

Opening Scripture Reading/Prayer:

Exodus 31:12-17

The Sabbath

¹² And 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. . . .’ ¹⁶ Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. ¹⁷ It 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;
¹⁴ then 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.
²³ From 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

¹ Now 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. ² And 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. ³ I 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.”

⁶ Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. ⁷ Then 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.”

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**

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’Rashi

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

³ while 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.”

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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 Griffon vulture, 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’**esa 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

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.

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.

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^[d] 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

¹⁶ But I say, walk by the Spirit, and you will not gratify the desires of the flesh. ¹⁷ For 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).** ¹⁹ Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy,^[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. ²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,²³ gentleness, self-control; against such things there is no law. ²⁴ And 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.** ²⁶ Let us not become conceited, provoking one another, envying one another.

Context to Paul’s Teaching on the Law

Romans 2:13

¹³ For 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

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

¹² Let not sin therefore reign in your mortal body, to make you obey its passions. 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. ¹⁴ For sin will have no dominion over you, since you are not under law but under grace.

Romans 6:12-23

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,^[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. 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.

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, ¹³ and to keep the commandments and statutes of the Lord, which I am commanding you today for your good? ¹⁴ Behold, to the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it. ¹⁵ Yet 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.** ¹⁷ For 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. ¹⁸ He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. ¹⁹ Love the sojourner, therefore, for you were sojourners in the land of Egypt. ²⁰ You shall fear the Lord your God. You shall serve him and hold fast to him, and by his name you shall swear. ²¹ He is your praise. He is your God, who has done for you these great and terrifying things that your eyes have seen. ²² Your 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, ² and 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, ³ then 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. ⁴ If 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. ⁶ **And 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.** ⁷ And the Lord your God will put all these curses on your foes and enemies who persecuted you. ⁸ And you shall again obey the voice of the Lord and keep all his commandments that I command you today. ⁹ The 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, ¹⁰ when 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. ¹² It 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?’ ¹³ Neither 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?’ ¹⁴ But 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. ¹⁶ If you obey the commandments of the Lord your God^[a] 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. ¹⁷ But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, ¹⁸ I 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, ³² not 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. ³³ For 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

²⁵ **I will sprinkle clean water on you, and you shall be clean from all your uncleanness, 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. ²⁷ And 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 surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.**

*** Romans 4:9-12**

⁹ Is 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). ¹⁰ How 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,¹² and 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,** ⁵ **but 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.**”

John 15:1-11, “I am the true vine, and my Father is the vinedresser. ² Every 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. ³ Already you are clean because of the word that I have spoken to you. ⁴ **Abide 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.** ⁵ I 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.** ⁶ **If 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.** ⁷ **If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.** ⁸ By this my Father is glorified, that you bear much fruit and so prove to be my disciples. ⁹ As the Father has loved me, so have I loved you. **Abide in my love.** ¹⁰ **If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.** ¹¹ These 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. ⁴ Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, ⁵ but 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?’ ¹⁵ But 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, fulfil, 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 roused 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 believers 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 happened, 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*

Next Week’s Reading:

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