



Parasha: YITRO/JETHRO

Torah Portion: SHEMOT 18:1-20:26

Tanak: ISAIAH 6:1-7, 9:6-7

Brit Hadasha: LUKE 4:16:30

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THIS WEEK WE CONTINUE through the valiant transitional period by way of the sons of Israel after they departed from Egypt. As YHVH orchestrated the exodus of His people, what was about to take effect in the spiritual was preceded by the physical manifestations.

Yeshua told us that whatever we bound on earth would be bound in heaven; and whatever we loosed on earth would be loosed in heaven.¹ YHVH began liberating Israel from Egypt by way of the plagues and ended their captivity with the plague of the firstborn. This particular plague included explicit instructions for the sons of Israel to follow in order to deliver their firstborn from YHVH when He went through the midst of Egypt. Now, the people have crossed over out of bondage, through the cloud and the Red Sea and are about to receive the Torah as given to Moshe at Mt. Sinai.

This is the eternal saga of progressive revelation of Who YHVH is and what He requires of His covenant people. Out of His mercy, YHVH showed forth His countenance and deliverance. As time went on, the people became more cognizant of Who their Elohim was and He made them aware of what He expected of them: faith or belief. This belief was not to be unproven, as YHVH not only delivered them out of Egypt and Pharaoh's hand, as well as, hunger and thirst, but He loved them although they were not yet believers in Him. This is the grace of YHVH being made manifest, that He would choose His people prior to them choosing YHVH. In that mercy, YHVH brings His people to the point of crossing over to a new lifestyle and walk. It is the walk of continual repentance and righteousness.

Luke 12:48 tells us that "From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more." YHVH knew the sum of the people that He delivered out of Egypt. Many times, Moshe interceded on their behalf so that

YHVH would not wipe them out and start again. Each step of the journey, YHVH knew what the people were capable of doing and that they were capable of making proper choices. However, He also knew their stubborn hearts. From the first testing in the wilderness through the giving of manna along with the ordinances concerning Shabbat, to the instructions of circumcision for all the males in the wilderness prior to crossing over the Jordan River, YHVH commanded Israel to choose right from wrong. Each step of the journey, the people were entrusted with just one precept more of what YHVH required and Who He is. Each bite of manna made the people responsible for more truth, which in essence was more spiritual bread and more faith.

We are no different. As we have entered into a covenantal relationship with YHVH, we have been shown mercy. Now we must act upon that mercy and choose life this day. Each decision is a turning point determining the next steps that will crossover to the upcoming part of the journey or continue to wander about the wilderness. If what takes place in the physical does truly affect the spiritual, it stands to reason that, even if it gets more difficult or perhaps beneficial in the next stage, the road will get narrower and more strenuous and the journey will continue to challenge us. We are responsible for all that we have discovered along the way. We are to draw from the lessons of our difficult trials and to recognize them as His wisdom prearranged for us so that we are able to help others and avoid falling prey the enemy again.

With the help of the *Ruach Ha Kodesh* as He guides our actions in the physical, He also awakens our spiritual lives and deepens His impression into our hearts. Through this inspired connection we will overcome and pass the tests that YHVH has laid out before us. Our ordeals are not to punish us, but to purify and ready us for our personal encounter with Him.

Shavu Halacha/Weekly Walking:

Each commandment specified falls within a couple of categories. Simply put, when Yeshua walked among men, He said that all of the law (Torah) and the prophets depend upon the two commandments of "You shall love YHVH your Elohim with all your heart, and with all your soul, and with all your mind." and "You shall love your neighbor as yourself." This set of commandments encapsulates essence of YHVH's purpose and intent of why we are to obey Torah. Each time we are obedient to Torah, our understanding of what we have just followed should be referenced to the two foremost commands. It is not that they are greater, but rather all other commands and statutes point to one or both of these and the end result is the fulfillment of one or both these. In other words, when we do not murder or hate in our heart, we actually love our neighbor as ourselves. If we keep ourselves distinct from the world and are not stained with its wickedness and if we refrain from releasing our children to intermingle with the sin of the world, we demonstrate our love to YHVH with all that we are and have. These, in turn, lead us to a closer relationship with YHVH in which we see Him evermore closely and are inspired to continue in the cycle of obeying Torah for the sake of these two commandments. As you walk out Torah and are obedient in what YHVH as already revealed to you, ask what your motivation is to be obedient. Then ask, what is that obedience accomplishing in your life and for the sake of the Kingdom of YHVH according to what Torah said through Yeshua. This will be the initiation steps of walking out Torah in Spirit, as well as in Truth.

Day 1

- PARASHA:
EXODUS 18:1-12
- TORAH STUDY
- PRAYER LEAVES

1. In this reading we are reintroduced to the role of Jethro/Yitro. Not only is he a character recognized from the beginning of Shemot, but he is also the priest of Midian. The word for priest that is used in the Hebrew is *kohen*. This is the same word used for Melchizedek in the passage from B'reisheet 14:18, and also the passages about the priest of On, Yosef's father-in-law. *Kohen* is also the word used to describe the high priest and the Levitical priestly line. Furthermore, Torah confirms how Yitro has a lineage to back up His qualifications to be a *kohen*. First, link together and describe the attributes of Yitro to a covenant patriarch.

Second, discuss how Yitro was qualified to be a *kohen*/priest and what his responsibilities within that role were.

2. Seemingly, Yitro comes to Moshe in order to return Moshe's wife and two sons back to him. Verse 2 states that this was after Moshe had sent her away. This could be taken one of two ways, either Moshe just sent Zipporah away in order to keep her safe and out of the way in the midst of the plagues, or, this is to be understood as a Hebrew idiom. This particular idiom is the same that is used when Yosef wanted to put Miriam away (give her a writ/certificate of divorce during their betrothal time prior to their marriage and having Yeshua). We could understand this for Moshe as well, that he divorced or separated himself from Zipporah as a legal precedence. Discuss these thoughts and what you believe YHVH is telling us in this passage about Zipporah and what Moshe did.

3. Yitro is bringing Moshe's two sons back to him with Zipporah. Gershom was previously referenced when Moshe lived in Midian. Subsequently, we were not told which son Zipporah circumcised on behalf of Moshe when YHVH sought to put him to death. Gershom's name literally means *foreigner* and Eliezer's name means *El/God is Help*. These names were given prior to Moshe's return to Egypt and at this point in time they are returning to Moshe after they left Egypt and went back to Yitro In Midian. Discuss the meanings of the son's names and how they are prophetic for Moshe while going back to Egypt. Why would Moshe send his two sons away while he returned to Egypt?

Moreover, are Gershom and Eliezer considered part of Israel since they were not actually adjoined to the mixed multitude who cross over to the other side of the Red Sea out of Egypt?

4. When Yitro arrives at camp, he has to send word to Moshe that he is still coming to meet Moshe with his wife and two sons. Why would Yitro have to send word when he already established camp confirming his arrival to Moshe? How does this give precedence to Yitro's visit?

5. YHVH allowed Moshe to be seen as the persona of Himself to Pharaoh, as Aaron was said to be Moshe's prophet during their interim in Egypt. Moshe led the people out and held the staff that YHVH used to work His miracles, including the division of the Red Sea. However, prior to leaving Midian via YHVH's instructions, Moshe asked for the permission of Yitro to depart and now he bows down and kisses Yitro as he arrives in the camp. What does this say about Moshe's humility? What does this scenario display about authority works in the lives of those that are leaders and followers?

6. Upon hearing about all the hardships and deliverances of Israel by YHVH, Yitro rejoiced. He blessed YHVH and declared the greatness of YHVH in contrast to all the other gods. While Yitro did not participate in the exodus, he genuinely believed Moshe's report. This is comparable to our believing in Yeshua based on scripture and the accounts that are in Torah pointing to Yeshua. What does this say about our belief in YHVH and how we should receive His Torah based on historical accounts?

7. As Yitro offered a burnt offering and sacrifices for Elohim, Aaron and the elders of Israel went to eat a meal with him before YHVH. Remember that Yitro was the priest of Midian, he knew what a burnt offering and a sacrifice meant and how to offer them unto YHVH prior to the sons of Israel having this knowledge through the giving of Torah. As this insight is also given to us prior to the passages about sacrifices and offerings, it illustrates to us the proper workings of what took place with a burnt offering and why other sacrifices would have been made by Yitro. Discuss why the burnt offering was offered and why the other sacrifices were made along with the elders of Israel being invited to partake of a meal.

***Sandals
Worshipping in Spirit***

Good news travels fast. While it was during the third month that Israel first arrived at Mt. Sinai, they had only traveled since the 15th of the first month and arrived in Midian during the third month. This was a time when there were no phones, mail, e-mail or telegrams. It took time for the news to travel to Yitro. Upon hearing the news, he gathers Zipporah and her two sons to go meet Moshe.

Our good news is that Messiah has died for us and has been raised up to purchase us by His blood and are seen through Him by YHVH. This news should travel even faster, bringing those who are the potential sons of YHVH who are betrothed to Yeshua's, our Bridegroom. As we continue our journey alongside the children of Israel we anticipate in our sojourning through this world the place where we will encounter Yeshua. Those that adjoin themselves to Israel through the blood covenant of YHVH will no longer be aliens, but will enter into promise as well and become part of Israel with us.

Day 2

- PARASHA:
EXODUS 18:13-27
- TORAH STUDY
- PRAYER LEAVES

Midrash Point:

This passage of Torah directs our attention to man's infinite need for judgment. The need for arbitration and the need to have resolve mirrors YHVH's in His creation of man. YHVH, Himself, was all encompassing for Adam and Eve until they fell. Then, in order to meet with the holy Elohim, they needed an intermediary, such as a goat or lamb, to bear the guilt for a momentary interaction.

We have such an intermediary in Messiah, that He bore our guilt so that we may be seen by YHVH as we walk out His instructions and are led by His Ruach.

Discuss our need for judgment and the use of YHVH's judgment for our good and not our demise.

1. Verse 13 confirms the main characteristics of Torah just as does each part of Torah exemplifies YHVH. Specifically, Moshe sat to judge the people and they stood about Moshe from morning until evening. This paints an interesting picture. While many would be in line waiting their turn to present their case against others or to give Moshe their points-of view on various wilderness survival techniques, others such as the elders, might have sat around Moshe, listening to the wisdom and judgments that he was dispensing to the multitude. Since we know that Moshe was contrasted to YHVH as a representational figure, we can perceive a foreshadowing of the Throne of YHVH. Discuss these two parallels and why they would look similar to each other.

2. Yitro sees how the judgments are being issued by Moshe, and proclaims that it is an unwise use of time and will exhaust both Moshe and the people. Discuss why Moshe would have chosen this method of judging the people and why YHVH did not modify this method prior to Yitro's arrival.

Additionally, how would Moshe's approach to judging the people wear out both him and the people that were with him?

3. As an intermediary, Moshe was a person seen as the arbitrator between two sets of identities. In court, an arbitrator goes between the accused and the accuser seeks resolve prior to a courtroom setting. Yitro gives Moshe counsel to be the people's representative before Elohim and to bring their disputes to Him. As stated earlier, Moshe was seen as Elohim to Pharaoh and to Aaron (his prophet). YHVH used Moshe to be His representative. This came first, then the recognition of how to represent the people. Ultimately, Moshe will be the arbitrator that foreshadows Messiah as he represents both sides, YHVH and the sons of Israel. This brings a several questions to the surface. First, use Torah to answer why it would be important for Moshe to represent YHVH prior to representing Israel.

Secondly, what qualified Moshe to become this intermediary between YHVH and man?

Lastly, compare Moshe's role as an intercessor on behalf of the people of Israel before YHVH with our Master's role as the greatest intercessor for YHVH on behalf of the whole world.

4. Judgment is determined only after a law or statute has already been declared and has been possibly violated. Therefore, a judge is needed to mediate the righteousness of YHVH commandments. This being said, the people were coming to Moshe without the knowledge of Torah which had not been officially revealed to them. Moreover, Moshe was judging the people prior to the revelation of Torah to the people. This could be interpreted that Moshe had received the law from YHVH prior to the giving of Torah at Mt. Sinai. In addition, Yitro tells Moshe that he should choose other leaders to judge and that he should teach them the statutes and laws and to make known to them the way in which they were to walk and work. Discuss how Moshe's foreknowledge of the laws and statutes preceded the children of Israel's knowledge and was seedbed of the righteous judgments of YHVH unto the people.

5. When Moshe selects the leaders over thousands, hundreds, fifties and tens, his selection was according to the qualifications that Yitro specifies in verse 21. They were to be able men who fear Elohim, men of truth, those that hate dishonest gain, and willing to be placed as leaders over the designated number placed under them. Expound on these attributes for choosing the judges over the people. Why are these attributes listed and what makes these qualities significant?

Additionally, what is the importance of the placement over the thousands, hundreds, fifties and tens? How would this work properly?

6. Looking at these aspects of righteous judgments we have a basis of understanding where the idea of judges originated, we also know that the epistles of Shaul/Paul were written to establish Torah, not to replace it. With this, we also know that Shaul wrote about overseers/elders and their qualifications in 1 Timothy 3, 5:17-25 and Titus 1:5-16. Compare these qualifications of elders and determine if indeed Shaul taught the proper criteria for selecting judges according to Torah.

7. Torah states that Moshe selected the judges who judged the people at all times and seasons. Obviously this means for the duration of the wilderness experience, but was this applicable for everyone throughout time as well? Discuss this as a directive/command for us today and what this would look like within the gathering of hearts as a body of believers within the *kahal*/community. Also, could this be something that has taken place within Israel ever since this passage was written?

Day 3

- PARASHA:
EXODUS 19:1-6
- TORAH STUDY
- PRAYER LEAVES

1. When Yitro counseled Moshe to designate leaders to judge the people, it appeared that Moshe had exclusive foreknowledge of the principles of Torah, the teachings and instructions given as the Law. When Moshe acted upon the counsel of Yitro, he organized a hierarchy of leaders, taught them YHVH's teachings and commandments and equipped them to effectively oversee the children of Israel. Moshe was capable of doing this, no doubt, however, the necessity for YHVH to reveal Torah to Israel and the need for Israel to fear YHVH in His words would clearly make a more profound classroom than Moshe could conduct personally. Discuss Moshe's actions when took Yitro's counsel as being the catalyst in bringing about the giving of Torah to the entirety of the congregation and not just Moshe or the leaders.

2. The children of Israel were able to watch the momentum of power in Egypt as YHVH worked all of His miracles there. Now, they have come to the wilderness of Sinai where the camp in front of the mountain. This mountain would be the focal point almost an entire year of their time in the desert. Upon arrival, the people would, again, be able to watch the build-up of power of YHVH. This would cause fear and a readiness to serve their Elohim. Imagine if every believer in the world was commanded to prostrate themselves before YHVH exactly at the same time. This commandment would sanction accountability with all fellow believers to synchronize their time as one. The arrival in the wilderness of Sinai would have had to have been a hundred times that inspiring. Describe your anticipation as reading about this event and contrast that to the climax of time that is taking place prior to the return of the King.

3. The word *Sinai* in Hebrew means *thorny*. This seems an odd name for the place where the Torah would be pronounced by YHVH to mankind. What would the aspect of thorniness be in relationship to man in receiving Torah and to YHVH in giving Torah to man?

4. While this is the second time Moshe went up this same mountain, we remember the first time when he gazed upon the burning bush that was not consumed; this is the first time upon returning to the Mountain with the Israel. Moreover, this is the first aspect of YHVH fulfilling His promise to Moshe that he would return and worship YHVH at this Mountain. It is also noteworthy to see that Moshe went up to Elohim, and then YHVH called to him from the mountain. Describe this interaction with Moshe when he first went up the Mount without being called by YHVH first.

5. When speaking to Moshe for the first time at Sinai, YHVH spoke to Moshe to say to “the house of Ya’akov” and to tell the sons of Israel. What is the difference between these two names and why would YHVH differentiate between the two?

House of Ya’akov:

Sons of Israel:

6. In what ways did YHVH bear the son’s of Israel out of Egypt on eagle’s wings? What is the prophetic importance of this depiction of deliverance?

7. The obligations of the people are spelled out from the beginning of the Sinai encounter. YHVH tells Moshe to say to the people: [because they have seen what YHVH did to the Egyptians and how he bore them on eagle’s wings and brought them to Himself] “If you will indeed *obey* My voice and *keep* My covenant, then you shall be...” This is the prerequisite for the people to be YHVH’s possession among all the peoples and to be a kingdom of priests and a holy nation. On one hand, this discloses the key to belonging to YHVH and conversely, on the other; this discloses the reality of not being possessed by YHVH but still belonging to YHVH as part of the earth. What are the differences between the two identities given for obedience versus refusal?

8. The modern church asserts that the “New Covenant” empowers YHVH’s people to become a kingdom of priests and a holy nation. Clearly, we see through Torah that it was YHVH’s plan for all of Israel to be this priesthood and set apart ones. Without Messiah, they were still considered to bear the kingdom of priests and holy nation. What would facilitate Israel as the priesthood and holy nation prior to Messiah?

What are the requirements and characterizations of a priest of His kingdom and a member of His holy nation?

Sandals Worshipping in Truth

As a kingdom of priests and a holy nation, we are to be obedient to the voice of YHVH and keep His covenant.

This may seem simple, but the majority of church denominations believe that they replace Israel. However, they repeatedly break covenant and have no idea of what YHVH’s voice sounds like and disregard the commandments of Torah as passé. Our role as those who have heard the call of YHVH and answered with full submission and repentance, now walk in the choice of life or death. By choosing life, we choose to continuously obey the covenant statutes and standards of YHVH as directed by Torah. If the rebellion or refusal of this covenant is chosen, then death is not only the choice but the result of that faulty decision. The obligation to obey and keep YHVH’s commandments was not relegated to a wilderness campground, but are applicable to all of humanity that would hear His voice and comply. Thus, the creation of *talmudim*/disciples is made complete with the obedience and compliance of others upon hearing the voice of YHVH. It is really that simple to be joined to Israel. Aptly stated in Romans 10:17, “So faith comes from hearing, and hearing by the word of Yeshua.”

Day 4

- PARASHA:
EXODUS 19:7-25
- TORAH STUDY
- PRAYER LEAVES

Sandals
Worshipping in Spirit

Contrasting our walk with YHVH with this depiction of YHVH's presence, we see that YHVH is approached only by those who have consecrated themselves before YHVH who are called up to meet Him and have faith to not die within the cloud. Moshe had met with YHVH and knew that he would live, the people feared and doubted so that they were not allowed to approach YHVH.

The sons of Israel went through a literal and emotional darkness prior to leaving Egypt. Likewise, prior to being delivered out of our present circumstances, we usually travail and overcome before we encounter the deliverance we seek. This develops our faith in YHVH and teaches us the reverential way to approach His holy throne.

1. Moshe descended down from the mountain and told the people the words of YHVH given to them as YHVH's commandments. Thus, all the people proclaimed that they would do all that YHVH had spoken. Herein they entered into covenant with YHVH. Immediately, Moshe, the arbitrator brought back the words of the people to YHVH. Obviously, YHVH did not need to wait for Moshe to know the people's response. Why did Moshe need to go back up the mountain a second time just after he was just there?

2. Psalm 18 talks about where YHVH resides and describes His canopy as thick clouds of skies. Here, in verse 9, YHVH says that He will come to Moshe in a thick cloud. Contrast these two passages of scripture and discuss why YHVH would reside within a thick cloud.

3. YHVH told Moshe that He would appear in a thick cloud so that the people would hear Him speak to Moshe and believe in Moshe forever. This seems to contradict the uniqueness of YHVH when He depicted His glory through Moshe to people as an impetus to believe in him forever. What is the importance and relevance in YHVH intent for the people to believe in Moshe forever? Is there a Brit haDashah passage(s) which correlates with this?

4. Knowing that Torah was about to be disclosed to all the people Moshe was instructed by YHVH to consecrate the people in preparation for the third day. This consecration was to be done by washing their garments (assumingly, themselves as well), and not go near women (for reasons of *niddah*/issues of blood in menstruation). This would be the people's fate for three days as they were also told to be ready for the third day. In what ways do you understand consecration through these ordinances and what is the real meaning of consecration in respect to YHVH?

5. The aspect of YHVH coming in a thick cloud (a place devoid of sunlight due to the thick cloud cover) is like the plague in Egypt where thick darkness was everywhere. It is the sign of the presence of YHVH in the midst of man. However, there was thunder and lightening like the plague of hail in Egypt and the very loud trumpet which was not found in Egypt. The loud trumpet that got louder and louder was the clarion call by YHVH

for Israel to assemble at the foot of the mountain, but not cross over to the mountain lest they die. The mountain, also, smoked resembling a furnace and the whole mountain quaked violently. How is this picture reminiscent of the return of Messiah?

In the above depiction, what does this remind of in the closing stages of time?

6. Yeshua will return to us with the sound of a trumpet. Furthermore, He will return in the clouds. We are not told anywhere that this will be silent return, but heard by those with spiritual eyes and ears. Everyone will see whom they have pierced and everyone will know the One, Yeshua Messiah, who has returned on that Day of YHVH. Discuss how the scenario at Mt. Sinai foretells of the Day of YHVH and what will be expected of the people as they prepare for Yeshua's return.

7. YHVH tells Moshe a second time to tell the people and the priests not to cross the periphery about the mountain so as to gaze upon YHVH. Consider, for a moment, that the Levitical priesthood had not been originated as of yet, as this will happen after the molten calf incident. What priests did YHVH ask Moshe to address in order to be consecrated unto YHVH and why were the priests instructed to be consecrated just three days prior?

8. Moshe tells YHVH that He has already told the people to cross the boundaries which had placed the mountain apart. So, YHVH tells Moshe to go down and come back up nevertheless, this time bringing Aaron with him and telling the priests and the people not to break through the boundary so that YHVH will not break forth upon them. What does this mean for YHVH to *break forth* upon the people?

Day 5

PARASHA:
EXODUS 20:1-20:14

TORAH STUDY

PRAYER LEAVES

Midrash Point:

As discussed earlier, each commandment and statute that we obey fulfills the commands to love YHVH with all of our heart, soul and mind, and loving our neighbor as ourselves.

Looking at each of the commandments discussed in this study, how does the obedience and compliance of an individual fulfill the two Yeshua told us that all of these are dependent upon?

1. Up to this point, Moshe has gone up and down Mt. Sinai several times. Looking back to Shemot 18:1 through the end of the parasha (Shemot 20:26), count how many times that Moshe goes up to and down from Mt. Sinai. Why would YHVH ask Moshe, who was an eighty plus year old man, go up and down the mountain so many times?

2. While most versions of the Ten Commandments begin the first commandment with, “You shall have not other elohims before Me”, this leaves out the command of acknowledging Who YHVH is. Discuss the proper aspect of including verse 2 as part of the first commandment. Furthermore, what implication would this have by placing verse 2 as the first part of this commandment?

3. We assume other *elohims*/gods to refer to be either people such as a king or president or pharaoh, or entities that man esteems such as pagan mythology suggesting gods that people worship. What other ways do people break this first commandment? What would be the definition of a *god* other than YHVH?

4. Looking ahead to the narrative about the bronze serpent which Moshe made for Israel to look upon for their healing from the bites of the fiery serpents, that same banner is later used as an idol and has to be destroyed. It became a snare to the people to use it as an idol; whereas, it was not an idol when it was first fashioned. In the second commandment, discuss what constitutes making an idol and what would be the definition of an idol?

5. Subsequently, YHVH gave His second commandment which encompasses His part of keeping the covenant which involves His jealousy. YHVH tells us about the curse He places by visiting the iniquities to the children of the third and fourth generations of those who hate YHVH. This is contrasted to YHVH showing loving kindness to thousands to those who love Him and keep His commandments. Correlate this curse with this blessing for those who hate or love YHVH and keep His commandments. What is implied by YHVH visiting the iniquities of those people and how is that a curse?

Continuing with the second commandments discourse, discuss whether the thousands that are shown loving-kindness related to a person that kept YHVH’s commandment and

loved Him, or are they people who do this themselves and not have to be a generation under someone else that loved YHVH and kept His commandments?

6. We hear all kinds of speech laced with the name of “God”, “Jesus”, “Christ” and other forms thereof, as well as, vulgar profanities placed in front or behind those names. Sometimes, this use of speech is for effect expressing anger or to jest. While these usually do not the original Hebrew name of YHVH, the intent is an unholy disrespect nonetheless. What constitutes taking YHVH’s name in vain? Are the foreign names of YHVH included in this ban of vain use of His name?

Discuss how the use of foreign names to replace YHVH’s name could be YHVH’s own protection of His holy name.

7. Most Christians say that they keep the Ten Commandments. Discuss how the command to “Remember the Shabbat, to keep it holy” is forsaken and has been relegated to another day. Discuss how one is supposed to “remember the Shabbat ”and“ keep it holy.

8. Just as we are commanded to keep Shabbat and remember it, we are also commanded to take action when it is not Shabbat within the fourth commandment. What are we to do versus not do in respect to the fourth commandment?

9. The fifth commandment tells us to honor your father and mother. Included is the blessing of obedience which prolongs the days of your life in the land which YHVH gives you. While we know that we are to honor our parents, what actions and attitudes constitutes honor? Moreover, the place where our days are to be prolonged, is that for our dwellings here and now, or does this infer the Land of Promise, or both?

10. While not committing murder is logically understood, committing adultery is a bit more ambiguous. Discuss both of these commands and expand the definition past the physical acts of murder and adultery to a spiritual application.

Midrash Pont:

In continuation of the discussion about the fourth commandment about Shabbat, YHVH tells us why the Shabbat was blessed and made holy. We also know, from Yeshua, that Shabbat was made for man, not man for Shabbat.

Discuss the how and why YHVH made the Shabbat in contrast to just ending the week with the sixth day. Also, how does YHVH observe Shabbat?

Day 6

- PARASHA:
EXODUS 20:15-26
- TORAH STUDY
- PRAYER LEAVES

Midrash Point:

As discussed earlier, each commandment and statute that we obey fulfills the commands to love YHVH with all of our heart, soul and mind, and loving our neighbor as ourselves.

Looking at each of the commandments discussed in this study, how does the obedience and compliance of an individual fulfill the two Yeshua told us that all of these are dependent upon?

1. “You shall not steal,” is the eighth commandment listed in Shemot 20. Stealing seems somewhat easily defined, yet it is a command that is broken by many of us, even as believers. This is done usually unintentionally and sometime intentionally. We place a lesser expectation upon those that are of this world and, even, expect them to break many commandments. As believers, this is not what our expectations should be for one another. In what ways do we, as believers, break the eighth commandment and what should we do to repent and walk in obedience? Give an intrinsic and extrinsic example of stealing.

2. Most of us read the next commandment, “You shall not bear false witness against your neighbor,” which means simply lying about someone or something. While this is a true interpretation of this command, it may not be as simple as that. Discuss the ways in which people bear false witness and correlate some of those transgressions to some of the writings of Shaul about gossip and slander.

Moreover, within the confines of the ninth commandment, we are told not to bear false witness against your neighbor. Note that the Hebrew word used for neighbor here and in the next commandment is *rea'* meaning friend, companion, fellow another person, fellow citizen... What constitutes a neighbor? Discuss why this command would or would not be confined to those we consider brothers in faith?

3. The last of the official Ten Commandments is not to covet. YHVH lists many things one is not to yearn to possess that belong to others, ending the list with anything that belongs to your neighbor. The Hebrew word for covet is *chamad* which is to desire, covet, take pleasure in or delight in. This gives a little more insight into the command and the spirit in which it could be broken and not just the general sense of wanting what your neighbor's things. The mentality of keeping up with the Jones' would be an applicable heart issue in which people break the tenth commandment. Generally, to lust after possession or beauty or intellectual property constitutes breaking this commandment. In what other ways do you find that we are subject to coveting and covetousness? What should we replace these lustful inclinations with to avoid sinning in the flesh or in our hearts?

4. John, later in the Brit haDashah, tells us, “That is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.” We have just gone over what the Father considers to be very important in His covenant that was established with Israel. In what ways do you see the violation of these Ten Commandments as prevalent world behavior and operating in what John describes in 1 John 2:16?

5. The people may not hear YHVH’s voice, but only the thunder and the sound of the trumpet. They are frightened and ask for Moshe to speak to YHVH for them and they would listen to Him, lest they die. Moshe tells them that Elohim has come to test them so that the people will fear YHVH and that fear will remain so that they will not sin. We know that the people are not upright in their part of the covenant and do sin against YHVH and Moshe at various occasions. Knowing that Moshe feared YHVH and was invited to go up to the mountain numerous times in order to speak with YHVH, do you think that Israel could have had that opportunity if they had not so quickly asked for mediation through Moshe? Also, discuss why the people would not want to have YHVH speak to them directly. Also, how is this likened to a curse placed on us creating the need of Messiah to not only redeem us, but created a need for His mediation and intercession on our behalf as He approaches the Father.

6. The altar(s) that YHVH prescribes for the sons of Israel to use have specific building instructions if made of earth and stones. First, part of this instruction is to sacrifice burnt offerings (different from guilt or sin offerings, see Vayikra 1-6) on this/these altars. Why would YHVH give this statute when He will soon give other instructions of how to construct the Tabernacle, including the brazen altar used for sacrifices?

Second, we must ask if this refers to one altar or many altars made at one place or several places where YHVH causes His name to be remembered. Discuss this along with the idea that many altars could be made as memorials of where YHVH caused His name to be remembered.

Last, discuss if we are exempt from making memorial types of altars, even without sacrificing upon them, so that we testify as to where YHVH has caused His name to be remembered?

Shabbat

- PARASHA:
EXODUS 18:1-20:26
- RESTORATORY—
MIDRASH
- PRAYER LEAVES

YHVH separated the children of Israel from the worldly influences of Egypt and the surrounding cultures. Through this separation He transformed a people of servitude from the evil dictates of Pharaoh to His holy and righteous commandments to become a kingdom of priests and a holy nation.

In due course, the sons of Israel were required by YHVH to separate themselves from the unclean by spending three days cleansing both themselves and their clothing. They were also told not to go near women during those three days. This condition of separation did not specify if both the men and women were to go to the base of the mountain or just the men at the end of this three day period. Nevertheless, this separation of cleansing illustrates the way in which we are to draw near and come close to the most holy Elohim our YHVH.

If we look back to the calling out and crossing over of the sons of Israel out of Egypt and across the Red Sea, we see several ways that YHVH used to sanctify His chosen people. It is a process full of mercy by the power of YHVH to look upon His people and call them out to Himself. His manifest presence among the people was kept separate until the sons of Israel had crossed over and come to Mt. Sinai. Up to that point, YHVH sent His Ruach to work among His people as His power.

By this power through the Ruach, YHVH intervened on Israel's behalf. He visited the iniquities of Pharaoh and his servants, while showing forth His deliverance and mighty arm to Ya'akov. The progression of revealing Himself to His people allowed for the reverential fear of Who He is to be made known to everyone that saw or heard of His miracles. It was the testing of all flesh so that those that would be called the sons of YHVH who were to come out of the nations and into His kingdom of priests. At the point of separation, His mercy segregated the children of Israel from the rest of Egypt so that the plagues did not come upon them.

Moshe approached YHVH on the mountain; He went up to Him within thick clouds. This reminds us of the cloud that separated the sons of Israel from Pharaoh's army and of the same cloud that led the people through the wilderness to the mountain of YHVH. This cloud settled on the crown of Mt. Sinai where the glory of YHVH would be shown and made known to bring forth veneration of His Presence that would always be remembered. The remembrance of His awesomeness and holiness was the desire of YHVH so that His people would understand His jealousy for their attention and affection and to constantly remind them why they should keep covenant and remain unblemished from sin.

Unfortunately, the aspects of testing to this point had made the sons of Israel complain and murmur against YHVH, Moshe and Aaron. They had seen all of miracles of YHVH and been spared the devastation of loss of their firstborn and even brought out of bondage with the possessions of their captors. We can appreciate the harrowing occasion of being chased down by Pharaoh and his chariots so that fear would grip us, yet in that fear, YHVH showed His might and power by bringing them through the midst of the Red Sea on dry land and turning back the waters to swallow up the Egyptian horde. They worshipped, praised and danced on the other side. YHVH was given credit and the people had crossed over out of bondage into the possession of the Creator.

Not only were these judgments against Egypt and Pharaoh, but they were used to incite Israel with belief, awe and faith in YHVH as the only true Elohim. The judgments were tests as precursors to enter into covenant with YHVH and to be obedient in what YHVH told them as in the preparation of the plague of the firstborn of the land. Their obedience redeemed the firstborn so that the blood indicated to YHVH, as His Spirit passed through the midst of the land, that their household had been pledged to YHVH and marked as purchased by the blood of a lamb.

One of the next tests came with the necessity of water for the people to drink after crossing the Red Sea. It is not as if YHVH could not have brought them to water immediately as they came out of the sea unto dry land. Or, He could have just made the land provide water immediately upon arrival into the new land. That was not the case and there was reason as to why YHVH did this. His tests were continued in hopes of having His people take their eyes off of their captivity so that they would find the freedom awaiting them in YHVH. His abode was, and is, large enough to encapsulate an entire nation and more. His desire was that the people would see a fulfillment in crushing the serpent's head and victory over the adversary. Not only were the serpents in Pharaoh's court devoured by the staff/serpent that Moshe had carried, but the serpent as the enemy of YHVH had been defeated over and over again within and outside of the land of Egypt, being completed at the Red Sea.

This was the opportunity for the sons of Israel to take notice of the provision and faithfulness of YHVH over their enemy and realize that the enmity between man and the serpent and the enmity between man and YHVH due to sin, was able to be overcome. It took YHVH's desire to hear and take action on the people's behalf, and it would soon take the people's desire to thirst and hunger after YHVH instead of the temporal satisfactions of this world for them to overcome adversity. The people's need for immediate food and water was an outward/physical sign of what they were missing on the inside, in their hearts.

As we fast forward about 1500 years into time we see Yeshua arriving upon the scene. As He looks upon the multitudes He goes up to the crest of a mountain and sits down. He begins to teach the multitudes the heart of Torah, the Ten Commandments, that had been previously given from the pinnacle of Mount Sinai. Remember that Moshe had a prophetic connection with Yeshua as implied by Moshe's declaration: "The YHVH your Elohim will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear."¹ As we retrace His steps we will discover that prior to Yeshua's arrival upon this mount of blessings, He had gone down to the Jordan River in the Galilee to be immersed into water assisted by Yochanon the Immerser. He said it was "to fulfill all righteousness." And then the Spirit of YHVH descended upon Him and the voice of YHVH proclaimed Yeshua as His beloved Son." Next, Yeshua went into the wilderness for forty days and forty nights and He was tested by haSatan with hunger, the lust of the eye and the pride of life. After He defeated the evil one in the wilderness He returned to the Galilee and began proclaiming "Repent, for the kingdom of heaven is at hand." Then He called His first disciples to follow Him and He began demonstrating His mighty power among the people. At that point we see Yeshua going on the mountain teaching His disciples.

¹Deuteronomy 18:1

The parallel between Moshe and Yeshua are outstanding. When Moshe was commissioned at the burning bush to deliver Israel out of Egypt, Yeshua was commissioned at the Jordan River to deliver Israel out of sin. As Moshe was tried and proved by Pharaoh to begin his ministry, Yeshua was tried and proved in the wilderness by haSatan to begin His ministry. Moses delivered the mixed multitude out of Egypt which was preceded by miracles and culminated in the Passover sacrifice of the lamb required for their exodus out of Egypt, contrasted to Yeshua Who came into this world to deliver Israel, which was preceded by His power and miracles and then through the Passover sacrifice of presenting Himself as the *Lamb* which was required for Israel's exodus out of sin. Just as YHVH gave the Law through Moses, YHVH fulfilled the Law through Yeshua. This prophetic connection between Moshe and Yeshua relationally focuses on the future blessings to Israel and on into the millennium Kingdom.

However, we must look at all these events in the chronological order to understand and build upon the proper foundation which YHVH had instituted at this point. As the children are in the wilderness enduring the tests of YHVH through their provisional needs of water and manna, Moshe is gathering the elders together and presenting the terms of the covenant which they accepted. Then Moshe relayed this to YHVH and then He told the people to wash their clothes and prepare to come before Him on the third day. After three days, the entire assembly of Israel was to be prepared to meet Elohim at the base of Mt. Sinai to receive His Covenant. The moment of truth had come. The agreement—Elohim's covenant with Israel—was about to be struck, if the people agreed to Elohim's terms. They perceived sounds of thunder and lightning flashes and a thick cloud engulfing the mountain peak. There was also a very loud trumpet sound. There were heavy vapors of smoke because YHVH had descended upon the mount in fire. It smoked like a furnace and quaked violently. As Torah describes the thunder and lighting—the great power and glory of YHVH—we see that Elohim was showing Himself as the almighty YHVH. When the long ear piercing blast of the sound of the trumpet continued and increased in intensity everyone and everything trembled including Moshe.² YHVH was ready to announce the Ten Commandments, the core of the covenant that He would make with Israel.

At this point so many go astray from the truth of this account in the giving of the Law. Most professing Christians have been taught that Moshe gave or brought the Ten Commandments to the people which has been relegated from YHVH's Law into only the "law of Moses". Most people are not aware that the Ten Commandments did not originate at Mt. Sinai. In reality these well-known laws have existed from the beginning when YHVH created Adam and Eve. Think about it. There were two trees in the Garden of Eden, the Tree of Life and the Tree of the Knowledge of Good and Evil. The world had strayed so far from the truth by the time Moshe arrived on the scene that YHVH had to once again reveal His perpetual laws and statutes to Israel. Yet YHVH gave the Ten Commandments to Israel as His Covenant to them. It was a marriage agreement between YHVH and the nation of Israel. He promised to bless her as long as she obeyed Him and kept His commandments. YHVH gave His Law to the physical "Congregation in the wilderness"³ within three months of leaving Egypt. We believe that on the same date (Shavuot)

after Yeshua's ascension, YHVH gave His Ruach HaKodesh to the Congregation of the *renewed covenant* by Yeshua's blood. This made it possible to obey YHVH's perfect law. This is what YHVH declared, "But this is the covenant which I will make with the house of Israel after those days, declares YHVH, I will put My law within them, and on their heart I will write it; and I will be their YHVH, and they shall be My people."⁴

Now consider what Yeshua said to the rich young ruler after he approached Yeshua and asked what good thing shall he do that he may have eternal life: "And He said unto him, Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments."⁵ Also, Yeshua was also asked by a scribe "What commandment is the foremost of all?" He replied "The foremost is, "Hear, O Israel! YHVH our Elohim in one YHVH; And you shall love YHVH your Elohim with all your heart, and with all your soul, and will all your mind, and with all your strength. The second is this, You shall love your neighbor as yourself." There is no other commandment greater than these."⁶ Yeshua had encapsulated the Ten Commandments and the whole of Torah into these two foremost commands. The first four commandments define man's relationship to YHVH. The last six commandments, defines our relationship to fellow human beings. Yeshua said "on these two commandments depend all the law and the prophets."⁷

Let's go back to Yeshua as he went up to the mountain and sat down to teach His disciples. Yeshua had left the tests of the wilderness in triumph over the enemy and began proclaiming, "Repent, for the kingdom of heaven is at hand." Yeshua was announcing His Kingship! Now He was teaching His followers the way into His eternal Kingdom was through Him, the fulfillment of His commandments. The King of Heaven and earth was promising eternal blessedness in the future eternal life through His earthly discourse. Yeshua taught transformation of the inner person through a virtuous life. He taught holiness arising from relationship with YHVH, the loftiest blessings, the greatest joy that anyone could possibly desire. Yeshua magnified the law and made it praiseworthy as He effectively expounding upon it and made it more binding than before. He said "You have heard that it was said by them of old, You shall not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother shall be in danger of the judgment." Just as this commandment was greatly explicated, so were all the others. Far from doing away with the law, Messiah made it much more binding. Yeshua said "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill."⁸

The foundation, His Law, of YHVH's Covenant agreement with Israel is the same Covenant agreement made to us: "For this is the covenant that I will make with the house of Israel after those days, says YHVH; I will put My Laws into their mind, and write them in their hearts; and I will be to them YHVH, and they shall be to Me a people."⁹

YHVH said that He would dwell in us, walk among us, will be our YHVH and we shall be His people. "Come out from their midst and be separate says YHVH. And do not touch what is unclean; and He will be a father to you, And you shall be sons and daughters to Me," Says YHVH Almighty."¹⁰ His Laws, as living oracles, were intended to be carried down to us. Our blessing is found in obedience.

²Hebrews 12:21

³Acts 7:38

⁴Jeremiah 31:33

⁵Matthew 19:20

⁶Mark 12:28-31

⁷Matthew 22:35-40

⁸Matthew 5:17

⁹Hebrews 8:10

