



## Exodus 20d

Last week as we ventured into our third part of the study into Exodus chapter 20, we spoke about the fact that what we see here in Exodus chapter 20 is not what we call “*the 10 Commandments*”. Nowhere in Exodus chapter 20 do we ever see these 10 utterances that came from the very breath of our Father in heaven being called the ten Commandments. The idea of this new terminology called “*the 10 commandments*” is simply man-made, and I would submit to you that it was made by man for reason. And for more information on that I would invite you to check out our earlier teachings on why man has come up with his own version of these ten commandments.

If we look at Exodus chapter 20 verse one, almost every English Bible translation gets it right when it says and I quote, “*And God spoke all these words saying*”. This is indeed the proper understanding. Yah spoke these words in Exodus chapter 20 for a very specific reason. And the reason that he spoke these words in Exodus chapter 20 were so that we would believe Moses when Moses gave us Yah’s true commandments. Yah was giving the house of Israel and outline of the commandments that Moses was about to give them so that when Moses gave them those commandments, the people would know that Yah was in agreement with what Moses was giving the house of Israel.

If we look at the 10 utterances in Exodus chapter 20, we can clearly see that these 10 utterances agree with all of God’s commandments that he gave to Moses in the preceding chapters. This outline of Yah’s commandments were given so that the people would believe Moses and I quote “*forever*”, get that my friends... “*Forever*”! Once again, I want us to go back and read **Exodus chapter 19 verse nine E1**:

**Exo 19:9** *And the LORD said to Moses, “Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever.”*  
*When Moses told the words of the people to the LORD,*

The original Hebrew word “*forever*” here in Exodus chapter 19 verse nine is the Greek word “*olam*”, and “*olam*” does indeed mean “*forever, everlasting, perpetual, continuous existence*”, and so let there be no doubt about it my friends, our Father in heaven not only wanted the house of Israel at that time to believe Moses... but he also wanted all generations forever to believe Moses. And I just want to bring to your attention that there is no verse found in either Exodus chapter 19, or Exodus chapter 20, that says that we only need to believe Moses until Yeshua

comes. Now, could Yah have said that if he wanted to? Could Yah had said “*you only have to believe Moses until my son comes*”? Of course he could. Could he have said “*you only need to believe Moses until I tell you not to*”? Could he have said, “*you only have to believe Moses until I change my mind*”? Of course he could have. But he didn’t. Our God is the same yesterday, today, and tomorrow, and he does not change, and he does not waver in word or in deed my friends. He wants us to believe Moses and I quote... “*forever*”.

And so, the point that I’m trying to make here is that our God is not a God of confusion. If he wanted us to only believe Moses for a certain period of time, he would have told us so. And if he did not want us to believe Moses forever, he would have told us so. He told us that he was going to come down and speak to the people of Israel in person so that they would believe Moses forever. Is that too hard to understand? Because I don’t think that’s too hard to understand especially considering the fact that we know that our God is not a God of confusion. And so, you and I today are to believe Moses forever along with the rest of mankind who are also commanded to believe Moses forever. Forever is forever my friends, “*olam*” is “*olam*”.

And so, I won’t go into too much more detail here this evening because we’ve already covered this fairly well over the past few weeks but, I do want to remind us that as we are reading these 10 utterances that come directly from the very mouth, and the very breath of our Father in heaven, these words that we are speaking are given to us to prove to us that everything else that we read in the book of Exodus that was given to us by Moses is true, and righteous, and just. And those who say that we do not have to believe Moses anymore are clearly not teaching what we find in Scripture.

Now, we have been going through each one of these utterances and explaining them in some detail so that we can better understand how they fit into Yah’s commandments that were given to us by Moses. These 10 utterances in Exodus chapter 20, are principles and precepts given to us by our Father in heaven in person so that we would believe Moses forever, and that my friends is what is written in Scripture.

What we must again understand is that these principles and precepts that are given to us in the covenant of Moses were not just for the people who were alive in that day. The principles and the precepts that are given to us in the covenant of Moses are for all people who have been grafted into the house of Israel through faith in the Messiah Yeshua Hamashiach, Jesus the Messiah. We must remember is that the house of Israel was chosen by Yah. Yah chose the house of Israel by his grace to be the receiver and the keeper of God’s word for all mankind, not just for themselves.

Let’s pick up where we left off in **Exodus chapter 20 verse 12: E2**

**Exo 20:12** “Honor your father and your mother, that your days may be long in **the land** that the LORD your God is giving you.

The fifth utterance found in Exodus chapter 20, tells us that we should honor our father and our mother so that our days will be long in the land that Yahovah your God is giving us. The first thing that I want to make note of here is the word “land”, which is the Hebrew word “*adamah*”, which is related to the first man who was called “*Adam*” who was made from the dust of the ground “*Adamah*”. The Hebrew word “*Adamah*” simply means “*ground*”. For instance, when the Scripture tells us that Moses was standing on holy ground, Moses was standing on holy “*adama*”. The word “*adama*” is not to be taken as a reference to a specific region or country. From time to time we’ll see the Israelites in Scripture refer to the land of Israel as just “*the land*”, but an entirely different Hebrew word is used in that instance. In that instance the Hebrew word “*eretz*” is used to describe the land of Israel.

The point that I’m trying to make here, is that when we are told to honor our father and our mother so that our days may be long in the land that Yahovah our God is giving us, he was not just talking about the Israelites back in the days of Moses. In Matthew chapter 5 verse five, our Messiah tells us that “*blessed are the meek, for they shall inherit the earth*”. What we as modern-day Christians need to understand, is that Jerusalem is not the only sliver of land that belongs to our Father in heaven. Jerusalem is not the only sliver of land that is going to belong to his people. The earth belongs to the creator, and when he returns, he will once again rightfully claim the earth as his, and he will indeed put the enemies of his only begotten Son under his feet to use as a footstool, and he will once again not only claim Jerusalem as his, but the whole earth and everything on it will also be his.

And so, what we are reading here in Exodus chapter 20 verse 12 is that we are to honor our parents, and if we honor our parents our days will indeed be long in the land that Yahovah is going to give us. Our Father in heaven expects us to respect, and love, and care for our parents the same way that we respect, and love, and care for our Father in heaven. And I want us to understand that part of the reason for this principle of loving and caring for our parents, is the nucleus of the family, and has much to do with Yah’s plan for mankind.

Family stability is maintained by the proper observance of the authority structure that Yah set up for the family. The parents are at the top of that hierarchy, just below the Father and the son. When we violate this principle, the family begins to disintegrate. The violation of this principle that we find here in Exodus chapter 20 verse 12, is becoming the norm within our society today, and it is because this God-given principle is being ignored, that whole nations and empires have fallen in the past, and will fall again in the future. Ezekiel blames the breakdown of the family as one of the prime reasons that Yah allowed Judah to be exiled into Babylon. Let’s turn to **Ezekiel chapter 22 versus one through 16: E3**

**Eze 22:1** And the word of the LORD came to me, saying,

**Eze 22:2** “And you, son of man, will you judge, will you judge the bloody city? Then declare to her all her abominations.

**Eze 22:3** You shall say, Thus says the Lord GOD: A city that sheds blood in her midst,

so that her time may come, and that makes idols to defile herself!

**Eze 22:4** You have become guilty by the blood that you have shed, and defiled by the idols that you have made, and you have brought your days near, the appointed time of your years has come. Therefore I have made you a reproach to the nations, and a mockery to all the countries.

**Eze 22:5** Those who are near and those who are far from you will mock you; your name is defiled; you are full of tumult.

**Eze 22:6** “Behold, the princes of Israel in you, every one according to his power, have been bent on shedding blood.

**Eze 22:7** Father and mother are treated with contempt in you; the sojourner suffers extortion in your midst; the fatherless and the widow are wronged in you.

**Eze 22:8** You have despised my holy things and profaned my Sabbaths.

**Eze 22:9** There are men in you who slander to shed blood, and people in you who eat on the mountains; they commit lewdness in your midst.

**Eze 22:10** In you men uncover their fathers' nakedness; in you they violate women who are unclean in their menstrual impurity.

**Eze 22:11** One commits abomination with his neighbor's wife; another lewdly defiles his daughter-in-law; another in you violates his sister, his father's daughter.

**Eze 22:12** In you they take bribes to shed blood; you take interest and profit and make gain of your neighbors by extortion; but me you have forgotten, declares the Lord GOD.

**Eze 22:13** “Behold, I strike my hand at the dishonest gain that you have made, and at the blood that has been in your midst.

**Eze 22:14** Can your courage endure, or can your hands be strong, in the days that I shall deal with you? I the LORD have spoken, and I will do it.

**Eze 22:15** I will scatter you among the nations and disperse you through the countries, and I will consume your uncleanness out of you.

**Eze 22:16** And you shall be profaned by your own doing in the sight of the nations, and you shall know that I am the LORD.”

Once again, Ezekiel clearly sites the main stumbling block of the house of Israel as treating their parents with contempt in verse seven. This is where it starts. This is where the very foundation of the family begins to crumble, and with it, the rest of society and culture followed suit.

Just a few years back I remember a new fad that was going around within the ranks of our youth here in the United States. They had created for themselves a new game. And the object of this new game was to find a person going about their business out on the street, and to walk up to that person and punch them in the face as hard as you could to see if you could not them out. This new game that our youth had created for themselves thankfully seemed to fizzle out, but I

would submit to you that this is what happens to the fabric of society when the family hierarchy and authority begins to disintegrate.

### **Deadly "knockout game": what it is and why teens are playing it**

<https://www.cbsnews.com/news/deadly-knockout-game-what-it-is/>

Once again, this kind of cultural decay, begins with the disintegration of the family, when our youth rebel against God and no longer honor their fathers and their mothers. We often times do not look at the bigger picture concerning why our Father's commandments, and precepts, were given in the first place. What happens when they're not kept? What have we seen all throughout the history of mankind when the family is torn apart? It should not be hard for us to understand why it is that the devil targets the family unit above anything else. The devil knows if he can destroy the family, he can destroy the people, and this is exactly why Yah made this precept clear to his people from the very beginning. Between rebellious youth, and divorce, and homosexuality, and Hollywood, and our music industry, the devil has done an excellent job of absolutely annihilating the human family.

Let's move on to **Exodus chapter 20 verse 13: E2**

**Exo 20:13** "You shall not murder."

Pretty short and sweet, not too hard to understand right? Or is it? This sixth precept is a prohibition against murder, and the proper word here is not "killing" as you may see in your King James version of the Bible. The Hebrew word is not "kill" here in Exodus chapter 20 verse 13. It is the Hebrew word "ratsach" which means premeditated killing better known as "murder".

This precept is not about the general sense of killing. It refers to unjust killing, and only unjust killing, whether intentional or unintentional. It's not talking about when people are executed because of a lawful judicial sentence. It's not talking about killing an enemy in battle, or killing an intruder in defense of yourself or someone else.

And so, the question might come to mind, "what exactly is just versus unjust killing of a human being?". That is a question that Yah begins to explain in Exodus chapter 21 in the very next chapter in what is commonly referred to as the law, or the 613 laws of the Hebrew Civil Code, and we'll talk about that more as we progress through our Father's Torah in the preceding chapters.

What we need to understand about "murder" is that Yah says that only he has the right to take a human life however, the Torah specifically gives human government the task of determining the guilt or innocence of a person accused of murder. And this particular sin requires a blood for blood penalty. It is written that "whoever sheds the blood of a man, by man shall the guilty parties blood be shed". And we can find that in **Genesis chapter 9 verses five and six (scrn 1)**

Gen 9:5 And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man.

Gen 9:6 "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image.



Man is derived from God, so for man to be killed is very serious, and Yah's justice requires the ultimate penalty. But what does man say? Once again man has taken it upon himself to think of himself as being more civilized and humane than God. Many men who think that they are more civilized inhumane than God is, have self-righteously chosen to remove the death penalty from the books of man's law which is in direct rebellion against God's laws and his principles. By not taking the murderers life according to Yah's justice system, human life is cheapened. What we must understand is that our Father in heaven gives man absolutely no latitude to commute, or stand in the way of a murderer's death sentence.

But I want us to know that this practice that man has developed to ignore the rule of his creator, is nothing new. During the second temple period, the imposition of the death penalty by the San Hedren was extremely rare. Many of today's modern-day theologians will proclaim that this is because the Romans had taken away the right of the Jews to carry out executions, but we should know better than that. In reality, the records show that all the Jewish court had to do was go to the local Roman authority with their decision in a capital offense, and the Roman governor would review the case and unless he had a serious reservation about that case for some reason, the Romans would approve it and then carry out the execution for the religious authorities. In other words, the Jews were perfectly capable of ordering the death sentence if someone had broken the Torah even under Rome. The only stipulation was that the Romans had to concur with the decision, and the Romans had to be the agents to carry out the penalty.

Those who sat in seats of the Pharisees and the San Hedren had for a long time decided that mercy was better than a death sentence for a murderer which is once again in direct violation of the commandment of the one true God of Abraham, Isaac, and Jacob. If you take a look at the

Mishna tractate Makkot... you will find a statement that says that the opinion of the San Hedren back in that time, was that to hand down a death sentence even once every seven years was too much. A Rabbi who commented on that statement (Rabbi Ben Azariah) says that once in 70 years was too much. Rabbi Gamaliel responded to this perverted mindset that the San Hedren had adopted in never giving out a death sentence to a murderer, and he warned that the amount of bloodshed in Israel would be increased if they did not keep the death penalty for murderers the way that Yah had commanded them, and that's exactly what happened.

Now, let me ask you my friends, have we not seen this happen right here in the United States where the death penalty has been abolished in many states? Bloodshed has not decreased by removing the death penalty, it has increased, and this once again shows us the providential accuracy of our Father in heaven and why it is that he told us to keep his precepts. Yah's principal is that to take the life of a murderer, is to actually protect life, innocent life, and to demand a payment be made for a human life that has been unjustly taken by either human or beast.

Let's move on to Exodus chapter 20 verse 14 E2

***Exo 20:14 "You shall not commit adultery."***

I would submit to you that this is another principle that most modern-day Christians do not understand for multiple reasons. The first thing that we need to understand is that this entire concept of adultery by definition, only occurs within the institution of a marriage. Outside of a marriage, adultery has no real meaning. What we need to understand today is that marriage is not only an important element of God's plan for mankind, but it is also an important element between the relationship of God and man.

The whole concept of marriage is the union between a man and a woman. According to Scripture the man is the head of the household. This union between the man and the woman, is a spiritual union. Now, of course we know that in today's present world the physical aspects of marriage also have much to do with the propagation of the human race but, that will end in the not-too-distant future. The Scripture tells us that men and women will not be given or taken in marriage in his coming kingdom. And so, we need to understand that the sin of adultery is less about a husband or a wife having a physical sexual union outside of their marriage, and more about our spirits entering into an unauthorized union with another.

Yah has authorized that a man and a woman who come before him may be joined in every level of union between themselves. A man and a woman are to become as one flesh. But only between themselves. The only other union allowed within the union of marriage is with Yah himself. Anyone who has ever read the Scripture for themselves already knows that the Scripture uses marriage terminology and the use of that marriage terminology helps us to understand the relationship between us and our Messiah. The marriage between a man and a woman that is given to mankind was given to help us understand the marriage between mankind

and God.

Just as earthly marriage is a man and a woman coming into union with one another, salvation is our being in union with our Messiah.

In the future there's is going to be a glorious marriage feast which is known as the marriage feast of the Lamb. At the marriage feast of the Lamb, our Messiah is married to the house of Israel who are those who believe in him, and have been found worthy, and who have endured to the end. What we need to understand here is that even though we are immediately in union with our Messiah upon our acceptance of his being the only begotten son of God, we are not fully married to him as of yet. Our union, and our unity with our Messiah will be completed at the end of the age when the marriage feast of the Lamb takes place. At this point in time we are more or less engaged to our Messiah if you will.

In the days of our Messiah before two people were married a betrothal came before the actual wedding ceremony. Back then the betrothal carried far more weight than today's modern-day engagement between a man and a woman does. At the moment of a Hebrew betrothal, a Hebrew man and woman were treated as though they were already married. The union began upon the engagement or betrothal. A "Chethubah" was a legal marriage contract, and it was drawn up and agreed to and it was immediately effective upon the betrothal, and an engaged couple could not become unengaged without a formal legal divorce decree. If someone was unfaithful during the betrothal period, it was considered adultery. Upon the betrothal even the property of a woman was considered to belong to her fiancé unless he renounced the rights to it. All that remained after the betrothal for the marriage to be 100% complete was the consummation of marriage, which occurred after the ceremonial wedding feast.

We who belong to our Messiah are currently in a state of betrothal to him. We are in the engagement process right now. Our Messiah is with us in spirit so we are in union with him in spirit but, the marriage feast of the Lamb will take place with him in person and so we will be in union with him in person instead of just spirit alone.

The point that I'm trying to make here is that during our current earthly time of betrothal to our Messiah, for us to come into union with something that is forbidden, is for us to come into a state of unfaithfulness, and adultery to our Messiah, and this puts us in a state of adultery in our relationship with our Messiah in Yah's eyes.

What's important for us to remember is that the Greek word "*moichos*" (moy-kos) which means "*adultery*" must be understood in its Old Testament Hebrew context. If we do not understand what "*adultery*" is according to its Hebrew context, we're not going to fully understand what it is that Yah is telling us about adultery.

When the early Hebrews spoke about adultery, they were talking about a faithlessness to your union partner. Adultery did not always have to be an overt act of having sex with another person

in order to be considered adultery (although often times that's how it played out). What constituted adultery, and the proper proofs and punishments for it, have changed considerably over time. During the time of the patriarchs, adultery was all about a woman who had had sexual relations with someone besides her husband. The law of Moses requires there to be two witnesses in order for that woman to be condemned or even accused of adultery. During the time of our Messiah, a lot of proof was needed to condemn a woman of adultery, a court of law would rule on the matter, and death was still one of the range of possibilities of punishments back then, but more often than not, a public humiliation of some kind was what occurred. Not long after the death of our Messiah the death penalty was removed for the sin of adultery because it had become so rampant. Something else to make note of is that during most of what we would call "*biblical times*", adultery was considered a purely female crime and a female sin. Men were not subject to adultery back then, that is until our Messiah came and made it perfectly clear that this was not his Father's view of adultery according to what was written in the book of Leviticus, and we can clearly see that both men and women are indeed subject to the same consequences.

Back in what we would call "*biblical times*" if a woman was seen fraternizing with another man, or taking another man's side in a disagreement against her husband, it was also seen as adultery because she was breaking union with her husband. And I bring this to our attention because the way that our Father in heaven defines adultery is anyone who is faithless to him on a spiritual level. Anyone who joins themselves not only physically, but spiritually with anyone but him, is subject to committing the sin of adultery and this is extremely important for today's modern Christian to understand. In essence, what or who we are in union with defines how Yah sees us in his eyes. In other words, if we come into a spiritual union with Satan, we could not also be in spiritual union with the Messiah. Paul tells us that neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revelers, nor swindlers will inherit the kingdom of God. Why? Because these people have been in union with those things therefore committing adultery against Yah. First **Corinthians chapter 10 verse 21 (scrn 2)**

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1Co 10:21 You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.



Therefore, the Scripture uses the same term for the one who joins into a forbidden union while in union with the Messiah, or for a husband or wife to enter into a forbidden union outside of their marriage. Both are called “*adultery*”, and so we need to understand the serious nature of this particular sin on a much larger scale than most of us generally think of it.

Now, with all of that being said, I don’t want to get into a teaching on marriage here this evening because I don’t think that this is the place for it, and we have other teachings on this topic, but, I will say this, back in the days of Moses men commonly divorced their wives simply because they grew tired of them, and because they wanted to marry another. And while this was a socially acceptable act in those days, it was never acceptable to Yahovah, and Yeshua spoke at length very clearly on this topic in the New Testament.

We find the apostle Paul going to some length to try to deal with the matter of divorce and remarriage, and the apostle Paul provides certain guidelines for it, some of which he says is from the Messiah, and the remainder of these guidelines being his own personal opinion. What should be understood is that our Messiah makes it clear that the reason for even addressing the issue of divorce and remarriage is that his Father is well aware of the current hardness of man’s heart. And while our Father in heaven hates divorce, he has made provisions so that we do not sin even greater in the event that our marriage somehow becomes more stressful than we can bear. I want us to remember that even Paul said that it is better in some ways that if you can, not to be married and all because there is this conundrum within even society in Paul’s time that often times marriage would fail, and at times, two people would indeed fall out of union with each other. The problem with marriage that we face today are in no regard any different than the problems that they faced back in the days of both Moses and our Messiah.

We have teachings on marriage and divorce, and remarriage if you would like to take a look at

them, but you can also go directly to the Torah yourself and read what the Torah has to say about divorce in Deuteronomy chapter 24. This is the law that was put forth by Moses who we are told in Exodus chapter 20 that we should believe forever, and so, I do not believe that our Messiah was teaching or preaching anything different than what we see in Deuteronomy chapter 24. It was our very own Messiah who told us that not the crossing of “t”, or the dotting of an “i” would pass from his Father’s law until heaven and earth pass away and all things are accomplished which does not happen until Revelation chapter 21, therefore, it is clearly evident to me that not the crossing of a “t” or the dotting of an “i” has passed from his Father’s Torah concerning marriage and re-marriage. And when you get down to understanding the original language that the Scripture has been translated from, you begin to once again see that not the crossing of a “t” or the dotting of an “i” has passed from Yah’s law. With that being said, let’s move on to **Exodus chapter 20 verse 15 E2:**

**Exo 20:15** “You shall not steal.

The eighth utterance that came from the very mouth and the very breath of our Father in heaven is pretty straightforward, and so there’s no need to really take a lot of time going through this particular precept here but, the original Hebrew word for stealing is “*ganab*”, and this particular Hebrew word carries with it the idea of stealth or sneakiness. And so, we should understand that in God’s eyes, obtaining something by means of deception, even if it’s technically legal and therefore not prosecutable, is also considered stealing.

Moving on to Exodus chapter 20 verse 16, Yah tells us that we should not bear false witness against our neighbor, and this is often times presented as “*thou shalt not lie*”, and this particular precept could indeed be taken that way, but it is more correctly against saying something falsely against someone in a court of law. All of the Hebrew sages saw the Torah as being about Yah’s justice. And so, the context of this precept is very much the same thing as perjury. The context of this precept more correctly means that if in a trial you give false answers, or you accuse someone falsely, knowing full well that what you’re saying is not true, then it is you that is guilty. Something else to remember is that when we gossip, or accuse someone of something behind their back even if we think we’re right, and we’re not, we are in danger of violating this very precept.

In Exodus chapter 20 verse 17 it is written that we should not covet our neighbor’s house, or his wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that belongs to your neighbor. And this is a major problem that some people have, once they see someone with something next door.... they want too! It’s kind of like the old story of keeping up with the Jones next door. Our Father in heaven tells us not to do that. Some people see their neighbor with a new vehicle outside and they just can’t stand that their neighbor got a new vehicle, and they think they have to go get a new vehicle to just because their neighbor has one. And some people who can’t afford a new vehicle become very bitter because of the new vehicle that their neighbor has. This is indeed coveting, and we should have no part in it.

Moving forward into Exodus chapter 20 verses 18 through 26 we then see our Father in heaven coming down from the mountain speaking these words to the house of Israel, and in verse 19 and 20, we find that this is where Moses officially becomes the mediator between God and man. The house of Israel was so afraid of Yah, that they went to Moses and begged Moses to not allow Yah to come down and speak to them again because they were so afraid of his presence that they thought that they were going to die. And so, the people of Israel tell Moses, they said, *“you speak to us and we will listen, but do not let God speak to us lest we die”*.

And Yah finally says to Moses to tell the people of Israel that they shall not make gods of silver to be with him, nor shall they make themselves gods of gold. Yah commanded that an altar of earth should be made for him and that they should sacrifice the burnt offerings and their peace offerings on that altar, and Yah says *“in every place where I cause my name to be remembered I will come to you and bless you”*.

Something else that Yah tells the house of Israel is that if they make an altar of stone to him, they are not allowed to build it of hewn stone which means they are not allowed to use any kind of tool on that stone. It has to be a natural stone not carved out with a man-made tool, and he tells them that they are not allowed to go up by steps to his altar that their nakedness be not exposed on it, and this once again goes back to standing on holy ground. Just as Moses was told to take off his sandals because he was standing on holy ground, so too wherever Yah was, this was to be the case, and that ground was to be considered holy because Yah was there.

And with all of that being said we are now prepared to get into the true commandments of the one true God of Abraham, Isaac, and Jacob found in Exodus chapter 21 and the preceding chapters where Moses begins to give us what the actual commandments of Yah truly are. And we'll begin to get into that next Wednesday evening at 7 PM Eastern standard time on our next live Bible study night.

And as I always ask, I will now ask again, please my friends, take what you have heard here today to your own prayer closet, bow your head, and bend your knee, and face the holy promise land of Jerusalem, and ask in the name of Yeshua Hamashiach if what you've heard here today be true, or not.

Ask, seek, and knock and the door will be opened to you. And if you will do that, and if you will stay the course to the end, you and I will surely walk through the Gates of his soon coming kingdom together.

I'm pastor Scott Velain with holy impact ministries, and I'd like to thank everyone within the sound of my voice for sharing your time with us here this evening to comb through our God breathed Scripture.

