

Opening Testimony: Last week I was sitting in the loft at our old house praying. I was asking God who I should be ministering to. As we were preparing to enter this new season of life I was asking Him to show me what group of people I should be focused on to share Christ with. As I was praying about this my daughter Cypress came walking up the stairs and came over to sit with me in my chair. This was at midnight mind you, and unlike her father, Cypress does not just get up randomly in the middle of the night. This is not the first time that God has directed my attention toward my children. This has actually been a constant theme in recent months.

Yesterday I had the opportunity to meet with an old pastor friend of mine for coffee. I hadn’t seen him in probably 8 or 9 years. He told me that he had developed a discipleship course and instead of trying to do large gatherings now he was more focused on one on one discipleship with people. He said that when he first began to do this he was asking God who he should start with and God told him to start with his son. When he approached his son and said, “hey, I felt like the Lord said I should disciple you,” his son started weeping and told him that he was going to take his own life that night.

Wait, what?

I mean seriously, like WHAT!?!?

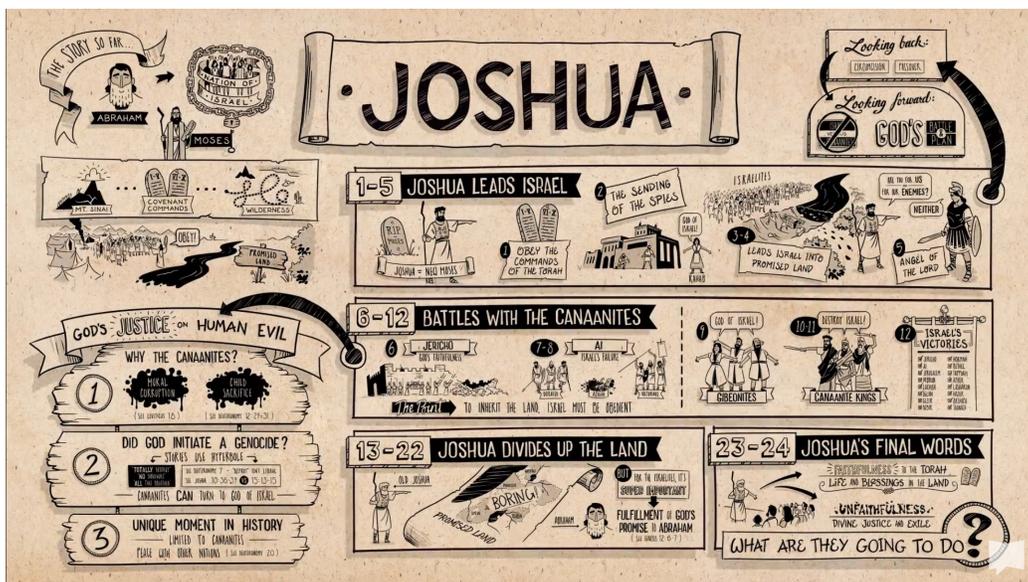
There is so much to take away from this. First off, praise God for His intervention in this kid's life. Secondly, praise God for my friend's obedience to the Lord. Most people don't even seek the Lord or believe that He would give direction or if they do they don't generally obey Him. If not for the Lord's direction this kid might be dead. If not for my friend's obedience this kid might be dead. It would have been so easy for my friend to think, “well that's not the Lord, my son has already ‘said the prayer,’ I need to focus on something bigger and greater...” But he heard and obeyed. He disciplined his son for the next year and a half. He told me that eventually people began coming up to him and telling him how impressed they were with his son and his son's love for the Lord. This was several years ago. His discipleship curriculum is now being used by large ministries and is in multiple countries around the world. He who is faithful with little will be given much.

I did not tell my friend what God had been speaking to me. This was just what came up in the course of the conversation. For me this was just confirmation that yes, God is telling me to disciple my family. And I believe this is the word of the Lord not just for myself but for the church in general. It is so easy to go to church on Sunday. It is so easy to read books or attend conferences or listen to Christian radio or ... dare I say it ... cast a vote. You know what's hard? Discipling someone. That's why nobody does it. Because when you try to disciple someone you will be faced with one very difficult pill to swallow, and that is that you don't know God as well as you thought you did. Suddenly you will feel very incompetent, very weak, very inadequate, and no good American wants to feel that way so instead, in the church we just avoid it all together, and instead we do other things to feel more spiritual and more religious and more godly, things that won't serve as a mirror to show us what is actually true of us.

But... BUT! For the person who obeys the Lord in this, there will be a great reward and that reward is that you will grow in your own relationship with God in ways that casting a vote or attending a weekly service will never accomplish for you. If by your faith and trust in the grace of God you can stare your weakness and your inadequacy in the face and say I'm doing this anyway and I'm trusting God that He will help me, then the Holy Spirit Himself will disciple you and those that you give yourself to and you will see the grace of God and the true life of God begin to manifest more fully in you and in them.

And so with God's help I pray that we could stop looking at the big picture, stop worrying about the big picture, entrust that to Him, and may we be faithful to just do our part, in our own family and amongst our own friends and neighbors and with the people that God has already placed right in front of us.

“Entering into New Beginnings” - Part 2
 Joshua 1:5–18, 2:1–24; Genesis 6:9–11:32; Isaiah 54:1–55:5; 1 Peter 3:8–22



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

¹ “These are the statutes and rules that you shall be careful to do in the land that the Lord, the God of your fathers, has given you to possess, all the days that you live on the earth. ² You shall surely destroy all the places where the nations whom you shall dispossess served their gods, on the high mountains and on the hills and under every green tree. ³ You shall tear down their altars and dash in pieces their pillars and burn their Asherim with fire. You shall chop down the carved images of their gods and destroy their name out of that place. ⁴ You shall not worship the Lord your God in that way. ⁵ But you shall seek the place that the Lord your God will choose out of all your tribes to put his name and make his habitation there. There you shall go, ⁶ and there you shall bring your burnt offerings and your sacrifices, your tithes and the contribution that you present, your vow offerings, your freewill offerings, and the firstborn of your herd and of your flock. ⁷ And there you shall eat before the Lord your God, and you shall rejoice, you and your households, in all that you undertake, in which the Lord your God has blessed you.

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. ¹⁰ But 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, ¹¹ then 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. ¹² And 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. ¹³ Take care that you do not offer your burnt offerings at any place that you see, ¹⁴ but 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, ³⁰ take 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.’ ³¹ You 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 6-8

6. *Battles with Canaanites (Contrast)*

- Gods’ Faithfulness

God is the one who will deliver his people, God’s people just have to Trust & Wait

- Israeli’s Failure

Humble Repentance Gains the Victory

To Inherit the Land, Israel Must Be Obedient and Trust in God’s Commands. They do not get special treatment.

7. *Why does God declare War?*

Why the Canaanites?

Moral Corruption – Leviticus 18

Child Sacrifice – Deuteronomy 12:29-31

Did God Initiate A Genocide?

Totally Destroy – No Survivors – All That Breathed – Stories Use **Hyperbole**

See Deuteronomy 7 – “Destroy Isn’t Literal

See Joshua 10:36-39 vs. 15:13-15

Unique Moment in History – Limited to Canaanites – Peace With Other Nations – See Deut 20

God’s Justice on Human History – Never to tell you the reader to go commit violence in His name.

Showing God bringing his Justice on Human Evil at a unique moment in history and how he delivered Israel from being annihilated by the Canaanites.

Chapters 13-22

8. *Dividing UP the Land for the 12 Tribes of Israel*

This was the Fulfillment of God’s Promises to Abraham – Genesis 12:6-7

Chapters 23-24

9. *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?***

Entering into New Beginnings

Joshua 1:1-18

Joshua 1:1-4

God Commissions Joshua

¹ After the death of Moses the servant of the Lord, the Lord said to Joshua the son of Nun, Moses' assistant, ² “**Moses my servant is dead. Now** (to answer, respond, testify, give account) therefore **arise** (abide, perform, enjoin, stand up, fulfill, succeed), **go over** (to pass over, cross over, led through/across) this Jordan, *you and all this people*, into the land that **I am giving** to them, to the people of Israel.

How are we Called to Enter into New Beginnings?

POINT #1

By Answering and Standing in the Testimony of our Abiding commitment to Follow and Fulfill the Calling of God to **cross over** from the promises of this world **to the promises of God**, to enter into a Land Flowing with Milk & Honey, regardless of its opposing Occupation, and begin Conquering what God has Given us in fulfillment of His Purposes, which still stands, **by merely obeying the Commands of God**, that God might be made evident through our pursuit of Holiness.

Genesis 1:1-4

The Creation of the World

“**GOD CREATED** (“In the beginning was the Word . . . the Word was God . . . He was in the beginning with God . . . All things were made through hi, and without him was not anything made that was made . . . the world was made through him, yet the world did not know him . . . And the Word became flesh and dwelt among us . . .” **John 1:1-16**) . . . The earth was **unformed** and **void**, **darkness** was on the face of the deep, and **the Spirit of God hovered over the surface** (this is the spirit of Moshiah) of the waters.” (*Genesis 1:1-2*)

³ And God said, “Let there be light,” and there was light. ⁴ And God saw that the light was good. And God separated the light from the darkness. ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

Joshua 1:3-4

³ **Every place that the sole of your foot will tread upon I have given to you, just as I PROMISED** (to arrange, appoint, command, rehearse, teach) **to Moses**. ⁴ From the wilderness and this Lebanon as far as the great river, **the river Euphrates**, all the land of the Hittites to **the Great Sea** toward the going down of the sun shall be your territory.

How are we Called to Enter into New Beginnings?

POINT #2

By Setting and Establishing God’s **Appointed Times** as the Divine Light in our daily journey to rehearse and teach the world, in darkness, of the Marvelous Light of God’s “*Redemption of Mankind*” and “*Rest & Refreshment*”, before He had even created man, and even before man had even fallen, and needed God’s Redemption; ultimately walking in the perfect plan and purpose God created from the beginning of time for the Redemption and Salvation of all things, being proclaimed through the Light of the World, God’s Chosen People.

Genesis 1:14-19

¹⁴ And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for **signs** (a witness, a pledge, tokens of changes of weather and times) and for **seasons** (appointed time, appointed *feasts (annual rehearsals)*, appointed times, fixed festivals, set time, times appointed, a signal as appointed beforehand, an *assembly (convened for a definite purpose)*), and for days and years, ¹⁵ and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶ And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day.

Leviticus 23:1-2

Feasts of the Lord

The Lord spoke to Moses, saying, “Speak to the people of Israel and say to them, These are the appointed feasts (an appointment) of the Lord that you shall proclaim (picture is of someone grabbing someone by the shirt collar and shaking them awake) as holy convocations (rehearsals); they are my appointed feasts.”

Joshua 1:5

5 No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you, I will not leave you or forsake you.

be with you - leave (raphah (7503) – sink, relax, refrain, abandon, forsake) – be slack, be still, be slothful, be weak, be discouraged.

See **rapha** (7495 – to heal): become fresh, physician, purified, reappeared, repaired; to mend (by stitching) – (figuratively: to cure, cause to heal, thoroughly, make whole).

forsake (azab (5800a) – to leave, forsake, loose) – leave them undone, left behind, let it go, neglect, ignores.

How are we Called to Enter into New Beginnings?

POINT #3

By allowing God to BREATHE His identity in a name change and destiny, from singular, separate from God, to now plural, united with God, changing us from “Disciples” to “Disciple Makers”, Fruitful, creating us one, and then split into two, thus, man and woman cleave to each other and become one; a photograph or making a photocopy as the image of God.

Matthew 28:18-20, Mark 16:15-20, Luke 24:44-53 and Acts 1:3-11

AD 31, June 5, Thursday

Now He said to them, “These are **My words** which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” **Then He opened their minds to understand the Scriptures . . . wait for what the Father had PROMISED . . . when you will be baptized with the Holy Spirit not many days from now . . . you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses . . . to . . .** **“Go into all the world and preach the gospel to all creation . . . and make disciples of all the nations . . . teaching them to observe all that I commanded you; and lo, I AM WITH YOU ALWAYS, even to the end of the age.**”

Genesis 1:26-28

²⁶ Then **God** (*elohim* – the (TRUE) God; **Yahweh** is the *God* (**Plural in number**)) said, “Let **US** make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷ So God created man in his own image,
in the image of God he created him;
male and female he created them.

²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”

**“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 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**:

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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**, “*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**

If G-d desired mankind to comprised of both male and female, WHY did He not create them that way in the first place – as He did with the other animals?

Because if they were to be originally and intrinsically two, each would be trapped in the exclusivity of his or her identity. Their encounter would be a “relationship” at best, a war at worst. Neither would have it in them to transcend the individuality into which they were born. The two would remain two, however integrated.

But neither did G-d desire man to be a singular being. As a single individual, man was without match, without challenge, and thus without potential for growth and creation. “It is not good that man be alone,” said the Creator; he requires a “helpmeet” and an “opposite”.

So G-d created them one, and then split them into two. Thus man search- es for woman and woman yearns for man. Thus each has it within their power to reach within their splintered self and uncover their primordial oneness. Thus man and woman cleave to each other and become one.

(The Lubavitcher Rebbe)

Notice as well that humankind — both male and female — are created in the very image and likeness of God.

Hebrew uses the word *His image* (b’tzelmo (תצלמו)). The Hebrew root word **image (tzelem)** is used in modern Hebrew to mean taking a **photograph** or **making a photocopy**, and *there is a very definite family resemblance between us and our Heavenly Abba* (Dad).

MessianicBible.com

Joshua 1:6-7

6 Be strong and courageous, for you shall CAUSE this people to inherit the land that I SWORE to their fathers to give them. 7 Only be strong and very courageous, being careful to DO according to ALL the law that Moses my servant commanded you. **Do not turn from it to the right hand or to the left, that you may have good success wherever you go.**

Cause (nachal (5157) – give as a possession; effective or operating as a cause of something.

Swore (shaba (7650) – to swear): swear with myself; to seven oneself, i.e. Swear (as if by repeating a declaration seven times); cause to, make to.

the law (torah (8451) – word origin from yarah (3384) – direction, instruction, law): *law* (properly *direction*); of *codes of law*, as written in the code of the covenant, a precept or statute, the Pentateuch; and (yarah (3384) – to throw, shoot, point, archers (shot), shoot with arrows, taught, teach, teacher, teaching, to flow as water).

How are we Called to Enter into New Beginnings?

Genesis 2:1-3 – POINT #4

The Seventh Day, God Rests

¹Thus the heavens and the earth were finished, and all the host of them. ²And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

Jesus Lord of the Sabbath say, “Behold, I am a dry tree.” ⁴For thus says the Lord: “To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant, ⁵I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off. ⁶“And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant - ⁷these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of

prayer for all peoples.”⁸ The Lord God, who gathers the outcasts of Israel, declares, “I will gather yet others to him besides those already gathered.” **Isaiah 56:1-8**

Lawful to do good on the Sabbath

“So it is lawful to do good on the **Sabbath**.” **Matthew 12:12**

Mark 3:4

Jesus Heals on the Sabbath

“Then Jesus asked them, ‘Which is lawful on the **Sabbath**: to do good or to do evil, to save life or to kill?’ But they remained silent.” **Mark 3:4**

Christ’s answer to this question, by way of appeal to themselves, and their own opinion and practice reads: “¹¹ He said to them, ‘Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? ¹² Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath,’” **Matthew 12:11-12**. In case a *sheep* (though but one, of which the loss would not be very great) should fall into a pit on the sabbath day, *would they not lift it out?* No doubt they might do it, the fourth commandment allows it; they must do it, for a *merciful man regardeth the life of his beast*, and for their parts they would do it, rather than lose a sheep; does **Christ take care for sheep?** *Yes, he does*; he preserves and provides for both man and beast. But here he says it for our sakes (1 Corinthians 9:9-10), and hence argues, *How much then is a man better than a sheep?* Sheep are not only harmless but useful creatures and are prized and tended accordingly; yet a man is here preferred far before them. Note, Man, in respect of his being, is a great deal better, and more valuable, than the best of the brute creatures: man is a reasonable creature, capable of knowing, loving, and glorifying God, and therefore is better than a sheep. They do not consider this, who are more solicitous for the education, preservation, and supply of their horses and dogs than of God’s poor, or perhaps their own household.

Hence Christ infers a truth, which, even at first sight, appears very reasonable and good-natured; that *it is lawful to do well on the sabbath days*; they had asked, *is it lawful to hear?* (“And he said to them, ‘*Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?*’ But they were silent.” **Mark 3:4**) Christ proves it is lawful to *do well*, and let any one judge whether healing, as Christ healed, was not *doing well*. **Note**, *There are more ways of doing well upon sabbath days*, than by the duties of God’s immediate worship; *attending the sick, relieving the poor, helping those who are fallen into sudden distress, and call for speedy relief*; this is *doing good*: and this must be done from a principle of love and charity, with humility and self-denial, and a heavenly frame of spirit, and this is *doing well*, and it *shall be accepted*, ‘*If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it.*’ But they were silent,” **Genesis 4:7**.

Christ’s curing of the man, notwithstanding the offence which he foresaw the Pharisees would take at it, “*Then he said to the man, ‘Stretch out your hand.’ And the man stretched it out, and it was restored, healthy like the other,*” **Matthew 12:13**. Though they could not answer Christ’s arguments, they were resolved to persist in their prejudice and enmity; but Christ went on with his work notwithstanding. **Note**, *Duty is not to be left undone, nor opportunities of doing good neglected, for fear of giving offence*. Now the manner of the cure is observable; he said to the man, “*Stretch forth thy hand, exert thyself as well as thou canst;*” and he did so, *and it was restored whole*. This, as other cures Christ wrought, had a spiritual significancy. (1.) By nature our hands are withered, we are utterly unable of ourselves to doing anything that is good. (2.) It is Christ only, by the power of his grace, that cures us; he heals the withered hand by putting life into the dead soul, works in us both to will and to do. (3.) *In order to our cure, he commands us to stretch forth our hands, to improve our natural powers, and do as well as we can; to stretch them out in prayer to God, to stretch them out to lay hold on Christ by faith, to stretch them out in holy endeavours*. Now this man could not stretch forth his withered hand of himself, any more than the impotent man could arise and carry his bed, or Lazarus come forth out of his grave; yet Christ bid him do it. God’s commands to us to do the duty which of ourselves we are not able to do are no more absurd or unjust, than this command to the man with the withered hand, *to stretch it forth*; for with the command, there is a promise of grace which is given by the word. *Turn ye at my reproof, and I will pour out my Spirit*, Proverbs 1:23. Those who perish are as inexcusable as this man would have been, if he had not attempted to stretch forth his hand, and so had not been healed. But those who are saved have no more to boast of than this man had of contributing to his own cure, by stretching forth his hand, but are as much indebted to the power and grace of Christ as he was.

Matthew Henry’s Commentary – Chapter 12 - Verses 1-13

New Heaven Sabbath

“²² As the **new heavens** and the **new earth** that *I make will endure before me,*’ declares the LORD, ‘so will your name and descendants endure. ²³ From **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**

A Sign & Covenant Forever

“¹² And the Lord said . . . “**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 . . . **keep the Sabbath, observing the Sabbath throughout (your) . . . generations, as a covenant forever.**

¹⁷ **It is a sign forever between me and the people . . . that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.**” **Exodus 31:12-18**

Joshua 1:8

8 This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to DO according to ALL that is written in it. For then you will make your way prosperous, and then you will have good success.

the law (torah (8451) – word origin from yarah (3384)) – direction, instruction, law): *law* (properly *direction*); of *codes of law*, as *written in the code of the covenant*, a precept or statute, the Pentateuch; and (yarah (3384) – to throw, shoot, point, archers (shot), shoot with arrows, taught, teach, teacher, teaching, to flow as water).

Mouth (peh (6310) - mouth) – to moan, growl, utter, speak, muse) – **attachment of a submissive to a Dominant.**

Proverbs 18:21, “The tongue has the power of life and death, and those who love it will eat its fruit.”

Meditate (hagah (1897) – to moan, growl, utter, speak, muse) – uninterruptedly imagine, (*uninterruptedly-*) speak, (*uninterruptedly-*) ponder, (*uninterruptedly-*) study, (*uninterruptedly-*) talk, and (*uninterruptedly-*) follow in pleasure of something.

Psalm 1

The Way of the Righteous and the Wicked

¹Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; ²but his delight is in the law of the Lord, and on his law he meditates day and night. ³He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. ⁴The wicked are not so, but are like chaff that the wind drives away. ⁵Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; ⁶for the Lord knows the way of the righteous, but the way of the wicked will perish.

How are we Called to Enter into New Beginnings?

Genesis 2:15-17 – POINT #5

¹⁵The Lord God took the man and put him in the garden of Eden to work it and keep it. ¹⁶And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die. ¹⁸Then the Lord God said, “**It is not good that the man should be alone; I will make him a HELPER** fit for him.”

helper (ezer (5828) – a help, helper) – assistance and support in times of hardship and distress; ally, protect, restrains, supporting.

John 14:15-16

Jesus Promises the Holy Spirit

¹⁵“If you love me, you will keep my commandments. ¹⁶And I will ask the Father, and he will give you another **Helper**, to be with you forever.

John 14:26

²⁶But the **Helper** . . . will teach you all things and bring to your remembrance all that I have said to you.

John 15:26

²⁶“But when the **Helper** comes . . . he will bear witness about me.

Helper (parakletos (3875) – an advocate, intercessor, a consoler, comforter, helper) – properly, a *legal advocate* who makes the right judgment-call because *close* enough to the situation. 3875 /paráklētos (“advocate, advisor-helper”) is the regular term in NT times of an *attorney* (lawyer) – i.e. someone *giving evidence that stands up in court*; and To lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom.

John 16:8

⁸And when he comes, he will convict the world concerning sin and righteousness and judgment.

convict (elegcho (1651) – to expose, convict, reprove) – properly, to *convince with solid, compelling evidence*, especially to expose (prove wrong, **connect**).

1 Corinthians 2:10-16

¹⁰these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. ¹¹For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. ¹²Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. ¹³And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.

¹⁴The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. ¹⁵The spiritual person judges all things, but is himself to be judged by no one. ¹⁶“For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.

When Adonai placed man in **Gan Eden** (the Garden of Eden), **He declared that it is not good for a man to be alone.**

He saw man's need for a **helper**, counterpart, and companion; therefore, God put Adam into a deep sleep and took from him a rib to create a suitable partner for him.

“And the LORD God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof. And the rib, which the LORD God had taken from the man, He made into a woman, and brought her unto the man.” Genesis 2:21–22

A second century Jewish sage, **Dosetai ben Yaanai**, wrote that **it is natural for a man to woo a woman**. Why? Because he seeks for that which he has lost (his rib).

In Hebrew, a man is called **ish** and a woman, **isha**, the feminine form of **ish**. **God uses this term when He woos Israel and promises a time when Israel will regard Him with fond affection, rather than stand at arm's length from Him, viewing Him as a stern authority figure.**

“‘It will come about in that day,’ declares the LORD, ‘That you will call Me Ishi (my Man) and will no longer call Me Ba’ali (my Master).’” Hosea 2:16

God wants Israel to serve Him out of love — love like that of a woman for her husband. Likewise, His love for Israel is that of a devoted, tender husband.

Furthermore, God is utterly concerned with our intimate relationships — with Him and with one another. He wants our relationships to be borne of love and devotion, not relationships ruled through domination, control, manipulation, and coercion.

Although the verse describing Chavah (Eve) has often been translated as **"helper"** or **"helpmate"**, the word used for the role of a wife in Genesis 2:18 is **ezer kenegdo**, which literally means **A HELPER AGAINST HIM**.

The medieval Torah commentator Rashi comments on this text, saying: "If he [Adam] is worthy, [she will be] a help [ezer]. If he is not worthy [she will be] against him [kenegdo] for strife."

The word **ezer** means a protector, a guard, an aid, and a help. So we can understand from this text that helping a husband doesn't mean always agreeing. A woman was not created to be a **"YES"** person. **There are times when she must stand in opposition to her husband if he is planning something that is ungodly or unwise.**

As well, being a wife does not mean that the woman is less important or inferior to her husband. After all, the **Ruach HaKodesh** (Holy Spirit) is also called **The Helper**. **And while being the helper in Scripture connotes superiority, the addition of "KENEGDO" to the word "EZER" reveals that THE POSITION OF THE WIFE IS A POSITION OF EQUALITY.**

MessianicBible.com

Genesis 3:1-7

The Fall

¹ Now the serpent was more-crafty than any other beast of the field that the Lord God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” ² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴ But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked.

Genesis 3:11-24

¹¹ He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” ¹² The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” ¹³ Then the Lord God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”

¹⁴ The Lord God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. ¹⁵ I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” ¹⁶ To the woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you.”

¹⁷ And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.” ²⁰ The man called his wife's name Eve, because she was the mother of all living. ²¹ And the Lord God made for Adam and for his wife garments of skins and clothed them. ²² Then the Lord God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—” ²³ therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. ²⁴ He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

Being cast out of the Garden prevented them from eating from the Tree of Life in their fallen state. Doing so would have turned their temporary fallen state into an eternal fallen state.

The barred door of the Garden actually opened the door for redemption in the fullness of time.

The good news, however, is that **none of this came as a surprise to God**. Even before the foundations of the earth were laid, God had a plan for redemption. God sent His one and only Son, Yeshua, to pay the penalty for all of our sins.

“All inhabitants of the earth will worship the beast — all whose names have not been written in the Lamb's book of life, **the Lamb who was slain from the creation of the world.**” (*Revelation 13:8*)

Revelation 22:14-15

¹⁴Blessed are *THEY THAT DO HIS COMMANDMENTS* (those who wash their robes), so that they may have the right to the tree of life and that they may enter the city by the gates. ¹⁵Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.

“But the Lord God called to the man and said to him, **‘Where are you?’**” **Genesis 3:9**

“Where are you?” explained the Rebbe, “is G-d’s perpetual call to every man. Where are you in the world? What have you accomplished? You have been allotted a certain number of days, hours, and minutes in which to fulfill your mission in life. You have lived so many years and so many days—Rabbi Schneur Zalman spelled out the exact age of the minister—Where are you? What have you attained?”

(Told by Rabbi Yosef Yitzchak of Lubavitch)

AND G-D SAID: BEHOLD, THE MAN IS BECOME LIKE ONE OF US, KNOWING GOOD AND EVIL (3:22)

Freedom of choice has been granted to every man: if he desires to turn to the way of good and be righteous—he has that ability; and if he desires to turn to the way of evil and be wicked—he has that ability. This is what it says in the Torah, “Behold, the man is become unique, of himself knowing good and evil,” meaning: this species, man, has become unique in the world, and there is no other species similar to him in this matter—that he, on his own, from his own mind and thought, knows good and evil and does whichever he desires, and there is none that prevents him from doing either good or evil.

[Maimonides follows Onkelus’ rendition of the Hebrew words k’echad mimenu—commonly translated “like one of us”—to mean “unique, of him- self.”] This concept is a fundamental principle and a pillar of the Torah and its commandments. As it is written (Deuteronomy 30:15): “See, I have set before you life and good, and death and evil”... For were G-d to decree that a person be righteous or wicked, of if there were to exist something in the essence of a person’s nature which would compel him toward a specific path, a specific conviction, a specific character trait or a specific deed...how could G-d command us through the prophets “do this” and “do not do this,” “improve your ways” and “do not follow your wickedness”...? What place would the entire Torah have? And by what measure of justice would G-d punish the wicked and reward the righteous...?

(Maimonides)

Evil, and freedom of choice, existed before Adam ate from the Tree of Knowledge. But then evil was something external from the person, and the two domains were completely separate. Man’s mission in life was to “work and keep the Garden”—to cultivate the good and keep out the bad. By eating from the Tree, man gained intimate knowledge (daat) of evil, ingesting it into himself and—man being a microcosm of creation—into his world. From that point on the two realms were confused, there being no evil without good and no good without evil. The task of man became the “work of refinement” (avo- dat habirurim)—to distinguish and separate good from evil and evil from good.

(Rabbi Schneur Zalman of Liadi)

Jesus exposes the pattern of steps in the commission of murder and their effect on an individual’s body, soul and spirit. Then He closes with instructions for the prevention of murder.

Murder is always premeditated. The steps in the process of committing a murder are always the same. In some cases the process happens extremely fast. In the courts these are usually described as “crimes of passion”. The murderer has very little time to consider the consequences of his actions. Therefore, the court is usually more lenient in it’s sentence. At other times the process develops slowly, giving the murderer time to consider his actions and repent of them. Because this individual continues, willfully and knowingly towards the course of action it is considered premeditated murder and is dealt with more harshly in the courts.

Even in the commission of a murder that is described as a “crime of passion” the individual has rehearsed the steps to committing the murder many times, but stopped short of actually committing it, as we shall see. In that sense it is premeditated. Let’s look at the steps in the process that leads to murder. Jesus presents each of them in Matthew 5:22. Warning signs accompany each step in the process and are a result of the failure to overcome sin.

The first warning sign in the process is anger towards someone. According to James 4:1-3 **it all starts in the body, a lust of the flesh.** “*What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.*” The individual reasons that justify a person’s anger are as varied as the hues of a rainbow. But it boils down to this, “I don’t have what I want, therefore I have the right to be angry.”

The second warning sign comes when the angry person demeans the other. Jesus used the term “Raca” which means “I spit on you” or “I despise you”. The temptation comes through the lust of the eyes. It deals with the mind or soul. The angry person views himself in an exalted position or in one of greater importance than the other. Therefore he has the right to despise the other. James 4:6 and 10 speak to that issue. “*Therefore it says, ‘GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.’” “Humble yourselves in the presence of the Lord, and He will exalt you.”*

The third and final warning that precedes murder is when the angry, despising person accuses the other of being a fool. According to Scripture a fool is not just a silly person, but also one who says in his heart there is no God. The temptation to accuse or judge comes through the spirit and is called the pride of life. It is the sin of Satan, the accuser of the brethren. The angry, despising person takes on the role of God, being able to judge the hearts of men. Then as judge, he is able to execute a sentence. James 4:11-12 says, “*Do not speak against one another, brethren. He who speaks against a brother, or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge of it. There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?*”

A Journey with Jesus
Lesson 6: Subduing Anger

Joshua 1:9

9 Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the Lord your God is with you wherever you go.

Command you (tsavah (6680) – to lay charge (upon), give charge (to), command, order): give legal or constitutional form, established by law. Important in relation to what one can and cannot do, both in regard to the world and in relation to God’s family.

Dismayed (arats (6206) – to be shattered or dismayed): to break down by confusion and fear.

Frightened (chathath (2865) – to cause to tremble): feel dread, fear, to harass, shake terribly.

Courageous (amets (553) – to be stout, strong, bold, alert): to **be alert, physically** (on foot) or **mentally** (in courage) -- confirm, **be** courageous (of good courage, **steadfastly minded**, strong, **stronger**), **establish**, fortify, harden, increase, **prevail**, strengthen (self), make strong (**obstinate**, speed).

Be strong (chazag (2388) – to be or grow firm or strong, strengthen): *be firm*, absolutely necessary or required; unavoidable; cleave, confirm, be constant; hold (fast), maintain, prevail, be recovered, repair, retain, seize, be sure, take (hold), be urgent, behave self valiantly, withstand.

With you (im (5973) – with): *be firm*, of fellowship and companionship.

Wherever you go (halak (1980) – to go, come, walk): all along, behave self, continually, be conversant, to walk, be eased, exercise self, follow.

How are we Called to Enter into New Beginnings?

Genesis 4:2-7 – POINT #6

² And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. ³ In the course of time Cain brought to the Lord an offering of the fruit of the ground, ⁴ and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, ⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. ⁶ The Lord said to Cain, “Why are you angry, and why has your face fallen? ⁷ **If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it.**”

AND ABEL, HE ALSO BROUGHT OF THE FIRSTLINGS OF HIS FLOCK AND OF THE FAT PARTS THEREOF; AND G-D PAID HEED TO ABEL AND TO HIS OFFERING (4:4)

By the same token, everything that is for the sake of G-d **should be of the best and most beautiful**. When one builds a house of prayer, it should be more beautiful than his own dwelling. When one feeds the hungry, he should feed him of the best and sweetest of his table. When one clothes the naked, he should clothe him with the finest of his clothes. Whenever one designates something for a holy purpose, he should sanctify the finest of his possessions; as it is written (Leviticus 3:16), “All the fat is to G-d.”

(Maimonides)

Matthew 7:21-29 and Luke 6:46-49

Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And why do you call Me, 'Lord, Lord,' and do not do what I say? And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.' Everyone who comes to Me, and hears My words, and acts upon them, I will show you whom he is like: he is like a man building a house, who dug deep and laid a foundation upon the rock; and when a flood rose, the torrent burst against that house and could not shake it, because it had been well built. But the one who has heard, and has not acted accordingly, is like a man who built a house upon the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great.” The result was that when Jesus had finished these words, the multitudes were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes.

Lawlessness. Living without law or in violation of the law. Although followers of Jesus Christ are not under the Law of Moses, they are still under law ... The Law of the Spirit of Christ.

The Command:

Beware of false prophets.

The Lesson:

With the giving of the Holy Spirit on the Day of Pentecost following Jesus’ resurrection from the dead, power was given to the Church to prophesy and perform signs and wonders. However, it would provide an opportunity for false prophets and teachers to creep in unnoticed and destroy God’s people from within. Jesus foresaw this time of deception and warned the disciples that in the last days false prophets would come and mislead many. Knowing that some would be able to both speak in His name and perform signs and wonders that would come to pass, Jesus instructed His disciples to use a third method to test the prophets and teachers: the test of character. “*You will know them by their fruits*” (Matthew 7:16, 20).

These false prophets are difficult to detect because they disguise themselves as members of Jesus’ flock but inwardly they are ravenous wolves. From a previous lesson we discovered that dogs are those who have rejected God in their hearts and wolves are part of the canine family. The Apostle Paul spoke to the Church at Ephesus concerning these men (Acts 20:29-30). “*I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.*” Based on the book of Jude verse 11 it appears that the false prophets and teachers have three basic traits in common. Jude says, “*For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.*”

Cain, Balaam and Korah have several things in common with one another. Each of them intimately knew God, heard Him speak, and was placed in a position of prominence by God. They each worshipped God and made offerings to Him. However, none of them was content with God. Each was motivated by covetousness and wanted to override God authority by doing things their own way. And each of them was responsible for the death of God’s people.

Cain was the first-born son of a man and woman. He knew the story of Adam and Eve’s failure to obey God, their consequences, and the curse upon the land. And He knew of God’s forgiveness and mercy towards his parents when God provided skins as a covering for their nakedness. Yet Cain tried to obtain God’s favor by the works of his hands and the sweat of his brow when he brought an offering from the produce of land that God had cursed. God rejected Cain’s offering but accepted his younger brother Abel’s, who brought the first born of his flocks.

Abel honored God. He had respect for God’s authority and trusted in His ways of doing things. He recognized God’s favor was not obtained by man’s effort but through his thankfulness for God’s provision. Abel did not have to work by the sweat of his brow on the land that God had cursed to bring his offering. He had only to be thankful to God for his sheep. They provided Abel with food, drink, and clothing. Then, through no effort on Abel’s part, the sheep multiplied naturally providing an offering to God and an increase in his wealth. Because Cain coveted his brother’s favor he murder him.

The Way of Cain (desires of the flesh ... unholy living in the midst of the people of God)

1. Ungodly persons who turn the grace of our God into licentiousness.
2. They defile the flesh.
3. Caring for themselves.
4. They are worldly-minded, devoid of the Spirit.
5. Many will follow their sensuality, and because of them the way of the truth will be maligned.
6. They indulge the flesh in its corrupt desires.
7. They count it a pleasure to revel in the daytime.
8. They have eyes full of adultery and that never cease from sin.
9. They forsake the right way.
10. They entice by fleshly desires.

Joshua 1:10-18

Joshua Assumes Command

¹⁰ And Joshua commanded the officers of the people, ¹¹ “Pass through the midst of the camp and command the people, ‘Prepare your provisions, for within three days you are to pass over this Jordan to go in to take possession of the land that the Lord your God is giving you to possess.’”

¹² And to the Reubenites, the Gadites, and the half-tribe of Manasseh Joshua said, ¹³ “Remember the word that Moses the servant of the Lord commanded you, saying, ‘The Lord your God is providing you a place of rest and will give you this land.’ ¹⁴ Your wives, your little ones, and your livestock shall remain in the land that Moses gave you beyond the Jordan, but all the men of valor among you shall pass over armed before your brothers and shall HELP THEM, ¹⁵ until the Lord gives rest to your brothers as he has to you, and they also take possession of the land that the Lord your God is giving them. Then you shall return to the land of your possession and shall possess it, the land that Moses the servant of the Lord gave you beyond the Jordan toward the sunrise.”

¹⁶ And they answered Joshua, “All that you have commanded us we will do, and wherever you send us we will go.” ¹⁷ Just as we OBEYED Moses in all things, so we will OBEY you. Only may the Lord your God be with you, as he was with Moses! ¹⁸ Whoever REBELS AGAINST YOUR COMMANDMENT AND DISOBEYS YOUR WORDS, whatever you command him, shall be put to death. Only be strong and courageous.”

How are we Called to Enter into New Beginnings?

Genesis 5 – POINT #7

²¹ When Enoch had lived 65 years, he fathered Methuselah. ²² Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. ²³ Thus all the days of Enoch were 365 years. ²⁴ Enoch walked with God, and he was not, for God took him.

²⁵ When Methuselah had lived 187 years, he fathered Lamech. ²⁶ Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. ²⁷ Thus all the days of Methuselah were 969 years, and he died.

Matthew 24:36-51

No One Knows That Day and Hour

³⁶ “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. ³⁷ For as were the days of Noah, so will be the coming of the Son of Man. ³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, ³⁹ and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. ⁴⁰ Then two men will be in the field; one will be taken and one left. ⁴¹ Two women will be grinding at the mill; one will be taken and one left. ⁴² Therefore, stay awake, for you do not know on what day your Lord is coming. ⁴³ But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. ⁴⁴ Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

⁴⁵ “Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? ⁴⁶ Blessed is that servant whom his master will find so doing when he comes. ⁴⁷ Truly, I say to you, he will set him over all his possessions. ⁴⁸ But if that wicked servant says to himself, ‘My master is delayed,’ ⁴⁹ and begins to beat his fellow servants^[d] and eats and drinks with drunkards, ⁵⁰ the master of that servant will come on a day when he does not expect him and at an hour he does not know ⁵¹ and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

so will be the coming (the sign): the sign that was given to Noah was the death of the Grand-Father Methuselah, meaning, “When He is Dead it shall be Sent”.

Noah Builds the Ark

How are we Called to Enter into New Beginnings?

POINT #8

By Building our Ark of Salvation and Redemption through our Walk and Faith with Jesus Christ, Ready for the Coming Judgment, Salvation, and Redemption of God.

Joshua 2

Rahab Hides the Spies

¹ And Joshua the son of Nun sent two men secretly from Shittim as spies, saying, “Go, view the land, especially Jericho.” And they went and came into the house of a prostitute whose name was Rahab and lodged there.² And it was told to the king of Jericho, “Behold, men of Israel have come here tonight to search out the land.”³ Then the king of Jericho sent to Rahab, saying, “Bring out the men who have come to you, who entered your house, for they have come to search out all the land.”⁴ But the woman had taken the two men and hidden them. And she said, “True, the men came to me, but I did not know where they were from.”⁵ And when the gate was about to be closed at dark, the men went out. I do not know where the men went. Pursue them quickly, for you will overtake them.”⁶ But she had brought them up to the roof and hid them with the stalks of flax that she had laid in order on the roof.⁷ So the men pursued after them on the way to the Jordan as far as the fords. And the gate was shut as soon as the pursuers had gone out.

⁸ Before the men lay down, she came up to them on the roof⁹ and said to the men, “I know that the Lord has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you.¹⁰ For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction.¹¹ And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the Lord your God, he is God in the heavens above and on the earth beneath.¹² Now then, please swear to me by the Lord that, as I have dealt kindly with you, you also will deal kindly with my father's house, and give me a sure sign¹³ that you will save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death.”¹⁴ And the men said to her, “Our life for yours even to death! If you do not tell this business of ours, then when the Lord gives us the land we will deal kindly and faithfully with you.”¹⁵ Then she let them down by a rope through the window, for her house was built into the city wall, so that she lived in the wall.¹⁶ And she said to them, “Go into the hills, or the pursuers will encounter you, and hide there three days until the pursuers have returned. Then afterward you may go your way.”¹⁷ The men said to her, “We will be guiltless with respect to this oath of yours that you have made us swear.¹⁸ Behold, when we come into the land, you shall tie this scarlet cord in the window through which you let us down, and you shall gather into your house your father and mother, your brothers, and all your father's household.¹⁹ Then if anyone goes out of the doors of your house into the street, his blood shall be on his own head, and we shall be guiltless. But if a hand is laid on anyone who is with you in the house, his blood shall be on our head.²⁰ But if you tell this business of ours, then we shall be guiltless with respect to your oath that you have made us swear.”²¹ And she said, “According to your words, so be it.” Then she sent them away, and they departed. And she tied the scarlet cord in the window.²² They departed and went into the hills and remained there three days until the pursuers returned, and the pursuers searched all along the way and found nothing.²³ Then the two men returned. They came down from the hills and passed over and came to Joshua the son of Nun, and they told him all that had happened to them.²⁴ And they said to Joshua, “Truly the Lord has given all the land into our hands. And also, all the inhabitants of the land melt away because of us.”

The Blue Print of God's Plan of Redemption of Mankind throughout Biblical History, and a foreshadowing of the Timeline during the 2nd Coming of the Messiah: