

Under The Fig Tree



WEEK 4

Introduction

The Hebrew title of *Exodus* is *Shemot*. The title is taken from the first few words of the Book. The word *Shemot* means *Names*. The book begins, *Now these are the names...* The western world calls the Book *Exodus*, even though this word is not in the Bible. It is a title that suggests the main purpose of the Book, because it contains the account of the departure of the Children of Israel from Egypt. In our translations we also have headings to paragraphs, inserted by the publishers, to summarise the content of the paragraphs. Publishers think that this will be helpful, but this may not always be so. Both in the title of the book and in the paragraph headings the reader's mind is biased towards what the publisher has in mind. The Holy Spirit, however, may have something else to show us personally that the publisher did not notice as a main emphasis. Therefore, even though we will use the well-known names of the chapters for this year's study, it is good to keep Bible chapter names simple, according to Hebrew tradition, and to study paragraphs without too much reliance on the headings, and see what the Holy Spirit says to us. The same is true of my notes. They are here to add a little impetus to your studies but the main aim is for you to study each new chapter prayerfully and see how you are led in your thinking. Keep this in balance and your studies will be richly rewarded.

When we study the *Tanach* (the Jewish name for what we call the Old Testament) we study types and shadows pointing to Yeshua in the manner of the Children of Israel before His appearance on the earth. If we have Yeshua's life and ministry in mind, as we can today, 2000 years after the event, we are in a strong position to interpret the types and shadows. So, having read the Gospel according to John, let us return to the *Torah*, and read the Second Book of Moses, also known as *Shemot* or *Exodus*.

Day 1

Notes on Today's Readings

Chapter 1. Four hundred and thirty years is a long time, and that is how long the Children of Israel were in Egypt. Over those years they had become a large nation. God commanded Adam to be fruitful and fill the earth. In obedience to this command Israel had multiplied from a family of 70 people to a nation of one and half to two million people. It was a long time since God had helped Egypt through Joseph and this had been forgotten. Now this great number of people worried the

Pharaoh who ruled many years later. Israel was chosen by God and they were, from the start, intended to be a people different from the other nations. Even when Jacob's family first came to Egypt they were different, being shepherds that were despised by the Egyptians. They lived in the area of Goshen, separate from the Egyptians. It has been the case over all of Israel's history that, because they are a distinct nation, they are alienated from the nations into which they have been scattered. God promised Abraham that they would have their own land and had told him that after 430 years they would be taken out and given their own Land of promise. At this time, the story of Israel reached a difficult period where they were being persecuted by Pharaoh. They had become slaves and their male children were being killed at birth. Israel was learning what it was like to live among the other nations. As God's people they would be persecuted and rejected like this time and again, but now came a time of deliverance.

Chapter 2. As always, even though God may have seemed to be silent, He was overseeing the affairs of Israel. He was beginning to prepare a deliverer. Moses is a type of saviour, just as Joseph was. One day Yeshua would be born and come to deliver His people from their bondage to a sinful world. Time and again you will be able to see parallels from the life of Moses that remind us of the ministry of Yeshua. Have this in mind as you read through these chapters. Moses, a helpless baby, was under the hand of God. Miriam, Moses' sister, and Pharaoh's daughter may not have recognized that they were being guided by His unseen Hand. In this chapter we move quickly from the birth of Moses to his early adulthood. This is similar to the account of Yeshua in the Gospel accounts. Moses, unlike Yeshua, was not fully ready for his ministry. He was ready in the sense that he had grown up in Pharaoh's palace and was therefore in a position to appeal to Pharaoh on behalf of his people. He was also ready in that he sensed his calling from God to lead his people out from the bondage of Egypt. However, he was not ready in his attitude. In Yeshua's ministry He *was* ready, even from His childhood, to do only what the Father was doing. Moses, by contrast, set out very clumsily and got himself into difficulty with both the Egyptians and his own people. While the Israelites began to cry out to God for deliverance Moses departed to Midian where God set him aside in preparation for his ministry. Later, when he would return to Egypt, he would be known as the humblest of all men. This pattern is true for all of us. In the Gospels we learn that Yeshua teaches that he who exalts himself will be humbled and he who is humbled will be exalted. It is the same for us as it was for Moses.

Chapter 3. It seems, at first, that God might have forgotten His promise to deliver Israel and it was necessary that the Israelites remind Him, as they cried out for help. It is written that He heard their cry and remembered His covenant with Abraham. God had not forgotten, however, in the sense of neglect, but had caused prayer to rise up from His people. *Hearing* and *remembering* means that He hears prayers that He Himself initiated, and then puts into action what He had promised. *Remembering* is not a passive reflection, but a prompt to action. Recall that God had made the promise to Abraham to deliver Israel. God fulfilled this promise exactly. Moses now meets with God, who declares Himself to be *I AM*. Remember how John wrote in his Gospel that Yeshua used these same words, *I AM*. John understood that all things were done for and through God's Son. Moses was called through the Spirit of God at the burning bush, by words sent by an angel. The Exodus account is the teaching of God outworked in the life of Moses and the Children of Israel. Later this was to be

understood more fully through the life and ministry of Yeshua HaMashiach (Jesus the Messiah). There are many parallels to help us understand this.

Chapter 4. There will be a lot to consider in these chapters and so you will need to come back to them year by year. There is much symbolism to consider as well as the historical account that describes the journey out of Egypt. God's choice of miracles and miraculous signs were not random choices. They have special significance for the Egyptians and also give us prophetic pictures in regard to Israel. For example, the serpent on the ground reminds us of satan, and the rod reminds us of authority. The sign of the covenant is mentioned. It is no coincidence that Moses has an encounter with God that causes him to have his son circumcised immediately after God says that Pharaoh's son will die if he will not let Israel go out from the land of Egypt. Circumcision is the physical mark on the body of all the males of Israel. It points to a separation from the world of sin and death and points to a time when physical circumcision will be understood as being fulfilled in the cleansing and renewing of the heart by the Holy Spirit, separating God's people from spiritual death. God did not compromise on this issue even for Moses the great deliverer. Israel was about to come out of Egypt and to be fully separated and identified as different from the Egyptians and other nations.

Day 2

Chapter 5. We ended last week's readings with the sacrificial death of Yeshua. His death made it possible for us to have eternal life, by redeeming us from this fallen world. Before the Lord went to the Cross He shared the Passover meal with His disciples. The foundation for Passover (*Pesach* in Hebrew) is the deliverance from Egypt. Passover was to be fulfilled through Yeshua's sacrifice. They are types and shadows that point to His greater work. If the deliverance from Egypt was such a significant act of God, how much more significant is what was accomplished for us through Yeshua. As you read the account let the Holy Spirit deepen your understanding of the Lord's ministry in our lives. Egypt reminds us of the world of sin that causes God's people to be burdened. If we are ensnared by this world our unseen spiritual enemies will enforce hard labour on us without mercy. The Lord will take us out of this world to be like pilgrims in the wilderness, where we feast with Him. These are some of the parallels to be drawn.

Chapter 6. In this chapter the Lord makes Himself known to Moses. He reminded him that He is the same God who made the Covenant with Abraham. He confirmed the calling of Moses and Aaron and began to confront Pharaoh through them. The four promises in Verse 6 are remembered with four cups of wine drunk at the traditional Jewish Passover service:

1. The cup of blessing: *I will bring you out from under the burdens of the Egyptians.*
2. The cup of plagues: *I will rescue you from their bondage.*
3. The cup of redemption: *I will redeem you with an outstretched arm and great judgements.*
4. The cup of consummation (sometimes called the cup of praise): *I will take you as my people, and I will be your God.*

In our day, the Jewish people celebrate Passover with an elaborate service (*seder*) that takes several hours. Before, during and after the meal many symbols remind them of God's deliverance of their forefathers from Egypt, including these four cups of wine. Later we will read the other Gospel accounts and find that Luke refers to these cups when Yeshua shared the Passover meal with His disciples. The second of the cups mentioned by Luke is the third in the above list. This is the cup to which Yeshua gave new meaning and this is the cup that we celebrate when we share the bread and wine of the Communion Service. The third cup mentioned by Luke is the fourth in the above list. It is the cup that Yeshua said He would not take until He drinks it with us in His coming Kingdom. The cup of consummation represents the consummation of the marriage supper of the Lamb and His Bride. These and many more symbols are imbedded in our Bible accounts, to be brought to mind when we remember Yeshua and what He has planned for us. Even the plagues of Egypt have a later fulfillment. We will consider this when we come to Revelation, the last book of the Bible. The Exodus account is the birth of Israel as a nation. This is their history. If we are grafted into the Israel of God by faith, in some sense this is also *our* family history.

Chapter 7. Ancient Egypt had many gods. When people go their own way they invent gods for themselves. This is the work of satan. He seduces them away on the wrong path. Even in the world today, after all these years, people have become deluded in following gods of their own imagination. Often created things are considered to be manifestations of a god. Birds and beasts and other created things become manifestations of territorial gods and gods of nature, and then they are worshipped. This is how satan seduces people from seeking the God of Abraham, Isaac and Jacob, to draw worship to himself. This is what had happened in Egypt. They, like other nations, had many such gods. Through Moses and Aaron, Almighty God confronted some of the chief gods of Egypt. Each of the plagues of Egypt was related to particular gods of Egypt. We see that Pharaoh was also under a delusion that he himself ruled Egypt like a god. Almighty God challenged him as well as the other gods and we see that this stirred up the spiritual powers to an increasing intensity as the days went by. Pharaoh missed his opportunity to humble himself before the God of Israel even after ten plagues. We will see a similarity at the end of the age. From Revelation 16 we read about the wrath of God being poured out on all the earth and understand that there will be people who still will not repent and turn to God despite all the woes that they will experience. What was true in Egypt is also true at the end of the age.

Chapter 8. When frogs, lice and flies became pests Pharaoh might have considered what his gods were really like, but a battle was raging in Pharaoh as much as across the land. He wanted deliverance from the woes, but still he did not want to obey the God of Israel. Pharaoh had come to fear God's people when they increased in number, and now their God was challenging him, but he would not humble himself. He would rather retain what he considered to be his independence and personal prestige. One moment he said Israel could go out of Egypt. Then, when the plagues were removed, he changed his mind. At times in these passages God said that He would harden Pharaoh's heart. At other times we read that Pharaoh hardened his own heart against God. How then was Pharaoh's heart hardened? Two truths are working together in the life of Pharaoh. He is responsible for his hardness of heart and God is causing his heart to be hardened. It is not possible for us to fully understand the ways of God with human logic. He is sovereign over all things and also causes us to exercise our will. When God challenges us He shows what we are like by the response that we make to Him. When Yeshua gave the Sermon on the Mount, as recorded in the Gospel accounts, He spoke about the sort of people who are responsive to God in the right way. It is, the humble, the poor in spirit, and the meek, whose hearts seek after Him. The proud will resist Him even to the extent of continuing in their bondage to false gods and to satan himself.

Day 3

Chapter 9. The first verse of this chapter sums up the purpose that Almighty God has for His people – *Let my people go that they may serve me*. It is the same for us as it was for the Israelites. He brings us out of bondage to sin and from the evil of the world, into a life of service. On the Cross Yeshua confronted the spiritual powers of this world and won a victory like the victories of God in Egypt. Consider this as you carefully read about what happened in Egypt. A great price was paid for our deliverance.

Chapter 10. Note the nature of the different plagues that God brought to Egypt. Notice, too, that in the early plagues the magicians of Egypt could replicate the plagues, but as they increased in their intensity they could no longer replicate what God was doing. The entire land of Egypt was being shown the limits of their power and the limitations of their gods. They could have responded to Almighty God to please Him, but instead Pharaoh's heart and the hearts of his servants were hardened. This is just how it is today in the lives of individual people. If they will not accept that God's Son is Yeshua, to whom the ministry of Moses pointed, the darkness of Egypt stays over them because they will not come into the light and so become His people.

Chapter 11. The difficult time that the Children of Israel experienced in Egypt is comparable to the difficult time that will come upon this earth in the future. This is before the final and great deliverance of God's people to the Kingdom of Heaven, as is recorded in the Book of Revelation. Tribulation has two different effects on people of this world. It is a paradox that tribulation results in some people wanting to be closer to God, but turns others further away from Him. This is so even when opportunity after opportunity is given. In the Gospels we will read how Yeshua used a metaphor, saying that He played a flute for them and they would not dance and He played a dirge for them and they would not mourn. Through good times and hard times God's people strengthen their faith. Others will not respond and stay stubbornly out of His will for them. It is God's desire for all men to repent and come to the knowledge of salvation, but time eventually runs out. This was about to happen for Pharaoh and Egypt. A dark night was coming that would fulfill what God said to Moses when He was on his way back from Midian. If Pharaoh would not let His son Israel go then Pharaoh would lose his own first born son. This, remember, some time after the period when Pharaoh ordered that all of Israel's male children be slaughtered at birth.

Chapter 12. Thus begins a new era for Israel. It is interesting that the world in general does not remember what happened in Egypt. There is no ceremony among unbelievers today to remember the plagues and the stubbornness of Pharaoh. If there were such a remembrance perhaps, over the years, Pharaoh's mistake would have been understood. More people might have come to saving faith, so as to escape the wrath of God that will one day be, even more fully, poured out on the earth. The fact of human nature is that if we do not make definite plans to remember then we easily forget. After all we have a spiritual enemy who would gladly blind us to truth and cause us to forget. That is why we ourselves, day by day read the Bible carefully and prayerfully, so that we will learn

from it and remember what God has done. That is also why God gave the Passover Feast to Israel to celebrate at the beginning of each new year. Israel has indeed been faithful to celebrate Passover year by year. This was also passed on to those of us who were grafted into the Israel of God through faith in Yeshua. This is what we remember at Communion and it is why we must be careful to share in that fellowship meal on a regular basis. God came to the end of His purposes for His people in Egypt, prepared them for their journey and instituted the Feast of Passover – a new beginning for the Children of Israel. They had become a large nation needing their own land. God fulfilled His promise on exactly the same day that He had told Abraham that He would, no sooner and no later! This happened despite all the human factors that had to be considered, including the hundreds of years in Egypt , oppression and slavery under a powerful Pharaoh, and even forty years of Moses’ preparation in the wilderness. Deliverance from Egypt was on the exact day that God had planned it to be! It was a dark day for Egypt with the death of all their first born. This is our awesome God at work, who also reminds us clearly in the Prophetic Books of the Bible that He is jealous for His people and will give nations for them. This should not make us gloat, as the people of God, but to be sad for a world that rejects the Living God despite all the warnings given. This is the pain of the fallen world, pointing also to the pain suffered on the Cross by Yeshua. With these dark clouds of truth there is also the light and life that God has brought to all His people that they may truly rejoice in their salvation.

Day 4

Chapter 13. The firstborn of Egypt were all killed by the Angel of Death. At the same time the firstborn of the Children of Israel were consecrated to the Lord. Israel was saved for a purpose and they were about to go on a long journey, by way of the wilderness, to learn that they must live closely with God and obey His commands. The first step of faith was to apply the blood of the Passover Lamb to their doorposts. If they had not done this they would have been treated like the Egyptians. After all, they were human beings just the same as the Egyptians outside of God's protection and teaching. On their own they would have integrated with the world, lost their identity and failed to be the people of God. God saved them for a purpose and they were soon to be built as a community to testify to the world that there is a God in Israel. This was not to be a time of rejoicing over their enemies. There was to be fasting and not feasting in the world's sense. They were to eat unleavened bread for a week. The Feast of Unleavened Bread was instituted, a Feast that has followed Passover on the Jewish calendar ever since. Leaven is the symbol of sin. At the outset the nation of Israel was to learn that God required them to hate sin and seek to live a sinless life. It is fitting that, at every Passover Seder since then, unleavened bread is eaten and sorrow is expressed for the loss of the lives of the Egyptians who stubbornly refused to listen to Almighty God. There were some Egyptians who were converted to faith in the God of Israel and who journeyed with them to the Promised Land. This reminds us that God held out His Hand to the Egyptians through the plagues and that some responded. Consider how this symbolism points to those who join the Israel of God through faith in Yeshua HaMashiach, and follow Him to the Eternal Kingdom, seeing this life as a wilderness walk, where we are to be sanctified day by day for His purposes. God first called Israel to faith and also extends His Hand to all people from the entire world through the same faith.

Chapter 14. Even after all that Pharaoh had suffered he changed his mind yet again and pursued Israel: and even after all that Israel had experienced they still feared Pharaoh, rather than trust God to the uttermost. Here on the edge of the Red Sea we see the struggles with all humanity. Those who will not bow to the Living God are frustrated over and over again. Those who are God's own people show their weakness at every new problem. God, through His miraculous interventions in our lives patiently perseveres with us. *Do not be afraid. Stand still and see the salvation of the Lord.* This is the prophetic cry to all God's people in every age. With enemies behind and seeming impossibilities before us, we learn to rely on the Living God step by step. Many years later Yeshua slept in the boat when a storm raged on the Sea of Galilee and the disciples were fearful of their lives. *Peace, be still,* said the Lord, and stilled the waves. He had begun the journey to the other side of the Lake, so it was to the other side that they were going. God will fulfill every promise He has made to His people in all generations. His promises are *yes and amen* in Yeshua. The teaching for Israel continued. Moses lifted his rod and the Sea parted.

Chapter 15. Here we read of the wonderful celebration after the great deliverance from Egypt. The enemies of God lie dead at the bottom of the Red Sea. Moses and Miriam lead the celebrations. In the New Testament we will discover that the crossing of the Red Sea is a foundation for our

understanding of baptism. When a person declares faith in Yeshua and goes through the baptismal waters, victory over the world of sin is a process of death and resurrection to new life. The inner spiritual enemies are conquered like Pharaoh's army, and the new person emerges on the other side of life, to walk with God, reborn through His Spirit. In this Chapter we have the Song of Moses. In the Book of Revelation we have the Song of Moses and the Lamb. Moses points to Yeshua. The deliverance from Egypt points to deliverance from the world of sin. The wilderness walk teaches us about our life of faith that begins when we are reborn and delivered, marked for eternal salvation by the Holy Spirit. One day we will join in the Song of Moses and the Lamb, when all is finally accomplished and the Kingdom of Heaven is fully in.

Chapter 16. Again Israel complained! The sad thing is that if we had been there we would have joined in the complaints. That is what we learn from the Torah. We learn about ourselves in our natural state, human beings in a world where we need food and shelter every day : without it we are fearful and complain. God was patient and provided a special food that they would then eat every day for forty years. It was like a sweet kind of bread and appeared on the ground each day. They had quail to go with it – a full meal from the Lord. Each Sabbath they would remember that it came from God because a weekly miracle took place whereby they had a double portion on the sixth day and none on the seventh, so that they could obey the command not to work on the Sabbath. This is still remembered at the weekly Sabbath meal in observant Jewish homes, when two loaves of bread are broken at the meal (honey flavoured Chalah bread) to remember the manna in the wilderness. This chapter is a teaching about faith. For Israel manna from God taught them to trust Him for all their daily needs. They learned to trust Him even for their day of Sabbath rest, because provision was given on the sixth day so that the seventh was covered. This teaching was passed on to the world when Christianity spread and other nations observed a Sabbath Day. These nations also found themselves blessed by God for their obedience. All this teaching is fulfilled in Yeshua, who taught us that God would provide all the needs of this life to those who truly live by faith in Him. "Seek first the Kingdom", He taught, and all earthly needs would be provided by God. He also taught that *man shall not live by bread alone, but by every word that comes from the mouth of God*. He is the Word of God made flesh and through Him comes eternal life. This chapter contains the beginning of this teaching: God's teaching is very practical, focusing us first on earthly needs in order to also teach us about spiritual matters.

Day 5

Chapter 17. Yeshua taught His disciples that *in this world you will have troubles*. This comes to mind as we hear of one problem after another faced by the Children of Israel. One of the lessons that we learn from their wilderness walk is that God does not always take His people out of their troubles. He takes us out of troubles that would overwhelm us. Indeed, one day He will take us out of the world when He pours out His bowls of wrath like He once did upon Egypt. At other times He teaches us faith by helping us *through* our difficulties. He is the God of miracles and He still performs miracles of healing and deliverance, but mainly we are on a wilderness walk typified by Israel. Yesterday we read of how they complained when they had no food. Today we read of their complaints when they have no water. After all, people can only survive for a few days before they die of thirst! But here we find that God gave them a thirst so that they might realize that He would supply their needs. God knows that sometimes we need to be thirsty before we realize our need of Him. Sometimes, to our shame, it is only when we are in need of something essential to life that we also learn our need of God. Not only is there thirst to be dealt with in this chapter, but also the first of Israel's battles came upon them. Even today, Israel is not free of warfare. In this battle against Amalek, we have a picture of faith and intercessory prayer. Moses was sent to the mountaintop to stand in faith. When he was weakened the battle was lost, when he was strengthened the battle was won. We can find a number of parallels in this for our own ongoing battles, which are won in strong faith and prevailing prayer. The most important fulfillment is seen in Yeshua. On the Cross, with arms outstretched, His was the most triumphant act of faith that can ever be performed. His sacrifice was the means of destroying the power of all our spiritual foes. He now rules from Heaven, ever interceding for us. God had this in mind when He took Moses onto the mountain to hold his hands high in faith for the victory over Amalek.

Psalms 23. The wilderness experience of Israel contains important teaching. Let us pause to consider other examples of the same teaching, and first turn to the Psalms. King David had his own wilderness experiences. We will come to these later in our Bible reading plan. Through his experiences, like Israel in the wilderness, he came to rely on God, who took him through even the darkest days to build his faith. Read Psalm 23 and see if God teaches you something about your own walk of faith.

Psalms 42. Much later in the history of Israel, when they had established themselves as a nation in the Promised Land, they continued to learn the lessons of the wilderness. Through the imagery of a deer seeking water they realized that this was to help them to understand their need of God.

John 4:5-38, 7:37-41. Recall how Yeshua announced that He is the source of the Father's promised provision and that through Him people will find their Spiritual life. This is like finding water in a desert to someone who is thirsty for God. The Holy Spirit is the provision of God that the Children of Israel were to seek. Their hunger and thirst in the wilderness was a beginning of their teaching.

Revelation 22. It is good for us to read the last Chapter of the Bible, in the context of our Torah reading today. Here we find the imagery of thirsting after God fulfilled for all eternity. The purpose of all God's teaching is to prepare us for this great time, when all sin and sickness, hunger and thirst will be gone forever.

Day 6

Psalm 1. The Book of Exodus recounts the birth of Israel as a nation under God. The wilderness journey is an account of how, as a nation, they were to learn the faith of Abraham their father. This was also to become the foundation of our own walk of faith, learning from the experience of Israel. We are to study what God expects of a righteous nation and we are also to understand the spiritual application of what we study. This is why the Books of Moses are called *Torah*, which is the Hebrew word for *instruction* or *teaching*. We are to study how God led Israel and see how He uses it as instruction in our own lives. When the Apostle Paul wrote to Timothy he told him that all Scripture is God breathed and useful for the training of a disciple of Yeshua. When he wrote to congregations of believers they were to search the Scriptures to find the promise of the Messiah and confirm that Yeshua is HaMashiach (the Messiah). Christians call the Scriptures, to which Paul referred, the *Old Testament* and Jews call it the *Tanach*. The purpose of the *Tanach* is to *teach* us the ways of God, beginning in the first five books of the Bible. When the Gospel influenced gentile nations, the laws of God from the *Old Testament* brought stability to the nations and also God's blessing. We must bear this in mind as we read the Bible, asking God to enlighten us as to how to apply this teaching to our own lives. If we were to study the Hebrew version of the Bible instead of our translations, we would find that the word that we read as *law* is really *Torah*. This puts a much better perspective on what God is showing us. He is our teacher and the things that He wants us to do are for our protection in this world and result in His blessings. The word *Torah* is used in Psalm 1, which speaks of the blessed man, who day and night studies the teaching of God. Read Psalm 1 and consider whether you are such a person, studying the teaching of God day and night in this manner. Then we will continue in our reading of *Torah* together.

Exodus Chapter 18. Every community needs wise and experienced men to interpret God's teaching for those who need help. The Bible is the source of all God's teaching. God equips His people to apply the principles of His instructions in every area of life. This is a spiritual ministry that takes time to mature. Indeed, it is a ministry that is shared by the leaders of the people of God. Moses was appointed as leader of the entire nation. Even he needed the counsel of an older man, and God used Jethro to bring this advice. This chapter describes the origin of eldership in Israel and this principle was passed on many years later to leaders of Christian congregations. As you read this chapter consider how important it is for elders in our communities to be mature in their walk with God. Notice in verse 20 that the teaching of God is for the purpose of *walking*. Our faith is not passive. We are active people and our life is like a walk before God where our understanding of God's teaching is put into practical application. This principle of walking with God is, for us, a walk in His Spirit. Moses is the forerunner of Yeshua, and Yeshua is the source of all wisdom and inspiration for the elders of believing communities. The *Torah* of God is to be written on our hearts by the Holy Spirit. He then guides us on the path of life at heart level. The Hebraic term for walking is *Halakhah*. In Judaism this became a legal term for interpreting the laws of God. The greater fulfillment Israel's wilderness journey, however, is our personal walk in the Spirit of God.

Chapter 19. In Acts Chapter 2 we will read about the Day of Pentecost when the Holy Spirit came powerfully upon the people who were gathered in Jerusalem to celebrate the Feast. In Hebrew the Feast is called Shavuot, the Feast of Weeks. It comes fifty days after the Feast of Unleavened Bread which is inaugurated at Passover. Yeshua was sacrificed for our sins at Passover, fulfilling the deeper meaning of the Exodus from Egypt. Fifty days later He sent His Holy Spirit in fulfillment of the covenant promise made to Jeremiah (Chapter 31). All of this had its beginnings when Israel assembled before the Mountain of God. If we study the account carefully we can count the days between the Passover meal in Egypt and the assembly before the mountain of God, when the Lord spoke from Heaven and when thunder and lightning also added to the awesome encounter with God. These same signs accompanied the giving of the Holy Spirit that is recorded in Acts 2. The first Pentecost took place in the Wilderness of Sinai. Its fulfillment came with the outpouring of the Holy Spirit.

Chapter 20. On this day God spoke clearly from Heaven. He was to be the God of Israel and the people were to live according to His ways. He was to rule from Heaven and they were to have no other god. From the high principle of the first commandment, between man and God, to the fine detail of the tenth commandment, between man and man, that they should not covet one another's possessions, God gave the commands by which men should live. Later they would understand that all God's Commandments emanate from just two principles that we should love the Lord our God with all our being and love our neighbours as ourselves. The Ten Commandments have been the foundation of righteousness in many nations and should be learned by heart by all of us. Commit them to memory if you have not already done so. God will use them as foundations on which all His teaching is built.

Day 7

A Day for Rest and Reflection

We have covered a lot of Scripture this week. Spend today meditating on what we have studied. We have studied the birth of the nation of Israel from the womb of Egypt. This has taken us from Pesach to Shavuot, Passover to Pentecost. Every disciple of the Lord Yeshua Hamashiach (Jesus the Messiah) has their own personal experience of going from death to the world to life in the Holy Spirit. This is in fulfillment of what God teaches us through Moses. Every believing community is called together to share in the fruit of their individual lives in the Kingdom of God and remember all that He has done. Reflect on this today.
