warning against fault or oversight)); ex. Deuteronomy 30:11-20, “If you obey the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his **statutes** and his rules, then you shall live and multiply, and the Lord your God will bless you,”

statutes: Divine law was first given to us encapsulated in the Ten Commandments, which were etched by the hand of God in two tablets of stone . . . When something is written, the substance of the letters that express it – the ink – remains a separate entity from the substance upon which they have been set – the parchment. On the other hand, letters engraved in stone are forged in it: the words are stone and the stone is words . . . By the same token, there is an aspect of Torah that is “inked” on our soul; we understand it, our emotions are aroused by it; it becomes our “lifestyle” or even our “personality”; but it remains something additional to ourselves. But there is a dimension of Torah that is **statutes**, engrave in our being. There is a dimension of Torah which expresses a bond with G-d that is the very essence of a believer's soul (ex. Exodus 31:18, Exodus 32:16, Jeremiah 31:33, 2 Corinthians 3:3-9).

“Noah was a righteous man, blameless in his generation. *Noah walked with God.*”
Genesis 6:9

“When Abram was ninety-nine years old the Lord appeared to Abram and said to him, ‘I am God Almighty; **walk before me, and be blameless,**”
Genesis 17:1

What does it mean to Walk with God?

It does not mean to have the intellectual understanding of the workings of God. No, I am walking with God . . . *is like a dance* . . . What does that mean?

Torah law is the same word for Walk, Jewish law is not called any of the legal terms; Jewish law is called “the walk” . . . here we uncover the essences of Faith as it should be understood and lived according to the *Scriptures* . . . to live with *faith* is not only to live in action, but it is to live faithfully . . .

. . . (*the root of faith is*) Emunah “Faith”, Emun “Practice”, Ne’eman “Loyalty” . . . Biblical faith directs us towards a living relationship with God, that’s the essence of Covenant; in relationships there is moments of intimacy, there is moments of distance, highs, lows, relationship is real, its dynamic, but to walk with God, to be wholehearted is to be “loyal” in our encounter with God. We like touch the ultimate good. We align ourselves with that Vision, in that direction, and then the walk begins. One step at a time. We do not have all the answers. There is so much unknown, so much mystery, but we are always given enough to take the next step . . .

Let’s look at the word “Israel”. Inside the word “Israel” is “struggle”, but the word itself “Israel” is made up of two words, one is “Straight” and then you have “God”, so think about what that is saying to us, what is it to live by the faith of Israel; it is to put God up in front of our Vision, and then “Straight”, we have a path, we have our eyes set on the Kingdom of God, our highest ideals, our values that will never be corrupted, we will . . . live out our lives with Laser like Focus, “Straight” ahead.

The default of this world is struggle, and the definition of Israel is to “Struggle and to Prevail”, we have the keys, how to persevere in the hard times and prevail . . . we have been gifted . . . “Israel” . . . we are going to be challenged and pushed to the ends of our limits and beyond; and that seems to be one of the fundamental purposes of life . . . to grow beyond ourselves, in the struggle I become more than who I am, maybe that is the purpose here, to become more than who you are . . . that is why Israel is called “to embrace the struggle, to embody the struggle”, when you prevail you emerge triumphed, you emerge greater and stronger. A life of *Faith* is not something that you can just casually say, “*I believe*” . . . that is not going to last, Biblical “Faith”, you contend with the world, you struggle with the world, you struggle towards God, you struggle with yourself, and in the struggle you discover your strength, you discover your character, your inner value, you discover yourself; the challenges of life are going to hit us and there is nothing we can do about that, but in confronting the suffering of life, you can do something honorable, admirable, knowable, worthy, glorious, powerful, helpful, upright . . . right there, that is the light of Israel . . . in that struggle you can bring the light of those amazing gifts to the world. *Faith* is not trying to convince yourself of the existence of a transcendent power that you can believe in . . . that is a cognitive approach to faith, that is the approach to solving a scientific problem. The prophets were not scientists . . . I do not believe that I love *God*, I live my love *for God*, and out of my loyalty, and action a deeper relationship is developed. *Faith* is a life committed to action, to love . . . a covenant . . . God makes a covenant with us . . . a covenant is a commitment . . . to be committed in practice, in action, to be loyal in your life, that is the root of what the word means, it means “Loyal”, it is to be loyal to the internal calling inside of you . . . there is a calling inside of all of us . . . God’s law is written in our heart if we just open it up and look in . . .

What did Abraham have, “a Calling”, a move away from organized religion, and it is a return to a relationship, a return to a simple pure wholehearted “walk with God” . . . walking and living in alignment with God . . . with the highest ideal you could imagine . . . that is *Biblical Faith* . . . to live life with love as your driving force, with unshakable character, and the courage of Joshua to struggle and prevail and conquer the land of Israel . . .

. . . we have no idea how much power you will discover in your walk through life as you start aiming towards the higher good, and in pursuit of your highest self, and in pursuit of the ultimate good, that’s where you will find the meaning in your life, when you start living with character, and you start walking with God aligned with your ideals, good things will happen, you will be blessed . . .

. . . that does not always mean you’re going to succeed in every endeavor or in every project, but Committed, living Committed to “walking with God”, ensures that every day in pursuit of that goal you will be blessed, even if the goal is never accomplished. Everyone needs to take a strategy of how they are going to live life, this is the Biblical Strategy, this is the “Biblical Walk”, to walk uncompromisingly, “Straight with God” . . . that is the Deeper Meaning of the Biblical Promise:

“He who Blesses Israel will be Blessed”:

If you live a life committed to manifesting the ultimate good, committed to building Zion, you will attract good into your life, that is the essences of what it means to walking with God. To live in the Walk. We have a covenant, and a commitment to the ultimate good. We have temptations to our right and we have self-doubts to the left, and Biblical Faith is to walk in alignment with that Vision no matter. That is the essence of loyalty to the King.

And as we come closer to fulfilling our destiny; our destiny’s intertwine collectively, believers from around the world come together and we share these ideas, that this is not about religion, I mean religion, I guess, is what brought us together to right to the very edge of the land of Israel, right to the edge of the desert, right to the very edge of this new stage in world history. What is that next stage, the Law is going to be written on our hearts. What does that mean? It is a mistake to say that this is a prophecy that has already been fulfilled, it must be fulfilled again, it must be fulfilled in our generation. That’s the message. Open your heart. There is, like, a place inside of you that is calling you to be a higher being, and if all of us hear that calling, if all of us live by that, we manifest a joint destiny that all of us are collected to. From the mountains of Judea to the Colorado Rocky’s, it’s like one destiny, a House of Prayer for all Nations, that will be a Blessing for all Nations. So, “to walk with God”, may our Walk direct us to that ultimate Prophetic Vision.

. . . So, in these times of struggle, and we think about where we have come from . . . to live the day that we would be able to share the Torah with the World. To bring us to the next stage in Biblical History, the next stage in Biblical Prophecy. And here we are rebuilding the virtual house of prayer . . . as you have chosen to . . . aligned with His purpose, aligned with His land, aligned with his Torah, may we all walk whole heartedly with God, all the way to a new rebuild Jerusalem . . .

Jeremy Gimpel, *The Land of Israel Fellowship*

1 John 2
Children of God

²⁸ And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. ²⁹ If you know that he is righteous, you may be sure that **everyone who practices righteousness has been born of him.**

1 John 3

¹ See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. ² Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears^[a] we shall be like him, because we shall see him as he is. ³ And everyone who thus hopes in him purifies himself as he is pure.

⁴ Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. ⁵ You know that he appeared in order to take away sins, and in him there is no sin. ⁶ No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. ⁷ *Little children, let no one deceive you. **Whoever practices righteousness[†] (hitting the mark) is righteous, as he is righteous.*** ⁸ Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. ⁹ No one born of God makes a practice of sinning (missing the mark), for God’s^[b] seed abides in him; and he cannot keep on sinning, because he has been born of God. ¹⁰ By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

[†]**Righteousness** – (STRONGS NT 1343 - δικαιοσύνη: righteousness, justice): Usage - righteousness of which God is the source or author, but practically: a divine righteousness. "Divine Approval" is the regular NT term used for *righteousness* ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes. (THAYER’S GREEK LEXICON - δικαιοσύνη: righteousness, justice): universally - the doctrine concerning the way in which man may attain to a state approved of God:

Hebrews 5:13

Warning Against Apostasy

¹¹ About this we have much to say, and it is hard to explain, since you have become dull of hearing. ¹² For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³ for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴ **But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.**

Matthew 5:6

⁶ “Blessed are those who **hunger and thirst for righteousness**, for they shall be satisfied.

Matthew 6:1

Giving to the Needy

¹ Beware of **practicing your righteousness** before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

Acts 13:10

¹⁰ and said, “You son of the devil, you **enemy of all righteousness**, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord?”

Romans 6:13

¹³ Do not present your members to sin as **instruments for unrighteousness**, but present yourselves to God as those who have been brought from death to life, and your members to God as **instruments for righteousness.**

Romans 6:16

¹⁶ Do you not know that if you present yourselves to anyone as **obedient slaves**,^[d] you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?

Romans 6:18-20

¹⁸ and, having been set free from sin, have become slaves of righteousness. ¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present yourselves as slaves to righteousness leading to sanctification.

²⁰ For when you were slaves of sin, you were free in regard to righteousness.

Romans 8:10

¹⁰ But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness.

Romans 14:17

¹⁷ For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.

2 Corinthians 6:14

The Temple of the Living God

¹⁴ Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?

2 Corinthians 11:3-4, 12-15

³ But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. ⁴ For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough.

¹² And what I am doing I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. ¹³ For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. ¹⁴ And no wonder, for even Satan disguises himself as an angel of light. ¹⁵ So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds.

Revelation 22:14-15

¹⁴ Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

¹⁵ For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

1 Timothy 6:11

Fight the Good Fight of Faith

¹¹ But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.

2 Timothy 2:22

²² So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart.

2 Timothy 3:16

¹⁶ All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness.

Luke 3:7-9

“John said to the crowds coming out to be baptized by him, ‘You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance.’”

Hebrews 1:9

⁹ You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.

John 14:15

Jesus Promises the Holy Spirit

¹⁵ “If you love me, you will keep my commandments.”

Hebrews 12:11

¹¹ For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

James 3:18

¹⁸ And a harvest of righteousness is sown in peace by those who make peace.

2 Peter 2:1-3, 17-22

False Prophets and Teachers

But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. ² And many will follow their sensuality, and because of them the way of truth will be blasphemed. ³ And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep . . .

¹⁷ These are waterless springs and mists driven by a storm. For them the gloom of utter darkness has been reserved. ¹⁸ For, speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely escaping from those who live in error. ¹⁹ They promise them freedom, but they themselves are slaves^[bl] of corruption. For whatever overcomes a person, to that he is enslaved. ²⁰ For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. ²¹ For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them.

Revelation 2:14

¹⁴ But I have a few things against you: you have some people there who follow the teaching of Balaam (Numbers 22:12, 31:16), who instructed Balak to put a stumbling block before the people of Israel so they would eat food sacrificed to idols and commit sexual immorality.

<https://biblehub.com/greek/1343.htm>

Exodus 20:1

20 And God spoke all these words, saying,

AND G-D SPOKE ALL THESE WORDS (20:1)

When G-d gave the Torah no bird twittered, no fowl flew, no ox lowed, none of the angels stirred a wing, the seraphim did not say “Holy, Holy,” the sea did not roar, the creatures spoke not, the whole world was hushed into breathless silence and the voice went forth: “I am G-d your G-d.”

Exodus 20:2

²“I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.”

I AM G-D YOUR G-D, WHO HAS BROUGHT YOU OUT OF THE LAND OF EGYPT (20:2)

Would it not have been more appropriate for G-d to say, “I am G-d... who created the heavens and the earth”?

But G-d the creator is the G-d that Israel shares with the rest of creation. At Sinai, G-d did not speak to us as the author of nature, but as the executor of the miraculous Exodus. For at Sinai we forged a covenant with G-d in which we pledged to surpass all bounds of nature and convention in our commitment to Him, and He pledged to supercede all laws of nature and convention in His providence over us.

(The Chassidic Masters)

The Two Great Commandments:

Matthew 22:36-40 “Master, which is the great Commandment in the law? 37 Jesus said unto him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. 38 This is the first and great commandment. (the first 5 Commandments is this Commandment Defined) 39 And the second is like unto it, You shall love your neighbour as yourself. (the last 5 Commandments is this Commandment Defined) 40 On these two commandments hang ALL the law and the prophets.”

- Deuteronomy 6:5 “And you shall love the LORD your God with all your heart, and with all your soul, and with all your might.”
- Leviticus 19:18 “You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbour as yourself: I am the LORD.”

Exodus 20:3-6

³“You shall have no other gods before^[1] me.

⁴“You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶but showing steadfast love to thousands^[2] of those who love me and keep my commandments.”

Catholicism and the Ten Commandments

1. “I am the Lord thy God, thou shalt not have any strange gods before Me.”
This commandment forbids *idolatry*, the worship of false gods and goddesses, and it excludes *polytheism*, the belief in many gods, insisting instead on *monotheism*, the belief in one God. This commandment forbids making golden calves, building temples to Isis, and worshipping statues of Caesar, for example.

No Second Commandment of Idol Worship, as spoken by God in His 10 Commandments

2. “Thou shalt not take the name of the Lord thy God in vain.”
The faithful are required to honor the name of God. It makes sense that if you’re to love God with all your heart, soul, mind, and strength, then you’re naturally to respect the name of God with equal passion and vigor.

Jealousy and Faithfulness

We see from the second commandment that anything we place first in our lives other than God is idolatry. God is, by His own admission, a jealous God. The Hebrew root of *kanna* (jealous) means the just indignation of one injured.

When we choose another over God, He is injured, as a husband or wife is injured by an unfaithful spouse.

Today the world is filled with idols: wealth, fame, power, position, money, work, sexual relations, celebrities, sports, even relationships. We so often make these desires our priority, tending to put our trust and confidence in other things or people to help us meet those desires; however, **only God is absolutely trustworthy and His desires for us are pure and holy.**

God’s prophetic word promises that one day His people will no longer tolerate any idolatry in their lives, but the day will come when the Lord shall say, “What have I to do with idols? **It is I who answer and look after you.**” Hosea 14:8

May this be the generation that seeks the God of Abraham, Isaac, and Jacob; and may we become united in the love of Messiah, worshipping the One True God in Spirit and Truth.

“It is too small a thing for you to be My servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that My salvation may reach to the ends of the earth.” (Isaiah 49:6)

Exodus 20:7

⁷“You shall not take the name of the Lord your God in vain*, for the Lord will not hold him guiltless who takes his name in vain.”

* (vain: using His name to commit evil, or to pretend to serve in His name while in fact, failing to do so – Isaiah 29:13, “This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandments of men.” – Leviticus 21:6, “They shall be holy to their God and not profane the name of their God.”)

***Righteousness** – (STRONGS NT 1343 - dikaiosuné: righteousness, justice): Usage - **righteousness of which God is the source or author**, but practically: a divine righteousness. "Divine Approval" is the regular NT term used for *righteousness* ("the approval of God") refers to **what is deemed right by the Lord** (after His examination), i.e. **what is approved in His eyes**. (THAYER'S GREEK LEXICON - dikaiosuné: righteousness, justice): universally - **the doctrine concerning the way in which man may attain to a state approved of God:**

***Vain** – (STRONGS NT 7723 – shav: emptiness, vanity): (BROWN-DRIVER-BRINGS - (EXODUS 20:7) *take up name of God in vain* (to no good purpose); (STRONG'S EXHAUSTIVE CONCORDANCE - Or shav {shav}; from the same as *show* in the sense of desolating (make (a place) bleakly and depressingly empty or bare); evil (as destructive), literally (ruin) or **morally** (especially guile (ly or cunning intelligence)); **figuratively idolatry** (as false, subjective), uselessness (as **deceptive**, objective; also adverbially, in vain) -- **false(-ly)**, lie, lying, vain, vanity.)

"**Thou shalt not take the name of the Lord thy God in vain**" (Hebrew: לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְבַטּוֹלָה (KJV); also "You shall not make wrongful use of the name of the Lord your God" (NRSV) and variants) is the second or third (depending on numbering) of God's Ten Commandments to man in the Abrahamic religions.

It is a prohibition of blasphemy, specifically, the misuse or "taking in vain" of the name of the God of Israel, or **using His name to commit evil**, or to **pretend to serve in His name while in fact, failing to do so**. Exodus 20:7 reads:

Based on this commandment, Second Temple Judaism by the Hellenistic period developed a taboo of pronouncing the name of God at all, resulting in the replacement of the Tetragrammaton by "Adonai" (literally "my lords" – see Adonai) in pronunciation.

In the Hebrew Bible itself, the commandment is directed against abuse of the name of God, not against any use . . . The Hebrew is translated as "thou shalt not take in vain", but is better understood to mean "thou shalt not carry/bear in vain the name of God".

Hebrew Bible passages also refer to God's name being profaned by hypocritical behavior of people and false representation of God's words or character. Many scholars also believe the commandment applies to the casual use of God's name in interjections and curses (blasphemy).

In practice

To avoid coming under guilt by accidentally misusing God's name, Jewish scholars do not write or pronounce the proper name in most circumstances, but use substitutes such as "Adonai (the Lord)," or "HaShem (the Name)." In English translations of the Bible, the name Adonai is often translated "Lord," while the proper name Yahweh represented by the tetragrammaton is often indicated by the use of capital and small capital letters, LORD.^[17]

**“Behold the Man with Nail Pierced Hands”
The Great Name of God**

Our Bibles start at **Genesis 1:1** with this statement, "In the beginning God." The Hebrew the word for the book of Genesis is B'reshite and means, "In the Beginning." The word for God used in this opening statement is . . . Elohim, a plural word indicating that God, although one exists in parts or aspects. We have come to know the three parts or aspects of God as the Father, Son and Holy Spirit. And since every man was created in the image of God we too are each individuals having three parts . . . a spirit, a soul and a body.

God also has an actual name and it is revealed for the first time in **Genesis 2:4** and is used over **7,000 times** in the Old Testament.

However, our Bibles don't use the name but insert a special designation for it such as . . . "Lord God" when the name is being used. This happened when the Hebrew people were taken captive to Babylon around 600 BC. Their leaders purposely hid the name of God so it would not be profaned among the nations.

The Hebrew people now refer to God's name as Ha Shem, meaning "The Name". They do not speak His name but are taught to say Adonai, meaning "Lord" in its place. They do not write God's name but instead substitute the tetragrammaton, **YHWH**, the four Hebrew letters that make up the name. God's name is "Yah-u-wah", which basically means "I AM THAT I AM".


Let's take a look at something very special about His name by just using the tetragrammaton, **YHWH**:

9:48AM Sun Nov 25 springoflivingwatersonline.org 92%


Pronunciation of the Letters

(yad) (hey) (vaw) (hey)


Ancient Hebrew Symbols for the Letters of the Tetragrammaton




Interpretation of the Symbols
"Hand"



Man with raised hands means "Behold"



"Nail"



Man with raised hands means "Behold"

As we see here, *the very name of God that was hidden over 2,500 years ago*, to prevent it from being profaned among the nations, has consequently also hidden its “*True Meaning*” of God’s name, as read above, “**Behold the Hands of the Man with Raised Hands, Behold the Nail Pierced Hands of the Man with Raised Hands**”, who will one day be identified by his “*Raised Nail Pierced Hands*” our Messiah, our Lord, our Savior, our Redeemer, our Hope.

Jesus Appears to the Disciples

¹⁹On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” ²⁰When he had said this, **he showed them his hands** (declaring *his* hidden name of nearly 600 years, the “*True Meaning*” of God’s name, as read above, “**Behold the Hands of the Man with Raised Hands, Behold the Nail Pierced Hands of the Man with Raised Hands**”) and his side. Then the disciples were glad when they saw the Lord. ²¹Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” ²²And when he had said this, he **breathed*** on them and said to them, “Receive the Holy Spirit. ²³If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.” **John 20:19-31**

* **“breathed”**: The very name of God is “Yahweh”, the proper name of “God” as read in **Exodus 6:3**, “*God said, ‘I used to appear to Abraham, Isaac, and Jacob as El Shaddai, but I did not make myself know to them by my name YHWH (Yahweh),’*” which is pronounced as the sound of one breathing, “Yah – Weh”, as we also see identified in the name change and destiny of Abram (“Exulted Father”) and Sarai (“my princess”), when God gave them his own name, and changed their names to Abra“ha”m (“Father of Many Nations”) and Sara“h” (“Mother of Nations”), **the very Breath of God**, “Yah – Weh”, as read in **Genesis 2:7**, “*7 then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.*” It is here, in like manner, that Jesus too, **breathes** on his disciples and changes not only their names from “*Fishermen*”/“*Followers*” to “*Fishers of Men*”/“*Apostles*” (*sent ones*), but their destinies too, from “*Disciples*” to “*Disciple Makers*”. “**Let everything that has breath praise the Lord!**” Psalm 150:6

Zechariah 12:10

Him Whom They Have Pierced

¹⁰“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.

Rabbi Joseph Telushkin wrote that the commandment is much more than a prohibition against casual interjections using God’s name. He pointed out that the more literal translation of *Lo tissa* is “you shall not carry” rather than “you shall not take”, and that understanding this helps one understand why the commandment ranks with such as “You shall not murder” and “You shall not commit adultery”.^[4]
https://en.wikipedia.org/wiki/Thou_shalt_not_take_the_name_of_the_Lord_thy_God_in_vain

2 Corinthians 3

Ministers of the New Covenant

¹Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you, or from you? ²**You yourselves are our letter of recommendation, written on our hearts, to be known and read by all.** ³And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

⁴Such is the confidence that we have through Christ toward God. ⁵Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, ⁶who has made us sufficient to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

Ezekiel 36

Prophecy to the Mountains of Israel

⁸“But you, *O mountains of Israel, shall shoot forth your branches and yield your fruit to my people Israel, for they will soon come home.* ⁹**For behold, I am for you, and I will turn to you, and you shall be tilled and sown.** ¹⁰And I will multiply people on you, the whole house of Israel, all of it. *The cities shall be inhabited and the waste places rebuilt.* ¹¹And I will multiply on you man and beast, and they shall multiply and be fruitful. And I will cause you to be inhabited as in your former times, and will do more good to you than ever before. Then you will know that I am the Lord. ¹²I will let people walk on you, even my people Israel. And they shall possess you, and you shall be their inheritance, and you shall no longer bereave them of children. ¹³Thus says the Lord God: Because they say to you, ‘You devour people, and you bereave your nation of children,’ ¹⁴therefore you shall no longer devour people and no longer bereave your nation of children, declares the Lord God. ¹⁵And I will not let you hear anymore the reproach of the nations, and you shall no longer bear the disgrace of the peoples and no longer cause your nation to stumble, declares the Lord God.”

The Lord’s Concern for His Holy Name

¹⁶*The word of the Lord came to me:* ¹⁷“Son of man, when the house of Israel lived in their own land, **they defiled it by their ways and their deeds. Their ways before me were like the uncleanness of a woman in her menstrual impurity.** ¹⁸So I poured out my wrath upon them for the blood that they had shed in the land, for the idols with which they had defiled it. ¹⁹I scattered them among the nations, and they were dispersed through the countries. **In accordance with their ways and their deeds I judged them.** ²⁰But when they came to the nations, wherever they came, **they profaned my holy name**, in that people said of them, ‘These are the people of the Lord, and yet they had to go out of his land.’ ²¹But I had concern for **my holy name**, which the house of Israel had profaned among the nations to which they came.

I Will Put My Spirit Within You

²²“Therefore say to the house of Israel, *Thus says the Lord God: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came.* ²³And **I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them.** And the nations will know that I am the Lord, declares the Lord God, **when through you I vindicate my holiness before their eyes.** ²⁴I will take you from the nations and gather you from all the countries and bring you into your own land. ²⁵I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. ²⁶**And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.** ²⁷And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

Exodus 20:8-11

⁸“Remember the Sabbath day, to keep it holy. ⁹Six days you shall labor, and do all your work, ¹⁰but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. ¹¹For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

Sabbath

Secular Weekday Name: **Saturday**

Hebrew "Name": **Shabbat**

Hebrew Meaning: **Rest**

Secular Weekday Name, Hebrew “Name”, Hebrew Meaning: Sunday, Yom Reeshone, First Day; Monday, Yom Shavnee, Second Day; Tuesday, Yom Shlee shee, Third Day; Wednesday, Yom Revee ee, Fourth Day; Thursday, Yom Khah mee shee, Fifth Day; Friday, Yom Ha shee shee, Sixth Day; Saturday, Shabbat, Rest.

Everlasting Covenant

The Sabbath

¹²Then the LORD said to Moses, ¹³“Say to the Israelites, ‘You must observe my Sabbaths. This will be a sign between me and you for the generations (everlasting covenant) to come, so you may know that I am the LORD, who makes you holy.

¹⁴“Observe the Sabbath, because it is holy to you. Anyone who desecrates it is to be put to death; those who do any work on that day must be cut off from their people. ¹⁵For six days work is to be done, but the seventh day is a day of sabbath rest, holy to the LORD. Whoever does any work on the Sabbath day is to be put to death. ¹⁶The Israelites (striven with **God** and with **men** and have **prevailed** – *one who crosses over from this world to the next*) are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. ¹⁷It will be a sign between me and the Israelites forever (everlasting covenant), for in six days the LORD made the heavens and the earth, and on the seventh day he rested and was refreshed.” Exodus 31:12-17

New Heaven Sabbath

²²As the new heavens and the new earth that *I make will endure before me,* declares the LORD, ‘so will your name and descendants endure.

²³From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me, says the LORD.” **Isaiah 66:22-23**

Walk as Jesus Walked

⁶*Whoever claims to live in him must live as Jesus did.*” **1 John 2:6**

“When the **Sabbath** came, he began to teach in the synagogue, and many who heard him were amazed. ‘Where did this man get these things?’ they asked. ‘What’s this wisdom that has been given him? What are these remarkable miracles he is performing?’” **Mark 6:2**

“He (*Jesus*) went to Nazareth, where he had been brought up, and on the **Sabbath day** he went into the synagogue, as was his custom (as is his wont). He stood up to read,” **Luke 4:16**

“[*Jesus Drives Out an Impure Spirit*] Then he went down to Capernaum, a town in Galilee, and on the **Sabbath** he taught the people.” **Luke 4:31**

“And **beginning with Moses** and all the Prophets, **he interpreted to them in all the Scriptures the things concerning himself.** ²⁹but they urged him strongly, saying, ‘Stay with us, for it is toward evening and the day is now far spent.’ So he went in to stay with them.³⁰ When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹And their eyes were opened, and they recognized him. And he vanished from their sight. ³²They said to each other, ‘Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?’” **Luke 24:27**

“For if you believed **Moses, you would believe me;** for he wrote of me.” **John 5:46**

Jesus Lord of the Sabbath

“For the **Son of Man is Lord of the Sabbath.**” **Matthew 12:8**

And if Christ be the *Lord of the sabbath*, it is fit the day and all the work of it should be dedicated to him. By virtue of this power Christ here enacts, that works of necessity, if they be really such, and not a pretended and self-created necessity, are lawful on the sabbath day; and this explication of the law plainly shows that it was to be perpetual.

The Catechism

Recall the ceremony with which God made known His Law, containing the blessing of the seventh-day Sabbath, by which all humanity is to be judged. Contrast this with the unannounced, unnoticed anticlimax with which the church gradually adopted Sunday at the command of “Christian” emperors and Roman bishops. And these freely admit that they made the change from Sabbath to Sunday.

In the *Convert’s Catechism of Catholic Doctrine*, we read:

Q. Which is the Sabbath day?

A. Saturday is the Sabbath day.

Q. Why do we observe Sunday instead of Saturday?

A. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea, (AD 336) transferred the solemnity from Saturday to Sunday...

Q. Why did the Catholic Church substitute Sunday for Saturday?

A. The Church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the Apostles on a Sunday.

Q. By what authority did the Church substitute Sunday for Saturday?

A. The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her!

—Rev. Peter Geiermann, C.S.S.R., (1946), p. 50.

In Catholic Christian Instructed,

Q. Has the [Catholic] church power to make any alterations in the commandments of God?

A. ...Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God’s worship; and these we are now obliged to keep in consequence of God’s commandment, instead of the ancient Sabbath.

—The Catholic Christian Instructed in the Sacraments, Sacrifices, Ceremonies, and Observances of the Church By Way of Question and Answer, RT Rev. Dr. Challoner, p. 204.

Catholicism and the Ten Commandments

3. “Remember to keep holy the Sabbath day.”

The Jewish celebration of Sabbath (*Shabbat*) begins at sundown on Friday evening and lasts until sundown on Saturday. Catholic, Protestant, and Orthodox Christians go to church on Sunday, treating it as the Lord’s Day instead of Saturday to honor the day Christ rose from the dead.

Exodus 20:12-18

²¹“You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ ²²*But I say to you (the Spirit of the Law) . . . Matthew 5*

¹²“Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you.

How do we Honor our Father and Mother:

Matthew 5:43-48 & Luke 6:27-36

1. Love them.
2. Do good to them.
3. Bless them.
4. Pray for them.
5. Lend to them expecting nothing in return.

¹³“You shall not murder.

¹⁴“You shall not commit adultery.

¹⁵“You shall not steal.

¹⁶“You shall not bear false witness against your neighbor.

¹⁷“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.”

¹⁸Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid^[i] and trembled, and they stood far off ¹⁹and said to Moses, “You speak to us, and we will listen; but do not let God speak to us, lest we die.”

AND MOSES DREW NEAR TO THE THICK DARKNESS WHERE G-D WAS (20:18)

There are three types of darkness: the “heavy darkness” of the Covenant Between the Pieces (Genesis 15:17); the “tangible darkness” of the ninth plague in Egypt (Exodus 10:22); and the “thick darkness” at the giving of the Torah.

(Rabbeinu Bechayei)

Meeting with God at the Foot of the Mountain

Standing at the foot of the mountain on the third day, the people of Israel met with God, as He descended with thunder, lightening, thick clouds, and the loud sound of the *shofar* (ram’s horn).

The whole mountain was covered with smoke, since God came with fire, as it is written, “The Lord is a consuming fire.” (*Deuteronomy 4:24*)

It was such a fearsome sight that the people trembled and told Moses,

“You, speak with us, and we will listen. *But don’t let God speak with us, or we will die.*” (*Exodus 20:19 [16]*)

²⁰Moses said to the people, “Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin.” ²¹The people stood far off, while Moses drew near to the thick darkness where God was.

Laws About Altars

²²And the Lord said to Moses, “Thus you shall say to the people of Israel: ‘You have seen for yourselves that I have talked with you from heaven. ²³You shall not make gods of silver to be with me, nor shall you make for yourselves gods of gold.’”

AND WHEN YOU MAKE ME AN ALTAR OF STONE, YOU SHALL NOT BUILD IT OF HEWN STONE: FOR IF YOU LIFT UP YOUR SWORD UPON IT, YOU HAVE DEFILED IT (20:22)

Iron was created to shorten the life of man, and the Altar was created to lengthen the life of man; so it is not fitting that that which shortens should be lifted upon that which lengthens.

(Talmud, Middot 3:4)

Exodus 20:24

²⁴ An altar of earth you shall make for me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. **In every place where I cause my name to be remembered I will come to you and bless (more of – be fruitful and multiply – an opening for more) you.**

Keeping His commandments is how we show our love for God. His commandments provide a guide for a healthy, happy, productive, and harmonious life in relationship with God and with other people.

“For this is love for God, to keep His commandments. And His commandments are not burdensome.” (1 John 5:3)

Jesus has not set us free from sin so that we can live lawless lives. The Word of God even warns that our prayers may not be heard if we are walking in blatant disobedience to God’s laws.

“One who turns away his ear from hearing the law, even his prayer is an abomination.” (Proverbs 28:9)

The law of God guards our relationships. The first tablet containing the first five of the Ten Commandments deals with our relationship to God. The second set of five commandments deals with our relations with our neighbor. That is why Jesus said that loving God and loving our neighbor sum up the commandments. (Matthew 22:37–40)

The God of Israel is not an impersonal “force,” but a God of love who becomes intimately involved with the affairs of mankind to save, rescue, redeem and deliver. This is the God who is worthy of our love and devotion, and no one else.

Next Week’s Reading:

Week 18 - Mishpatim (Laws)
Exodus 21:1–24:18; Jeremiah 34:8–22, 33:25–26; Colossians 3:1–25

2022 a year of Recognition Awareness Accomplishment Understanding Insight Realization Spiritual Awakening

Genesis 4

⁷ **If you do well, will you not be accepted?^[b] And if you do not do well, sin is crouching at the door. Its desire is contrary to^[c] you, but you must rule over it.”**

Romans 6

Slaves to Righteousness

¹⁵ What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶ Do you not know that if you present yourselves to anyone as obedient slaves,^[c] you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷ But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, ¹⁸ and, having been set free from sin, have become slaves of righteousness. ¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

²⁰ For when you were slaves of sin, you were free in regard to righteousness. ²¹ But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. ²² But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. ²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

No Israelite may become a slave. All Israelites are servants of God. God took the people out of the House of Bondage in Egypt to be free, not to be slaves. Just as the earth is the Lord’s and is not ours to possess, so all Israelites belong to God and may not be possessed by other human beings, not by other Israelites and especially not by non-Israelites.

Leviticus is very clear: There is no such thing as an Israelite slave.

Leviticus says that there is no such thing as an Israelite slave. Deuteronomy understands that there will be slaves and they must be treated well until they will be released. Combining the laws of the Covenant Code with the antipathy for the enslavement of an Israelite in Leviticus, Deuteronomy forged a compromise that was workable for its time.

<https://www.myjewishlearning.com/article/biblical-slavery/>

The Bible is pro-slavery.

How to respond:

Start by addressing the verses that will most likely be brought up ([Ephesians 6:5](#)^[L], [Colossians 3:22](#)^[L], [1 Peter 2:18](#)^[L]). Admit that, on face value, it does seem to indicate that the Bible does seem to support certain slave-owner relationships. Show that slavery in the

Bible is not the same as our modern conception of the practice. Our modern view is most likely based in the ownership model common in the first century of America’s history.

The Biblical model, in both Old and New Testaments, is very different. Jewish and Roman slaves were bond servants who were given significant legal status. Very few were slaves for life and there was no forced slavery based on race. Most slaves were prisoners of war who would have else wise been executed as enemies of the state.

Even with this distinction in place, Paul writes to Philemon that his runaway slave should be treated as an equal ([Philemon 1:17](#)^L) therefore instructing the elimination of the slave-owner relationship.

https://ratiochristi.org/blog/faq-items/the-bible-is-pro-slavery/?gclid=EAIaIQobChMIu7GJsIrD9QIVeh-tBh1XZQoAEAMYASAAEgKDHPD_BwE

Leviticus 25

³⁹ “If **your brother** becomes poor beside you and sells himself to you, you shall not make him serve as a slave: ⁴⁰ he shall be with you as a hired worker and as a sojourner. He shall serve with you until the year of the jubilee. ⁴¹ Then he shall go out from you, he and his children with him, and go back to his own clan and return to the possession of his fathers. ⁴² **For they are my servants, whom I brought out of the land of Egypt; they shall not be sold as slaves.** ⁴³ You shall not rule over him ruthlessly but shall fear your God. ⁴⁴ As for your male and female slaves whom you may have: you may buy male and female slaves from among the nations that are around you. ⁴⁵ You may also buy from among the strangers who sojourn with you and their clans that are with you, who have been born in your land, and they may be your property. ⁴⁶ You may bequeath them to your sons after you to inherit as a possession forever. You may make slaves of them, but over your brothers the people of Israel you shall not rule, one over another ruthlessly.

Leviticus 25

The Sabbath Year

25 The LORD spoke to Moses on Mount Sinai, saying, ² “Speak to the people of Israel and say to them, When you come into the land that I give you, the land shall keep a Sabbath to the LORD. ³ For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits, ⁴ but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the LORD. You shall not sow your field or prune your vineyard. ⁵ You shall not reap what grows of itself in your harvest, or gather the grapes of your undressed vine. It shall be a year of solemn rest for the land. ⁶ The Sabbath of the land^[a] shall provide food for you, for yourself and for your male and female slaves^[b] and for your hired worker and the sojourner who lives with you, ⁷ and for your cattle and for the wild animals that are in your land: all its yield shall be for food.

The Year of Jubilee

⁸ “You shall count seven weeks^[c] of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years. ⁹ Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. ¹⁰ And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan. ¹¹ That fiftieth year shall be a jubilee for you; in it you shall neither sow nor reap what grows of itself nor gather the grapes from the undressed vines. ¹² For it is a jubilee. It shall be holy to you. You may eat the produce of the field.^[d] ¹³ “In this year of jubilee each of you shall return to his property. ¹⁴ And if you make a sale to your neighbor or buy from your neighbor, you shall not wrong one another. ¹⁵ You shall pay your neighbor according to the number of years after the jubilee, and he shall sell to you according to the number of years for crops. ¹⁶ If the years are many, you shall increase the price, and if the years are few, you shall reduce the price, for it is the number of the crops that he is selling to you. ¹⁷ You shall not wrong one another, but you shall fear your God, for I am the LORD your God.

¹⁸ “Therefore you shall do my statutes and keep my rules and perform them, and then you will dwell in the land securely. ¹⁹ The land will yield its fruit, and you will eat your fill and dwell in it securely. ²⁰ And if you say, ‘What shall we eat in the seventh year, if we may not sow or gather in our crop?’ ²¹ I will command my blessing on you in the sixth year, so that it will produce a crop sufficient for three years. ²² When you sow in the eighth year, you will be eating some of the old crop; you shall eat the old until the ninth year, when its crop arrives.

Redemption of Property

²³ “The land shall not be sold in perpetuity, for the land is mine. For you are strangers and sojourners with me. ²⁴ And in all the country you possess, you shall allow a redemption of the land.

²⁵ “If your brother becomes poor and sells part of his property, then his nearest redeemer shall come and redeem what his brother has sold. ²⁶ If a man has no one to redeem it and then himself becomes prosperous and finds sufficient means to redeem it, ²⁷ let him calculate the years since he sold it and pay back the balance to the man to whom he sold it, and then return to his property. ²⁸ But if he does not have sufficient means to recover it, then what he sold shall remain in the hand of the buyer until the year of jubilee. In the jubilee it shall be released, and he shall return to his property.

²⁹ “If a man sells a dwelling house in a walled city, he may redeem it within a year of its sale. For a full year he shall have the right of redemption. ³⁰ If it is not redeemed within a full year, then the house in the walled city shall belong in perpetuity to the buyer, throughout his generations; it shall not be released in the jubilee. ³¹ But the houses of the villages that have no wall around them shall be classified with the fields of the land. They may be redeemed, and they shall be released in the jubilee. ³² As for the cities of the Levites, the Levites may redeem at any time the houses in the cities they possess. ³³ And if one of the Levites exercises his right of redemption, then the house that was sold in a city they possess shall be released in the jubilee. For the houses in the cities of the Levites are their possession among the people of Israel. ³⁴ But the fields of pastureland belonging to their cities may not be sold, for that is their possession forever.

Kindness for Poor Brothers

³⁵ “If your brother becomes poor and cannot maintain himself with you, you shall support him as though he were a stranger and a sojourner, and he shall live with you. ³⁶ Take no interest from him or profit, but fear your God, that your brother may live beside you. ³⁷ You shall not lend him your money at interest, nor give him your food for profit. ³⁸ I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan, and to be your God.

³⁹ “If your brother becomes poor beside you and sells himself to you, you shall not make him serve as a slave: ⁴⁰ he shall be with you as a hired worker and as a sojourner. He shall serve with you until the year of the jubilee. ⁴¹ Then he shall go out from you, he and his children with him, and go back to his own clan and return to the possession of his fathers. ⁴² For they are my servants,^[E] whom I brought out of the land of Egypt; they shall not be sold as slaves. ⁴³ You shall not rule over him ruthlessly but shall fear your God. ⁴⁴ As for your male and female slaves whom you may have: you may buy male and female slaves from among the nations that are around you. ⁴⁵ You may also buy from among the strangers who sojourn with you and their clans that are with you, who have been born in your land, and they may be your property. ⁴⁶ You may bequeath them to your sons after you to inherit as a possession forever. You may make slaves of them, but over your brothers the people of Israel you shall not rule, one over another ruthlessly.

Redeeming a Poor Man

⁴⁷ “If a stranger or sojourner with you becomes rich, and your brother beside him becomes poor and sells himself to the stranger or sojourner with you or to a member of the stranger's clan, ⁴⁸ then after he is sold he may be redeemed. One of his brothers may redeem him, ⁴⁹ or his uncle or his cousin may redeem him, or a close relative from his clan may redeem him. Or if he grows rich he may redeem himself. ⁵⁰ He shall calculate with his buyer from the year when he sold himself to him until the year of jubilee, and the price of his sale shall vary with the number of years. The time he was with his owner shall be rated as the time of a hired worker. ⁵¹ If there are still many years left, he shall pay proportionately for his redemption some of his sale price. ⁵² If there remain but a few years until the year of jubilee, he shall calculate and pay for his redemption in proportion to his years of service. ⁵³ He shall treat him as a worker hired year by year. He shall not rule ruthlessly over him in your sight. ⁵⁴ And if he is not redeemed by these means, then he and his children with him shall be released in the year of jubilee. ⁵⁵ For it is to me that the people of Israel are servants.^[E] They are my servants whom I brought out of the land of Egypt: I am the LORD your God.

THE BIBLE'S EXODUS JOURNEY

Exodus from Egypt

What does the Bible Document?

What does the Bible Imply?

Many interesting views have been proposed, but it is important to pay close attention to what Scripture actually states and what it also subtly implies.

THREE DAYS INTO THE WILDERNESS

***** Three days into the Wilderness *****

Exod 3:18 ... 'The Lord God of the Hebrews has met with us;

and now, please, let us go three days journey into the wilderness, that we may sacrifice to the Lord our God.'

5:1 Afterward Moses and Aaron went in and told Pharaoh,

"Thus says the Lord God of Israel: 'Let My people go, that they may hold a feast to Me in the wilderness.'"

5:3 "The God of the Hebrews has met with us. Please, let us go three days journey into the desert and sacrifice to the Lord our God, lest He fall upon us with pestilence or with the sword."

For a biblically honest discussion, the meaning of these three verses should be initially highlighted and discussed.

The initial request made of Pharaoh was to allow the children of Israel to travel 3 days into the wilderness. Where they were to offer sacrifice to the Lord their God.

God usually has significant events timed to occur in keeping with the observance days and feasts listed in Leviticus chapter 23.

We are all aware that the children of Israel started to depart Egypt at the time of Passover and the 7 day Feast of Unleavened Bread.

So upon what day was the aforementioned sacrificial offering in the wilderness intended to fall?

Numbers chapter 33 gives us a brief outline of the Exodus journey.

It informs us the children of Israel started to depart Rameses on the 15th day of the first month.

Num 33:3 They departed from Rameses in the first month,

on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians.

We are then told where they camped thereafter.

Num 33:5 Then the children of Israel moved from Rameses

and camped at Succoth.

:6 They departed from Succoth and camped at Etham,

which is on the edge of the wilderness.

:7 They moved from Etham and turned back to Pi Hahiroth, which is east of Baal Zephon; and they camped near Migdol.

:8 They departed from before Hahiroth and passed through the midst of the sea into the wilderness, went three days journey in the Wilderness of Etham, and camped at Marah.

So they camped at Succoth, then Etham, then back tracked and camped near Migdol.

Following this they crossed the Red Sea and journeyed the 3 days into the wilderness.

Hence, the minimum we have is a two day journey through the populated land of Egypt to the edge of the wilderness. Then a one day journey which initially backtracks and then proceeds to the Red Sea coastline.

This is then immediately followed by a Red Sea crossing at night.

At daylight we have the start of the requested three day journey into the wilderness.

So starting with the 15th day of the first month we have a total of 6 days to reach the site where they were to offer sacrifices to God.

The Israelites were travelling every single day. We know this because they only ate unleavened bread 15th to 21st.

[Their actual journey had started on the 14th day (on which they travelled from Goshen to Rameses) and this initial non-stop seven day stage of their journeying ended on the 20th. It took a day for bread to naturally leaven. So even while they were not travelling on the 21st day, they would not have leavened bread until the 22nd day.]

Location at night	7 Days Spent Travelling	7 Days Eating Unleavened Bread
----- Goshen	-----	-----
14th	1	
----- Rameses	-----	-----
15th	2	1
----- Succoth	-----	-----
16th	3	2
----- Etham	-----	-----
17th	4	3
----- Red Sea crossing	-----	-----
18th	5	4
----- Wilderness end day 1	-----	-----
19th	6	5
----- Wilderness end day 2	-----	-----
20th	7	6
----- Marah	-----	-----
21st		7
----- still at Marah		-----

The 21st day of this month was an important day.

Lev 23:6 And on the fifteenth day of the same month is the **Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread.**

**:8 ... The seventh day shall be a holy convocation;
you shall do no customary work on it.**

**Deut 16:8 Six days you shall eat unleavened bread, and on
the seventh day there shall be a sacred assembly
to the Lord your God. You shall do no work on it.**

**The 21st day of that month was a commanded rest day. It was
a sacred
assembly day. It was the last day of the seven day Feast of
Unleavened
Bread. It was a day to be observed every year.**

**So at the location, which was 3 days journey into the
wilderness, they
found themselves at a place called Marah.**

**Num 33:8 They departed ... and passed through the midst
of
the sea into the wilderness, went three days journey
in the Wilderness of Etham, and camped at Marah.**

LOCATION AND TRAVEL TO MT SINAI

**From Marah they travelled to Elim and then near the Red
Sea.**

**Num 33:9 They moved from Marah and came to Elim. At
Elim
were twelve springs of water and seventy palm
trees;
so they camped there.
:10 They moved from Elim and camped by the Red
Sea.**

**How are we to consider this subsequent reference to the Red
Sea?**

It really depends on where one considers Mt Sinai is located.

**If one places weight upon the following verse then one would
see the need
for the children of Israel to be travelling toward Arabia.**

Gal 4:25 for this Hagar is Mount Sinai in Arabia, ...

**If this was your viewpoint then such a reference to camping
near the**

Red Sea would indicate that the children of Israel had crossed the Sinai Peninsula.

The following is the remaining portion of the journey to Mt Sinai.

Num 33:11 They moved from the Red Sea and camped in the

Wilderness of Sin.

:12 They journeyed from the Wilderness of Sin and camped at Dophkah.

:13 They departed from Dophkah and camped at Alush.

:14 They moved from Alush and camped at Rephidim, where there was no water for the people to drink.

:15 They departed from Rephidim and camped in the Wilderness of Sinai.

Something that needs to be built into the final arrangement is the reference to the location of the Wilderness of Sin being half way between Elim and Sinai.

Exod 16:1 And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, ...

Elim was the location they reached, after they left Marah.

Lets us look at the stops to each location.

1) Elim to near Red Sea, to Wilderness of Sin

2) Wilderness of Sin to Dophkah, to Alush, to Rephidim, to Wilderness of Sinai.

The lack of named stops during the Elim to 'Wilderness of Sin' journey, suggests they were wandering through uninhabited wilderness.

PROVISION OF MANNA

Exodus 16:1 also advises us that the children of Israel arrived at the Wilderness of Sin on the 15th day of the second month. The next morning

manna was provided for the very first time.

Exod 16:1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the Wilderness of Sin, ... on the fifteenth day of the second month after their departing out of the land of Egypt.

Exod 16:13 So it was that quail came up at evening and covered the camp, and in the morning the dew lay all around the camp.

:14 And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground.

:15 So when the children of Israel saw it, they said to one another, :What is it?" For they did not know what it was.

And Moses said to them, "This is the bread which the Lord has given you to eat."

Manna was first provided on the 16th (the day after the 15th) of the second month.

When did the provision of manna cease?

After the entering the Promised Land manna ceased to be provided.

It ceased on the 16th, after the 15th (the day they first ate of the produce of that land).

Josh 5:10 Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho.

:11 And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day.

:12 Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.

[NB: This also could have been the 2nd month, if the harvest was delayed that year.

In a year where an extra month has to be added, it is not added to the prior year (as some teach) but to the current year.

Refer Flood chronology discussion.]

Scripture says that the children of Israel had eaten bread 40 years.

Exod 16:35 The Israelites ate manna forty years, until they came to a land that was settled; they ate

mana until they reached the border of Canaan.
[NB: As Scripture tends to count inclusively,
one has to keep in mind that the portions
of a year will be counted as a full year.]

The purpose of the dating of the provision of the manna was
to enable
connection to when the manna ceased.

ARRIVAL AT SINAI ON THIRD 'MONTH'

The arrival of the children of Israel at Sinai.

Exod 19:1 In the third month after the children of Israel
had gone out of the land of Egypt, on the same day,
they came to the Wilderness of Sinai.
:2 For they had departed from Rephidim, had come to
the
Wilderness of Sinai, and camped in the wilderness.
So Israel camped there before the mountain.

The third month brings us to another observance day
requirement.
Specifically, the Feast of Weeks mentioned in Leviticus 23:15-
21.
This was a feast which was observed after the counting of
seven
Sabbaths. It always fell early in the third month.

Many have thought it was likely that the subsequent
announcing
of the Ten Commandments actually occurred on this
appointed day.
After arriving at Mt Sinai, God was going to come down on
the
mount three days later.

Exod 19:10 Then the Lord said to Moses, "Go to the people
and consecrate them today and tomorrow, and let
them wash their clothes.
:11 And let them be ready for the third day. For on
the third day the Lord will come down upon Mount
Sinai in the sight of all the people".

However, the wording of Exodus 19:1, the comment "on the
same day"
has confused many. Leaving many uncertain of what this
expression
was actually saying.

A simple, but somewhat unlikely explanation, would be to say that "on the same day", simply meant on the third day (picking up the three number from the number of the month). Such a timing would indeed allow God to come down on Mt Sinai on the day of the Feast of Weeks. Say three days later on the 6th day of the third month.

Unfortunately, expressions like "on the same day" tend to indicate timings of importance. Suggesting there needs to be correlation with the timing of some other significant event.

It has been proposed that the past date of the 15th could be what is being indicated. The 15th is mentioned in the first month (being the date of departure from Rameses) and it is again mentioned in the second month (being the date of their arrival at the wilderness of Sin). However, such a date would be too late in the third month to enable any connection to the Feast of Weeks. Still, connecting the Feast of Weeks to an earlier point in their journey would still be possible.

A more unusual explanation is sometimes advanced. The Hebrew for the word translated 'month' may actually be referring to 'New Moon'. This would therefore, be discussing the arrival at Sinai at the time of the third 'New Moon'. So those following the 'common' Jewish perspective would view this to be suggesting on the first day of the third month.

Since this site views the understanding of 'New Moons' differently, this verse would actually be understood to be saying they arrived at Sinai **on the very day of the Feast of Weeks.**

[NB: As the day of the Feast of Weeks is a commanded rest day, it is likely the distance travelled to Sinai on that day was relatively short. A distance within the scope of a Sabbath's day journey.]

So what day of the month did the children of Israel arrive in Sinai?

TIMING FOR THE FEAST OF WEEKS

The determination of the dating of the Feast of Weeks is going to depend on what understanding one has in respect to;

- a) the methodology to be used in counting toward the Feast of Weeks, and
- b) the length of biblical months.

These issues are discussed in other pages on this site.

This site agrees with the viewpoint that seven Sabbaths must pass before the Feast of Weeks is observed on the fiftieth day, and that months are not lunar based, but are always of 30 days duration.

[NB: The counting toward the fiftieth day beginning after the weekly Sabbath (a weekly Sabbath falling within the range 14th to 20th of the month of Abib).]

So all that remains is to identify the dating of a weekly Sabbath during the first few months of the Exodus. Then the dating of the Feast of Weeks in that year will be identifiable.

The most commonly used dating guide is the previously mentioned date of the 15th of the second month. Focus is placed on the following.

Exod 19:22 And so it was, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses.

:23 Then he said to them, "This is what the Lord has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the Lord. ...'

The children of Israel arrived at the Wilderness of Sin on the 15th day and that evening God first provided quails and the next morning

the manna.

Exod 16:13 "I have heard the complaints of the children of Israel. Speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. ...'"

As most believe the biblical day ends at sunset they consider the first day of the six days (the 16th) involved receiving quail and then in the morning the manna. Six such days would reach the 21st.

Meaning that the next day, the 22nd, was the God declared Sabbath day. Hence the 22nd of the second month in that Exodus year would corresponded to God's weekly Sabbath.

However, this site teaches that biblical days actually end at midnight.

So this means the first of the six days was the 15th and upon this day only quail was received. Following this five further days of manna and then quail. With this perspective the announced weekly Sabbath would fall on the 21st of the second month (not the 22nd).

So, is there another means of identifying a datable weekly Sabbath day?

Yes!

There was a very important occasion which was to be commemorated by the children of Israel.

Exod 12:41 And it came to pass at the end of the four hundred

and thirty years - on that very same day - it came to pass that all the armies of the Lord went out from the land of Egypt.

:42 It is a night of solemn observance to the Lord for bringing them out of the land of Egypt. This is that night of the Lord, a solemn observance for all the children of Israel throughout their generations.

The Hebrew word for 'solemn observance' is שמרים . A Hebrew word used twice in verse 42.

Adding different Hebrew vowels generates several Hebrew words. (Remember

the received Hebrew does not have vowels.) In such cases translators have to make reasoned guesses as to what word was intended. The only time this Hebrew form is translated to indicate 'observance' is in verse 42.

H8107 2x שְׁמֹרִים shimmur - from H8104; an observance.

H8104 9x שָׁמַר shamar - properly, to hedge about (as with thorns),
ie guard; generally, to protect, attend to, etc.

H8105 2x שְׁמֵרִים shemer - from H8104; something preserved, ie the settings (plural only) of wine.

This is not the normal word for 'observance'.

Now, consider how the NIV has translated this verse.

Exod 12:41 Because the Lord kept vigil that night to bring them out of Egypt, on this night all the Israelites are to keep vigil to honour the LORD for the generations to come.

[NB: Some other translations have also chosen to use the word 'vigil'.]

This was actually a night of commanded 'vigil'. It was a night of watching. It was a night for staying awake!

What night was this?

It was the night they left Egypt. The night they crossed the Red Sea!

The night the Egyptian army chased after them. A night the children of Israel feared for their lives.

With the coming of morning light the children of Israel could see the bodies of the Egyptians on the seashore.

Exod 14:30 So the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.

Where else in Scripture do we have a night of staying up?

We have an obvious case in Acts 20:7-11 when a young man fell asleep and as a consequence fell from the third story and died. The whole timing of this event is confused by the translation (please refer [firstdy2.html](#) for clarification), but it occurs during the night following the daylight of the last day of the Feast of Unleavened Bread.

We also have a less apparent case when the apostles gathered together after Christ rose.

Both these cases occur the night after the 'first of the Sabbaths', (not 'first of the week'), but these occur on different dates during the Feast of Unleavened Bread.

Indicating the staying awake at night was not fixed to a certain date. Rather it was held as a memorial, on the night following the daylight of the Wave Sheaf offering day.

And of course, Wave Sheaf day follows a weekly Sabbath (as is also discussed in [firstdy2.html](#)).

So if the Red Sea occurs on the night following the 17th daylight then the prior 16th day was a weekly Sabbath day.

So combining a 16th (of the first month) weekly Sabbath with 30 day fixed length months renders the following weekly Sabbath dates:

**the 23rd and 30th of first month;
the 7th, 14th, 21st and 28th of second month;
and the 5th of third month.**

This indicates that indeed the 21st day of the second month, and not the 22nd day, was the weekly Sabbath.

It also means that the Feast of Weeks, which fell on the day after the weekly Sabbath, fell on the 6th day of the third month.

LAMB PASSOVER AND THE 14TH DAY EVENTS

As previously highlighted it was upon the 15th day that the children of Israel started their journey to the Red Sea. On this day they departed from the city of Rameses.

What had transpired before this?

At the time of the Exodus the children of Israel lived in the land of Goshen, which was located in the territory of Rameses.

Exod 9:26 Only in the land of Goshen, where the children of Israel were, there was no hail.

Gen 47:11 And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

We all know the account of Exodus chapter 12 and how a chosen lamb was slaughtered, its blood placed around the doorway and the meat of the lamb fully consumed that night. This took place in their homes in the land of Goshen.

For this occasion they were to be dressed for travel.

Exod 12:11 And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand.

This observance took place on the night before the 14th daylight.

Scripture does not document, but it is apparent the children of Israel had to leave Goshen and be gathered at the city of Rameses. There they camped - in order to leave from the city of Rameses the next day.

Another pertinent point is that while Pharaoh called for Moses at night (after the death of the Egyptian firstborn) Moses did not immediately go and see Pharaoh.

Exod 12:31 Then he called for Moses and Aaron by night,
...

*** Note what had previously been agreed. ***

Exod 10:28 Then Pharaoh said to him, "Get away from me!

Take heed to yourself and see my face no more!
For in the day you see my face you shall die!"
:29 So Moses said, "You have spoken well. I will never see your face again."

Following the tenth plague Moses led all the children of Israel to a camp site outside the city of Rameses.

It was there, at sunset, that news came from Pharaoh.

Exod 12:31 ... "Rise, go out from among my people, both you and the children of Israel. And go, serve the Lord as you have said.
:32 Also take your flocks and your herds, as you have said, and be gone; and bless me also."

We know this is what happened because God established a formal gathering and celebration which was observed at sunset following the daylight of the 14th day. This formal gathering was also named 'Passover'.

Lev 23:4 These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.
:5 On the fourteenth day of the first month at twilight (*between the evenings*) is the LORD's Passover.

Deut 16:2 Therefore you shall sacrifice the Passover to the LORD your God, from the flock and the herd, in the place where the LORD chooses to place His name.
:6 ... there you shall sacrifice the Passover at twilight (*evening*), at the going down of the sun, at the time you came out of Egypt.

[NB: This reference to their departure from Egypt is a reference to the time of day

when they started to cross the Red Sea.]

[NB: There has been a great deal of confusion present in Judaism (and also in Christianity) when it comes to the nature and timing of Passover services. Despite many attempts this has never been adequately resolved by these faiths and the reason is that they have failed to properly study the question of when the biblical day ended. They have simply said a day ends at 'evening', and as sunset is called 'evening', so a day ends at sunset. And even though they were often aware there was another time called 'evening' they have not given enough consideration as to its timing or whether this other 'evening' was the time which actually ended the biblical day. The webpages [When the Biblical Day Ends - Not Sunset](#) and [PASSOVER = Two Passovers, 13th and 14th!](#) discuss these topics more fully.]

www.bibleinsight.com/exodus.html