



LAWLESSNESS

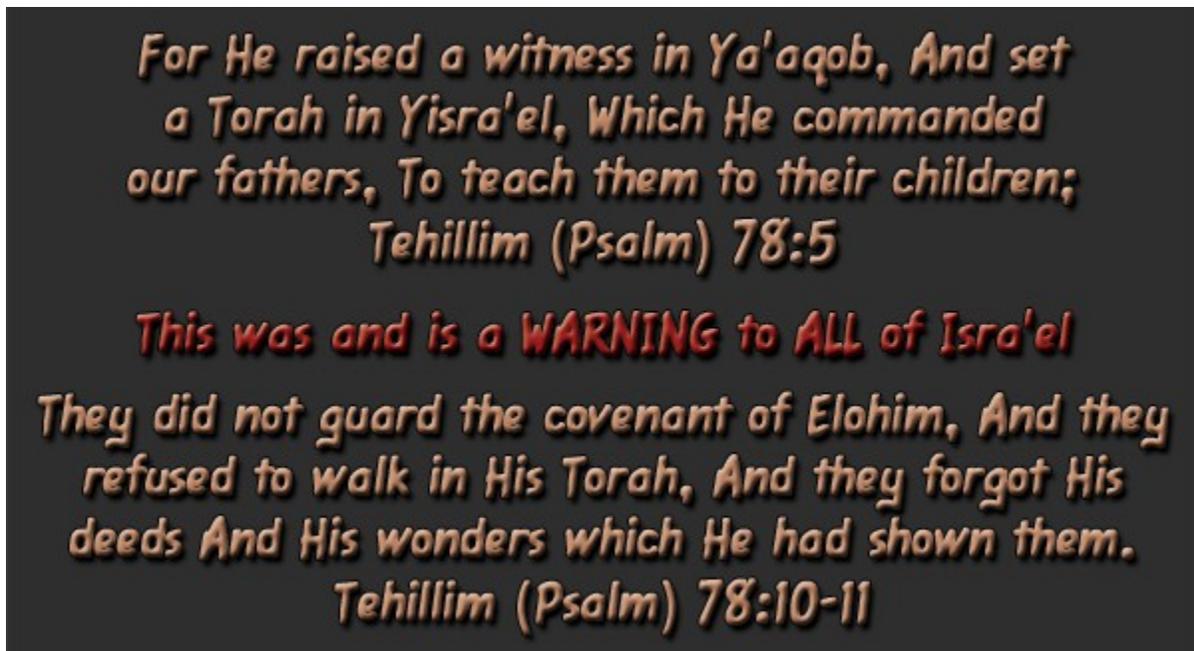
Can Ewe Hear Me Now?

And Jethro, the priest of Midian, the father-in-law of Moses, heard all that God had done for Moses and for Israel, his people, that Yahweh had brought Israel out from Egypt. And Jethro, the father-in-law of Moses, took Zipporah the wife of Moses after her sending away, and her two sons--the one whose name [was] Gershom, for he had said, "I have been an alien in a foreign land," and the one [whose] name [was] Eliezer, for "the God of my father [was] my help, and he delivered me from the sword of Pharaoh." And Jethro, the father-in-law of Moses, came and his sons and his wife to Moses, to the desert where he was camping there [at] the mountain of God. And he said to Moses, "I, your father-in-law Jethro, [am] coming to you and your wife and her two sons with her." And Moses went out to meet his father-in-law, and he bowed, and he kissed him, and {they each asked about the other's welfare}, and they came into the tent. And Moses told his father-in-law all that Yahweh had done to Pharaoh and to Egypt on account of Israel, all the hardship that had found them on the way, and [how] Yahweh delivered them. And Jethro rejoiced over all the good that Yahweh had done for Israel when he delivered them from the hand of Egypt. And Jethro said, "Blessed be Yahweh, who has delivered you from the hand of Egypt and from the hand of Pharaoh--who has delivered the people from under the hand of Egypt. Now I know that Yahweh is greater than all the gods, {even in the matter where they the Egyptians dealt arrogantly against the Israelites}." And Jethro, the father-in-law of Moses, took a burnt offering and sacrifices for God, and Aaron and all the elders of Israel came to eat bread with the father-in-law of Moses before God. {And} the next day, Moses sat to judge the people, and the people stood before Moses from the morning until the evening. And the father-in-law of Moses saw all that he was doing for the people, and he said, "What [is] this thing that you [are] doing for the people? Why [are] you sitting alone and all the people [are] standing by you from morning until evening?" And Moses said to his father-in-law, "Because the people come to me to seek God. When {they have an issue}, it comes to me, and I judge between a man and his neighbor, and I make known God's rule and his instructions." And the father-in-law of Moses said to him, "The thing that you are doing is not good. Surely you will wear out, both you and this people who [are] with you, because the thing [is too] {difficult} for you. You are not able to do it alone. Now listen to my voice; I will advise you, and may God be with you. You be for the people before God, and you bring the issues to God. And you warn them [of] the rules and the instructions, and you make known to them the way in which they must walk and the work that they must do. And you will select from all the people men of ability, fearers of God, trustworthy men, haters of [dishonest] gain, and you will appoint [such men] over them [as] commanders of thousands, commanders of hundreds, commanders of fifties, and commanders of tens. And let them judge the people all the time, {and} every major issue they will bring to you, and every minor issue they will judge themselves. And [so] lighten [it] for yourself, and they will bear [it] with you. If you will do this thing and God will command you, [then] you will be able to endure,

and also each of the people will go to his home in peace." And Moses listened to the voice of his father-in-law, and he did all that he had said. And Moses chose men of ability from all Israel, and he appointed them [as] heads over the people, [as] commanders of thousands, commanders of hundreds, commanders of fifties, and commanders of tens. And they judged the people all the time; the difficult issues they would bring to Moses, and every minor issue they would judge themselves. And Moses let his father-in-law go, and he went to his land. Sh'mot/Exodus 18:1-27 (LEB)

Note that Yitro/Jethro is a Cohen/Priest of his people, the Midyanim/Midianites. A cohen is not a religious position but a government official. Being a representative of his native land is why he offers legal advice to his son-in-law Moshe. This is also why Isra'el greets him with respect and honors his authority. Remember the Midyanim are also Avraham's descendants, therefore they know who Yah is.

We believe the events recorded in **Sh'mot** through **D'varim/Deuteronomy** are in chronological order for the most part. Because of this all of us need to be very careful when we examine the recording in the Torah. Unless otherwise specified we, at Yachad Qahal, will treat these matters as an accurate timeline. Since there were instructions given from the beginning, the term Torah does not confine itself to only what happens at Har/Mount Sinai. All of humanity is under a set of rules given by the one who designed us. He constantly reminds us that everything belongs to Him, including mankind.



The advice given by Yitro to Moshe contains an element acknowledging authority over all those present at that time. Council given, by a father-in-law to his son-in-law, recognizes that Yah is the one Moshe must allow to either veto or accept the suggested advice. Nowhere in this incident does Moshe attempt to persuade Yitro to remain with the tribes of Isra'el.

In the third month of the going out of the sons of Israel from the land of Egypt, on this day they came to the wilderness of Sinai. And they pulled up stakes from Rephidim and came to the wilderness of Sinai. And they camped in the wilderness. And Israel camped there before the mountain. And Moses went up to Elohim. And YAHWEH called to him from the mountain, saying, You shall say this to the house of Jacob, and tell it to the sons of Israel. You have seen

what I did to Egypt; and I bore you on eagles wings and brought you to Me. And now if listening you will listen to My voice, and will keep My covenant, you shall become a special treasure to Me above all the nations, for all the earth *is* Mine. And you shall become a kingdom of priests for Me, a holy nation. These *are* the words which you shall speak to the sons of Israel. And Moses came and called the elders of the people. And he put all these words before them which YAHWEH commanded him. And all the people answered together and said, All which YAHWEH has spoken we will do. And Moses brought back the words of the people to YAHWEH. And YAHWEH said to Moses, Behold, I come to you in a darkness of clouds, so that the people may hear My speaking with you, and in you they may believe forever. And Moses told the words of the people to YAHWEH. And YAHWEH said to Moses, Go to the people and sanctify them today and tomorrow. And let them wash their clothes. And be ready for the third day. For on the third day YAHWEH will go down before the eyes of all the people on the mountain of Sinai[†]. And you shall set limits to the people all around, saying, Be careful for yourselves, not going up into the mountain and touching its border; everyone touching the mountain surely shall die. Not a hand shall touch him, but stoning he shall be stoned, or piercing he shall be shot through. He shall not live, whether animal or man. At the sounding of the ram's horn, they shall go up into the mountain. And Moses went from the mountain to the people. And he sanctified the people, and they washed their clothes. And he said to the people, Be ready for the third day. Do not approach a woman. And on the third day, it being morning, it happened: There *were* thunders and lightnings, and a heavy cloud on the mountain, and the sound of a ram's horn, very strong! And all the people in the camp trembled. And Moses caused the people to go up from the camp to meet The Elohim. And they took their stand at the lower part of the mountain. And the mountain of Sinai was smoking, all of it, because YAHWEH came down on it in fire. And its smoke went up like the smoke of a furnace; and the mountain quaked exceedingly. And it happened while the sound of the ram's horn was sounding, and becoming very strong, Moses spoke. And The Elohim answered him by a voice. And YAHWEH came down on the mountain of Sinai, to the top of the mountain; and YAHWEH called Moses to the top of the mountain, and Moses went up. And YAHWEH said to Moses, Go down, warn the people lest they break through to see YAHWEH, and many of them fall. And also the priests, those approaching YAHWEH, let them sanctify themselves that YAHWEH not burst forth among them. And Moses said to YAHWEH, The people are not able to come up to the mountain of Sinai. For You warned us, saying, Set limits to the mountain and sanctify it. And YAHWEH said to him, Come, go down. And you come up, and Aaron with you. And let not the priests and the people break through to come up to YAHWEH, lest He burst forth among them. And Moses went down to the people and spoke to them.

Sh'mot 19:1-25 (HRB)

In the opening of **Sh'mot chapter 19**, the allusion is given that the time frame is pointing to Shavu'ot/Pentecost. This is why many believe the instructions were given on the same day that the miracle in **Acts chapter 2** took place. Of course the two occurrences were around 1500 or so years apart. Both events involve providing Isra'el the instructions needed to be part of the Eternal's Kingdom. The primary difference between the two times is that at the first account, all 12 tribes were present at Har Sinai. In the second recording, most of Ya'akov's descendants are in exile and that is why the talmidim/disciples were sent out to spread the good news of Restoration. Y'shua's directions clearly specify the task is to go to the lost sheep of House of Isra'el, this is not the House of Y'hudah. There are two distinct missions given according to which house is the recipient of the information from the Torah.

Yah gave Moshe very direct instructions for the B'nei/Children of Isra'el, concerning their behavior in regards to His addressing them at Har Sinai. Within these guidelines, a fervent warning is proclaimed

about the possibility that violation of this message entails a potential death sentence. Many individuals like to point out instances, such as this one, when they ask ... where is the mercy of the Almighty? They ignore that a choice is offered to those who were present that day. Yet they still agreed to accept the Father's offer to be His people. No one is forced to remain in this Covenant and leaving it is not left solely up to us. There are consequences, good or bad, to every choice we make in life.

Who are the Cohenim mentioned prior to the golden calf incident? The Levitical order of Cohenim was not yet established prior to the idol being worshiped as Yah. One of the thought lines is that the original Cohenim were the first born sons. This idea seems to be the best choice concerning the identity of the former Cohenim, as the first born were replaced by Aharon and his descendants because of the golden calf matter.

And Elohim spoke all these Words, saying, “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery. You have no other mighty ones against My face. You do not make for yourself a carved image, or any likeness of that which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth, you do not bow down to them nor serve them. For I, יהוה your Elohim am a jealous Ėl, visiting the crookedness of the fathers on the children to the third and fourth generations of those who hate Me, but showing kindness to thousands, to those who love Me and guard My commands. You do not bring the Name of יהוה your Elohim to naught, for יהוה does not leave the one unpunished who brings His Name to naught. Remember the Sabbath day, to set it apart. Six days you labour, and shall do all your work, but the seventh day is a Sabbath of יהוה your Elohim. You do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days יהוה made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore יהוה blessed the Sabbath day and set it apart. Respect your father and your mother, so that your days are prolonged upon the soil which יהוה your Elohim is giving you. You do not murder. You do not commit adultery. You do not steal. You do not bear false witness against your neighbour. You do not covet your neighbour’s house, you do not covet your neighbour’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, or whatever belongs to your neighbour.” And all the people saw the thunders, the lightning flashes, the sound of the ram’s horn, and the mountain smoking. And the people saw it, and they trembled and stood at a distance, and said to Mosheh, “You speak with us and we hear, but let not Elohim speak with us, lest we die.” And Mosheh said to the people, “Do not fear, for Elohim has come to prove you, and in order that His fear be before you, so that you do not sin.” So the people stood at a distance, but Mosheh drew near the thick darkness where Elohim was. And יהוה said to Mosheh, “Say this to the children of Yisra’el: ‘You yourselves have seen that I have spoken to you from the heavens. You do not make besides Me mighty ones of silver, and you do not make mighty ones of gold for yourselves. Make an altar of earth for Me, and you shall slaughter on it your burnt offerings and your peace offerings, your sheep and your cattle. In every place where I cause My Name to be remembered I shall come to you and bless you. And if you make Me an altar of stone, do not build it of cut stone, for if you use your chisel on it, you have profaned it. Nor do you go up by steps to My altar, lest your nakedness be exposed on it.’ Sh'mot 20:1-23 (26) (ISR98)

It is the opinion of this ministry that verses 2 and 3 constitute the first commandment as one must know who the One speaking to us is. Also ... only one of the TEN WORDS specifically has the death penalty tied to it, this is the Shabat commandment. All ten are about our relationship with the Eternal, the last six deal with how we treat our fellow human-beings.

How many ever consider the following verses, and how they relate to the first and tenth commands?
Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. D'varim 6:4-5 (ASV) and Don't take vengeance on or bear a grudge against any of your people; rather, love your neighbor as yourself; I am ADONAI. Vayikra/Leviticus 19:18 (CJB)

Yeshua answered, "The first is, 'Shema Yisrael, Adonai Eloheinu, Adonai echad. Hear, O Israel, the Lord our God, the Lord is One. And you shall love Adonai your God with all your heart, and with all your soul, and with 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."
Mark 12:29-31 (TLV) In Mattityahu/Matthew 22:40, Y'shua states the following: All the Law and the Prophets hang on these two commandments." (NIV)

Picture two poles with a rope tied to each one with clothing hanging from the line. Now each pole represents the greatest two rules and the clothing are the other 8 commands being held up by those two. Examine the following verse: **"Because I, Yahweh, have not changed, you descendants of Jacob have not been destroyed." Mal'akhi 3:6 (HCSB)** Remember who the Covenant is with, it is not the gentiles as they are already covered by a pact with Yah. The dangerous ground that many stride on is when it is assumed the B'rit Chadashah/New Testament is with the nations/gentiles.

Behold, days come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day of my taking them by the hand, to lead them out of the land of Egypt; which my covenant they broke, although I was a husband unto them, saith Jehovah. For this is the covenant that I will make with the house of Israel, after those days, saith Jehovah: I will put my law in their inward parts, and will write it in their heart; and I will be their God, and they shall be my people. Yirmeyahu/Jeremiah 31:30(31)-32(33) (DARBY) One question, to all those that read this teaching, is where does it say that Yah will write His Torah/Law on the hearts of the gentiles? There is only one Olive Tree in the Kingdom and it is Isra'el.

Shalom Aleichem!

With the help of the Ruach HaKodesh, written by:
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REMEMBER: We must gauge all Scripture according to the pattern we are given in the Torah. If we deviate at all from this frame work, we get a faulty picture, this is out of order. Please consider this every time we read the Word or anyone's teachings based on the Word. Examine all things.