STUDY:

**THE PROMISES, VOWS AND COVENANTS OF THE PATRIARCHS, PROPHETS AND APOSTLES**

By Karl Falken

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Scripture taken from the Literal Translation of the Holy Bible

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INTRODUCTION

The Apostle Paul tells us that there are *six inheritances* that are unique to the nation of Israel:

**“I tell the truth in Christ, I do not lie, my conscience bearing witness with me in the Holy Spirit, that my grief is great, and a never ceasing pain is in my heart, for I myself was wishing to be a curse from Christ for the sake of my brothers, my kinsmen according to flesh, who are Israelites, whose are the adoption and the glory, and the covenants, and the Lawgiving, and the service, and the promises; whose are the fathers, and from whom is the Christ according to flesh, He being God over all, blessed forever. Amen.” Romans 9:2-5 LITV**

II.1 Adoption

II.2 Glory

**II.3 Covenants**

II.4 Lawgiving

II.5 Service

**II.6 Promises**

This study deals specifically with point 3 & 6, the covenants and the promises. The goal of this study is to both acquaint to read with the specifics of these inheritances, and show them how to realize these and avoid the multiple traps the enemy had created to steal them from us. This is primarily achieved through understanding of the principles operating in the promises and covenants, and bringing us into agreement with the Lord and out of agreement with the devil through heartfelt prayer.

In transcribing the promises, vows, covenant, statutes ad ordinance, the intent is to put in plain English the fundamental principle(s) rather than the literal text. The idea here is to communicate principles that are universal and can be applied generally or specifically.

There are seven primary covenants described in the Scriptures:

1. **Edenic Covenant** – God ordained that Adam and Eve and their descendants should have dominion over the earth and its inhabitants, multiply and subdue the earth.
2. **Noahic Covenant** – God promised to Noah and his descendants not to destroy the world by flood again, ordained that mankind must not eat blood and murderers must be executed for their crime.
3. **Abrahamic Covenant** or more precisely, the Promises, Vows and Covenants of the Patriarchs – God promised to protect, prosper and multiply the descendants of Abraham, give them the Promised Land and that the Messiah would be born through the lineage of Isaac and Israel.
4. **Mosaic Covenant** – because the Israelites tested God ten times during the exodus from Egypt to the possession of the Promised Land, God gave them the Ten Commandments and a detailed body of statute law and ecclesiastical instructions.
5. **Aaronic or Priestly Covenant** – A perpetual covenant to the descendants of Levi that God would be their inheritance and they would serve as His priesthood. Aaron and his descendants to serve God in the Levitical Priesthood. Special mention is made of Phinehas and his descendants.
6. **Davidic Covenant** – This covenant established David and his descendants as a perpetual monarchy in the nation of Israel. His descendant (Solomon) would build the First Temple. God also covenanted with David to that the Messiah would be among his descendants and rule eternally very Israel and the nations.

7. **Messianic Covenant** – this “New Covenant” is the one prophesied about by the prophet Jeremiah and was sealed with the blood of Christ shed on the cross. In the power of Grace through faith in Christ’s finished work, believers are justified, reconciled with God and promised eternal life in the coming heavenly kingdom.

Conditional or Unconditional?

If an agreement between two parties is unconditional, it means either or both parties are obligated to keep their side of the agreement regardless of what the other party does. If the agreement is conditional, then part or all of what one party of the agreement is obligated to do depended on in part or in full what the other party does. Some of the points of these covenants are conditional, while others are unconditional. Likewise, different points of the promises (and vows) are unconditional or conditional.

It is taught by some biblical scholars that the Abrahamic Covenant is unconditional. A typical premise of this argument in that the burning torch and smoking pot that represented God’s presence went back and forth between the sacrifices and Abraham simply watched and did not participate. This interpretation is not upheld in the related Scriptures and that is important to Christians because we are adopted into this covenant. To receive the full blessings contained in this covenant, we must meet the same conditions even as they applied to the patriarchs. Moreover, in the pattern of the development from promise to covenant and the passing of the promises and covenants from one generation to the next are important lessons for believers if they want to receive their full inheritance and avoid past mistakes and their consequences. Along with the divine covenants, the three patriarchs and the latter elders, prophets, judges and kings of Israel entered into other, ungodly covenants. Because a blood covenant is in force as long as the covenanters are alive (and that may include their descendants), it remains in force until it is annulled by a higher covenant. A covenant in human blood annuls a covenants based on animal sacrifice. Covenants made by humans blood are ranked by the purity and innocence of the one sacrificed. Therefore, Christ’s atonement on the cross at Cavalry outranks and annuls all other covenants, contracts and other forms of agreement. In short, God’s will prevails over man’s and the devil has no legal authority at all (unless he works through human agents). However, to enforce the New Covenant, it must be invoked. This is the reason that the errors of the elders are remedied in the accompanying recommended prayers.

DISTINGUISHING BETEEN PROMISES, VOWS AND COVENANTS:

It is also important to distinguish between a covenant and a promise. Furthermore, a promise has two general forms: an ordinary promise and a vow.

**For God having made promise to Abraham, since He had no one greater to swear by, "He swore by Himself,"  saying, "Surely blessing I will bless you, and multiplying I will multiply you." (Genesis 22:16, 17) And so, being long-suffering, he obtained the promise. For men indeed swear by the greater, and an oath to make things sure is to them the end of all gainsaying.  In which way, desiring to more fully declare to the heirs of the promise the unchangeableness of His counsel, God interposed by an oath, that through two unchangeable things** (a promise and a vow), **in which it was not possible for God to lie, we might have a strong consolation, those having fled to lay hold on the hope set before us, which we have as an anchor of the soul, both certain and sure, and entering into the inner side of the veil, (Leviticus. 16:12) where Jesus entered as forerunner for us, having become a High Priest forever, according to the order of Melchizedek.” Hebrews 6:13-20 LITV**

Definitions:

Promise: דָּבָר dâbâr, ἐπαγγελία epaggelia (G1860) a promise is a “declaration, written or verbal, made by one person to another, which binds the person who makes it, either in honor, conscience or law, to do or forbear a certain act specified. It can be a declaration which gives to the person to whom it is made, a right to expect or to claim the performance or forbearance of the act. A promise may be absolute or conditional; lawful or unlawful; express or implied. An absolute promise must be fulfilled at all events. The obligation to fulfill a conditional promise depends on the performance of the condition. An unlawful promise is not binding, because it is void; for it is incompatible with a prior paramount obligation of obedience to the laws. An express promise, is one expressed in words or writing. An implied promise, is one which reason and justice dictate.”[[1]](#footnote-1) It is important to note that a promise is not legally binding but depends on the willingness and ability of party that makes the promise to keep it. If the promiser does not keep the agreement, there is no way to ultimately enforce it. Promises may be unconditional or conditional.

Vow: נֶדֶר neder, ὀμνύω omnuō (G3660) to swear or ὀμνύω horkos (G3660) a vow or oath, a vow is a voluntary type of promise because they are both an oath or affirmation to do or forebear a specific act or set of actions. It differs from an ordinary promise in that a vow is a solemn promise to perform some act, or behave in a specified manner. A vow must be kept to the letter while a promise is flexible in the interpretation of the terms. A vow cannot be made regarding something that is holy (like a first-born) or abominable (like the hire of prostitute). Breaking a vow also has spiritual consequences, as when Samson’s Nazirite vow was broken by the cutting his hair and he lost his supernatural strength.[[2]](#footnote-2) Like a promise and unlike a covenant, there is no legal recourse to enforce a vow. Vows may be unconditional or conditional, but generally they are unconditional to the one to whom the vow is made.

Moreover a vow or promise made in contravention of statute law is automatically nullified.

Covenant: The word בְּרִית (ber-eeth') is derived from “cutting” as in the animals sacrificed by Abram when God “cut’ His covenant with him. It is also derived from the word בָּרָה (baw-raw') which means “to eat”. It is like a promise in that it involves obligation and responsibilities, but goes further in that it is legally binding and in the case of the Abrahamic covenant, sealed in the blood of an animal sacrifice. Going further and eating the flesh of the sacrificial animals confirms or attests the covenant. This is a “do-or-die” contract where the life of the covenanter is forfeit if they break the covenant. Making a covenant further implies that there is a king with people organized into a kingdom with an established, legitimate government with a body of statute law and legal system to enforce it. In short, unlike a promise, the recipient of the covenant has legal recourse to enforce the covenant. Furthermore, a covenant is legally enforceable, even if an existing law prohibits it or is later passed against it! That is, a covenant is independent of the extant legal system and any past precedents or future changes to it. The only way to modify or annul a covenant is with another covenant of greater authority and power. That is why the covenant of the Lord through the blood of Jesus Christ trumps all other covenants, be human blood trumps animal blood, royal blood trumps commoner’s blood and Christ’s perfect, sinless atonement trumps any other human sacrifice whether in quality or quantity because all other individuals are to some degree sinners.

KEY

The progression, development and distinctions of the promises, vows and covenants is not straightforward and can be difficult to follow and remember. Therefore, to distinguish between promises, vows and covenants, and whether they were made with Abraham, Isaac or Jacob, they will be identified with the following numbering convention using four characters, with the third and fourth separated by a decimal point:

1 2 3 . 4

1st character : P = Promise, V = Vow, C = Covenant

2nd character: A = Abraham, I = Isaac, J = Jacob/Israel

3rd character: ordinal number for which item in the historical sequence it is

4th character: ordinal number for which point in a given item it is

*Example: PA3.2 is the third promise to Abraham, second point*

Conditions, where applicable, will be similarly numbered with an additional “C” to indicate that it is a condition.

*Example: PIC1.1 is the condition associated with the first point of the first promise to Isaac*

Dating: Anno Mundi, abbreviated A.M. Dating of events from the creation of the world by God in year A.M. 0. So, Adam was created in A.M. 0 and Christ was born in year A.M. 3999 (or 4000 years later)[[3]](#footnote-3). This corresponds to the Julian calendar year 4 B.C. So, A.D. 1998 is A.M. 6000. The beginning of each year A.M. is at sundown on the vernal equinox. [[4]](#footnote-4)

VOCABULARY:

People:

Adam אָדָם ('âdâm) “ruddy” – created A.M. 0, died A.M. 930, the first man, created by God to tend the garden of Eden. Was given by God the first woman, Eve as wife. Is the first father of mankind. Sinned with Eve by eating the forbidden fruit of the knowledge of good an evil. Was expelled from the Garden of Eden with Eve for disobeying God. Initiated the fall of mankind. (Genesis 2:7)

Ammon בֶּן־עַמִּי (ben-‛ammı̂y) עַמּוֹן (‛ammôn) “son of my people” - younger son of Lot by his younger daughter. (Genesis 19:38)

Ahuzzath אֲחֻזַּת ('ăchûzzath) “possession” – Philistine, the advisor to Abimelech. Was part of the royal trio from Gerar that came to Beersheba to request a covenant with Isaac. (Genesis 26:26)

Chedorlaomer כְּדָרְלָעֹמֶר (kedorlâ‛ômer) “servant of Lagomar” – King of Elam, he and his allies defeated the King of Sodom and his allies and took Lot and his family captive. (Genesis 14:1)

Ephron עֶפְרוֹן (‛ephrôn) “like a young gazelle” – A Hittite of Hebron who sold his field and cave to Abraham for a family burial place for four hundred pieces of silver. (Genesis 23:3-20)

Eve חַוָּה (chavvâh) “lifegiver” – created by God to be Adam’s helpmeet. The first mother of mankind. Yielded to temptation by the serpent. Sinned by eating the forbidden fruit of the tree of the knowledge of good and evil. Was cursed by God with subordination and childbirth in agony and expelled with Adam from the garden of Eden. Initiated the fall of mankind. (Genesis 3:20)

Ishmael יִשְׁמָעֵאל (yishmâ‛ê'l) “God will hear” – the eldest son of Abraham by his concubine, Hagar. The son of human effort and slavery, not the son of promise. Born of Abraham’s will instead of God’s promise. He and Hagar were expelled from Abraham’s camp for mocking Isaac. He became the father of twelve princes whose descendants have historically persecuted and competed with the Israelites. Symbolizes the state of Israel under the Law of Moses.

Lot לוֹט (lôṭ), “veil, covering” – the nephew of Abraham, son of Abraham’s brother Haran. Contrary to God’s command to Abraham, Lot and his household accompanied his uncle to the Promised Land. Their combined company was too large for the land to sustain, so they divided the territory between them, Lot to the east, Abraham to the west. Lot was rescued by Abraham after being captured by Chedorlaomer, king of Elam. Lot was later evacuated from Sodom by angles by Abraham’s request when God determined the city and its neighbors were destroyed for their sins. Lot’s sons by his daughter, Ammon and Moab, became hereditary adversaries to Israel. (Genesis 11:27)

Noah נֹחַ (nôach) “rest” – born A.M. 1056, died A.M. 2006, ninth generation descendant of Adam. Righteous preacher who was commanded by God to build an ark to preserve his family and pairs of all uncorrupted types of land animals. Father of all living mankind today. From his sons and their wives arose the modern nations today. After the flood, God made a covenant with him never to destroy all that breaths by a flood again. (Genesis 5:29)

Moab מוֹאָב (mô'âb) “from (her) father” – first born son of Lot from his daughter, after his wife was turned to a pillar of salt for looking on the destruction of Sodom. (Genesis 19:37)

Moses מֹשֶׁה (môsheh) “drawing out (of the water)” – born A.M. 2457 dies A.M. 2576 – Israelite of the tribe of Levi, son of Amram and Jocebed. Due to the decree of Pharaoh , was set adrift in the Nile by his mother and found by Pharaoh’s daughter, possibly Ahmose-Sitamun, (hence his name, from being drawn from the Nile). Was raised in Pharaoh’s household and fled to exile in Midian after murdering an Egyptian for persecuting the Hebrews. (Genesis 2:1-2:10) God called him to deliver the Israelites from Egypt by signs, wonders and the ten plagues. Led them during their sojourn in the wilderness on the way to the Promised Land. Prophet of God. Wrote the Pentateuch. Was barred from entering the Promised Land due to disobedience and prideful anger.

Phichol פִּיכֹל (pı̂ykôl) “mouth of all” - Philistine, the military commander under Abimelech. Was part of the royal trio from Gerar that came to Beersheba to request a covenant with Isaac. (Genesis 26:26)

Sarah – born A.M. 2017, died A.M. 2144 in Beersheba, buried in the Cave of the Patriarchs, Hebron. Half-sister and wife to Abraham. An extraordinarily beautiful woman, she was twice taken from Abraham by kings who wanted her for a wife. God disciplined these men and their households and made them give her back with substantial gifts. She was barren until age 90 when God miraculously made her able to conceive and she bore Isaac, the son of promise. Before this, she gave her servant, Hagar, to Abraham for a wife so he could have a son for an heir.

Patriarchs

Abraham, אַבְרָהָם ('abrâhâm) “father of multitudes” born Abram A.M. 2008 in Ur, died A.M. 2183 in Beersheba, buried in the Cave of the Patriarchs, Hebron, Israel. Aramean, Son of Terah and his unnamed wife. Moved to Haran with his father where Terah died. His wife Sarah, שָׂרָה (śârâh) “mistress, noble lady, princess, queen” (mother of Isaac) A.M. 2017 – A.M. 2144 and concubine Hagar, הָגָר (hâgâr) “flight” (mother of Ishmael). After the exile of Hagar and the death of Sarah, Abraham took another wife, Keturah קְטוּרָה (qeṭûrâh) “perfumed”. Keturah bore Abraham six sons: Zimran, Jokshan, Medan, Midian, Ishbak and Shuah, who are unremarkable except that their descendants generally caused trouble for the Israelites. Abram and Sarai were children of Terah (10th generation from Noah), grandchildren of Nahor. God told Abraham to leave his homeland (Haran) and his kindred and go to the land of the Canaanites. God promised to bless, protect and multiply Abraham and give him the Promised Land if he was obedient. Abraham obeyed God partially and God fulfilled His promises and covenants accordingly. Sarah was initially barren, and so gave her servant, Hagar, to be her husband’s concubine. Through Hagar, Abraham had a son Ishmael. Later, God fulfilled His promise and gave Abraham the heir of the promises, Isaac, through Sarah. God appropriately renamed them Abram to Abraham, Sarai to Sarah. Abraham and Sarah both had difficulty fully believing God and therefore compromised the promises of God and complicated and mitigated the divine inheritance.

Isaac יִצְחָק (yitschâq) “laughter” (Genesis 17:19) and wife Rebekah רִבְקָה (ribqâh) “fettering (by beauty) , parents of Esau and Jacob/Israel (and others)[[5]](#footnote-5). Isaac was faithful and obedient to God. Despite famine and persecution, he dwelled in the Promised Land and worshipped God. However, he favored his first-born son Esau over Jacob. Though he had sustained Jacob with the father’s blessing, because of the deception involved and sibling rivalry, Isaac sent him away empty-handed to seek a wife in Aram among their relatives. Isaac and Rebekah were buried in the Cave of the Patriarchs. Symbolic of the church under the grace of God.

Jacob יַעֲקֹב (ya‛ăqôb) “heel catcher, supplanter” (Genesis 25:26), and wives Rachel רָחֵל (râchêl) “journey” (Genesis 29:6) and Leah אָה (lê'âh), “weary” (Genesis 29:16), and concubines Bilhah בִּלְהָה (bilhâh) “timid” (Genesis 29:29), and Zilpah זִלְפָּה (zilpâh) “trickle, dropping” (Genesis 29:24). Jacob was the younger of Isaac’s fraternal twin sons by Rebekah. He bought Esau’s birthright for a meal when the latter was hungry, and tricked his father into giving him the first-born’s blessing. Obeying his parents and God, Jacob took wives of his own people and returned with his household afterwards to the Promised Land. Clever, obedient and hardworking, but timid and deceitful, Jacob was renamed by God as “Israel” yet entangled himself and his household in ungodly covenant. Of his wives, Leah was the eldest, and most loyal, but she was initially overlooked in favor of her beautiful but self-centered and idolatrous younger sister, Rachel. Rachel would die prematurely for stealing her father’s household idols and it was Leah who was buried with Israel in the tomb of the patriarch. Bilhah and Zilpah were servant concubines who played lesser roles serving the respective wives and bearing children to Israel. Bilhah was unfaithful with her stepson Reuben.

Terah תֶּרַח (terach) “wanderer” – A.M. 1878-2083. Son of Nahor, grandson of Noah through Shem. Father of Haran, Abraham and Sarah. An idolater.

Sons of Israel

Reuben, רְאוּבֵן (re'ûbên), “See, a son!”, first born of Israel, son of wife Leah. (Genesis 29:31,32) Lost his birthright to Joseph’s sons because he committed adultery with Bilhah.

Simeon שִׁמְעוֹן (shim‛ôn), “hearing”, second son of Israel, son of wife, Leah. (Genesis 29:33) Avenged his sister, Dinah’s rape, by killing all the men of Shechem with his brother, Levi.

Levi לֵוִי (lêvı̂y), “attached”, third son of Israel, son of wife Leah. (Genesis 29:34) Avenged his sister, Dinah’s rape, by killing all the men of Shechem with his brother, Simeon.

Judah יְהוּדָה (yehûdâh), “celebrated”, fourth son of Israel, son of wife Leah (Genesis 29:35)

Dan דָּן (dân), “judge”, fifth son of Israel, son of concubine Bilhah (Genesis 30:4-6 )

Naphtali נַפְתָּלִי (naphtâlı̂y), “my wrestling”, sixth son of Israel, by concubine Bilhah (Genesis 30:7,8)

Gad גָּד (gâd), “troop”, seventh son of Israel, by concubine Zilpah (Genesis 30:9-11)

Asher אָשֵׁר ('âshêr) “happy”, eighth son of Israel, by concubine Zilpah (Genesis 30:12,13)

Issachar יִשָּׂשׂכָר (yiśśâśkâr), “he will bring a reward”, ninth son of Israel by wife Leah (Genesis 30:17,18)

Zebulun זְבוּלֻן    זְבֻלוּן    זְבוּלוּן (zebûlûn       zebûlûn), “habitation”, tenth son of Israel, by wife Leah (Genesis 30:19,20)

Dinah דִּינָה (dı̂ynâh), “justice”, eleventh child and only daughter of Israel, by wife Leah. (Genesis 30:21)

Joseph יוֹסֵף (yôsêph), “let him add”, eleventh son of Israel, by wife Rachel (Genesis 30:22-24)

Benjamin בִּנְיָמִין (binyâmı̂yn), “son of (the) right hand”, twelfth son of Israel, by wife Rachel, who died in childbirth. (Genesis 35:16-20)

Scripturally Significant Places

Beersheba - בְּאֵר שֶׁבַע (be'êr sheba‛), “well of an oath” the place where Abraham dug and Isaac redug a well (after the philistines had filled it in). Both patriarchs lived here for a time. It was here that Abimelech and Phicol sought Isaac to ask him to make a covenant of peace with them. (Genesis 21:31)

Bethel, בֵּית־אֵל, “House of God” - the place near Luz (later Jerusalem) where God gave a dream of angels ascending and descending on a ladder between heaven and earth. (Genesis 28:13)

Galeed, גַּלְעֵד, “Heap of Testimony” – a witness pillar to commemorate the covenant between Israel and Laban and to mark the boundary between Israel and Aram across which neither party could pass to harm the other. (Genesis 31:47,48)

Hebron, חֶבְרוֹן (chebrôn), “meeting place” on the plains of Mamre where the Hittites lived. Abraham was dwelling here when Sarah died. Also called Kirjatharba or Arbah. Location of the Cave of the Patriarchs. (Genesis 13:18) Israel was living here when he sent Joseph to supervise his brothers.

Luz לוּז (lûz) “nut tree” – the prior name for Bethel (Genesis 28:19)

Mahanaim, מַחֲנַיִם, “double camp” - the place between the meeting points of Israel and Laban and Israel and Esau. The Lord appeared to Israel, but said nothing to him.

Mamre, מַמְרֵא (mamrê') an Amorite word meaning “lusty”, Abraham built an altar here.

Moriah, Mount of מֹרִיָּה    מוֹרִיָּה, (môrı̂yâh    môrı̂yâh) “the place God sees” – the mount of which Abraham was told to sacrifice Isaac. The place where David had a vision of where to build the temple and where Solomon built the first temple. (Genesis 22:2, II Chronicles 3:1)

Peniel, פְּנִיאֵל    פְּנוּאֵל (penû'êl    penı̂y'êl) “the face of God” – the place east of the Jordan where Israel wrestled with the Angel of the Lord and was renamed from Jacob to Israel

Shechem, שְׁכֶם, (shekem), “ridge” the Canaanite city where Israel settled briefly after returning from serving Laban in Paddan-Aram. He built the altar there called ”El-Elohe-Israel”.

Succoth, סֻכֹּת    סֻכּוֹת (sûkkôth    sûkkôth), “booths”, the place where Israel went instead of going to Bethel to build a house for God or meet Esau at Isaac’s camp. Distinct from places of the same name in different locations in Egypt and the Promised Land.

Altars

Abraham’s altar near Shechem, at the oak of Moreh, מוֹרֶה (môreh), archer, the first altar Abraham built and worshipped at in the Promised Land. There God appeared and told Abraham He would grant him this land. (Genesis 12:6,7)

Abraham’s altar on a hill between Bethel and Ai, the second altar he built in the Promised Land. Likely the placed where Jacob dreamed, and Solomon built the first temple. (Genesis 12:8)

After God told him the walk the length and breadth of the land, Abraham built an altar in Hebron, חֶבְרוֹן

(chebrôn), “meeting place” on the plains of Mamre, מַמְרֵא (mamrê') an Amorite word meaning “lusty” (Genesis 13:18)

Abraham built an altar on Mt. Moriah, מֹרִיָּה  or  מוֹרִיָּה (môrı̂yâh or  môrı̂yâh), meaning “The Lord sees”. This was where God told Abraham to sacrifice his son Isaac, but provided a substitutionary ram instead when God observed Abraham’s obedience. (Genesis 22:9)

Isaac built an altar to God and called on His name in Beersheba, בְּאֵר שֶׁבַע, (be'êr sheba‛), “well of an oath” where his servants reopened a well Abraham had previously dug. This is also where Abimelech and Phicol came to Isaac to ask for a covenant of peace. (Genesis 26:25)

Israel built an altar near Shechem after he had returned to the Promised Land and covenant with Laban and Esau. He called the altar אֵל אֱלֹהֵי יִשְׂרָאֵל, ('êl 'ĕlôhêy yiśrâ'êl), “the mighty God of Israel”. (Genesis 33:20)

On command from God, Israel built an altar at Bethel, בֵּית־אֵל (bêyth-'êl) as he has previously vowed when fleeing from Esau. Israel called it בֵּית־אֵל, (bêyth-'êl) “the house of almighty God.” (Genesis 35:1-7)

God built an altar on Mount Sinai where the Angel of the Lord met Moses at the burning (but not consumed) bush.[[6]](#footnote-6)

Wells:

Beer-lahai-roi, בְּאֵר לַחַי רֹאִי, (be'êr lachay rô'ı̂y), of the way to Shur, lying between Kadesh and Bered, it is the well Hagar stopped at when she fled from Sarah’s persecution. There an angel of the Lord appeared to her and told Hagar she would have a son and to call him Ishmael. The angel also told her to return to Sarah.

The well of the wilderness of Beersheba, בְּאֵר שֶׁבַע (be'êr sheba‛) an unnamed well where Hagar ran out of water after being cast out by Abraham and Sarah for mocking Sarah and Isaac. Ishmael cried for water and God heard him. There God told Hagar that Ishmael would become a mighty nation and revealed to her a the well where she was able to refill her waterskin and avoid death by dehydration. Possibly the same well Abraham dug near there. See also Beersheba. (Genesis 21:8-21)

Sheba, the well of, Beersheba, or the Well of Sheba, בְּאֵר שֶׁבַע (be'êr sheba‛), “The well of the oath” This is a well dug by Abraham and his servants. It is possibly the well where the angel of the Lord appeared to Hagar. It is the well where Abimelech, king of the Philistines and Phicol, his military commander, met with Abraham and asked him to make a covenant with them. Abraham planted a tamarisk tree there and called on the name of the Lord there. (Genesis 21:22-34) It is also the well where

Nahor, the well of the city of, נָחוֹר, (nâchôr) “snorer” – the well where the servant of Abraham met Rebekah on his journey to find a wife for Isaac. (Genesis 24:10-20) Possibly the same well where Jacob met Rachel, the daughter of his uncle, Laban, (Genesis 29:1-10) Located in Aram-Naharaim / Paddan-Aram, sometimes referred to a upper Mesopotamia.

Beer-lahai-roi, well of the living One, בְּאֵר לַחַי רֹאִי (be'êr lachay rô'ı̂y) “The well of the living One who sees” Isaac had recently returned from this well (presumably to tend his flocks, herds and tribes) and was meditating in the field when his servant returned from Paddan-Aram with Rebekah. God blessed Isaac there and Isaac dwelled there. (Genesis 24:45, 62, 25:11)

Esek, well of, עֵשֶׂק (‛êśeq) “Strife or contention” – the first well Isaac’s servants dug in the valley of Gerar after being expelled from Gerar by the Philistines out of jealously and fear. It is called “strife” because the shepherds of Gerar quarreled over it with Isaac’s shepherds. (Genesis 26:16-20)

Opposition, well of, שִׂטְנָה (śiṭnâh) “Opposition” – the second well Isaac’s servants dug in the valley of Gerar after being expelled from Gerar by the Philistines out of jealously and fear. It is called “opposition” because the shepherds of Gerar quarreled over it too with Isaac’s shepherds.

Rehoboth, the well of, רְחֹבֹת    רְחֹבוֹת (rechôbôth    rechôbôth), “broad places”, the third well Jacob’s servants dug after they were expelled from Gerar and moved beyond the valley of Gerar. The Philistines did not contend with Isaac’s household here.

Reuel, רְעוּאֵל (re‛û'êl) friend of God, well of , the well Moses stopped by when he arrived in Midian. There he met his future wife. Moses watered the flocks of the daughters of Reuel, the priest of Midian. So they invited him to meet their father. Reuel was pleased with him and invited Moses to dwell with him and gave his daughter, Zipporah, to Moses for a wife.

Canaanite nations:

Kenites קִינִי    קֵינִי (qêynı̂y    qı̂ynı̂y) “fixity, a lance”, a Canaanite nation dispossessed by the Hebrews

Kenizzites קְנִזִּי (qenizzı̂y) “hunter”, a Canaanite nation dispossessed by the Hebrews

Kadmonites קַדְמֹנִי (qadmônı̂y) “anterior”, a Canaanite nation dispossessed by the Hebrews

Hittites חִתִּי (chittı̂y) “terror”, a Canaanite nation dispossessed by the Hebrews

Perizzites פְּרִזִּי (perizzı̂y) “inhabitant of the open country”, a Canaanite nation dispossessed by the Hebrews

Rephaim רָפָה    רָפָא (râphâ'    râphâh) “vigorous, giant”, a Canaanite nation dispossessed by the Hebrews

Amorites אֱמֹרִי ('ĕmôrı̂y) “mountain people”, a Canaanite nation dispossessed by the Hebrews

Canaanites כְּנַעַנִי (kena‛anı̂y) “merchant people”, a Canaanite nation dispossessed by the Hebrews

Girgashites גִּרְגָּשִׁי (girgâshı̂y) “people of clayey soil” – descendants of Girgash, Canaan’s fifth son

Jebusites יְבוּסִי (yebûsı̂y) “inhabitant of Jebus “hard trodden” - a Canaanite nation dispossessed by the Hebrews

Legal Terminology:

Canon law - is a set of ordinances and regulations made by ecclesiastical authority and is distinct from statute law which is made by a legislative body.

Charge קֹל    קוֹל (qôl    qôl) - “voice, call(ing)” the spoken directives of God. These are directives to individuals, families, tribes, nations and kingdoms that address situations not generally covered by His commandments. These must be obeyed or rich rewards may be lost or terrible loss and punishment endured. God is responsible for enforcing these. There is no appeal.

Commandments מִצְוָה (mitsvâh) “divine command, law, ordinance, precept” – God’s spoken directives through a legitimate prophet in the imperative. These represent the highest laws and cannot be modified, suspended or superseded by other acts unless they are also commandments of God. God is generally responsible for enforcing these; but some, like God’s command to execute murders, are to be enforced by his temporal representatives. There is no appeal.

Statutes חֻקָּה (chûqqâh) “written laws” – the written body of law derived from God’s revealed commandments, created by local legislative bodies. These are based on divine principles and thus do not change unless the principles are changed by a revelation of God. These are enforced by man, but God may intervene. These may be appealed.

Rulings מִשְׁפָּט (mishpâṭ) “verdicts” – rulings from extant cases that set precedents for similar cases. These must be considered and the pattern followed unless there are truly exceptional circumstances. These cannot be appealed unless there are mitigating circumstances. E.g. when Christ was asked whether or not it was right to stone a woman caught in adultery, he did not condemn her but eschewed stoning her because she was caught by entrapment.[[7]](#footnote-7)

Ordinances תֹּרָה    תּוֹרָה (tôrâh    tôrâh) “precept” – the principles of conduct that address situations that are not specifically addressed in the revelation of God. These are based on custom, convention and reasonable sense of justice. These are valid provided they do not conflict with any charge, commandments or statute, and may be changed by the responsible legislative body as needed. These are not enforced by God, but by the responsible authorities. These may be appealed.

1. THE ADAMIC OR EDENIC COVENANT

The Edenic Covenant was the very first covenant and was freely made by God to mankind when He created them. It was conditional and had the following terms:

Explicit: fully revealed or expressed without vagueness, implication, or ambiguity: leaving no question as to meaning or intent[[8]](#footnote-8)

1. Mankind was created in the Lord’s image, male first and then female[[9]](#footnote-9). The Lord gave to them collectively dominion over His creation:
	1. Dominion over the fish of the sea (all sea life, Phylum Annelida-marine, fresh water, Phylum Platyhelminthes, Phylum Mollusca, Phylum Echinodermata and Phylum Chordata-marine, fresh water)[[10]](#footnote-10)
	2. Dominion over the birds of the air (all avians, Phylum Chordata-avian)
	3. Dominion over all the beasts of the field (all cattle, Phylum Chordata-mammals)
		1. Land animals were given green plants for food.[[11]](#footnote-11)
	4. Dominion over all other moving life forms (Phylum Arthropoda, Phylum Annelida-land)[[12]](#footnote-12)
	5. Dominion over all seed bearing plants:[[13]](#footnote-13)
		1. Herbs
		2. Fruit bearing trees[[14]](#footnote-14)
2. Mankind was only forbidden from eating of the Tree of the Knowledge of Good and Evil.[[15]](#footnote-15)

Implicit: capable of being understood from something else though unexpressed, but not lessened by doubt

1. Implied conditions – based on the consequences of breaking this covenant, some implied conditions were:
	1. Mankind had free access to the Garden of Eden and right to use its resources, except for the Tree of the Knowledge of Good and Evil.
	2. Men and women were of equal status and worked collaboratively.[[16]](#footnote-16) They did not discern between good and evil.[[17]](#footnote-17)
	3. “Labor” was painless and effortless and consisted primarily of speaking to the creation and commanding it to conform to the will of the Lord as interpreted by man.[[18]](#footnote-18) Tools were not needed, For tools were invented after the fall: sewing[[19]](#footnote-19), iron.
	4. Food was available in abundance for the taking whenever needed
	5. Childbearing was relatively pain free and not injurious to the mother’s health[[20]](#footnote-20)
	6. Music was ubiquitous[[21]](#footnote-21)
	7. Clothing[[22]](#footnote-22) and shelter[[23]](#footnote-23) were not needed due to ideal climate conditions[[24]](#footnote-24)
	8. Animals were in agreeable harmony with mankind (though animals were of limited use for the purposes of labor). (Some) Animals were also capable of speech.
	9. There was no aging, sickness, trauma or death[[25]](#footnote-25)
	10. Murder was prohibited[[26]](#footnote-26)
	11. Polygamy was introduced[[27]](#footnote-27) but the tainted lineage (Cain’s) was exterminated.[[28]](#footnote-28) Only Noah and his sons, who adhered to monogamy were saved[[29]](#footnote-29).
	12. Interbreeding with animals was prohibited[[30]](#footnote-30)
2. The consequences of violating this covenant were that mankind was:
	1. The animal kingdom was cursed, especially the reptiles[[31]](#footnote-31)
	2. A war was begun between mankind and the class reptilia.[[32]](#footnote-32)
	3. Expelled from the garden of Eden and prevented from retuning on pain of death [[33]](#footnote-33)
	4. Required to painfully till the ground and weed it manually to produce food[[34]](#footnote-34)
	5. Required to actively herd animals [[35]](#footnote-35)
	6. In need of clothing[[36]](#footnote-36) and shelter [[37]](#footnote-37)and made them by artifice
	7. (for women) to bear children in pain[[38]](#footnote-38)
	8. Subject to aging, sickness, trauma and death[[39]](#footnote-39)
	9. Vulnerable to demonization[[40]](#footnote-40)
	10. Women were subordinated to men[[41]](#footnote-41)
	11. Mankind had to make tools with which to force their will on creation[[42]](#footnote-42)
3. The further consequence of evil thinking and ultimately murder was:
	1. Exile from the company of mankind[[43]](#footnote-43)
	2. Exclusion from the presence of God[[44]](#footnote-44)
4. The further consequences of interbreeding with animals was
	1. The lifespan of mankind was limited to 120 years[[45]](#footnote-45) later to 70-80[[46]](#footnote-46)
	2. Annihilation[[47]](#footnote-47)

To receive the promises inherent in the Edenic Covenant and exclude the curses associated with the breaking of it, the following prayer is recommended:

*Heavenly Father, I declare that I receive the covenant promises You made to the first man and woman, Adam and Eve, namely:*

1. *Dominion over all marine life, or the oceans, seas, lakes, rivers, streams and reservoirs, above and below ground*
2. *Dominion over all avian life forms, birds, bats, insects and other flying creatures*
3. *Dominion over all the beasts of the field (all cattle, Phylum Chordata-mammals)*
4. *Dominion over all other moving life forms, vertebrate and invertebrate, and to these are given all green plants for food*
5. *Dominion over all seed bearing plants to use as food and fuel:*
6. *Herbs and grasses*
7. *Fruit bearing trees and shrubs*
8. *Free access to the Garden of Eden and right to use its resources, except for the Tree of the Knowledge of Good and Evil.*
9. *Equal status for men and women were of equal status and worked collaboratively. They did not discern between good and evil.*
10. *Labor without pain, stress or undo effort, difficulties, complications or cost and the ability to speak to the creation and command it to conform to the will of the Lord as interpreted by man. The means to fabricate ad modify materials without tools or other mechanisms.*
11. *Abundant fresh food and drink*
12. *Childbearing without excessive pain or injury to the mother’s health*
13. *Divinely produced music at all times, locations and circumstances*
14. *Ideal climatic conditions that obviate the necessity or clothing or shelter*
15. *Agreeable harmony with all animals life with the ability to communicate as necessary to realize the Lord's purposes*
16. *Access by right to eat fruit from and take leaves for healing from the Tree of Life with attendant perfect health without aging, sickness, trauma or death*

*Heavenly Father, I further declare that I repent for the sin of Adam and Eve in eating from the Tree of the Knowledge of Good and Evil. I repent for the murder of Abel by his brother Cain. I repent for the trauma and death inflicted by and the polygamy practiced by Lamech and his family. I repent for the violence and sexual depravity practices by mankind in general, especially by any of my ancestors. I repent for the bestiality practiced by mankind in general and specifically for any of my ancestors. I repent for all other sins practiced by the antediluvian race of mankind, especially by any of my ancestors. I cover them with the blood of Jesus Christ who took away the sins of the world at the cross of Calvary. I resolve not to do the same.*

1. THE NOHAIC COVENNANT

When the Lord determined He would wipe out all living creatures from the earth, he made an exception for the remaining, uncorrupted family, Noah, his wife, their three sons and their wives. When Noah obeyed God and built an ark to preserve his family and male and female pairs of each uncorrupted special, the Lord made a covenant with him with these terms:

NC.1 The Lord would permit Noah and his family and representative male and female couples of each uncorrupted species of animals to store food in and enter the ark and be preserved in it through the great flood.[[48]](#footnote-48) After the flood God commanded them to leave the ark.[[49]](#footnote-49)

NC.2 The Lord promised to never again curse the ground or destroy all animal life by flood.[[50]](#footnote-50)

NC.3 The Lord promised that henceforth there would be regular seasons of spring, summer, autumn and winter, day and night, seedtime and harvest

NC.4 Mankind (and presumably the animal kingdom) is to be fruitful and multiply, even increase greatly[[51]](#footnote-51)

NC.5 The animal kingdom must fear (respect) mankind[[52]](#footnote-52)

NC.6 Mankind could (in addition to all seed bearing plants) eat all living creatures for food, but mankind cannot eat blood.[[53]](#footnote-53)

NC.7 Murder is specifically prohibited and man and beast are required to avenge murder upon the perpetrator.[[54]](#footnote-54)

To receive the promises inherent in the Noahic Covenant and exclude the curses associated with the breaking of it, the following prayer is recommended:

*Heavenly Father, I declare that I receive the covenant promises You made to the the survivors of the great Flood, Noah, Yefeth, Shem and Ham and their respective wives, namely:*

1. *Because I am a direct lineal descendant of Noah and his wife, and they were obedient to you in building and operating the ark , and made a pleasing sacrifice of clean beats to You,*
2. *I receive Your promise to never again curse the ground or destroy all animal life by flood.[[55]](#footnote-55)*
3. *I receive Your promise that henceforth there will be regular seasons of spring, summer, autumn and winter, day and night, seedtime and harvest*
4. *I receive your promise and blessing that I, my family, all descendants and our cattle, poultry, fish and other creatures, our crops and forage will be fruitful and multiply, even increase greatly, regardless of circumstances[[56]](#footnote-56)*
5. *The animal kingdom must fear (respect) me and those who are mine[[57]](#footnote-57)*
6. *I and my household can (in addition to all seed bearing plants) eat all living creatures for food.*

*I accept the condition that we are not to eat food with blood and may not murder our fellow human beings. I, my household and our creatures commit to avenge the shedding of innocent blood by shedding the blood of those who commit murder. I repent for those who have eaten blood and shed innocent blood both generally among mankind and specifically among my ancestors. I also repent for the drunkenness of Noah and the lewdness of Ham. I cover these sins in the perfect, all powerful blood of Jesus Christ that takes away the sin of the world and annuls all ungodly covenants.*

1. PROMISES, VOWS AND COVENANTS OF THE PATRIARCHS

This is important to both the national of Israel by natural descent, and Christians who are adopted in through faith in Christ.

**"But faith coming, we are no longer under a trainer; for you are all sons of God through faith in Christ Jesus. For as many as were baptized into Christ, you put on Christ. There cannot be Jew nor Greek, there is no slave nor freeman, there is no male and female; for you are all one in Christ Jesus. And if you are of Christ, then you are a seed of Abraham, even heirs according to promise." Galatians 3:25-29 LITV**

Moreover, not all those of natural descent are legitimate.

“Not, however, that God's Word has failed. For not all those of Israel are Israel, nor because they are Abraham's seed are all children, but ‘In Isaac a Seed shall be called to you.’ (Genesis. 21:12) That is: Not the children of flesh are children of God, but the children of the promise are counted for a seed.  For the Word of promise is this, ‘According to this time I will come, and a son will be to Sarah.’" (Genesis. 18:10) Romans 9:6-9 LITV

Before God declared the Abrahamic covenant, He gave Abraham two promises.

Abrahamic Covenant A.M. 2107 / 1896 B.C.

1. First Promise to the Patriarchs, God’s First Promise to Abraham – Blessing: Protection, Provision, Prosperity, Possession

When Abram was living in Haran with his father Terah, God spoke to Abram and told him to leave that country and his father’s household and go to a land he would show him.

**“Now the LORD said to Abram, ‘Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.’” Genesis 12:1-3 ESV**

God told Abraham that if he left his homeland, kindred and father’s household, God would:

PA1.1 God will make Abram’s descendants a great nation[[58]](#footnote-58)

PA1.2 God will bless (honor) Abram

PA1.3 God will give Abram great honor

PA1.4 God will bless those who bless Abram and bitterly curse those who despise or dishonor Abraham

PA1.5 All the families of the earth would be blessed in Abram (the Messiah would be among Abram’s direct male descendants)[[59]](#footnote-59)

The conditions and consequences were:

PAC1.1 Abram must leave his homeland (or Abram and his descendants will not inherit the Promised Land)

PAC1.2 Abram must leave his kindred (or God will not be with him)

PAC1.3 Abram must leave his father’s household (or God will not protect and provide for Abram or multiply Abram’s descendants)

Abram met conditions PAC1.1 and PAC1.3, but disobeyed condition PAC1.2 when he took his nephew Lot and Lot’s household with him. The consequence of this disobedience is that God did not speak again to Abram until Abram separated from Lot and all *three* conditions were met. Furthermore Abram had to divide the land with his nephew when their respective households grew too great to abide together[[60]](#footnote-60) and separate from him. Later Abram had to rescue Lot when his nephew and family were kidnapped by Chedorlaomer king of Elam.[[61]](#footnote-61) Furthermore, Lot’s descendants, Moab and Ammon[[62]](#footnote-62), became hostile enemies of Israel.[[63]](#footnote-63)

To receive the benefit of these promises and reject the consequences of Abraham’s failures, the following prayer is recommended:

*Heavenly Father, on the basis of my adoption into the Commonwealth of Israel by grace through faith in the finished work of Jesus Christ, I declare that I receive the following promises:*

*1. God will make of my descendants a great nation*

*2. God will bless me and my family name*

*3. God will give me and my family name great honor*

*4. God will bless those who bless me and my family and bitterly curse those who despise or dishonor me or my family*

*5. All the families of the earth would be blessed in my life and the lives of the members of my household as we proclaim the gospel of Jesus Christ*

*I repent for the sin of Abraham that he broke the terms of your promises by bringing his nephew, Lot, and Lot’s household with him to the Promised Land. I repent for Abraham’s violation of your terms by dividing the Promised Land between his household and that of Lot. I remove these transgressions and annul those agreements by the perfect blood sacrifice that Jesus Christ made on the cross of Calvary that takes away the sins of the world and destroys all the works of the devil per I John 3:8.*

1. God’s Second Promise to the Patriarchs, Abraham’s Promise of Possession

It was only after Abram separated from Lot that God continued building on his initial promise.

**“The LORD said to Abram, after Lot had separated from him, ‘Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. Arise, walk through the length and the breadth of the land, for I will give it to you.” Genesis 13:14-17 ESV**

God told Abram that He would give him and his descendants:

PA2.1 the territory surrounding the point between Bethel and Ai would be Abram’s and his descendants’ forever[[64]](#footnote-64)

PA2.2 multiply his descendants beyond numbering[[65]](#footnote-65)

This promise has one condition:

PAC2.1 God required Abram to walk the length and breadth of the land[[66]](#footnote-66)

This was fulfilled because Abram sojourned between Hazor to the north (to rescue Lot) and Beersheba to the south. He even went further south into Tanis, Egypt (during the famine). Abram went as far east as Ai and west to Gerar.

This is a significant reduction of the original promise to give Abraham the entire land of the Canaanites, plus surrounding territory and waters, effectively from the Nile River to the Euphrates River and between the Mediterranean Sea and the Arabian Sea. This also implies full ownership and control of the Red Sea, Gulf of Aden, the Gulf of Omar, Gulf of Suez, the Gulf of Aquaba and the Persian Gulf. So, by giving Lot and his descendants the lands east of the Jordan, he forfeited the full extent of the original promise. To rectify this and return to the original promise, the following prayer is recommended.

*Heavenly Father, on the basis of my adoption into the Commonwealth of Israel by grace through faith in the finished work of Jesus Christ, I declare that I repent of and repudiate Abraham’s grant of those portions of the Promised Land east of the Jordan River to Lot and his household. I declare that decision was contrary to the intent and articulated terms your original conditions and purposes for the nation of Israel and are therefore void. I annul the agreement between Abraham and his descendants and Lot and his descendants by the supreme covenant of the blood of Jesus Christ. Therefore I declare that I receive the full and unmitigated territory originally promised to Abraham and his descendants. I ask that you give me the opportunity to walk the full length and breadth of the Promised Land that I may secure my inheritance for me and my descendants. I further repent for mine and my ancestors sins of like kind, and declare all such ungodly agreements null and void. I further declare that those who walk the earth to possess it without the promise of God do so in vain, without any legal weight in the courts of heaven.*

1. God's Third Promise to the Patriarchs and the First Covenant with Abram – Possession A.M. 2107

After Abraham separated from Lot, the Lord spoke again to Abraham and reiterated His promises. This is significant because as long as Abraham was in violation of the terms of PAC1.2, the Lord could not fulfill His promises to Abraham,

**“After these things, the word of the LORD came to Abram in a vision: ‘Fear not, Abram, I am your shield; your reward shall be very great.’ But Abram said, ‘Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?’ And Abram said, ‘Behold, you have given me no offspring, and a member of my household will be my heir.’ And behold, the word of the LORD came to him: ‘This man shall not be your heir; your very own son shall be your heir.’ And he brought him outside and said, ‘Look toward heaven, and number the stars, if you are able to number them.’ Then he said to him, ‘So shall your offspring be.’ And he believed the LORD, and he counted it to him as righteousness. And he said to him, ‘I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.’ But he said, ‘O Lord GOD, how am I to know that I shall possess it?’ He said to him, ‘Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.’ And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. And when birds of prey came down on the carcasses, Abram drove them away. As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him.**

**“Then the LORD said to Abram, ‘Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. As for you, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.’ When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. On that day the LORD made a covenant with Abram, saying, ‘To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites.’” (Genesis 15:1-21 ESV)**

This interaction between God and Abram was a combination of promises, punishment, reward and a covenant that included the following points:

Seven Points of the Third Promise. (This was prefaced when the Lord told Abraham “Do not fear!”)

PA3.1 God would be a shield to Abraham (protection)

PA3.2 Abram’s reward would be very great (reward)

PA3.3 Abram would have a son to be his heir (posterity)

PA3.4 God would multiply Abram’s descendants beyond reckoning (increase)

PA3.5 Abram’s descendants would be enslaved as sojourners in a foreign land for four hundred years. (persecution, exploitation and oppression)

PA3.6 In the fourth generation (when the iniquity of the Amorites was complete), God would judge the nation in which they sojourned, and deliver them from there into the Promised Land with great plunder. (deliverance and plunder)

PA3.7 Abram would live to a full age and be buried in peace. (peace and longevity)

Covenant of Possession of the Promised Land

CA1.1 God gave the territory between the Nile and the Euphrates to Abraham and his descendants, the land then occupied by the ten Canaanite nations. (possession of the Promised Land)

The stated condition of the covenant was that:

CAC1.1 Abram must not fear, and

CAC1.2 Abram must believe the covenant God had made would be kept (faith)

Abram believed God and God counted Abram’s faith as righteousness.[[67]](#footnote-67) However, this faith had some defects as described below.

Note, in Genesis chapter 12, Moses disobeyed God’s commandment to sojourn in the Promised Land and, to avoid suffering in a severe local famine, moved his household to Egypt. In Egypt, Abraham makes the pretense that Sarah was his sister for fear the Egyptians would be jealous of Sarah’s beauty and kill him to take her as wife. (That violated God’s command to Abram “Do not fear.”) Pharaoh Nubkaure Amenemhat II took Sarah into his household and gave Abraham valuable goods and slaves for her. God rebuked the Pharaoh with plagues and made him give back Sarah. The Pharaoh then expelled Abraham and his household from Egypt. God also judged Abraham, declaring his descendants would be sojourners and slaves in Egypt, but provided for their release and compensation.

Abraham, knowing he would die and be buried in the Promised Land, still delayed arranging for a tomb for himself and his family. This had significant consequences that will be detailed later in this study.

To receive the full measure of this covenant, the following prayer is recommended.

*Heavenly Father, on the basis of my adoption into the Commonwealth of Israel by grace through faith in the finished work of Jesus Christ, I declare that I receive the following promises You made to Abraham:*

1. *The Lord is a shield to me and my covenant compliant descendants, I must not fear man or the devil*
2. *My reward from God is very great*
3. *I will have an heir (posterity) to all generations*
4. *The Lord will multiply my descendants beyond reckoning (increase)*
5. *The curse of slavery to a foreign nation is annulled because I have repented for leaving the land of Promise*
6. *I will not have to wait for the iniquity of the nations in my possession to become full because by grace through faith in Jesus Christ my righteousness is full*
7. *I will live the full number of years the Lord has ordained for me in peace (peace and longevity)*

*I declare that I have the covenant promise of the Lord to Abraham granting to me and my descendants all the territories and water between Nile River and the Euphrates River and from the Mediterranean Sea to the Arabian Sea. This includes the gulf of Suez, Gulf of Aquaba, the Gulf of Aden, the Gulf of Omar, the Persian Gulf and the Red Sea. The land divided to the ten Canaanite nations in the division of Peleg is my possession and the possession of my descendants for all time. I repent for any sin of the patriarchs and of me or my ancestors that compromised the original promise. Specifically I forgive Abraham and repent for his surrender to fear, his unsanctioned faithless departure from the Promised Land into Egypt and his deception regarding Sarai to Pharaoh. I commit myself to eschew those sins and teach my descendants to do likewise. This is done in the authority and power of the name and blood of Jesus Christ because I believe in Him as the Word of God made flesh and in the promises of the Lord to Abraham.*

 The Fourth Promise and Second Covenant - Circumcision

The next covenant was the Covenant of Circumcision and the Promises to Ishmael and Sarah A.M. 2107

**“And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, ‘I am the Almighty God! Walk before me and be perfect; and I will make My covenant between Me and you, and will multiply you very much.’  And Abram fell on his face. And God spoke with him, saying, ‘As for Me, behold, My covenant is with you, and you shall be a father of many nations. And your name no longer shall be called Abram, but your name shall be Abraham. For I have made you a father of many nations. And I will make you very fruitful, exceedingly. And I will give you for nations. And kings shall come out of you. And I will establish My covenant between Me and you, and your seed after you in their generations, for an everlasting covenant, to be a God to you and to your seed after you. And I will give to you and to your seed after you the land of your sojourning, all the land of Canaan, for an everlasting possession and I will be their God.’ And God said to Abraham, ‘You shall keep My covenant, you and your seed after you in their generations. This is My covenant which you shall keep, between Me and you and your seed after you: Every male child among you shall be circumcised. And you shall circumcise the flesh of your foreskin. And it shall be a token of the covenant between Me and you. And a son of eight days shall be circumcised among you, every male in your generation, he that is born in the house, or bought with silver from any son of a foreigner who is not of your seed. The child of your house and the purchase of your money circumcising must be circumcised. And My covenant shall be in your flesh for a perpetual covenant. And an uncircumcised male who is not circumcised in the flesh of his foreskin, his soul shall be cut off from his people; he has broken My covenant.’” Genesis 17:1-14 LITV**

This interaction between God and Abraham began with a promise:

PA4.1 God will multiply Abraham very much.

This was conditional upon the terms:

PAC4.1 Abraham would walk before (obey) God, and

PAC4.2 Abraham would be perfect before God (not transgress in his dealings with God and man)

The covenant of circumcision had these terms:

CA2.1 Abram would be a father of a multitude of nations

CA2.2 Abram’s name was changed to Abraham (because God had made him the father of a multitude of nations)

CA2.3 God would make him fruitful and multiply Abraham’s descendants

CA2.4 Abraham’s descendants would be ruled by kings from among their brothers

CA2.5 God’s covenant with Abraham would be an everlasting covenant to his descendants

CA2.6 God would give Abraham’s descendants the entire land of the Canaanites as an everlasting possession

This covenant had several conditions:

CAC2.1 Abraham must walk in God’s ways and be blameless

CAC2.2 Abraham’s descendants must keep the terms of this covenant

CAC2.3 All males born or bought into Abraham’s household must be circumcised. Those born to him and his descendants and those in their households must be circumcised on the eighth day after they are born. Those who were joined to his household at a later age would be circumcised at the time they were added to the household.

In the covenant of circumcision, God expanded upon the previous covenant that promised Abraham’s descendants the Promised Land and that they would be a great nation. In this supplementary covenant, God said he would make of Abraham’s descendants a multitude of nations and his descendants would be kings. God also reiterated his previous covenant that he would dispossess the Canaanites and give their land to Abraham’s descendants. The difference here is that the possession of the Promised land would be perpetual.

This covenant was conditional upon the requirements that Abraham and his descendants walk in God’s ways, be blameless and be circumcised either upon being joined to his people, or on the eighth day after birth into Abraham’s lineage.

The covenant of circumcision was nullified by the New Covenant in Christ’s broken body and shed blood.[[68]](#footnote-68) The following prayer suffices here:

*Heavenly Father, I declare that the Old Covenant requirement for circumcision is abolished in the New Covenant of Christ’s perfect atonement on the Cross of Calvary. I declare today that I receive the circumcision made without hands for me by Christ. The New Covenant is a perfect and everlasting covenant that embraces all of the good promises of the Old Covenant and is also more excellent in every way.*

5.a. The Fifth Promise - Isaac's Birth Promised for the First Time A.M. 2107 / 1896 B.C.

**“And God said to Abraham, ‘As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her.’ Then Abraham fell on his face and laughed and said to himself, ‘Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?’ And Abraham said to God, ‘Oh that Ishmael might live before you!’ God said, ‘No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year.’**

**“When he had finished talking with him, God went up from Abraham. Then Abraham took Ishmael his son and all those born in his house or bought with his money, every male among the men of Abraham's house, and he circumcised the flesh of their foreskins that very day, as God had said to him. Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. That very day Abraham and his son Ishmael were circumcised. And all the men of his house, those born in the house and those bought with money from a foreigner, were circumcised with him.” (Genesis 17:15-27 ESV)**

The fifth set of promises of God to Abraham had the following points in it:

PA5.1 God will bless Sarai (and change her name to Sarah)

PA5.2 Sarah will bear a son to Abraham within a year

PA5.3 Sarah’s and Abraham’s descendants will become nations

PA5.4 Among Sarah’s and Abraham’s descendant will be kings

PA5.5 God will establish his covenant with Sarah’s son Isaac and his descendants as an everlasting covenant

*(Note: Abraham reaffirms this point in the covenant in* ***“And Abraham gave all that was his to Isaac.  And to the sons of the concubines who were to Abraham, Abraham gave gifts, and sent them away eastward, from his son Isaac, while still alive to an eastern land.” Genesis 25:5, 6 LITV*** *So, the other nations descended from Abraham are limited to living east of the Promised Land.)*

PA5.6 God will bless Ishmael to prosper and increase greatly

PA5.7 Ishmael will have twelve sons who will be princes and become a great nation

PA5.8 God will *not* establish His covenant with Ishmael.[[69]](#footnote-69)

This promise has two conditions:

PAC5.1 Abraham must name his son of promise יִצְחָק (yitschâq) “Isaac” (“Laughter”)

PAC5.2[[70]](#footnote-70) All males must be circumcised to be included in God’s covenant.

Abraham would keep these terms and name his son Isaac. Abraham also circumcised himself and all males in his household immediately upon receiving this promise from God. Israelites continue to circumcise the male children on the eighth day after birth. However, the Apostle Paul taught that for an uncircumcised believer, who is under the New Covenant through faith in Jesus Christ, to receive circumcision, he is cut off from grace and must keep the whole law![[71]](#footnote-71)

Of the wives (excluding concubines) of the patriarchs only Sarai was renamed to Sarah. God renamed Abram and Jacob to Abraham and Israel because their names did not fit their destinies. Isaac was given his name by God, so no change was needed. However, God did not change the names of Keturah, Rebekah, Leah or Rachel. Keturah and Rachel were not buried with their husbands presumably because they did not adopt their husband’s faith in God but persisted in idolatry. Rebekah and Leah did not share their husbands’ destines because, unlike Sarah, they did not call their husband “Lord.”[[72]](#footnote-72)

At Abrahams’ urging, God also promised to make Ishmael’s descendants numerous and that they would become twelve nations after Ishmael’s twelve sons, princes. However, this was a promise, not a covenant and did not apply to the son of promise but to the son of the slave woman. Therefore it is not relevant to Christians who are the children of promise.[[73]](#footnote-73) The Abrahamic covenants are only valid through descendants of Isaac.[[74]](#footnote-74)

5.b. God’s Second Declaration of Isaac’s Birth A.M. 2107 / 1896 B.C.

**“The LORD said, “I will surely return to you about this time next year, and Sarah your wife shall have a son.” And Sarah was listening at the tent door behind him.” (Genesis 18:10 ESV)**

This is a repetition of PA5.2 that marks the matter as unalterably fixed by God, emphasizes its urgency and excludes Ishmael’s household.

In Genesis chapter 17, God promised Isaac’s birth by Sarah. The fact that the promise is repeated in chapter 18 is significant. Furthermore, there is no mention this time of Ishmael, so it makes clear that he and his descendants are *not* included in this promise. God does not do things without purpose. Extrapolating from what Joseph said about Pharaoh’s repeated dream in Genesis 41:32, it is understood that because the promise is repeated, God has unalterably fixed His purpose regarding this and it cannot be changed.

1. Abraham Cuts A Covenant with Abimelech and the Philistines

**“And it happened at that time Abimelech and Phicol, the general of his army, spoke to Abraham, saying, God is with you in all that you do. And now swear to me here by God, that you will not lie to me, and to my son, and to my heir, according to the kindness which I have sworn to you. Do to me and to the land in which you have lived. And Abraham said, I will swear. And Abraham reproved Abimelech on account of a well of water which the slaves of Abimelech had seized. And Abimelech said, I do not know who has done this thing; and also you have not told me; even I have not heard, except today. And Abraham took sheep and oxen and gave to Abimelech, and both of them cut a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said to Abraham, What are these seven ewe lambs which you have set by themselves? And he said, You shall take the seven ewe lambs from my hand so that it may become for me a witness that I dug this well. On account of this that place is called The Well of Sheba, because the two of them swore there. And they cut a covenant in Beer-sheba. And Abimelech and Phicol, the general of his army, rose up; and they returned to the land of the Philistines. And he planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah the everlasting God.  And Abraham lived in the land of the Philistines many days.” Genesis 21:22-34 LITV**

Abraham cut this blood covenant with the Philistines

CP1.1 Abraham and his descendants (the Hebrews) will not lie to the Philistines and their descendants.

CP1.2 Abraham and his descendants will respect the property rights of the Philistines as they respect the property rights of Abraham and his descendants. (This is in conflict to the Lord’s covenant with Abraham in chapter 15 giving him and his descendants right to all of the Promised Land from the Nile to the Euphrates[[75]](#footnote-75). Even the Lord did not name the Philistines as legitimate inhabitants of that territory! The types of architecture, pottery and even DNA analysis of ancient Philistia indicate they were from Europe[[76]](#footnote-76), most likely Greece.)[[77]](#footnote-77)

CP1.3 In return, the Philistines will respect the well at Beersheba as property of the Hebrews (oddly they were not required to respect the Hebrew’s rights to other wells Abrahams and his servants had dug)

1. God’s Vow to Abraham – Israel will become a great nation, rule over their enemies, and bring forth the messiah.

In addition to the unconditional covenant, God still required Abraham to pass a test to prove his worthiness. So He told Abraham to sacrifice his son Isaac on Mount Moriah, the same place Jacob would dream of the angelic ladder. Abraham and Isaac with several servants journeyed three days from Beersheba to Mount Moriah. There Abraham prepared to sacrifice Isaac, but the Angel of the Lord stopped him and provided a ram instead. Because Abraham was obedient, God, through His angel said, **“…By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”** (Genesis 22:16-18 ESV)

This is essentially the same as the second Covenant, points CA2.1 and CA2.3:

VA1.1 God will bless Abraham

VA1.2 God will greatly multiply Abraham’s descendants

with two new supplementary points:

VA1.3 Abraham’s descendants would possess the gates of their enemies, and

VA1.4 All *nations* of the earth will be blessed through Abraham’s offspring. (previously, in Genesis 12:3 all *families* of the earth will be blessed.)

This was dependent on Abraham passing God’s test and achieving righteous status. Since Abraham passed the test regarding Isaac, and God vowed in response, it may be presumed that all requirements for this vow to be kept are met and no conditions are attached to this vow.

The change in terminology from “families” to “nations” is significant. It greatly magnifies the authority and power in the promise from influencing at the family level to influencing at the national level. It also presages the promise of a Messiah. This is explained later that through Isaac was born the Messiah, and through faith in Christ, Christian individuals and their dependents and Christian nations are adopted into Abraham’s legitimate lineage. It is also relevant that God said “By myself” which means there is no intermediary involved in this vow, and it is also unconditional. The point that states the Israelites would possess the gates of their enemies means Israel would rule over their enemies. For gates were traditionally where the business of government was transacted.

1. Abraham’s Purchase of the Cave of the Patriarch’s

When Sarah died, Abraham mourned her and then sought a place to bury his deceased wife.

**“And the life of Sarah was a hundred and twenty seven years, the years of the life of Sarah. And Sarah died in Kirjatharba, it is Hebron, in the land of Canaan. And Abraham went in to mourn for Sarah and to weep for her.  And Abraham rose up from before his dead and spoke to the sons of Heth, saying, ‘I am an alien and a visitor with you. Give to me a possession among you, so that I may bury my dead from before the eyes.’ And the sons of Heth answered Abraham, saying to him, ‘Hear us, my lord. You are a prince among us. Bury your dead in the best of our burying places. Not a man of us will withhold his burying place from you, from burying your dead.’  And Abraham rose up and bowed himself to the people of the land, to the sons of Heth.  And he spoke with them, saying, ‘If it is your desire to bury my dead from before the eyes, hear me. Ask for me of Ephron the son of Zohar, that he may give to me the cave of Machpelah which he has, which is in the edge of his field. In full silver let him give it to me among you, for a possession of a burying place.’  And Ephron was sitting among the sons of Heth. And Ephron the Hittite replied to Abraham in the ears of the sons of Heth, to all those entering the gate of his city, saying, ‘No, my lord, hear me. I have given the field to you; also the cave that is in it. I have given it to you. Before the eyes of the sons of my people I have given it to you. Bury your dead.’ And Abraham bowed before the people of the land, and spoke to Ephron in the ears of the people of the land, saying, ‘Only if you would hear me. I have given the silver for the field; take it from me, that I may bury my dead there.’**

**“And Ephron answered Abraham, saying to him, ‘My lord, hear me; the land is worth four hundred shekels of silver; what is that between me and you? And bury your dead.’ And Abraham listened to Ephron, and Abraham weighed to Ephron the silver of which he had spoken in the ears of the sons of Heth, four hundred silver shekels which passes with the merchant.  And was certified the field of Ephron in Machpelah, which was before Mamre, the cave and the field in it, and all the trees in the field, which were in all its borders around it,  to Abraham for a purchase before the sons of Heth, with all entering the gate of his city. And after this Abraham buried his wife Sarah at the cave of the field of Machpelah before Mamre; it is Hebron, in the land of Canaan. And the field was certified, and the cave in it, to Abraham for a burial possession from the sons of Heth.” (Genesis 23:1-20 LITV)**

In this exchange, Abraham declares himself only a sojourner without any possession in the promised Land. He explains he wants to bury Sarah and offers to buy for a burial place a cave and a field in Machpelah from Ephron the Hittite (Children of Heth, Canaan’s second son). He negotiates with Ephron and pays him 400 pieces of silver and had the deed certified in Mamre.

This demonstrates a fear of the Hittites and a lack of trust and faith in God for Abraham.

Abraham cut this covenant with the Hittites:

CE1.1 Declares he is a sojourner in the land (not a lawful resident as the Lord promised), despite God declaring the land was his and his descendants

CE1.2 Declares that he has no possession there (despite the Lord declaring the land was his and his descendants forever)

CE1.3 Insists on paying for land (despite the promise of the Lord where He previously told Abraham He would give the land to him)

CE1.4 Has the transaction certified by the Hittites (a people the Lord previously promised to disposes from the land).

At the death of Sarah, Abraham’s household had been in the Promised Land for at least forty years and she was 127 years old. It appears Abraham was negligent in planning and preparing a burial place for his family and had to make arrangements hastily. It is conceivable that if Abraham had found a suitable burial place during his sojourning, this ungodly arrangement could have been avoided. Just one of the consequences was that Abraham’s grandson, Esau, would take two Hittite women for wives, to the lasting grief of Isaac and Rebekah.[[78]](#footnote-78)

After Abraham died in A.M. 2183, Isaac and Ishmael buried him in the Cave of the Patriarchs. Shortly after this, God appeared to Isaac a Beer-lahai-roi.

**“And it happened after the death of Abraham, God blessed his son Isaac. And Isaac lived by The Well of the Living One, My Beholder.”** (Genesis 25:11 LITV)

This is not technically a promise, but a reiteration and affirmation of PA1.2 and VA1.1 and an extrapolation of VA1.4 to show that the blessing of Abraham is inherited by His descendants through Isaac (and *not* Ishmael). For Abraham’s blessing is perpetual and for freedom and Ishmael’s blessing is temporal and for slavery.[[79]](#footnote-79)

1. The Sixth Promise to the Patriarchs - God's First Promise to Isaac: Protection, Prosperity, Possession A.M. 2183 / 1820 B.C.

**“After Abraham’s death famine in the Promised Land, besides the former famine that was in the days of Abraham. Because of the famine, Isaac left Beer-lahai-roi and went to Gerar under King Abimelech of the Philistines. There God appeared to Isaac and said, ‘Do not go down to Egypt; dwell in the land of which I shall tell you. Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring, all the nations of the earth shall be blessed, because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.’”** (Genesis 26:2-5 ESV)

In this fifth promise God promised to fulfill His covenant with Abraham on the condition that Isaac abide in the Promised Land. The promise included these terms:

PI6.1 God will be with Isaac (this implies guidance and protection)

PI6.2 God will bless Isaac (this implies power and prosperity)

PI6.3 God will give the Promised Land to Isaac’s descendants (possession of the land)

PI6.4 God will establish the oath that He swore to Abraham (perpetuation of promise)

PI6.5 God will multiply Isaac’s offspring greatly (increase)

Because Abraham had obeyed God’s voice, kept God’s charge, commandments, statutes and ordinances.

This promise was conditional:

PIC6.1 Isaac must not sojourn in Egypt, but must stay in the Promised Land.

PIC6.2 Because Abraham obeyed God’s charge, commandments, statutes and laws (it is implied that Isaac must do the same to continue in God’s blessing)

Isaac obeyed God by settling in Gerar of the Philistines.[[80]](#footnote-80) However, Isaac showed his lack of faith in P5.1 by concealing his marriage to Rebekah. [[81]](#footnote-81) Abimelech, king of the Philistines discovered the deception and rebuked Isaac and decreed that anyone who violated Rebekah would be put to death.[[82]](#footnote-82)

1. The Seventh Promise of God to the Patriarchs - God’s Second Promise to Isaac: Peace and Prosperity

**“And he went from there to Beer-sheba. And Jehovah appeared to him in the same night, and said, I am the God of your father Abraham; do not fear, for I am with you; and I will bless you and increase your seed, because of My servant Abraham. And he built an altar there and called on the name of Jehovah. And he pitched his tent there. And the slaves of Isaac dug a well there. And Abimelech went to him from Gerar, and his aide Ahuzzath, and Phicol the general of his army. And Isaac said to them, Why have you come to me, since you hate me and sent me away from you? And they said, Since we plainly have seen that Jehovah has been with you, and we have said, let there be an oath now between us, between us and you, and let us cut a covenant with you,  whether you will do with us evil, as we did not touch you, and as we did only good with you, and we sent you away in peace you now being blessed of Jehovah. And he made a feast for them, and they ate and drank. And they started up early at dawn, and each swore to his brother. And Isaac sent them away, and they left him in peace.”** (Genesis 26:23-31 LITV)

The terms of the promise are:

PI7.1 Do not fear, for God is with you.

PI7.2 God will bless Isaac

PI7.3 God will multiply the descendants of Isaac because of Abraham’s righteousness

This promise has two very important conditions:

PIC7.1 Because of the service of Abraham to God (already met, so nothing more required)

PIC7.2 Do not fear (a condition that Isaac and his descendants must meet)

This was timely, because the next day, the king of the Philistines and the commander of the Philistine Army visit Isaac and proposed a covenant of peace with Isaac. Forgetting God’s admonition not to fear, Isaac timidly made an oath and covenanted with the Philistines to leave each other in peace. Now the Philistines were not mentioned among the ten Canaanite nations that God promised to dispossess.[[83]](#footnote-83) However, they would become one of the chief adversaries of Israel. So, it is apparent that Isaac erred in covenanting with this ungodly nation instead of trusting in God to protect him. This was even after his father Abraham with 318 trained and armed slaves had defeated five kings[[84]](#footnote-84) and God had rebuked Abimelech for taking Abraham’s wife.[[85]](#footnote-85)

The terms of the oath and covenant with the Philistines were:

IPC1.1 The Israelites and Philistines covenant not to harm each other

IPC1.2 The Israelites and Philistines covenant to do only good to each other

IPC1.3 The Israelites and Philistines covenant to separate from each other in peace

The implied conditions of this covenant are:

IPCC1.1 God is with Israel

IPCC1.2 God’s blessing abide with Israel

In fact, the Philistines had not treated Isaac’s household well. They had expelled him from Gerar out of fear and envy[[86]](#footnote-86) and appropriated the wells Abraham had dug during his sojourning. Isaac would have done better to have cited these wrongs and sent them away immediately, by force if necessary. This is an example of how the devil could say to Christ, **“And leading Him up into a high mountain, the Devil showed Him all the kingdoms of the world in a moment of time. And the Devil said to Him, I will give all this authority and their glory to You, because it has been delivered to me, and I give it to whomever I wish.”** (Luke 4:5-6 LITV) That is, though the devil had nothing but temptations, lies to work with, he was able to intimidate those who actually possessed these things to give them to him without a fight. Isaac needlessly surrendered on point VA1.3, with terrible, long term consequences for his descendants.

1. The Eighth Promise to the Patriarchs, God’s First Promise to Jacob at Bethel and Jacob’s Vow A.M. 2245 / 1758 B.C.

Jacob's Dream

**“And Jacob went out from Beer-sheba and went toward Haran. And he came on a place and stayed the night there, for the sun had gone. And he took stones of the place and placed them at his head; and he lay down in that place. And he dreamed. And, behold, a ladder was placed on the earth, its top reaching to the heavens. And, behold, the angels of God were going up and going down on it! And, behold, Jehovah stood above it and said, I am Jehovah the God of your father Abraham, and the God of Isaac; the land on which you are lying, I will give it to you and to your seed.  And your seed shall be as the dust of the earth, and you shall spread to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your Seed.  And, behold, I will be with you and will guard you in every place in which you may go, and will bring you back to this land; for I will not forsake you until I have surely done that which I have spoken to you. And Jacob awakened from his sleep, and said, Surely Jehovah is in this place, and I did not know. And he was afraid, and said, How fearful is this place! This is nothing except the house of God, and this is the door to Heaven. And Jacob started up early in the morning and took the stone which he had placed at his head, and he placed it as a pillar; and he poured oil on the top of it. And he called the name of that place, The House of God** (Bethel)**. And yet the name of the city was at first Luz. .”** (Genesis 28:10-19 LITV)

The fact that God appeared to Jacob in a dream rather than in vision implies that Jacob was more spiritually distant from God than were Abraham or Isaac. In this dream, God reaffirmed the Abrahamic covenant on the following points:

PJ8.1 God will give Jacob and his descendants the surrounding territory (CA2.3, PI6.3)

PJ8.2 God will make Jacob’s descendants numerous beyond counting (CA2.6, PI7.3)

PJ8.3 Jacob’s offspring will spread beyond that land in all directions

PJ8.4 All the families of the earth will be blessed through Jacob and his descendants

PJ8.5 God will be with Jacob wherever he travels (and it will be well with him – see

PJ8.6 God will bring Jacob back to the Promised Land

PJ8.7 God will not leave Jacob (and his descendants) until this promise is fulfilled

In the morning, Jacob named that place Bethel, בֵּית־אֵל, “House of God.” He then set up a witness pillar using the rock he had slept on and anointed it with oil.

Jacob then made a vow to God**. “Then Jacob made a vow, saying, ‘If God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear, so that I come again to my father's house in peace, then the LORD shall be my God, and this stone, which I have set up for a pillar, shall be God's house. And of all that you give me I will give a full tenth to you.’”** (Genesis 28:20-22 ESV)

Jacob made a conditional vow that if God would provide him:

1. security,
2. food and clothing, and
3. bring him safely back to his father’s household,

VJ1.1. Jacob would give God a tenth of all increase, and

VJ1.2.  Jacob would establish a house for God in Bethel.

It is not recorded in the Scriptures that Jacob actually gave God a tithe, and it was not until later that he built an altar for God in Bethel. It was his descendants who ultimately fulfilled the vow to build a house for God there. Moses would formally institute the tithe as a sacred, legal right of the Levitical priesthood for the maintenance of worship, sacrifice and the tabernacle (later temple). That spot would later become the threshing floor of Arunah the Jebusite, which King David bought for a place of sacrifice. Later it became the site of the first and second temples of God Almighty.

1. God’s Ninth Promise to the Patriarch’s - Calling Jacob Back to the Promised Land A.M. 2265 / 1738 B.C.

The time came for Jacob to return to the Promised Land. God had built up his household at the expense of his uncle Laban. Despite trickery on the part of Laban, Jacob’s wealth increase as Laban’s wealth decreased.

**“And he heard the words of the sons of Laban, saying, ‘Jacob has taken away all that was to our father, and from that which was to our father he has gotten all this wealth.’ And Jacob saw the face of Laban, and, behold, it was not toward him as before. And Jehovah said to Jacob, ‘Go back to the land of your fathers and to your kindred. And I will be with you.’” (Genesis 31:1-3 LITV)**

The terms of the ninth promise are as follows:

PJ9.1 God will be with Jacob (repetition of PJ8.5)

PJ9.2 God will deal well with Isaac (per Genesis 32:12)

There are two conditions to this promise:

PJC9.1 Jacob must return to the Promised Land

PJC9.2 Jacob must return to his kindred (namely his father Isaac) in the Promised Land.

This is a promise of God like that in the dream of Genesis 28:13-15. The difference is that now Jacob has become head of a household and a wealthy man with servants. So, God had ordained that he should return to the Promised Land and dwell there instead of among the Arameans in Haran. **Also “…the angel of God said to me in the dream, ‘Jacob,’ and I said, ‘Here I am!’ And he said, ‘Lift up your eyes and see, all the goats that mate with the flock are striped, spotted, and mottled, for I have seen all that Laban is doing to you. I am the God of Bethel, where you anointed a pillar and made a vow to me. Now arise, go out from this land and return to the land of your kindred.’”** **(Genesis 31:11-13 ESV)**

This repetition of the promise and the terms means it is urgent and unalterable. An important point is that God reminded Jacob of his vow at Bethel and affirmed the name Jacob had given to it. God ordained Jacob’s return because of Laban’s exploitation of him. Despite God’s assurance to Jacob that He would be with him, Jacob timidly left Haran without telling anyone outside his immediate household. This led to Laban gathering his adult male relatives and pursuing Jacob.

1. Jacob’s and Laban’s Ungodly Covenant A.M. 2265 / 1738 B.C.

Four days after they discovered him missing and seven days after Jacob had left Haran to return to Isaac’s household, Laban and his allies caught up with them near Gilead. Laban’s intent was to recover his daughters (and their servants), grandchildren and flocks (perhaps take Jacob’s servants and punish Jacob too). However, God warned Jacob the night before in a dream not to speak good or evil to Jacob, that is not to interfere with Jacob’s divinely ordained return to Isaac’s household in the Promised Land. God commanded Laban the Aramean (and therefore the ancestor of the Arameans) to **“Be careful not to say anything to Jacob, either good or bad.” (Genesis 31:29 ESV)** for God had commanded Jacob to go and promised his protection. Jacob left secretly because he feared that Laban would take his daughters and grandchildren back by force. Rachel and Leah sided with Jacob because their father had sold them to Jacob and had consumed the bride-price. Yet they were rightfully Jacob’s for Jacob had served Laban for fourteen years for his daughters, and served another six years for his flocks. Laban still objected that Jacob had not given him an opportunity to give a farewell feast or kiss his grandchildren. He also demanded the return of his household gods that Rachel had stolen.

**“Jacob answered and said to Laban, ‘Because I was afraid, for I thought that you would take your daughters from me by force. Anyone with whom you find your gods shall not live. In the presence of our kinsmen point out what I have that is yours, and take it.’ Now Jacob did not know that Rachel had stolen them.” (Genesis 31:31-32 ESV)**

Laban revealed his true intent when he said, **“The daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine.” (Genesis 31:43 ESV)**

However, Laban was restrained by God’s warning and instead proposed a covenant of peace between the households. Therefore Jacob’s kinsmen raised a pillar of witness named Galeed, גַּלְעֵד, “Heap of Testimony” from stones they gathered. The terms of Laban’s covenant were:

PJL1.1 Jacob said to Laban, “With whomever you find your gods, he shall not live before our brothers here. See for yourself what is with me, and take it to you.” Genesis 31:32a

In the fear of Isaac :

CJL1.1 Jacob would not oppress Laban’s daughters

CJL1.2 Jacob would not take other wives

CJL1.3 Neither Jacob nor Laban would pass the Galeed to do the other harm

CJL1.4 The God of Abraham, the god of Nahor and the god of Terah would watch over the and enforce the covenant.

This was ratified by a sacrifice and breaking of bread among the kinsmen.

An issue with this covenant of peace is that it invoked the true God of Abraham, and the demons worshipped by Terah and Nahor (and Laban after him). Jacob should not have made such a covenant. For shortly after that, the angels of the Lord appeared to him at Mahanaim, מַחֲנַיִם, “double camp” but had nothing to say to Jacob. Historically, the Israelites and the Arameans remained peaceful, but, because of this covenant, Israel to date has not realized God’s covenant to possess the Arabian Peninsula where the Aramean’s dwelt. In contrast, though he had married a Midanite, Moses made no covenants with Midian (he actually forbade such covenants) and declared them under the ban for their idolatry.[[87]](#footnote-87)

Balak, King of Moab, hired the Oracle, Balaam from Aram, to curse Israel.[[88]](#footnote-88) God turned Balaam’s oracle from the intended curse to a blessing.[[89]](#footnote-89) Balaam later advised Balak to trap the Israelites in idolatry through forbidden intermarriage. Both Balak and Balaam were put to death by Joshua.[[90]](#footnote-90) King David warred with Aram-naharaim, and with Aram-zobah and prevailed.[[91]](#footnote-91)

1. The Missed Opportunity at Mahanaim

After Jacob covenanted with Laban and while he was heading towards the Promised Land, the Lord’s angels appeared to him.

**“And Jacob went on his way, and the angels of God met him. And when he saw them, Jacob said, This is the camp of God. And he called the name of that place, Two Camps.” Genesis 32:1,s LITV**

The angels appeared to Jacob, presumably to reassure him prior to meeting with Esau, that God was with him. However, they did not speak to him. This appears to be a rebuke to Jacob for covenanting with Laban. Furthermore, God did not warn Esau in a dream or otherwise as He had warned Laban. At this time Jacob has trusted in his own wealth and cleverness instead of God, and is therefore on his own. It appears God has stepped back to only watching over Jacob.

Jacob called the place, Mahanaim, or “Double Camp” less because his and Laban’s households met there and more because God’s angels were present there too. It is dangerous to speculate, but it could be that if Jacob had not covenanted with Laban, God would have had some additional affirmation and promise for Jacob there.

1. Jacob’s Bribe and Broken Promise to Esau A.M. 2265 / 1738 B.C.

In fear (again) that Esau would harm him and his household (perhaps because Esau had not been warned like Laban was), Jacob divided his household into two groups and sent them ahead by different routes, with servants as forerunners with gifts for Esau.

**“And Jacob was afraid, and he was very distressed. And he divided the people with him, and the flocks, and the herds, and the camels, into two camps. And he said, If Esau comes to the one company and strikes it, then it will be, the company that is left shall escape. And Jacob said, ‘Oh God of my father Abraham and God of my father Isaac, Jehovah, who said to me, Go back to your land and to your kindred and I will deal well with you. I am not worthy of all the mercies and all the truth which You have done for Your servant, for I passed over this Jordan with my staff, and now I have become two companies. Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and strike me, mother to sons. And You said, dealing I will deal well with you, and I will make your seed like the sand of the sea, which cannot be numbered for multitude. And he remained there that night. And he took a present from what came into his hand, for his brother Esau: two hundred she-goats, twenty he-goats, two hundred rams, thirty nursing camels with their thirty colts, forty cows and ten bulls, twenty she-asses and ten young asses. And he gave into the hand of his slaves every drove by itself. And he said to his slaves, ‘Pass over before my face and put a space between drove and drove. And he commanded the first ones, saying, When my brother Esau meets you and asks, saying, Whose are you, and where do you go, and whose are these before your face? Then you will say, Your servant Jacob's. It is a present sent to my lord, to Esau; and, behold, also he is behind us.’ And he also commanded the second, also the third, even all the ones going after the droves, saying, ‘You shall speak this word to Esau when you find him. And you shall also say, Behold, your servant Jacob is behind us. For he said, I will cover his face by the present, the one going before my face, and afterward I will see his face; perhaps he will lift up my face.’ And the present passed before his face, and he remained in the camp that night.” (Genesis 32:7-21 LITV)**

Jacob played both sides in this situation. First he prayed to God and invoked the divine promise to protect and prosper him and his household. Second, he took the tithe he had vowed to God and instead presented it as a gift to Esau to mollify the anger he must have felt because of Jacob’s supplanting him in both his birthright and Isaac’s blessing of the first-born. This using of gifts devoted to God to bribe Israel’s enemies would recur multiple times in Israel’s history.[[92]](#footnote-92)

Jacob invoked the following promises:

PJ9.1 God will bless Jacob

PJ9.2 God will protect/provide for Jacob so that it will be well with him

PJ7.2 God will make his descendants numerous beyond counting

1. At Peniel, God’s Tenth Promise to the Patriarchs and Third Promise to Jacob A.M. 2265 / 1738 B.C.

In Peniel that night the Angel of the Lord appeared to Jacob and wrestled with him. The outcome was another blessing on Israel.

**“Then he (the Angel of the Lord) said, ‘Let me go, for the day has broken.’ But Jacob said, ‘I will not let you go unless you bless me.’ And he said to him, ‘What is your name?’ And he said, ‘Jacob.’ Then he said, ‘Your name shall no longer be called Jacob (יַעֲקֹב, “supplanter”), but Israel (יִשְׂרָאֵל, “prince of God”), for you have striven with God and with men, and have prevailed.’ Then Jacob asked him, ‘Please tell me your name.’ But he said, ‘Why is it that you ask my name?’ And there he blessed him.**

**“So Jacob called the name of the place Peniel, saying, ‘For I have seen God face to face, and yet my life has been delivered.’ The sun rose upon him as he passed Penuel, limping because of his hip. Therefore to this day the people of Israel do not eat the sinew of the thigh that is on the hip socket, because he touched the socket of Jacob's hip on the sinew of the thigh.” (Genesis 32:26-32 ESV)**

As a consequence of prevailing in his dealings with Laban and Esau and the wrestling match with the Angel of the Lord, two blessings were divinely ordained for Jacob in God’s eighth promise:

PJ10.1 Jacob’s name was changed to Israel, and

PJ10.2 God again blessed him (repetition of PJ7.4 with personal emphasis on Israel).

The conditions for this promise was met in the struggle between Jacob and the Angel of the Lord:

PJC10.1 Jacob strove with man and God and prevailed. It is implied there is a second condition:

PJC10.2 Jacob must henceforth call himself Israel.

While the blessing of God affirms that Jacob mastered all three encounters, it is a relative victory. He escaped from Laban by deceit and compromise and he assuaged Esau’s desire for revenge with bribery and flattery. Jacob prevailed with the Angel of the Lord by persistence and being unwilling to surrender. Jacob had won, but at the cost of subjecting himself to the demons of Terah and Nahor, losing the blessing giving a tithe to God would bring, and being partially disabled in his contest with the Angel of the Lord.

Jacob’s Household Timidly Declares Esau Master and Priest

**“And Jacob lifted up his eyes and looked. And, behold, Esau was coming, and four hundred men with him. And he divided the children to Leah, and to Rachel, and to the two slave-girls. And he put the slave-girls and their children first; and Leah and her children behind: and Rachel and Joseph last. And he passed over in front of them and bowed himself to the ground seven times until he came even to his brother. And Esau ran to meet him, and embraced him, and fell on his neck and kissed him. And they wept. And he lifted up his eyes and saw the women and the children. And he said, ‘Who are these with you?’ And he said, ‘The children with whom God has favored your servant.’ And the slave-girls came near, they and their children; and they bowed. And Leah and her children also came near and bowed. And afterward Rachel and Joseph came near and bowed. And he said, ‘Whose is all this camp which I met?’ And he said, ‘To find favor in the eyes of my lord.’ And Esau said, ‘I have much, my brother. Let what you have be to yourself.’ And Jacob said, ‘No, please, if I now have found favor in your eyes, take my present from my hands. For I have seen your face, like seeing the face of God; and you are pleased with me. Please take my blessing which has been brought to you, because God has favored me, and because I have all things.’ And he urged him; and he accepted. And he said, ‘Let us depart and go, and I will go with you.’ And he said to him, ‘My lord knows that the children are tender, and the flocks and the herds with me are suckling. And if they overdrive them one day, all the flocks will die. Please let my lord go before the face of his servant, and I will move on by stages at my ease, according to the feet of the livestock which are before me, and according to the pace of the boys, until I come into my lord to Seir.’ And Esau said, ‘Please let me place with you some of the people who are with me.’ And he said, ‘Why, then? Let me find favor in the eyes of my lord.’ And Esau returned on his way toward Seir that day. And Jacob traveled to Succoth. And he built himself a house, and made booths for his livestock. For this reason he called the name of the place Succoth. And Jacob came in peace to the city of Shechem, which is in the land of Canaan, as he came from Padan-aram. And he camped in front of the city. And he bought that part of the field where he had pitched his tent, from the hand of the sons of Hamor, the father of Shechem, for a hundred pieces of money. And he set up an altar there. And he called it, El, the God of Israel. “ (Genesis 33:1-20 LITV)**

When Jacob and Esau met, Jacob bowed before Esau and declared that he, Jacob, was his brother’s, Esau’s servant. Likewise, Jacob’s wives and children bowed to Esau. Jacob also gave him a great gift of flocks, herds and servants. Jacob did not need to declare obedience to Esau because Isaac had made him master over his brothers.[[93]](#footnote-93) Nor did Jacob have to appease Esau with gifts. Esau clearly had forgiven his brother and was genuinely glad to meet Jacob again and had enough in his own right. Furthermore, Jacob owed a full tithe to God. Over Esau’s objections, Jacob pressed him to accept a gift of servants, flocks, tribes (of goats), herds and Jacob’s blessing. Esau then received these and did not object to Jacob’s blandishments as “master”. Jacob then shrewdly advised Esau to return with his company to Seir and deceitfully promised to meet him there. So Esau returned south from Peniel to Seir, but Jacob broke his promise and went west to Succoth instead.

Jacob’s Promise to Esau had the following terms:

PJE1.1 Jacob gave Esau the title “Lord” and therefore acknowledged him as temporal master

PJE1.2 Jacob and his household declared they were Esau’s servants

PJE1.3 Jacob gave God’s tithe to Esau, thereby assigning him ecclesiastical status as a priest of God

PJE1.4 Jacob promised Esau if he and his company of 400 would leave Jacob and his household and return to Seir, Jacob and his household would travel at an easy pace directly there to rejoin him (and presumably from there to stay with Isaac.

Instead, in Succoth he built a house for himself and sheds for his cattle. In nearby Shechem, Jacob bought land on which to pitch his tents and built an altar to God, Elelohe-Israel, יִשְׂרָאֵל “The Mighty God of Israel.” While this surely made sense in Jacob’s mind, it was contrary to God’s command to return to Isaac’s household and Jacob’s vow to build a place of worship to God in Bethel. Israel was now a wealthy man at the head of a large company. He trusted in his wealth and numbers to take possession of the land and keep him secure. However, there Shechem (the namesake of the city) raped Jacob’s daughter, Dinah.

**“And Shechem spoke to his father Hamor, saying, Take this girl for me for a wife. And Jacob heard that he had defiled his daughter Dinah. And his sons were with his livestock in the field. And Jacob kept silent until they had come. And Hamor the father of Shechem went out to Jacob to speak with him. And the sons of Jacob came out of the field when they heard, and the men were furious, and they were very angry, because he had done folly in Israel, to lie with the daughter of Jacob, and it should not be done in this way. And Hamor spoke with them, saying, My son Shechem's soul has longed to your daughter. Please give her to him for a wife. And you intermarry with us; give your daughters to us, and take our daughters for yourselves. And live with us, and the land is before you; live and trade in it, and get property in it.  And Shechem said to her father, and to her brothers, Let me find favor in your eyes, and what you say to me I will give. Heap on me ever so much bride-price and gift, and I will give as you say to me; but give me the girl for a wife.  And the sons of Jacob answered Shechem and his father Hamor, speaking with deceit because he had defiled their sister Dinah. And they said to them, We are not able to do this thing, to give our sister to a man who is uncircumcised. For it is a reproach to us. Only on this condition will we consent to you; If you will become like us, to have every male of you circumcised. Then we will give our daughters to you, and we will take your daughters to us; and we will live with you and will become one people. And if you do not listen to us, to be circumcised, then we will take our daughter, and we will go. And their words pleased Hamor and the son of Hamor, Shechem.  And the young man did not hesitate to do the thing, for he delighted in Jacob's daughter. And he was more honorable than all the house of his father. And Hamor and his son Shechem came to the gate of their city. And they spoke with the men of their city, saying, These men are peaceable with us; and, Let them live in the land and trade in it. And, behold, the land is wide on both hands before them. Let us take their daughters for ourselves for wives, and let us give our daughters to them. Only in this way will the men consent to us to live with us, to become one people: that every male of us be circumcised as they are circumcised.  Shall not their livestock, and their property, and all their beasts of burden be ours? Only let us consent to them, and let them live with us. And all those going out of the gate of the city listened to Hamor, and to his son Shechem. And every male was circumcised, all those going out of the gate of the city.” Genesis 34:4-24 LITV**

Israel’s Covenant with Shechem (This a covenant rather than a promise because the act of circumcision is a form of “cutting” and the shedding of blood is involved.)

CJS1.1 Israel will give his daughter Dinah to the Canaanite Shechem as wife for a bride price and gift (and presumably not punish hm for raping her).

CJS1.2 Israel’s household will intermarry with the people of Shechem by the exchange of daughters and become one people.

CJS1.3 The Israelites will share the land with the Canaanites, dwelling freely as one of them

CJS1.4 The Israelites will trade with the Canaanites (and presumably respect their property rights and legal codes).

CJS1.5 All males of Shechem will be circumcised as the Israelites were

The intent of the inhabitants of Shechem was that they should become one people and thus gain possession of the livestock and goods of the Israelites. This was contrary to the promise of God that He would make a great nation of the descendants of Isaac and give the Promised Land to them as a perpetual inheritance. Moses would later make a statute that Israelites were forbidden to intermarry with Canaanites. [[94]](#footnote-94) While Israel was agreeable to this arrangement, Dinah’s brother, Simeon and Levi, were not agreeable and broke the covenant and killed Shechem and the other men of the city of Shechem and plundered its women, children, livestock and portable goods. Fearing reprisal from the surrounding Canaanites, Jacob hastily departed with his household from Shechem towards Bethel. Because Jacob had repented of his error and resumed being obedient to God, God protected him from reprisal by putting the terror of Israel on the Canaanites.

At that point God spoke to Jacob and said, **“Arise, go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau.” (Genesis 35:2 ESV)**

God reminded Jacob of his vow to build a house for God a Bethel and rebuked him for deceiving Esau and timidly fleeing from him.

**“So Jacob said to his household and to all who were with him, “Put away the foreign gods that are among you and purify yourselves and change your garments. Then let us arise and go up to Bethel, so that I may make there an altar to the God who answers me in the day of my distress and has been with me wherever I have gone.” (Genesis 35:2,3 ESV)**

Jacob realized his mistakes, repented and set his household in order. So, Jacob’s household sanctified and purified themselves and went with him to Bethel.

1. God’s Eleventh Promise to the Patriarch’s and the Second Promise at Bethel A.M. 2266 / B.C. 1737 B.C.[[95]](#footnote-95)

In Bethel, Jacob built an altar to God, El-bethel, אֵל בֵּית־אֵל, “The God of Bethel.” There God spoke to him again, and said, **“Your name is Jacob; no longer shall your name be called Jacob, but Israel shall be your name…I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you.” (Genesis 35:10-12 ESV)**

Therefore, in His name, God renewed His promise to Israel in these terms:

PJ11.1 Jacob’s name is changed to Israel

PJ11.2 Israel and his descendants would be fruitful and multiply.

PJ11.3 A nation and a company of nations would descend from him

PJ11.4 Some of his descendants would become kings

PJ11.5 Israel and his descendants would inherit the Promised Land

Apparently, because of the omission of the tithe, God omitted terms PI6.1, PI6.3 & PI6.4 from the first promise at Bethel in Genesis chapter 28. So, to expand beyond the Promised land and to realize the advent of the Messiah, Israel must tithe to support the house of God in Bethel, in addition to annulling the covenant with the Arameans. Though he called it a “House of God” Jacob only built a witness pillar of stones and then poured out oil and a drink offering. Jacob still did not go to his relatives as God had commanded, but settled in Edar. There Reuben committed adultery with Israel’s concubine, Bilhah. After this debacle, Jacob finally repented and went to Isaac at Hebron. In time Isaac died and was buried in the Tomb of the Patriarchs by Israel and Esau. Esau’s descendants chose for themselves kings before the descendants of Israel made Saul their first king.

In Bible numeric, the number nine symbolizes finality and completeness. In this case the ninth promise of God completes the cycle of testing, promises and covenants with the three patriarchs.

God’s Twelfth Promise to the Patriarch’s at and the Second Promise at Beer-sheba

The Lord’s Promise to Israel Regarding Sojourning in Egypt

**“And Israel and all which were to him departed, and he came to Beer-sheba. And he sacrificed sacrifices to the God of his father Isaac. And God said to Israel in visions of the night, and He spoke, Jacob! Jacob! And he answered, Behold me. And He said, I am God, the God of your fathers. Do not fear to go down into Egypt, for I will make of you a great nation there. I will go down with you into Egypt, and I will also surely return you. And Joseph shall put his hand on your eyes.” Genesis 46:1-4 LITV**

The Lord promised Israel:

PJ12.1 The Lord gave Israel a waiver of the requirement to stay in the Promised Land due to the great famine in Canaan.

PJ12.2 He will make a great nation of Israel during their sojourn in Egypt

PJ12.3 He would bring both Israel the man an Israel the nation out of Egypt back to the Promised Land

PJ12.4 He promised to go with Israel to Egypt and return from there with his descendants to the Promised Land.

PJ12.5 Joseph would be present at Israel’s death to close his eyes and presumably see to his proper burial.

Pharaoh’s Promise to Israel through Joseph

**“And Joseph came in and made known to Pharaoh, and said, My father and my brothers, and their flocks and their herds, and all which is theirs, have come in from the land of Canaan. And, behold, they are in the land of Goshen. And he took five men from among his brothers and set them before Pharaoh. And Pharaoh said to his brothers, What is your occupation? And they said to Pharaoh, Your servants are shepherds of flocks, both we and our fathers. And they said to Pharaoh, We have come in to stay in the land, because there is no pasture for the flocks which belong to your servants, for the famine is heavy in the land of Canaan. And now please let your servants live in the land of Goshen. And Pharaoh spoke to Joseph, saying, Your father and your brothers have come in to you. The land of Egypt is before you; cause your father and your brothers to live in the best of the land; let them live in the land of Goshen. And if you know men of ability among them, make them chiefs of livestock over what is mine.  And Joseph brought in his father Jacob and placed him before Pharaoh. And Jacob blessed Pharaoh. And Pharaoh said to Jacob, How many are the days of the years of your life? And Jacob said to Pharaoh, The days of the years of my camps are a hundred and thirty years. Few and evil have been the days of the years of my life and they have not reached the days of the years of the life of my fathers, in the days of their camps. And Jacob blessed Pharaoh, and went out from before Pharaoh. And Joseph caused his father and his brothers to live, and gave them a place in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh commanded. And Joseph nourished his father and his brothers, and all his father's house with bread for the mouth of the little ones.” Genesis 47:112 LITV**

Pharaoh’s Contract with the Hebrews was:

PP1.1 Joseph was already second to Pharaoh in Egypt

PP1.2 Israel and eleven of his sons’ declared themselves servants of Pharaoh

PP1.3 Joseph’s father and brothers were given the best of the lands of Egypt, Goshen the land of Rameses and permitted to reside, plant, grow, harvest and keep the produce of the land

PP1.4 Men of ability from among the Hebrews were to serve as chiefs of Pharaoh’s livestock

Joseph’s Law – The Kings Fifth

**“And Joseph said to the people, Behold, I have bought you and your land today. Behold! Here is seed for you; and you sow the land. And it shall be, as you gather you shall give a fifth part to Pharaoh; and four parts shall be yours, for the seed of the field and for your food, and for those in your houses, and for food for your little ones. And they said, You have saved our lives; let us find favor in the eyes of my lord, and we will become slaves to Pharaoh. And Joseph made it a law until this day on the land of Egypt, the fifth part is for Pharaoh; only the land of the priests being excepted; it did not become Pharaoh's.” Gen 47:23-26 LITV**

In the authority that the Lord delegated to Pharaoh, and Pharaoh delegated to Joseph, Joseph made the following ordinance:

OKF.1 All the land, cattle and people belonged to Pharaoh, the king (who represented the government)

OKF.2 The king provided seed for sowing

OKF.3 The people planted and reaped the land

OKF.4 One fifth of the harvest belonged to the king

OKF.5 Four fifths of the harvest belonged to the people who worked the land

OKF.6 The priesthood owned their lands and neither received seed for sowing nor paid any tax to the king. It may be presumed that the people could not transfer the land to the priesthood because it belonged to the king. Land could be transferred between the priesthood and the king because the priests owned their land. The king could sell his land to either the people or the priesthood.

THE RECONCILIATION OF THE TWELVE TRIBES

After the death of Jacob, Joseph’s brothers eared he might use his superior temporal authority and power to take revenge on them for selling him into slavery.

**"And Joseph's brothers saw that their father was dead. And they said, What if Joseph should bear a grudge against us and repaying should repay us all the evil which we did to him? And they sent a message to Joseph, saying, Your father commanded before his death, saying, So you shall say to Joseph, Please lift up now the rebellion of your brothers, and their sin; for they did evil to you. And now please lift up the rebellion of the servants of the God of your father. And Joseph wept when they spoke to him. His brothers also went and fell down before his face. And they said, Behold, we are your servants. And Joseph said to them, Do not fear. For am I in the place of God? And you, you intended evil against me, but God meant it for good, in order to make it as it is this day, to keep a great many people alive. And now do not fear; I will nourish you and your little ones. And he comforted them, and spoke to their hearts." Genesis 50:15-21 LITV**

Since they had a history of lying to save face (they faked Joseph’s death to their father), it is not clear if Jacob actually gave this command, or the eleven brothers invented the story for their own protection. Joseph did not change their account but forgave them. To be safe, those receiving the inheritance of the Commonwealth of Israel should repent for the enslavement of Joseph, the lie made to Israel by his sons any potential lies or manipulations by the guilty brothers. For rather, they were sufficient to admit their guilt before man and the Lord. Moreover, they should have done this well before the death of Israel, and if necessary, involved Israel in the matter. For they owed him an apology too. That Joseph gained his freedom, prospered and ultimately saved his family still does not justify the evil intent of his jealous brothers.

An appropriate prayer on this subject is:

*Heavenly father, I repent for the evil intent of Joseph’s brothers in selling their him into slavery and lying to their father about the cause of his disappearance. We repent for those that orchestrated it and those that did not expose it as they should have. If the eleven brothers lied yet again about Israel’s command, we repent for that too. We ask that you would correct my heart and all those that are mine to make them proof against jealously, theft, murder, lying and manipulation. Please cover these sins and renew us in the precious blood of Jesus Christ.*

Commentary: God is aware of our afflictions. Prayer, especially fervent prayer, invokes the covenants of God.

**“And Jehovah said, Seeing I have seen the affliction of My people who are in Egypt, and I have heard their cry from before their taskmasters; for I know his sorrows.” Exodus 3:7 LITV**

**“And it happened during these many days that the king of Egypt died, and the sons of Israel groaned from the slavery. And they cried, and their cry went up to God from the slavery. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God saw the sons of Israel, and God knew them.” Exodus 2:23-25 LITV**

1. The Covenants and Promises of the Patriarchs Terms in Summary
2. God will be with Isaac (PI5.1, PI6.1) and Israel (PJ7.5, PJ8.1) in his travels and bring him back to the Promised Land (PJ7.6), and not leave until His promise is fulfilled (PJ7.7) – conditional on obedience to God, not fearing man and remaining in the Promised Land
3. God will be a shield to (protect) Abraham (PA3.1) and Jacob, conditional on building a house for God (VJ.2), believing God would keep His covenant, remaining in the Promised Land
4. God will bless Abraham (PA1.2, VA1.1), Isaac (PI5.2) and Israel (PJ9.2):
	1. Abraham with a great reward (PA3.2) – conditional on paying a tithe to God (VJ.1)
	2. All the families (PA1.5, PJ7.4) and nations (VA1.4) would be blessed in Abraham (the Messiah would among his descendants) – conditional on leaving his homeland, kindred and father’s household and building a house for God in Bethel
	3. God will bless those that bless Abraham and curse those who dishonor Abraham (PA1.4) and presumably his descendants) – unconditional
5. God will give Abraham great honor (PA1.3)
6. God changed Abram’s name to Abraham (CA2.2), Sarai’s name to Sarah (PA4.1) and Jacob’s name to Israel (Note: God gave Isaac his name, so no change was necessary.)
7. God make him fruitful (CA2.3) and will multiply Abraham (PA4.1, VA1.2), Isaac (PI5.5, PI6.3) and Israel (PJ7.2, PJ10.2): - conditional on obeying God and walking perfectly before Him
	1. Give Abraham a natural born son (PA3.3) by Sarah within a year (PA4.2, repeated in Genesis Ch.’s 17 & 18 to fix it as unalterable) make Abraham’s descendants numerous beyond conventional counting (PA2.2, PA3.4) – conditional on naming his son “Isaac”
	2. a make his descendants a great nation (PA1.1, PJ10.3) – conditional on leaving Haran and sojourning in the Promised Land
	3. a multitude of nations would develop from Abraham’s (CA2.1, PA4.3, PJ10.3) Israel’s descendants
	4. God will bless Ishmael to prosper and increase (PA4.6) and have twelve sons who will be princes of a great nation (PA4.7). However, God will *not* establish His covenant with Ishmael (PA4.8)
8. God will give the territory to Abraham, Isaac (PI5.3) and Israel (PJ7.1, PJ10.5):
	1. The territory surrounding Bethel and Ai (PA2.1) – Conditional upon walking the length and breadth of the land
	2. God gave the territory between the Nile and the Euphrates (and it is presumed between the Mediterranean and the Arabian Sea to Abraham and his descendants forever, including the land of the ten Canaanite nations (CA1.1, CA2.5, PJ7.3)
9. Abraham’s descendant would be oppressed and enslaved in a foreign land for four hundred years (PA3.5)
10. In the fourth generation (when the iniquity of the Amorites was complete) God would judge the nation in which the Hebrews sojourned and deliver them into the Promised Land with great plunder (PA3.6)
11. Abraham would live to a full age and be buried in peace (PA3.6)
12. Abraham’s descendants would be ruled by kings from among their brethren (CA2.4, PA4.4, PJ10.4) (i.e. not ruled by other nations) – conditional on obedience to God
13. Israel’s offspring will rule over the surrounding nations () and possess their gates (VA1.3) (i.e. control their governments)– Conditional upon paying the tithe that Israel vowed to God
14. God will not leave Israel (and his descendants) until this promise is fulfilled – Unconditional
15. God’s covenant with Abraham and Isaac (PA4.5) and his descendants would be an everlasting covenant (PI5.4) to successive generations (CA2.5) – conditional on circumcision of all males and they remain in the Promised Land
16. The Lord made an exception for Israel and his family to sojourn in Egypt during the great famine. (PJ12.1)
17. The Lord would make a great nation of Israel during their sojourn in Egypt (PJ12.2)
18. The Lord would bring both Israel the man (in a coffin) an Israel the nation out of Egypt back to the Promised Land (PJ12.3).
19. The Lord promised to go with Israel to Egypt and return from there with his descendants to the Promised Land. (PJ12.4)
20. Joseph would be present at Israel’s death to close his eyes and presumably see to his proper burial. (PJ12.5)

In addition to these terms, the devil slipped in his own diabolical covenants with this:

Abram’s covenant with the Hittites (Ephron)

This demonstrates a fear of the Hittites and a lack of trust and faith in God for Abraham:

CE1.1 Declares he is a sojourner in the land (not a lawful resident, despite God declaring the land was his and his descendants’)

CE1.2 Declares that he has no possession there, despite God declaring the land was his and his descendants

CE1.3 Insists on paying for land God has previously told Abraham He would give to him

CE1.4 Has the transaction certified by the Hittites, a people God previously promised to remove from the land.

Abraham’s and Isaac’s Covenant with the Philistines

Terms of Abram’s covenant with the Philistines:

CP1.1 Abraham will not lie to Abimelech or his son and heir (descendants) (to honor the covenant for this and successive generations)

CP1.2 Abraham will treat the Philistines as they have treated him (to be allowed to travel and dwell freely in the land, pitch tents, build houses, dig wells, pasture flocks, plant and harvest, i.e. conduct the routines of daily life under the protection of law).

CP2.2 The Philistines will recognize Abram’s Household’s right of property possession to the well at Beersheba he dug that Abimelech’s servants has seized.

Isaac’s Covenant with The Philistines

IPC1.1 The Israelites and Philistines covenant not to harm each other

IPC1.2 The Israelites and Philistines covenant to do only good to each other

IPC1.3 The Israelites and Philistines covenant to separate from each other in peace

The implied conditions of this covenant are:

IPCC1.1 God is with Israel

IPCC1.2 God’s blessing abide with Israel

Jacob’s Promise and Covenants with Laban (the Arameans) and Esau (Edom)

Jacob’s promise to Laban:

PJL1.1 Jacob said to Laban, “With whomever you find your gods, he shall not live before our brothers here. See for yourself what is with me, and take it to you.” Genesis 31:32a

Israel’s covenant with Laban and the Arameans:

In the fear of Isaac :

CL1.1 Jacob would not oppress Laban’s daughters

CL1.2 Jacob would not take other wives

CL1.3 Neither Jacob nor Laban would pass the Galeed to do the other harm

CL1.4 The God of Abraham, the god of Nahor and the god of Terah would watch over the and enforce the covenant.

Israel’s Covenant with Esau:

PJE1.1 Israel gave Esau the title “Lord” and therefore acknowledged him as temporal master

PJE1.2 Israel and his household declared they were Esau’s servants

PJE1.3 Israel gave God’s tithe to Esau, thereby assigning him ecclesiastical status as a priest of God to him and his household

PJE1.4 Israel promised Esau if he and his company of 400 would leave Israel and his household and return to Seir, Israel and his household would travel at an easy pace directly there to rejoin him (and presumably from there to stay with Isaac.

Israel’s Covenant with Shechem of the Canaanites

CJS1.1 Israel will give his daughter Dinah to the Canaanite Shechem as wife for a bride price and gift (and presumably not punish hm for raping her).

CJS1.2 Israel’s household will intermarry with the people of Shechem by the exchange of daughters and become one people.

CJS1.3 The Israelites will share the land with the Canaanites, dwelling freely as one of them

CJS1.4 The Israelites will trade with the Canaanites (and presumably respect their property rights and legal codes).

CJS1.5 All males of Shechem will be circumcised as the Israelites were

So, while a Christian adopted into Israel inherits God’s promises to the Patriarch, they also inherit the obligations made by the patriarchs to the Canaanites, Philistia, Aram and Edom. The following prayer is designed to correct this.

Prayer to annul ungodly promises, vows and covenants

*Heavenly father, according to Romans 8:14-17, II Corinthians 6:17-18, and Galatians 3:23-29, we are adopted into the household of the Patriarchs, we are adopted into Your household. According to Isaiah 54:5 and Revelation 21:9, we, the church, are the bride of Christ. According to Numbers 30:3-16 a father has authority over the vows of his daughter, a husband has authority over the vows of his wife (or betrothed). Therefore, You who are outside of time,[[96]](#footnote-96) You who have authority over our vows, please nullify all ungodly promises, vows and covenants made by the patriarchs, by me and my ancestors by the more excellent covenant of the precious blood of Jesus Christ.[[97]](#footnote-97)*

*Specifically, please fulfill all your promises to the households of Abraham, Isaac and Israel and break off the covenants they made to Philistia, Aram, Edom and Canaan and their demons. Amen*

Pharaoh Ramses’ Evil ordinances Upon Israel

OR.1 Israel shall not leave Egypt[[98]](#footnote-98)

OR.2 Israel shall be bound into slavery under the King’s taskmasters (to afflict them)[[99]](#footnote-99)

OR.3 Israel shall serve Egypt in agriculture and construction[[100]](#footnote-100)

OR.4 The midwives of Israel shall kill all male Hebrews at birth[[101]](#footnote-101)

OR.5 All Hebrews shall cast their male children into the Nile River[[102]](#footnote-102)

To annul these ungodly ordnances, the following prayer is appropriate:

*Heavenly Father, all authority comes from You and it was your will to raise up Pharaoh Rameses for Your glory in defeating him and the Egyptians. However, in his pride, this king issued five edits laying bondage and hard service on Israel. It also unrighteously ordered them to kill the very children You blessed them with. In the good memory of the midwives Shiphrah and Puah and by the authority and power of the name and blood of Jesus Christ I annul these and all like ordinances and wash away the sin of infanticide from the lineage of Israel. I declare that Israel, myself included, may come and go from Egypt and any other nation without hindrance or delay, at any time and under any circumstances.*

1. MOSAIC COVENANT

God’s First Promise To The Hebrews by His Prophet Moses

**“And Moses was feeding the flock of his father-in-law Jethro, the priest of Midian. And he led the flock behind the wilderness and came to the mountain of God, to Horeb.  And the Angel of Jehovah appeared to him in a flame of fire from the middle of a thorn bush. And he looked, and behold, the thorn bush was burning with fire, and the thorn bush was not burned up! And Moses said, I will turn aside now and see this great sight, why the thorn bush is not burned up. And Jehovah saw that he turned aside to see, and God called to him from the midst of the thorn bush, and said, Moses! Moses! And he said, Behold me. And He said, Do not come near here. Pull off your sandals from your feet, for the place on which you are standing is holy ground. And He said, I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he feared to look upon God. And Jehovah said, Seeing I have seen the affliction of My people who are in Egypt, and I have heard their cry from before their taskmasters; for I know his sorrows. And I have come down to deliver them from the hand of the Egyptians, and to bring them up from that land to a good and broad land, to a land flowing with milk and honey; to the place of the Canaanite, and the Hittite, and the Jebusite. And now, behold, the cry of the sons of Israel has come to Me, and I also have seen the oppression with which the Egyptians are oppressing them. And now, come, and I will send you to Pharaoh, and you bring My people out, the sons of Israel out of Egypt. And Moses said to God, Who am I that I should go to Pharaoh, and that I should bring out the sons of Israel from Egypt? And He said, I will be with you, and this shall be the sign for you that I have sent you, when you bring out the people from Egypt: You shall serve God on this mountain. And Moses said to God, Behold, I shall come to the sons of Israel and say to them, the God of your fathers has sent me to you; and they will say to me, What is His name? What shall I say to them? And God said to Moses, I AM THAT I AM; and He said, You shall say this to the sons of Israel, I AM has sent me to you.  And God said to Moses again, You shall say this to the sons of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation. Go, and gather the elders of Israel and say to them, Jehovah, the God of your fathers has appeared to me, the God of Abraham, Isaac, and Jacob, saying, visiting I have visited you and have seen what is done to you in Egypt.  And I have said, I will bring you up from the affliction of Egypt to the land of the Canaanite, the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite; to a land flowing with milk and honey. And they shall listen to your voice; and you shall come in, you and the elders of Israel to the king of Egypt. And you shall say to him, Jehovah, the God of the Hebrews has met us; and now, please let us go for a journey of three days into the wilderness, and let us sacrifice to Jehovah our God. And I know that the king of Egypt will not permit you to go, except by a strong hand. And I will stretch out My hand and strike Egypt with all My wonders, which I will do in its midst, and afterward he will send you away. And I will give this people favor in the eyes of Egypt; and it will come to pass, when you go, you will not go empty. And each woman shall ask of her neighbor, and from the stranger in her house, articles of silver, and articles of gold, and garments; and you shall put these on your sons and on your daughters. And you shall plunder Egypt.” Exodus 3:1-22 (complete chapter) LITV**

MP1.1 The Lord will bring the nation of Israel out of Egypt

MP1.2 The Lord with bring Israel into the Promised Land

MP1.3 The Lord will send Moses to Pharaoh as His messenger

MP1.4 The people and the elders of Israel shall listen to Moses

MP1.5 When the Egyptians refuse to let the Hebrews leave Egypt, the Lord will strike the Egyptians with wonders in their midst

MP1.6 Pharaoh will let the Hebrews leave Egypt

MP1.7 The nation of Israel will plunder the Egyptians (mainly the women) of silver, gold and garments

This promise had the following conditions or requirements to be fulfilled.

MC1.1 Do not wear shoes when in the presence of God, on holy ground, in particular at Mr. Sinai.

MC1.2 Israel shall serve the Lord in Mt. Sinai

MC1.3 Moses shall say this to the sons of Israel, “I AM has sent me to you.”

MC1.4 Moses shall say this to the sons of Israel, “Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.”

MC1.5 Moses shall say this to the sons of Israel, “Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.”

MC1.6 Moses shall gather the elders of Israel and say to them, “Jehovah, the God of your fathers has appeared to me, the God of Abraham, Isaac, and Jacob, saying, visiting I have visited you and have seen what is done to you in Egypt.  I will bring you up from the affliction of Egypt to the land of the Canaanite, the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite; to a land flowing with milk and honey.

MC1.7 Moses and the elders of Israel shall speak to the king of Egypt and say to him, ”Jehovah, the God of the Hebrews has met us; and now, please let us go for a journey of three days into the wilderness, and let us sacrifice to Jehovah our God.**”**

MC1.8 The Hebrew women shall demand gold, silver and clothing from the Egyptians and foreigners living with them and put them on their children.

MOSES’ OBJECTIONS AND FURTHER COMMISSIONING

**“And Moses answered and said, And, behold, they will not believe me and will not listen to my voice. For they will say, Jehovah has not appeared to you. And Jehovah said to him, What is this in your hand? And he said, A staff. And He said, Throw it to the ground. And he threw it to the ground, and it became a snake. And Moses fled before it. And Jehovah said to Moses, Send out your hand and take it by the tail. And he sent out his hand and caught it, and it became a staff in his hand; so that they may believe that Jehovah the God of their fathers has appeared to you, the God of Abraham, the God of Isaac, and the God of Jacob. And Jehovah said to him again, Now put your hand into your bosom. And he put his hand into his bosom, and he brought it out, and, behold, his hand was leprous like snow.  And He said, Put your hand back into your bosom. And he put his hand back into his bosom, and he brought it out from his bosom; and, behold, it had returned like his flesh! And it shall be, if they will not believe you and will not listen to the voice of the first sign, that they will believe the latter sign. And it shall be, if they will not believe these two signs also, and will not listen to your voice, you shall take of the water of the Nile and pour it on the dry land. And the water which you take from the Nile shall become blood on the dry land. And Moses said to Jehovah, O Lord, I am not a man of words, either from yesterday or the third day, nor since You have been speaking to Your bondslave. For I am heavy of mouth and heavy of tongue. And Jehovah said to him, Who has made man's mouth? Or who makes the dumb, or the deaf, or the seeing, or the blind? Is it not I, Jehovah? And now go, and I will be with your mouth, and will teach you what you shall speak.  And he said, O Lord, please send by the hand of him whom You will send.  And the anger of Jehovah glowed against Moses. And He said, Do I not know your brother, Aaron the Levite, that he can speak well? And, behold, he also is coming out to meet you, and he will see you and be glad in his heart. And you shall speak to him, and you shall put the words in his mouth. And I will be with your mouth, and with his mouth, and I will teach you what you shall do. And he shall speak for you to the people. And it shall be, he shall be a mouth for you, and you shall be a god for him.  And you shall take this staff in your hand by which you do the signs.” Exodus 4:1-17 LITV**

The Lord commissioned Moses with these signs and wonders

Moses objected that the elders of the Hebrews would not believe him. To which the Lord replied:

MC.1. So the Hebrews may believe that Yehoshua, the God of their father, has sent you: Throw your staff to the ground and it will become a serpent. Take it by the tail and it will return to being a staff.

MC.2. So that they may believe that the God of Abraham, Isaac and Jacob sent you, put your hand into your bosom and it will become leprous. Put it in your bosom again and it will be restored like normal.

MC.3. So that those that do not believe the first two signs will believe you, take water from the Nile River and pour it on dry land and it will become blood.

Moses did not receive this as sufficient, and objected that he didn’t speak well. To which the Lord replied in *anger*:

MC4 Go and I will be with your mouth and teach you what to speak. Aaron will be your spokesman to the Israelites and you will be like God to him.

Even though Moses did exactly as the Lord commanded and the people responded perfectly (Exodus 19:7, 8), this would still lead to serious problems when Moses led the Hebrews out of Egypt and Aaron and later two of his sons slipped into idolatry.

Christians are also called to the priesthood, and need to be careful about these things. A suitable prayer addressing this is recommended:

*Heavenly Father, I receive Your commission as priest and king (Exodus 19:5, 6, Isaiah 61:6, I Peter 2:5,9 & Revelation 1:6 ), I earnestly desire the gift of prophesy and office of prophet (Exodus 4:10-16, Exodus 7:1-2). I want to be perfect in my prophetic ministry. Thank you for giving us the example of Moses. Please bless me so that I will emulate all the best qualities he demonstrated and avoid the mistakes he made. Let me learn also from the examples of the other prophets and apostles. Specifically, make me perfectly obedient to Your voice and what you reveal to me. Keep me from fear, doubt and self-righteousness. Make me strong and courageous enough to bear all that you call me to. Give me discernment to see what you are showing me and rightly discern what it means and how it is to be applied in practice. Keep me from all the devices of the devil. In the authority and power of the name of Jesus Christ. Amen*

Instead of returning directly to Egypt, Moses first met with his father-in-law Jethro, and asked for leave to go with his family to Egypt. After Jethro gave Moses leave, the Lord spoke to him:

“And Jehovah said to Moses in Midian, Go! Return to Egypt. For all the men are dead, those seeking your life.” Exodus 4:19  LITV

Once Moses was on the way to Egypt, the Lord spoke to him again:

**“’And Jehovah said to Moses, ‘’As you go to return to Egypt, see all the wonders which I have put in your hand, and do them before Pharaoh. And I will make strong his heart, and he will not send the people away. And you shall speak to Pharaoh, ‘So says Jehovah, My son, My first-born is Israel. And I said to you, ‘Send My son away, and let him serve Me’; and you refused to send him. Behold, I am about to kill your son, your first-born! ‘’“Exodus 4:21-23 LITV**

While lodging at a waypoint on the trip to Egypt, an angel of death struck Moses down and was in the process of killing him for being in breach of the second covenant, condition CAC2.3. Apparently Moses was not only deficient in circumcising his firstborn, but in establishing a blood-covenant marriage with Zipporah. The latter requirement is not recorded in extant scripture, but apparently Zipporah was aware of this. His wife Zipporah revoked the sentence of death immediately *both* by circumcising their firstborn, Gershom, *and* touching the amputated foreskin to Moses’ feet, calling him a “bridegroom by blood”. Though not strictly per Hebrew custom, by faith and obedience, this Midianite variant of circumcision and marriage satisfied the Lord and Moses was spared. This is a cautionary take for those that would serve as prophet to the Lord. Any deficiency in our observance of the Lord’s commandments, especially covenant requirements, can invoke a sentence of death. The recommended prayer for such cases is:

*Heavenly Father, the calling of a prophet of the Lord is a high and holy office. Those that accept this call must be blameless before You, especially regarding Your covenants. They must also answer Your call without delay or diversion. Please reveal to me any deficiency in my walk with You and guide me in remedying it. If I am unresponsive to your Holy Spirit, please give me an intercessor like Zipporah was for Moses, and save me from Your just wrath. I repent for all those in my lineage and among the leaders of my people(s) who are not blameless before You. Please do not hold me responsible for their transgressions of omission and commission that involve me in their judgement. (For men) I declare that per the teachings of the Apostle Paul I and my male descendants are exempt from the requirement to be circumcised. If we are uncircumcised I declare I am exempt. If I am circumcised, I repent for it and declare I am not bound to keep the whole law of Moses. (For all) I plead the perfect covenant of atonement by blood of Jesus Christ and His righteousness to take away this sin from me and mine. Amen!*

After this, the Lord spoke to Aaron and told him to meet Moses as the latter travelled to Egypt.

**“And Jehovah said to Aaron, Go to the wilderness to meet Moses. And he went and met him in the mountain of God; and he kissed him. And Moses told Aaron all the words of Jehovah with which He had sent him, and all the signs which He had commanded him.” Exodus 4:27, 28 LITV**

This is significant because after Moses declared he feared he was inadequate to serve as the Lord’s spokesman, God told Moses He would commission Aaron for that office. However, it wasn’t until Moses actually left the land of Midian to go to Egypt and Zipporah corrected the deficiencies in their covenant relationships that the Lord took action and called Aaron to meet Moses. When Moses and Aaron arrived in Egypt, they spoke all that the Lord had commanded them and performed the signs and wonders the Lord gave them to the elders and the peoples of Israel. They believed the Lord’s messengers and worshipped Him. The success of this mission demonstrates that all requirements were met.

God’s Second Promise To The Hebrews by His Prophet Moses

After Moses and Aaron first spoke to Pharaoh, the king of Egypt dismissed them as interlopers and to punish the Hebrews for even asking to leave, he increased their bondage to an intolerable level. Namely Pharaoh ordered them to keep delivering the full quota of bricks without an allotment of straw to use for fuel to fire the clay. When they failed to deliver the full quotas, the Hebrew overseers were beaten. When the overseers appealed to Pharaoh, he dismissed their delegation offhandedly. This turned the Hebrews against Moses and Aaron and caused the prophetic team to petition God for redress. In answer, God gave them is second promise to the Hebrews.

**“And Jehovah said to Moses, ‘Now you will see what I will do to Pharaoh. For he will send them away with a strong hand, yea, he will drive them out from his land with a strong hand.’ And God spoke to Moses and said to him, ‘I am Jehovah. And I appeared to Abraham, to Isaac and to Jacob as God Almighty, and by My name JEHOVAH I have not been known to them. And I also established My covenant with them to give to them the land of Canaan, the land of their travels, in which they abode. And I also have heard the groaning of the sons of Israel, whom the Egyptians are enslaving. And I have remembered My covenant. Therefore, say to the sons of Israel, I am Jehovah, and I will bring you out from under the burdens of Egypt, and will deliver you from their slavery. And I will redeem you with an outstretched arm and with great judgments. And I will take you for Myself for a people, and I will be a God for you. And you shall know that I am Jehovah your God, the One bringing you out from under the burdens of Egypt. And I will bring you into the land which I raised My hand to give to Abraham, to Isaac, and to Jacob. And I will give it to you for a possession. I am Jehovah!’ And Moses spoke to the sons of Israel. And they did not listen to Moses, from anguish of spirit and from hard bondage. And Jehovah spoke to Moses, saying, Go, speak to Pharaoh king of Egypt, that he may send away the sons of Israel from his land. And Moses spoke before Jehovah, saying, Behold the sons of Israel have not listened to me. And how should Pharaoh hear me, I being of uncircumcised lips? And Jehovah spoke to Moses and to Aaron and He commanded them as to the sons of Israel, and as to Pharaoh king of Egypt, to bring out the sons of Israel from the land of Egypt.” Exodus 6:1-13 LITV**

Related:

**“And Jehovah said to Moses, I will bring still one more plague on Pharaoh and on Egypt. Afterward he will send you from here. When he sends you away completely, driving he will drive you out from here.” Exodus 11:1 LITV**

**“And a dog shall not sharpen his tongue** (bark**) against all the sons of Israel, toward man and toward livestock, so that you may know that Jehovah distinguishes between Egypt and Israel.” Exodus 11:7 LITV**

MP2.1 Pharaoh, king of Egypt will indeed send the Hebrews out of Egypt and do so with alacrity and force, yet not even a dog will bark at them or their cattle when they leave!

MP2.2 The Lord will bring the Hebrews out from under the burdens of Egypt, and

MP2.3 The Lord will deliver you from their slavery.

MP2.4 The Lord will redeem the Hebrews by divine judgements, supernaturally enforced

MP2.5 The Lord will take the Hebrews to Himself for a people, and

MP2.6 The Lord will be a God to the Hebrews, and

MP2.7 The Hebrews shall know Yehoshua as their God, the One Who brought them out from under the burdens of Egypt

MP2.8 The Lord I will bring the Hebrews into the land which He raised His hand (swore) to give to Abraham, to Isaac, and to Jacob.

MP2.9 The Lord I will give the Promised Land to the Hebrews for a possession

Three times the Lord spoke to Moses commanding him to speak for Him to Pharaoh and command him to let the Hebrews leave Egypt for the Promised Land. Twice Moses declined on the grounds that he had “uncircumcised lips”, or lacked the eloquence and fluency customarily expected in the royal court or Egypt. The third time the Lord commanded Moses to speak to Pharaoh he feared God and did not demur, but obeyed the Lord. That’s when the Lord gave the first sign by Moses to Pharaoh and Moses’ staff became a serpent and when the Egyptian magicians did similarly, Moses’ serpent consumed theirs. After this, the Lord struck the Egyptians with ten plagues, while sparing the Hebrews:

1. “The first plague, turning the Nile to blood, was a judgment against Apis, the god of the Nile, Isis, goddess of the Nile, and Khnum, guardian of the Nile. The Nile was also believed to be the bloodstream of Osiris, who was reborn each year when the river flooded. The river, which formed the basis of daily life and the national economy, was devastated, as millions of fish died in the river and the water was unusable. Pharaoh was told, “By this you will know that I am the LORD” (Exodus 7:17).
2. The second plague, bringing frogs from the Nile, was a judgment against Heqet, the frog-headed goddess of birth. Frogs were thought to be sacred and not to be killed. God had the frogs invade every part of the homes of the Egyptians, and when the frogs died, their stinking bodies were heaped up in offensive piles all through the land (Exodus 8:13–14).
3. The third plague, gnats, was a judgment on Set, the god of the desert. Unlike the previous plagues, the magicians were unable to duplicate this one and declared to Pharaoh, “This is the finger of God” (Exodus 8:19).
4. The fourth plague, flies, was a judgment on Uatchit, the fly god. In this plague, God clearly distinguished between the Israelites and the Egyptians, as no swarms of flies bothered the areas where the Israelites lived (Exodus 8:21–24).
5. The fifth plague, the death of livestock, was a judgment on the goddess Hathor and the god Apis, who were both depicted as cattle. As with the previous plague, God protected His people from the plague, while the cattle of the Egyptians died. God was steadily destroying the economy of Egypt, while showing His ability to protect and provide for those who obeyed Him. Pharaoh even sent investigators (Exodus 9:7) to find out if the Israelites were suffering along with the Egyptians, but the result was a hardening of his heart against the Israelites.
6. The sixth plague, boils, was a judgment against several gods over health and disease (Sekhmet, Sunu, and Isis). This time, the Bible says that the magicians “could not stand before Moses because of the boils.” Clearly, these religious leaders were powerless against the God of Israel.
7. Before God sent the last three plagues, Pharaoh was given a special message from God. These plagues would be more severe than the others, and they were designed to convince Pharaoh and all the people “that there is none like me in all the earth” (Exodus 9:14). Pharaoh was even told that he was placed in his position by God, so that God could show His power and declare His name through all the earth (Exodus 9:16). As an example of His grace, God warned Pharaoh to gather whatever cattle and crops remained from the previous plagues and shelter them from the coming storm. Some of Pharaoh’s servants heeded the warning (Exodus 9:20), while others did not. The seventh plague, hail, attacked Nut, the sky goddess; Osiris, the crop fertility god; and Set, the storm god. This hail was unlike any that had been seen before. It was accompanied by a fire which ran along the ground, and everything left out in the open was devastated by the hail and fire. Again, the children of Israel were miraculously protected, and no hail damaged anything in their lands.
8. Before God brought the next plague, He told Moses that the Israelites would be able to tell their children of the things they had seen God do in Egypt and how it showed them God’s power. The eighth plague, locusts, again focused on Nut, Osiris, and Set. The later crops, wheat and rye, which had survived the hail, were now devoured by the swarms of locusts. There would be no harvest in Egypt that year.
9. The ninth plague, darkness, was aimed at the sun god, Re, who was symbolized by Pharaoh himself. For three days, the land of Egypt was smothered with an unearthly darkness, but the homes of the Israelites had light.
10. The tenth and last plague, the death of the firstborn males, was a judgment on Isis, the protector of children. In this plague, God was teaching the Israelites a deep spiritual lesson that pointed to Christ. Unlike the other plagues, which the Israelites survived by virtue of their identity as God’s people, this plague required an act of faith by them. God commanded each family to take an unblemished male lamb and kill it. The blood of the lamb was to be smeared on the top and sides of their doorways, and the lamb was to be roasted and eaten that night. Any family that did not follow God’s instructions would suffer in the last plague. God described how He would send the destroyer through the land of Egypt, with orders to slay the firstborn male in every household, whether human or animal. The only protection was the blood of the lamb on the door. When the destroyer saw the blood, he would pass over that house and leave it untouched (Exodus 12:23). This is where the term Passover comes from. Passover is a memorial of that night in ancient Egypt when God delivered His people from bondage. First Corinthians 5:7 teaches that Jesus became our Passover when He died to deliver us from the bondage of sin. While the Israelites found God’s protection in their homes, every other home in the land of Egypt experienced God’s wrath as their loved ones died. This grievous event caused Pharaoh to finally release the Israelites.”[[103]](#footnote-103)

Promise to separate the land of Goshen.

During the ten plagues, the Lord declared that He would separate the land of Goshen, where the Hebrews dwelled, so that the plagues on the Egyptians would not affect His people.

“And in that day I will separate the land of Goshen with My people resting on it, that there be no swarms of flies, so that you may know that I am Jehovah in the midst of the earth. And I will put redemption between My people and your people. This miracle shall be for tomorrow.” Exodus 8:22, 23 LITV

“Only in the land of Goshen, where the sons of Israel lived, there was no hail.” Exodus 9:26 LITV

“And Jehovah will make a distinction between Israel's livestock and Egypt's livestock. Also of all that belongs to the sons of Israel, not a thing will die.” Exodus 9:4 LITV

(No passage describing the effects of the plague of locusts on the Hebrews)

“They did not see each one his brother, and they did not rise up, each one from his place for three days. Yet to all the sons of Israel there was light in their dwellings.” Exodus 10:23 LITV

MP3.1 The Lord will separate the land of Goshen so that the Hebrews may rest there, not be troubled by the plagues on the Egyptians and be redeemed apart from the Egyptians.

MP3.1.a Similarly none of the Hebrew’s livestock will die when the Lord sends a pestilence on the Egyptian’s livestock.

MP3.1b Similarly there will be no hail in the land of Goshen when the Lord strikes the Egyptians with the seventh plague, hail.

MP3.1c Similarly (though it is not stated explicitly) that the eight plague (locusts) did not affect the Hebrews either.

MP3.1d Similarly there will be light in the land of Goshen when the Lord strikes the Egyptians with the ninth plague, impenetrable darkness.

The Fist Covenant of the Prophets - The Passover

On the even of the tenth plague on Egypt, the Lord commanded His prophets, Moses and Aaron, to institute a new covenant, the Passover. This forshadowed the sacrifice of the Messiah, God’s “lamb”.

**“And Jehovah said to Moses and to Aaron in the land of Egypt, saying, ‘This month (Abib) shall be the chief of months for you. It shall be the first of the months of the year for you. Speak to all the congregation of Israel, saying, On the tenth of this month, they shall each take for themselves an animal of the flock for a father's house, a flock animal for a house. And if the house is too small for a flock animal, he and his neighbor next to his house shall take according to the number of souls, each one according to the mouth of his eating, you shall count concerning the flock animal. A flock animal, a male without blemish, a yearling, shall be to you. You shall take from the sheep or from the goats. And it shall be for you to keep until the fourteenth day of this month. And all the assembly of the congregation of Israel shall kill it between the evenings. And they shall take from the blood, and put it on the two side doorposts and on the upper doorpost, on the houses in which they eat it. And they shall eat the flesh in this night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. Do not eat it raw, or at all boiled in water, but roasted with fire; its head with its legs and with its inward parts. And you shall not leave any of it until morning. And you shall burn with fire that left from it until morning. And you shall eat it this way: with your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover to Jehovah. And I will pass through in the land of Egypt in this night. And I will strike every first-born in the land of Egypt, from man even to livestock. And I will execute judgments on all the gods of Egypt. I am Jehovah!” And the blood shall be a sign to you, on the houses where you are. And I will see the blood, and I will pass over you. And the plague shall not be on you to destroy, when I strike in the land of Egypt. And the day shall be a memorial for you. And you shall celebrate it as a feast to Jehovah, for your generations. You shall celebrate it as a law forever. You shall eat unleavened bread seven days. Indeed, on the first day you shall cause leaven to cease from your houses. For anyone eating any leaven, that soul shall be cut off from Israel, from the first day until the seventh day. And on the first day shall be a holy gathering, and in the seventh day a holy gathering shall be to you. Not any work may be done on them. Only what must be eaten by your soul, that alone may be done by you. And you shall observe the unleavened bread for on this very day I brought out your armies from the land of Egypt. And you shall observe this day for your generations, a statute forever. In the first month, on the fourteenth day of the month, at evening you shall eat unleavened bread, until the twenty-first day of the month, at evening. For seven days no leaven shall be found in your houses. For anyone eating any leaven, that soul shall be cut off from the congregation of Israel, among the aliens, and among the natives of the land. You shall not eat leaven, none. You shall eat unleavened bread in all your dwellings.**

**“And Moses called to all the elders of Israel and said to them, Draw out and take of the flock for you and for your families, and kill the Passover. And take a bunch of hyssop and dip in the blood in the basin. And touch some of the blood in the basin to the lintel and on the two doorposts. And you shall not go out, anyone from the door of his house until morning. And Jehovah will pass through to strike Egypt. And He will see the blood on the lintel and on the two doorposts, and Jehovah will pass over the door. And He will not allow the destroyer to come into your houses to strike you. And you shall observe this Word for an ordinance for you, and for your sons forever. And it shall be, when you come into the land which Jehovah shall give to you, as He has spoken, you shall observe this service. And it shall be, when your sons say to you, What is this service to you? Then you shall say, A sacrifice of a Passover of Jehovah, who passed over the houses of the sons of Israel in Egypt when He struck Egypt. And He delivered our houses. And the people bowed and worshiped. And the sons of Israel went out and did as Jehovah commanded Moses and Aaron. So they did.” Exodus 12:1-28 LITV**

**“It shall be eaten in one house. You shall not carry any of the flesh outside from the house. And you shall not break a bone in it.” Exodus 12:46 LITV**

**“And when a visitor shall stay with you, and will do the Passover to Jehovah, let every male to him be circumcised, and then he may come near to prepare it. And he shall be like a native of the land. But any uncircumcised one may not eat of it.” Exodus 12:48 LITV**

In Exodus 16, Moses reiterates the ordinance of the Passover with several additional clauses:

The Feast of Unleavened Bread Reiterated:

**"And Moses said to the people, Remember this day in which you went out from Egypt, from the house of slaves. For by the might of His hand Jehovah brought you out from here. And no leaven shall be eaten. Today, in the month of Abib, you are going out. And it shall be when Jehovah brings you into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He swore to your fathers to give to you, a land flowing with milk and honey, you shall do this service in this month. Seven days you shall eat unleavened bread, and on the seventh day keep a feast to Jehovah. Unleavened bread shall be eaten the seven days. And leavened bread for you shall not be seen; yea, no leaven shall be seen among you in all your boundaries. And you shall tell your son in that day, saying, It is because of what Jehovah did for me when I came out from Egypt. And it shall be for a sign[[104]](#footnote-104) to you on your hand, and a memorial[[105]](#footnote-105) between your eyes, so that a Law of Jehovah may be in your mouth. For with a strong hand Jehovah brought you out from Egypt. And you shall keep this ordinance at its appointed time, from days to days. And it shall be when Jehovah brings you into the land of the Canaanite, as He swore to you and to your fathers, and gives it to you, you shall set apart to Jehovah every one opening the womb, and every firstling, the offspring of animals which are yours; the males are Jehovah's. And every firstling of an ass you shall redeem with a flock animal. And if you do not redeem, you shall break its neck. And every first-born of men among your sons you shall redeem. And it shall be when your son asks you in the future, saying, What is this? You shall say to him, Jehovah brought us out from Egypt by the might of His hand, from the house of slaves. And it happened when Pharaoh hardened himself against sending us away, Jehovah killed every first-born one in the land of Egypt, from the first-born of men even to the first-born of animals. On account of this I sacrifice to Jehovah every one of the males opening the womb, and I redeem every first-born of my sons. And it shall be for a sign on your hand, and frontlets between your eyes. For Jehovah brought us out from Egypt by the might of His hand." Exodus 13:3-16 LITV**

Moses further clarifies in the book of Numbers that failure to participate in the Passover when there is no legitimate mitigating circumstance, incurs being cut off from the Commonwealth of Israel too.

**“But the man that is clean, and is not on a journey, and has failed to prepare the Passover, even that person shall be cut off from his people, because he did not bring the offering of Jehovah in its appointed season, that man shall bear his sin. And if an alien shall reside with you, and desires to keep the Passover to Jehovah; he shall do according to the statute of the Passover, and according to its ordinance. You shall have one statute, both for the alien and for the native of the land.” Numbers 9:13, 14 LITV**

The Lord made a covenant to the nation of Israel, the Hebrews, that the angel of death would spare them when it was sent to destroy the firstborn child and beast of the Egyptians (idolaters).

PM1.1 The Lord will spare the first born child and first born of all cattle if the nation of Israel when He strikes down the first born of the idolatrous nations around them.

PM1.2 The Lord will strike down the (false) gods (demonic principalities) of Egypt

PM1.3 The Lord pass over the doors of the homes of those who keep the Passover and not allow the destroyer to kill them.

The Conditions of this ordinance are:

OCM1.01 Abib shall be the first of the months of the year for Israel

OCM1.02 On the eighth day of Abib all leaven shell be removed from the household and no leaven shall be allowed in the household until after the fourteenth day (seven days).

OCM1.03 The Passover lamb will be selected on the tenth of the month and kept sequestered by itself until the fourteenth day of the month.

OCM1.04 On the fourteenth day of Abib shall be a holy gathering, and each household shall sacrifice an unblemished yearling lamb for the Passover

OCM1.04a The lamb may be either a sheep or a goat (kid)

OCM1.04b If a household is too small to afford a whole lamb, they may share one with another also too poor to do so.

OCM1.05 The Passover lamb will be slaughtered between the evening of the fourteenth and fifteenth days of the month.

OCM1.06 At the time of its sacrifice, with a brush made of hyssop, the blood of the Passover Lamb will be applied to the doorposts and lintel of the house where it was slaughtered and will be eaten.

OCM1.07 The Passover lamb will be roasted whole by fire, not boiled or served raw.

OCM1.08 The Passover lamb will be entirely consumed. Any leftovers will be burned by fire.

OCM1.09 No bone of the Passover lamb may be broken.

OCM1.10 No flesh of the Passover lamb may be taken out of the house.

OCM1.11 The Passover lamb will be eaten in haste, standing, dressed and shod for travel, with a staff in the diner’s hand.

OCM1.12 The Passover Lamb shall be eaten with unleavened bread and bitter herbs.

OCM1.13 A circumcised hireling or sojourner may eat the Passover, but not if uncircumcised.

OCM1.12 No one may leave the house during the first night of the Passover.

OCM1.14 All leaven shall be removed from the household where the Passover is eaten, and no leaven is permitted there for a full seven days. The seventh day shall also be a holy gathering.

OCM1.15 The Passover shall be observed to all subsequent generations of the nation of Israel on the fourteenth day of the first month, Abib.

OCM1.16 Failure to keep the Passover when there is no legitimate exemption causes a person to be cut off from the nation of Israel.

OCM1.17 All Israelites shall wear a memorial on their foreheads an hands to commemorate the Exodus from Egypt.

A new type of clause is added onto this covenant not present in other covenants – *consequences for disobedience*.

CoM1.1 If a person who eats leavened bread during the seven days of the Passover, they will be cut off from the Commonwealth of Israel, and presumably all the covenant promises above.

This is a serious subject for repentance, because failure to keep a single Passover invokes being cut off from the nation of Israel and losing all the covenant promises of the Lord to the Patriarchs, prophets and judges. However, for those under the New Covenant, the Passover is optional, as determine by the Apostles in Acts. Therefore, the following prayer is recommended.

*Heavenly Father, when You ordained the Passover for the nation of Israel, Your prophet Moses instituted the consequence that if anyone ate leaven during the Passover, they would be cut off from Your inheritance, the Commonwealth of Israel. Moreover, if any descendant of Israel legitimately failed to keep the Passover, they were also cut off from the Commonwealth of Israel. The Passover is a pattern for the passion of Christ that must be followed to the letter, as Christ the Savior is the perfect image of salvation! I repent for any and all occasions when I compromised the Passover either by acts of commission or omission. I claim the exemption from the rituals of the Mosaic covenants per Acts 15:1-30. For my righteousness is the righteousness of Christ per II Corinthians 5:21. Please forgive my transgressions, those of my ancestors and those of the leaders of my people(s). Make my record clean by the perfect blood of Jesus Christ, my Savior and Lord. Establish me permanently and irrevocably in the Commonwealth of Israel with all of its benefits and none of its detriments. Amen*

In addition to the ordinance of the Passover, the Lord gave Moses another, the ordinance of the first born.

Consecration of the Firstborn

**“And Jehovah spoke to Moses, saying, Set apart to Me every first-born, the one opening the womb among the sons of Israel, among men and among livestock; they shall be Mine.” Exodus 13:1,2 LITV**

OCM1.18 The nation of Israel shall consecrate the firstborn males of men and beasts to the Lord. They shall redeem their firstborn sons and the firstborn draft animals with the sacrifice of a lamb or kid from the flock. The other domestic animals will be sacrificed to the Lord on the eighth day after birth[[106]](#footnote-106). (Since animal sacrifice has been done away with at the cross of Calvary, redemption should be made by reference to Christ’s sacrifice. Therefore at the birth and consecration of a firstborn child or animal, the following redemption prayer is recommended:

Redemption Prayer for a First Born

*Heavenly Father, through your prophet Moses You commanded the nation of Israel to redeem the firstborn among men and draft animals with the sacrifices of a lamb or kid. The apostle Paul revealed to us that animal sacrifice has been done away with through Christ’s perfect atonement of the cross of Calvary. Therefore I redeem my firstborn son [insert name]/jument through the finished atonement of Christ on the cross of Calvary. Amen*

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In short, the Lord commanded the Hebrews, through their prophet Moses, to consecrate the firstborn of man and beast to the Lord. That is to set it aside as holy, dedicated to the Lord’s purposes. In the case of animal, they were not to be used for work or breeding, and when o age, be sacrificed to the Lord. In the case of men, they were to be set apart to serve the Lord and not man. The finished work at Calvary means animal sacrifice is no longer required or even accepted by the Lord[[107]](#footnote-107). All Christian believers are royal priests.[[108]](#footnote-108) For the firstborn child, the following consecration prayer is recommended:

Consecration Prayer for a First Born

*Heavenly Father, You revealed through Your prophet Moses that the firstborn among men and beasts should be consecrated to Your purposes. I am the firstborn of my father. Therefore, please show me what that means in my case. Please speak from Your throne in Heaven and declare provision for me so that I may devote my life to serving Your purposes and not be required by law, custom or necessity to serve man or the devil. Let the work of my hands and the words of my mouth please You and bring You honor, glory and praise always. In the authority and power of the name and blood of Jesus Christ. Amen*

The Statute of Marah (Bitterness)

After Pharaoh allowed the Hebrews to leave Egypt, Moses led them Succoth, through the Red Sea to Marah. The King of Egypt changed his mind and tried to pursue the Israelites, but his army was destroyed when the Red Sea closed over them and drowned both men and horses. At Marah the people complained against Moses because they were three days journey into the desert and the water there was not potable. The Lord made the waters potable when Moses threw a tree into the water. There the Lord gave them a new ordinance:

**“And He said, If you carefully listen to the voice of Jehovah your God, and do what is right in His eyes, and you give ear to His commandments, and keep all His statutes, I will not put on you all the diseases which I have put on Egypt; for I am Jehovah your Healer.” Exodus 15:26 LITV**

PM2.1 The Lord will not put on you any of the diseases of Egypt.

This had the following conditions:

OCM2.1 You must carefully listen to the voice of Yehoshua

OCM2.2 You must do what is right in Yehoshuah’s sight

OCM2.3 You must listen to His commandments

OCM2..4 You must keep all His statutes

The implied consequence of failure to do the above is:

CoM2.1 Failure to listen to the voice and commandments of Yehoshua, live right and keep His statutes will be punished by disease after the pattern of Egypt.

A prayer to address this is recommended:

*Heavenly Father, at Marah the children of Israel forgot Your mightily deeds against Egypt and in ingratitude and faithlessness murmured against Your prophet Moses. You graciously provided potable water to assuage their thirst and that of their livestock. Moreover, you gave them a promise that if they listened to Your voice and obeyed your commandments, you would not put disease upon them. Please forgive me for complaining against your faithful servants and transgressing Your commandments. Remove my sin through the finished work of Christ on the cross of Calvary. Heal me of those diseases I and mine have received and do not put other disease on me or mine by the wounds of Christ. Please tell the Holy Spirit to help and guide me to live right in your sight all my days. Amen*

The promise of Bread from Heaven

**“And they pulled up stakes from Elim. And all the congregation of the sons of Israel came into the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their going out from the land of Egypt. And all the congregation of the sons of Israel murmured against Moses and against Aaron in the wilderness. And the sons of Israel said to them, Would that we had died by the hand of Jehovah in the land of Egypt, in our sitting by the fleshpots, in our eating bread to satisfaction. For you have brought us out into this wilderness to kill all this assembly with hunger. And Jehovah said to Moses, Behold, I AM! Bread will rain from the heavens for you. And the people shall go out and gather the matter of a day in its day, so that I may test them, whether they will walk in My Law or not. And it shall be on the sixth day they shall prepare what they bring in. And it shall be double what they gather day by day. And Moses and Aaron said to all the sons of Israel, At evening you shall know that Jehovah has brought you from the land of Egypt; and in the morning you shall see the glory of Jehovah, in His hearing your murmurings against Jehovah. And we, what are we that you murmur against us? And Moses said, When Jehovah gives you flesh to eat in the evening, and bread in the morning, to satisfaction; when Jehovah hears your murmurings which you are murmuring against Him, you will see. And what are we? Your murmurings are not against us, but against Jehovah. And Moses spoke to Aaron, Say to all the congregation of the sons of Israel, Come near before Jehovah; for He has heard your murmurings.**

**“And it happened, as Aaron was speaking to all the congregation of the sons of Israel, they turned toward the wilderness. And, behold! The glory of Jehovah appeared in the cloud! And Jehovah spoke to Moses, saying, ‘I have heard the murmurings of the sons of Israel. Speak to them, saying, Between the evenings you shall eat flesh; and in the morning you shall be satisfied with bread; and you shall know that I am Jehovah your God. And it happened in the evening: the quail came up and covered the camp. And in the morning a layer of dew was around the camp. And the layer of dew went up, and, behold, something small was on the face of the wilderness, scalelike, small like the hoarfrost on the earth. And the sons of Israel looked. And they said, each one to his brother, What is that? For they did not know what it was. And Moses said to them, That is the bread which Jehovah has given to you for food. This is the thing which Jehovah commanded. Gather from it, each one according to the mouth of his eating; an omer for a head. By the number of your souls you shall take for each man who is in your tent.**

**“And so the sons of Israel did. And they gathered; the one gathering much and the one gathering little. And they measured with an omer. And the one gathering much did not have too much. And the one gathering little did not have any need. Each one gathered according to the mouth of his eating. And Moses said to them, Do not let anyone leave from it until morning. And they did not listen to Moses. And some left from it until morning; and it became rotten with maggots, and stunk. And Moses was angry against them. And they gathered it in the morning, each one in the morning according to the mouth of his eating. And it melted in the heat of the sun. And it came about on the sixth day, they gathered double bread, two omers for one. And all the leaders of the congregation came and reported to Moses. And he said to them, That is what Jehovah said, Tomorrow is a rest, a holy sabbath to Jehovah. What you will bake, bake. And boil what you will boil. And lay up for yourselves all that is left over, to keep it until the morning. And they laid it up until the morning, as Moses commanded. And it did not stink and no maggot was in it. And Moses said, Eat it today, for today is a sabbath to Jehovah. Today you will not find it in the field. You shall gather it six days, and on the seventh is a sabbath; in it none shall be found. And it happened on the seventh day, some of the people went out to gather, and did not find any. And Jehovah said to Moses, Until when do you refuse to keep My commandments and My laws? Behold! Because Jehovah has given the sabbath to you, therefore He is giving to you two days of bread on the sixth day. Each one of you remain in his place. Do not let anyone go out from his place on the seventh day. And the people rested on the seventh day. And the house of Israel called its name, Manna. And it was like the seed of coriander, white; and its taste like cakes with honey. And Moses said, This is the thing which Jehovah has commanded, Fill an omer from it, to keep for your generations, so that they may see the bread which I caused you to eat in the wilderness, as I brought you out from the land of Egypt. And Moses said to Aaron, Take one pitcher, and put there the fullness of an omer of manna, and lay it up before Jehovah, to keep for your generations. Even as Jehovah commanded Moses, Aaron laid it up before the** (ark of) **Testimony, to keep it. And the sons of Israel ate the manna forty years, until their coming into an inhabited land. They ate the manna until their coming to the border of the land of Canaan. And the omer[[109]](#footnote-109) was the tenth of an ephah[[110]](#footnote-110).” Exodus 16:1-36 (entire chapter)**

The Lord promised the nation of Israel to feed them “bread” while they traversed the Wilderness of Sin until they reached the Promised Land. This is inseparably connected to the Lord giving water at Rephidim.

The Promise of Water from the Rock of Horeb[[111]](#footnote-111)

**“And all the congregation of the sons of Israel pulled up stakes from the Wilderness of Sin, according to their journeys, by the mouth of Jehovah. And they camped in Rephidim[[112]](#footnote-112). And there was no water for the drinking of the people. And the people wrangled (strove) with Moses, and said, Give us water that we may drink. And Moses said to them, Why do you wrangle with me? Why do you tempt Jehovah? And the people thirsted there for water, and the people murmured against Moses, and said, Why, then, have you caused us to go up from Egypt, to kill me and my sons and my livestock with thirst? And Moses cried to Jehovah, saying, What shall I do to this people? Yet a little and they will stone me. And Jehovah said to Moses, Pass on in front of the people, and take with you some of the elders of Israel. And take in your hand your staff with which you smote the River, and go. Behold, I will stand before you there on the rock in Horeb. And you shall smite the rock, and water will come out of it; and the people will drink.[[113]](#footnote-113) And Moses did so before the eyes of the elders of Israel. And one called the name of the place, Massah, and Meribah, because of the wrangling of the sons of Israel, and because of their testing of Jehovah, saying, Is Jehovah in our midst, or not?” Exodus 17:1-7 LITV**

MP3.1 The Lord will provide bread each morning, except on the Sabbath, for the Israelites

MP3.2 What is gathered will not be too much or too little.

MP3.3 The Lord will provide potable water for the people (and their livestock) to drink

This had the following conditions:

CMP3.1 The head of each household will gather (or delegate the gathering) one omer of manna for each person in their household.

CMP3.2 The entire congregation of the Lord will keep a Sabbath every seven days in which they will do not work nor unnecessary travel

CMP3.3 On the day before the Sabbath, the head of each household will gather (or delegate the gathering) of two omers of manna for each person in their household

CMP3.4 The manna will be boiled or baked on the day of gathering according to the preference of the household

CMP3.5 No manna will be left unconsumed and retained until the following morning.

CMP3.6 An omer of manna will be gathered, put in a container and kept in the Ark of the Covenant as a testimony of the Lord’s provision for future generations.

CMP3.7 Moses (the prophet of the Lord) is to take his staff of office in hand and go with the elders of Israel to the Rock of Horeb (desolation)

CMP3.8 t the Rock of Desolation, Moses is to strike the rock while witnessed by the elders and the Congregating of the Sons of Israel

CMP3.9 (Implied) The Congregation of the Lord will camp when directed to camp and travel when directed to travel by the Prophet of the Lord. They will not travel when and where it is contrary to the Lord’s direction.

Consequences

CoMP3.1 If manna is kept beyond the allotted time, it will rot, breed maggots and stink (become inedible)

CoMP3.2 If the Congregation of the sons of Israel departs from the assigned places of rest or the assigned route of travel, the Lord is not obligated to provide sustenance to them.

In light of this testimony, the following prayer is recommended.

*Heavenly Father, when the nation of Israel did not prepare provisions for man or beast for their journey to the Promised Land (though You told them in advance You would deliver them) and tarried in the Wilderness of Sin, they complained against your servant Moses because they and their livestock hungered and thirsted. In Your great love and mercy for man and beast You gave them both meat (quail) and bread (manna) to eat and water to drink. How much better would it have been had they believed you, made proper preparation and not complained! Please forgive my unbelief and lack of preparation for Your promises. Please forgive my hard heart and unjust complaints. Remove my transgressions from me through the perfect atonement of the blood of Christ shed at the cross of Calvary. As I journey in Your grace from bondage to sin through the process of learning to practice obedience to You, please provide the daily meat, bread and drink according to the needs of my household. Guide me carefully when to rest and when to advance according to Your perfect will. Keep me from both lack and surfeit that I may be neither in lack nor encumbrance. I petition You in the power and authority of the name and blood of Jesus Christ. Amen!*

The Fourth Promise to Moses – Annihilation of their Enemies - Moses Creates the Book of the Wars of Yehoshua and the Altar of Yehoshua My Banner

**“And Amalek came and fought against Israel in Rephidim. And Moses said to Joshua, Choose men for us, and go fight against Amalek. Tomorrow I will stand on the top of the hill, and the staff of God in my hand. And Joshua did as Moses had said to him, to fight against Amalek. And Moses, Aaron and Hur went up to the top of the hill. And so it was that when Moses lifted his hand, Israel prevailed. And when he rested his hand, Amalek conquered. And the hands of Moses became heavy. And they took a stone and put it under him. And he sat on it. And Aaron and Hur held up his hands, one from this and one from that side . And his hands were steady until the going of the sun. And Joshua defeated Amalek and his people by the mouth of the sword. And Jehovah said to Moses, Write this, a memorial in a book, and set it in the ears of Joshua, that I will utterly wipe away the remembrance of Amalek under the heavens. And Moses built an altar. And he called its name, Jehovah My Banner. And he said, A hand is on the throne of Jehovah; war is to Jehovah with Amalek from generation to generation.” Exodus17:8-16**

When Amalek (descendants of the grandson of Esau) came out to do battle with the Hebrews, the Lord fought for them when Moses raised his arms to heaven (praised the Lord). Amalek was defeated and the Lord commanded Moses to start a chronicle of the Wars of Yehoshua and read it to his military commander, Joshuah. In return, the Lord promised to war against Amalek until they were annihilated.

PM4.1 The Lord will war against the enemies of the Congregation of Israel from generation to generation and ultimately annihilate them.

This promise had the following conditions:

CPM4.1 The Prophet of the Lord is to lead the non-combatants of the CoI in worship to the Lord When the Congregation of Israel is attacked by an enemy,

CPM4.2 The CoI must not cease worship until the enemy is decisively defeated.

CPM4.2 The prophet of God was to create a book of remembrance, “The Wars of Yehoshua” and write in it an account of where, when, and how the Lord defeated His enemies

CMM4.2 The prophet of God was to read aloud from “The Wars of Yehoshua” to the commanders of the Lord’s Armies the accounts in that book.

CMP4.3 (Implied) The prophet of the Lord must build an altar and name it “Yehoshua My Banner”.

This is a key part of the Rules of War of Yehoshua. A recommended prayer regarding this maters is as follows:

*Heavenly Father, as the Scriptures state, “The Battle Belongs to the Lord!” We have been remiss in not carefully obeying Your rules of warfare. As it is written, whenever Your people are attacked, those who are not engaged in battle must offer up continuous praise and worship to you until the enemy is defeated. When You have defeated your enemies, we must record that victory in the book, “The Wars of Yehoshua”. After each entry is made, the Prophet of the Lord must read that account aloud to the Commander of the Armies of the Lord. We have not done this and denied You the glory that is due to You and ascribed it to others. Therefore we have suffered loss and defeat. We repent for disobeying Your commandments and giving Your glory to others. We mourn our needless losses and casualties. In Your mercy and grace, please forgive us as You remember the finished work of Christ on the Cross of Calvary. Please tell Your Holy Spirit to show us how to make amends and give You the right of battle and all due glory henceforth. We will keep an account of your victories and build the altar of Your banner. Amen!*

Ordinance Regarding the Hierarchy of Godly Judges – Jethro’s Advice

While the Hebrews were in the desert, Moses’ father-in-law, Jethro, came to visit Moses and brought Moses’ wife and two sons with him. Observing Moses judging the Israelites from dawn to dusk every day without relief, he saw a problem and knew that in short order this would wear out both Moses and the people. Therefore Jethro gave Moses the following advice.

**“And the father-in-law of Moses said to him, ‘The thing which you do is not good. Wearing you will wear out, both you and this people with you. For the thing is heavy for you. You are not able to do it by yourself. Now listen to my voice. I will counsel you, and may God be with you. You be for this people before God, and you bring the matters to God. And you warn them as to the statutes and the laws, and make known to them the way in which they should walk, and the work which they should do. And you, you shall look out men of ability out of all the people, who fear God, men of truth, hating unjust gain. And you place these over them as rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. Let them judge the people at all times. And it shall be that every great matter they shall bring to you, and every small matter they shall judge. And you make it easy on yourself, and let them bear with you. If you do this thing, and God command you, you will be able to stand; and also this people will go in peace to their place. 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 made them heads over the people; rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all times; the hard matters they brought to Moses, and every small matter they judged themselves.**

**“And Moses sent his father-in-law away, and he went to his own land.” Exodus 18:17-27 LITV**

Jethro, a Midianite, was also a descendant of Abraham, but not through Isaac, the son of promise, but through Abraham’s concubine, Keturah, he was presumably a prophet too. For he added the post script, **“If you do this thing, and God command you…”,** and Moses did this. So it appears God confirms this as coming from Him through Jethro.

First Ordinance of the Judges of Israel

OM3.1 The prophet of the Lord shall minister before God as an Intercessor before God, bringing the matters of the people before Him for judgement (and receive His commandments, statutes and ordinances, judgements and decrees).

OM3.2 The prophet of the Lord shall teach the people the commandments, statutes and ordinances of the Lord, and reveal His judgements

OM3..3 The prophet of the Lord shall instruct the people in the way they should walk (define culture) and the work they should do (define the social order).

OM3.3 The prophet of the Lord will seek out and select men of ability out of all the people, who:

OM3.3a fear God

OM3.3b are men of truth (integrity)

OM3.3c hate unjust gain.

OM3.4 The prophet of the Lord shall place these over the Congregation of the Sons of Israel as:

OM3.4a rulers of thousands

OM3.4b rulers of hundreds

OM3.4c rulers of fifties, and

OM3.4d rulers of tens.

OM3,5 The prophet of the Lord shall appoint those selected to judge the people at all times.

OM3.6a The prophet of the Lord shall judge every great matter

OM3.6b The lower judges shall judge the smaller matter according to their rank

OM3.6c The hierarchy of judges shall share the burden of cases equitable and not excessively burden any given level, whether high or low.

It may be presumed that since Moses was to teach all the people the commandment, statutes and ordinance of God, which included the judges, the Lord confirmed Jethro’s words.

The following prayer is recommended to address the discrepancy between the Lord’s judicial system and the one currently extant in society.

*Heavenly Father, on the advice of Jethro, you ordained an order for godly judges to administer Your justice on the people. Regrettably, the justice system we have today is a perverse corruption of what You, the true Judge and Lawgiver instituted through Moses. Lord, I repent for my people and the injustices they have perpetrated and the corrupt judicial system they have instituted. Please give me and mine justice directly from Your courts and help us to reform our justice system to be according to your model so that we may be in peace. Thank You for Your precious revelation though Your Word and those that brought and stewarded it to us. I recognize Jesus Christ as the Prophet of the Lord today and my Advocate before Your heavenly courts. Where I must judge, help me by Your Holy Spirit to judge rightly with integrity, ability and wisdom. In Christ’s name, Amen*

The Lord’s Fifth Promise to Moses

Israel is the Lord’s Treasure

**"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 God. And Jehovah 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 wings of eagles 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 Jehovah commanded him. And all the people answered together and said, All which Jehovah has spoken we will do. And Moses brought back the words of the people to Jehovah. And Jehovah 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 Jehovah. And Jehovah 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 Jehovah 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 dying 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." Exodus 19:1-13 LITV**

The Lord’s Fifth Promise to the Nation of Israel was to make them His special treasure, to value them above all the nations of the earth, and to make them a kingdom of priests to the Lord.

PM5.1 The Lord will make the nation of Israel a special treasure for Himself.

PM5.2 The Lord will value the nation of Israel above all other nations

PM5.3 The Lord will make the nation of Israel a kingdom of priests to Himself

This promise is conditional on these terms:

CPM5.1 Israel will listen to the voice of the Lord, and

CPM5.2 Israel will keep the covenant of the Lord (presumably all the patriarchal covenants to date)

As for hearing the voice of the Lord, these criteria apply:

CPM5.3 The nation of Israel will sanctify themselves and remain in sanctification for three days. This included washing clothing and refraining from sexual intercourse.

CPM5.4 A boundary will be placed around Mt. Sinai to sanctify it beyond which the common people cannot touch or pass, nor can they look upon the Lord (presumably by trying to go through the smoke).

CPM5.5 Any person who is not a priest of the Lord or any beast that passes the boundary before the sounding of the rams horn shall be summarily slain.

CPM5.6 Trespassers shall be executed by stoning (if near), or being shot through (if far).

There were consequences for violating the conditions.

CoPM5.1 Any common person looking upon the Lord (presumably through the smoke) would fall (dead).

CoPM5.2 Any unsanctified priest who approached Mt. Sinai would invoke the Lord to burst among them (and presumably kill the priest any anyone in the proximity)

The First Mosaic Covenant – The Ten Commandments

While the people and priests waited at the foot of Mt. Sinai, Moses when to the top of the mount and met with the Lord. There the Lord gave Moses the Ten Commandments. During the 40 days Moses was in the presence of the Lord, the Israelites rebelled against the Lord and Aaron made them a golden calf to worship. When Moses returned with the Ten Commandments on a tablet of stone, he discovered the grave sin of the Israelites and in his anger, Moses smashed the tablets on the ground. Moses then rebuked Aaron and destroyed the golden calf and made the Israelites drink from the stream where he disposed of the idol’s ashes. The people’s rebellion so angered the Lord that He purposed to annihilate them and start over with just Moses’ family. Instead, Moses interceded for the Israelites and Aaron and the Lord relented and spared them. This is another example of a common type of sin we must repent for. The following prayer is designed to address that:

*Heavenly Father, Aaron and the nation of Israel sinned grievously when they rebelled against you at Mt. Sinai. They allowed themselves to become impatient waiting on the very words that they told Moses they would.[[114]](#footnote-114) Instead of sanctifying themselves and waiting on Your prophet to bring them revelation, they prostituted themselves before an idol of their own making. Israel gave a demon glory for Your great works and despised the man You chose to lead them out of slavery and deliver them by Your power from oppression. When they should have fasted, prayed and worshipped You, Israel indulged the flesh and wasted the opportunity. You would have been justified in destroying them, but you heeded Moses’ intercession for them. In Your great mercy and goodness You spared them and reaffirmed the covenants You made with their forefathers.*

*Lord, have mercy on me and turn Your incomparable face towards me that I may receive Your goodness towards me. For I am a sinner like the Israelites and have both the capability to be a man/woman of the Lord and the tendency to rebel against You. As you hear Moses’ pray for the Hebrews, hear the prayers of Jesus Christ for me. Give me Your Holy Spirit to make my heart soft towards You and my mind obedient to Your Holy Spirit. Open my eyes to see Your Way before me and open my ears to hear Your voice behind me. Guide me to reject the temptations to make anything in my life an idol to take Your place in my heart. Keep me from wasting my attention, time, efforts and treasure on vain things, especially sensual pleasures. Please discipline me to not only wait on You, but to prepare for Your next move and be ready to serve Your perfect purposes. Keep me from temptation, especially to seek a replacement for You or to squander my life on vain pursuits. Help me also to be merciful to others but resist their efforts to distract me from Your perfect purposes. Thank you for giving us Your law; but above all thank You for giving Yourself to us through Holy Spirit. Amen*

The Ten Commandments:

**“And God spoke all these words, saying, ‘I am Jehovah your God, who has brought you out from the land of Egypt, from the house of bondage.**

**I.  You shall not have any other gods before Me.**

**II.  You shall not make a graven image for yourself, or any likeness in the heavens above, or in the earth beneath, or in the waters under the earth; you shall not bow to them, and you shall not serve them; for I am Jehovah your God, a jealous God, visiting the iniquity of fathers on sons, on the third and on the fourth generation, to those that hate Me; and doing kindness to thousands, to those loving Me, and to those keeping My commandments.**

**III  You shall not take the name of Jehovah your God in vain; for Jehovah will not leave unpunished the one who takes His name in vain.**

**IV  Remember the Sabbath day, to keep it holy; six days you shall labor and do all your work; and the seventh day is a Sabbath to Jehovah your God; you shall not do any work, you, and your son, and your daughter, your male slave and your slave-girl, and your livestock, and your stranger who is in your gates. For in six days Jehovah made the heavens and the earth, the sea, and all which is in them, and He rested on the seventh day; on account of this Jehovah blessed the Sabbath day and sanctified it.**

**V.  Honor your father and your mother, so that your days may be long on the land which Jehovah your God is giving to you.**

**VI.  You shall not murder.**

**VII. You shall not commit adultery.**

**VIII  You shall not steal.**

**IX. You shall not testify a witness of falsehood against your neighbor.**

**X. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male slave, or his slave-girl, or his ox, or his ass, or anything which belongs to your neighbor.**

**And all the people saw the thunders, and the lightnings, and the sound of the ram's horn, and the smoking mountain. And the people looked, and they trembled, and they stood from a distance. And they said to Moses, You speak with us, and we will hear. And let us not speak with God, that we not die. And Moses said to the people, Do not be afraid, for God has come in order to test you, and so that His fear may be on your faces, that you may not sin. And the people stood from a distance, and Moses went near the thick darkness where God was.” Exodus 20:1-21 LITV**

The Ten Commandments are straightforward enough not to require further elaboration. However, the people of Israel bound themselves with an oath which while appropriate for the occasion, is an impediment today. Though Moses told them “Do not be afraid”, they were afraid. So much so that the Israelites begged that Moses would speak with God for them and speak to them for the Lord. The following prayer is recommended to update this.

*Heavenly Father, in the time of Moses Your prophet, the Nation of Israel was disobedient and unbelieving. For their own safety, they pleaded with Moses to be an intermediary between them and You. We who have been adopted into Israel through Christ’s perfect atonement are covered by His perfect blood and the way has been made clear for us to approach Your very throne as royal priests and kings. Therefore, release us from the agreement Israel made to designate a prophet or priest as an intermediary between You and them. Grant me full access to Your very person at any time under any circumstances. Let the atonement of Christ at Calvary be my sanctification, His righteousness becomes my righteousness, His perfection my cleanness and Christ’s favor before You become Your favor towards me. Amen*

With the Ten Commandments, the Lord also issued His ordinances regarding altars:

Ordinances Regarding Altars

**“And Jehovah said to Moses, You shall say this to the sons of Israel, You have seen that I have spoken with you from the heavens. You shall not make gods of silver along with Me, and you shall not make gods of gold for yourselves. You shall make an altar of earth for Me, and you shall sacrifice your burnt offerings and your peace offerings on it, your sheep and your cattle. In every place in which I cause My name to be remembered, I will come to you and will bless you. And if you make an altar of stone for Me, you shall not build them of cut stones. When you swing your tool on it, you defile it. And you shall not go up by steps to My altar, that your nakedness may not be uncovered on it.” Exodus 20:22-26 LITV**

OM4.1 The nation of Israel shall not make objects of worship from silver.

OM4.2 The nation of Israel shall not make objects of worship from gold.

OM4.3a The nation of Israel shall make altars to the Lord from earth, or

OM4.3b The nation of Israel shall make altars to the Lord from uncut stone

OM4.4 The nation of Israel shall make the following types of sacrifices on the altars of the Lord:

1. burnt offerings of sheep and other cattle
2. peace offerings of sheep and other cattle

OM4.5 The altars of the Lord shall not be approached by steps (but by a shallowly angled ramp)

The following consequences are implied:

CoOM4.1 Shaping any altar stones with a tool will defile it and make the sacrifices null and void.

CoOM4.2 Exposing the nakedness of the officiating priest will make the sacrifice null and void

Animal sacrifice was done away with through the finished work of Christ on the cross of Calvary. So, OM4.4 is nullified. Christians also worship the Lord in Spirit, and have no necessity for either altar or temple as a meeting point between man and the Lord. However, altars have not be prohibited and are still helpful in creating a designated meeting point between man and God. Therefore those that build altars should still take care to work within the guidelines established by the Lord.

Heavenly Father, in the days of Moses, You ordained animal sacrifices to cover the sins of Your people. However, the finished work of Christ at

The Lord Gave Moses a Series of Statutes Regarding Civil Law

The Law Regarding Slavery

**“When you buy a Hebrew slave, he shall serve six years And in the seventh he shall go out free for nothing. If he comes in with his body, he shall go out with his body. If he was the husband of a wife, his wife shall go out with him. If his master gives him a wife, and she bears sons or daughters to him, the wife and her children shall belong to her master; and he shall go out with his body. And if the slave truly says, I love my master, my wife and my children; I do not desire to go out free, his master shall bring him to God, and one shall bring him to the door, or to the doorpost; and his master shall pierce his ear with an awl, and he shall serve him forever.**

**“And when a man sells his daughter for a slave-girl, she shall not go out as the male slaves go out. If she is bad in the eyes of her master who has appointed her for himself, he shall allow her redemption. He shall not have power to sell her to a foreign people, in his deceiving her. And if he chooses her for his son, he shall do to her as is the custom of daughters. If he takes another for himself, her flesh, her clothing, and her conjugal right shall not be diminished. And if he does not do these three for her, she shall go out for nothing, without silver.**

**“He that strikes a man so that he dies, dying he shall die. But he who does not lie in wait, and God lets fall into his hand, I will appoint a place for you where he may flee. And when a man seethes insolently against his neighbor, to kill him by deceit, you shall take him from My altar to die. And he who strikes his father or his mother dying shall die.**

**“And he that steals a man and sells him, or if he is found in his hand, dying he shall die. And he who curses his father or his mother, dying he shall die. And when men strive, and one strikes his neighbor with a stone, or with a fist, and he does not die, but falls on his bed, if he rises and walks about in the street on his staff, the one who struck him shall be innocent; only he shall pay his sitting; paying he shall pay for his healing. And if a man strikes his male slave or his slave-girl with a rod, and he dies under his hand, avenging he shall be avenged. But if he continues a day or two, he shall not be avenged, for he is his silver. And when men fight, and they strike a pregnant woman, and her child goes forth, and there is no injury, being fined he shall be fined. As much as the husband of the woman shall put on him, even he shall give through the judges. But if injury occurs, you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, branding for branding, wound for wound, stripe for stripe. And when a man strikes the eye of his male slave, or the eye of his slave-girl and destroys it, he shall send him away free for his eye. And if he causes the tooth of his male slave, or the tooth of his slave-girl, to fall out, he shall send him away free for his tooth.**

**“And when an ox gores a man so that he dies, the ox stoning shall be stoned, and its flesh shall not be eaten, and the owner of the ox is innocent. And if he was an ox apt to gore from yesterday and the third day, and its owner is given warning, and he does not watch him, and he kills a man or a woman, the ox shall be stoned, and its owner also shall die. If a ransom is put on him, he shall give the redemption of his life, according to all which is put on him. Whether he gores a son or he gores a daughter, according to this judgment it shall be done to him. If the ox gores a male slave or a slave-girl, he shall give thirty silver shekels to his master, and the ox shall be stoned.”**

**Laws About Restitution**

**“And when a man opens a pit, or when a man digs a pit, and does not cover it, and an ox or an ass falls into it, the owner of the pit shall pay; he shall give silver to its owner, and the dead shall be his. And when a man's ox strikes against the ox of his neighbor, and it dies, they shall sell the living ox, and they shall divide the silver; and they shall also divide the dead. Or if it was known that he was an ox apt to gore from yesterday and the third day, and his owner does not watch him, he shall pay ox for ox, and the dead shall be his.” Exodus 21:2-32 LITV**

The Statue Regarding Slavery

SM1.1 A citizen of the Commonwealth of Israel may enter into a contract of indented servanthood with a master for up to six years. On the day following the seventh anniversary of the contract, or the date of termination of the contract, the indentured servant will be set free. All that he possessed on the date the contract was signed shall be his to take with him from servitude: their spouse and children, real property, personal property and other chattel.

SM1.1a If the indentured servant was given and wife during their period of servitude, the wife and any children born to them remain property of the master and will not go out with the indentured servant.

SM1.1b If the indentured servant publically declares, “I love my master, my wife and my children; I do not desire to go out free,” the servant shall become a bond-slave by performing this rite before God and witnesses: his master shall bring him to the door, or to the doorpost of the master’s primary residence; and his master shall pierce his ear with an awl. It is a blood covenant; the servant will then become a slave bound to serve his master for life.

The Statute Regarding the a Daughter’s Marriage Contract

SM1.2 A father may sell his natural daughter in marriage to another man, to be wife to that man or to his son. If the betrothed of the maiden who is sold is dissatisfied with her (before the marriage is consummated), the father of the maiden may redeem her (at the price originally paid). (If the marriage is consummated) the woman sold must be treated as a natural daughter with all due rights and responsibilities. She may not be treated as a household slave or other servant. Nor may she be sold to anyone outside the Commonwealth of Israel. If either the buyer or the buyer’s son marries an additional wife, he may not diminish his material support for the contract wife or deny her conjugal rights. If the terms of the contract are not fully honored, she may go free without any payment or other obligation. A father may not sell an adopted daughter into marriage.

The Statute Regarding Murder and Manslaughter

SM1.3 A person convicted of murder in the first or second degree, whether the victim is free or bound, shall be executed by the responsible authority without undue ceremony or delay. A person convicted of manslaughter shall be allowed to reside unharmed in a City of Refuge of his choosing according to the Statute of the Cities of Refuge. If a convicted murderer escapes justice and attempts to claim sanctuary anywhere, even at the altar of the Lord, they shall be immediately and forcibly removed and (once outside the sanctuary) be executed without further ceremony or delay. A person convicted of violence or cursing against their natural or adoptive parents, or guardian shall be executed without undue ceremony or delay by the responsible authority. If the perpetrator assaults a pregnant woman she miscarries after the assault, the perpetrator shall be executed by the responsible authority without undue ceremony or delay and their estate attached for the amount required to make the victim whole.

Statute Regarding Kidnapping

SM1.4 A person convicted of kidnapping shall be executed by the responsible authority without undue ceremony or delay. If the kidnapping victim is found in their possession without reasonable explanation, those discovering the kidnapper and victim together may summarily execute the kidnapper and will free the victim (after taking a sworn statement) without undue delay.

The Statute Regarding Assault

SM1.4 A person convicted of assault (not the use of force in self-defense) shall make the victim whole at their own expense.  If a person is convicted of ordinary assault against an indentured servant or bond slave, it is a property matter and no guilt shall be imputed. However, if the indentured servant or bond slave is maimed, they shall be immediately freed at no cost and made whole the perpetrator’s expense. If the assault is on a pregnant woman and she delivers the child(ren) prematurely, the perpetrator shall make her and her child(ren) whole at their own expense as determined by the victim’s husband. Restitution shall be made without undue delay.

The Statute Regarding Dangerous Livestock or Pets

SM1.5 The owner of an animal, whether livestock or pet, shall be liable for any damage or injury caused by the animal. If the animal causes damage to property, livestock or pets, the owner of the animal shall make the victim whole. If the judge awards the owner’s animal to the victim in compensation, the owner may take the carcass of the victim’s animal in compensation for their loss. If the animal kills a person, the animal shall be killed by the responsible authority without undue ceremony or delay and its carcass permanently disposed of without being sold processed or consumed. The owner shall make the damage caused by the animal whole, but they shall not suffer corporal punishment, imprisonment or execution. If however the animal is proven to have killed previously and this was known to the owner, the owner shall be guilty of murder and punished per SM1.3; with the exception that the survivors of the victim may choose to receive a ransom instead. If the owner convicted of murder by their animal pays the ransom, they shall go free without further obligation. The ransom will be set by the legally designated heirs of the victim at the same level regardless of the gender of the victim. If the victim was a slave, the ransom shall be set at 30 days wages for a common laborer. Restitution shall be made without undue delay.

The Statute Regarding other Liabilities for Damage and Injury

SM1.6 When a person is convicted of negligent or intentional damage or vandalism, they shall make the victim whole at their own expense without undue delay.

Laws Regarding Property Crimes

**“When a man steals an ox or a sheep, and kills it, or sells it, he shall pay five oxen for the ox, and four sheep for the sheep. If the thief is found breaking in, and is stricken and dies, no blood shall be shed for him. If the sun has risen on him, blood is due for him; repaying he shall repay. If he has nothing, then he should be sold for his theft. If the stolen thing finding is found in his hand alive, from ox to ass to flock animal, he shall pay double. When a man consumes a field or a vineyard, and he lets his beast loose and it consumes another's field, he shall repay the best of his field and the best of his vineyard. When fire breaks out and finds thorns, and shocked grain, or standing grain, or the field is burned up, repaying the one kindling the fire shall repay. When a man gives silver or vessels to his neighbor to keep, and it is stolen from the man's house, if the thief is found, he shall repay double. If the thief is not found, the master of the house shall be brought to God, to see whether or not he put out his hand to his neighbor's goods. In every matter of trespass, for ox, for ass, for sheep, for clothing, for anything lost of which it is said that it is his, the case of both of them shall come to God. Whom God declares guilty, he shall repay double to his neighbor. When a man gives an ass or an ox to his neighbor; or a sheep, or any animal to keep, and it dies, or is injured, or is captured, no one seeing it, an oath of Jehovah shall be between them both, that he has not put his hand to his neighbor's goods. And its owner shall take it, and he shall not repay. And if it is indeed stolen from him, he shall repay to its owner. If it is completely torn in pieces, he shall bring it as a witness; he shall not repay that which was torn. And when a man borrows from his neighbor, and it is hurt, or dies, its owner not being with it, paying he shall repay. If its owner is with it, he shall not repay. If it is hired, it comes for its hire.” Exodus 22:1-16 LITV**

Statute Regarding Property Crimes

SM1.7 A person convicted of larceny that restore the stolen property shall restore double that which was stolen.

SM1.8 A person convicted of larceny and disposing of stolen property shall pay restitution to the victim at the rate of 400% for property classified as useful for accommodation and sustenance, and 500% for property classified as useful for making a livelihood. Valuation shall be according to replacement cost. The perpetrator shall make the victim whole.

SM1.9 A person discovered in the act of burglary during daylight hours may be apprehended by anyone discovering them and delivered to the responsible authority for trial and punishment. A person discovered in the act of burglary between sunset and sunrise may be killed without guilt by anyone discovering them. (Those apprehending or killing a burglar should exercise due diligence in avoiding any harm to innocent persons or they will be liable as appropriate.)

SM1.10 A person convicted of a crime requiring restitution shall pay the ordered restitution in full, up to the value of their otherwise legally unencumbered estate. If the proceeds from the liquidation of their estate are insufficient to make full restitution, then the perpetrator shall be sold into indentured servanthood and the proceeds applied to restitution. This may be repeated as often as necessary until full restitution is made or the perpetrator has expired.

SM1.11 A person convicted of causing property damage, financial loss or other hardship to another by carelessness or negligence shall make 100% restitution.

SM1.12 A person borrowing or storing the property of another shall take due care to avoid loss or damage to the owner’s property. Any damage or loss to the owners property while on loan to or in storage with another, shall be made good to the owner. However, no liability for property damaged or lost due to the act of natural forces such as wild animals, weather or other natural disasters or acts or war shall be imputed to the borrower or the one storing the property.

SM1.13 The employer of a person who uses their own livestock, tools, equipment or other property in the course of their service will not be liable for damage or loss incurred to the property while it was being used by their employee. **Exception:** if the employer or an unauthorized employee of the employer uses the property of the owner employee without their authorization for use, they shall be 200% liable for any damage or loss incurred during the unauthorized use. (i.e SM1.7 applies.)

SM1.12 In the case that a matter of justice cannot be resolved fairly by the responsible judge, the responsible court is vacant of a judge, or the sitting judge is incompetent or corrupt, it shall be referred to the next higher ranking judge. If it cannot be resolved by the highest ranking available judge, it shall be referred to Yehoshua for judgement.

Laws About Social Justice

**“And when a man lures a virgin who is not betrothed, and lies with her, paying he shall pay her dowry for a wife to himself. If her father absolutely refuses to give her to him, he shall weigh money according to the dowry of virgins.**

**You shall not allow a sorceress to live.**

**Anyone lying with an animal, dying he shall die.**

**One sacrificing to a god shall be destroyed, unless it is only to Jehovah.**

**You shall not be violent toward an alien. You shall not oppress him, for you were aliens in the land of Egypt.**

**You shall not afflict an orphan or a widow. If you afflict him, if he at all cries to Me, hearing I will hear his cry, and My anger shall glow, and I will kill you with the sword; and your wives shall become widows, and your sons orphans.**

**If you lend money to My people, the poor with you, you shall not be as a money-lender to him; you shall not put interest on him. If you indeed take the clothing of your neighbor as a pledge, you shall return it to him by the going of the sun, for that is his only covering, that is his covering for his skin. In what shall he lie down? And it shall be, when he cries to Me, I will hear, for I am compassionate.**

**You shall not revile God, and you shall not curse a ruler among your people.**

**You shall not delay giving the fullness of your crops and the juices of your vintage.**

**You shall give to Me the first-born of your sons. So you shall do to your oxen, to your sheep: it shall be seven days with its mother; on the eighth day you shall give it to Me.\***

**And you shall be holy men to Me. And you shall not eat flesh torn in pieces; you shall throw it to the dogs.” Exo 22:16-31 LITV**

The Statute Regarding Rape

SM1.13 A person convicted of molestation or rape of an unmarried person shall make full restitution to the father of the victim. The father of the victim has final determination whether the rapist may marry the victim or not. If the father allows and the victim chooses to marry the perpetrator, the perpetrator may never divorce the victim.

The Statutes Regarding Sorcery or Witchcraft and Idolatry

SM1.14 A person convicted of witchcraft, sorcery or other occult practices shall be executed by the responsible authority without undue ceremony or delay.

SM1.15 A person convicted of making a (blood) sacrifice to any entity other than Yehoshua shall be executed by the responsible authority without undue ceremony or delay.

The Statute Regarding Bestiality

SM1.16 A person convicted of bestiality shall be executed by the responsible authority without undue ceremony or delay. The animal used in the act of bestiality shall be destroyed and its carcass disposed of without being sold, processed or consumed.

The General Statute Regarding Sojourners (Aliens)

SM1.17 A lawfully admitted sojourner shall be equal before the law with the citizens of the Commonwealth of Israel except where provided in Divine Law. (E.g. a sojourner may not marry or purchase a citizen of the Commonwealth of Israel.)

The Statute Regarding Abuse of Disabled Persons

SM1.18 A person convicted or a crime against a widow, orphan or other disabled person shall be executed in the Name of Yehoshua by the responsible authority without undue ceremony or delay. A lawsuit by a widow, orphan or disabled person against a defendant may be referred immediately to the highest available court without undue delay. (Failure to execute justice in the Name of Jehoshua by the responsible authority is a capital crime.)

SM1.19 A lender shall not charge interest to a citizen of the Commonwealth of Israel. If they take a pledge from a destitute borrower, it may not be leveraged to impair their health, safety or ability to earn a living. A lawsuit regarding abuse of a destitute debtor by their creditor may bypass all lower courts and be referred directly to the highest judge without undue delay.

SM1.20 Blasphemy against God and slander against those holding office by statue will not be permitted.

SM1.21 Tithes and first fruit offerings shall be given to the Lord’s designated minister without undue delay.

\*[See OCM1.18 for the Ordinance of the First Born.]

SM1.22 Only livestock and game that are properly butchered may be consumed by citizens of the Commonwealth of Israel. Meat and byproducts from animals that die from other causes may not be used for human consumption but may be processed and sold as pet food.

Laws Regarding the Justice System

“You shall not utter a false report; You shall not put your hand with the wicked, to become a violent witness. You shall not run after many to gain evil things. And you shall not testify as to a lawsuit, to turn aside after many in order to pervert justice.

And you shall not favor the lowly in his lawsuit.

When you happen on the ox of your enemy, or his wandering ass, returning you shall return it to him.

When you see the ass of one who hates you crouching under its burden, you shall refrain from leaving the matter to him; loosing you shall loose it from him.

You shall not pervert the judgment of your needy one in his lawsuit.

You shall keep far away from a false matter. And do not kill the innocent and the righteous; for I will not justify the wicked.

And you shall not take a bribe, for the bribe blinds the seeing one, and it perverts the words of the righteous.

And you shall not oppress an alien; and you know the life of an alien, since you were aliens in the land of Egypt.

SM1.23 A duly appointed judge must make due diligence according to applicable criteria to determine whether a witness statement is true or false. If the judge determines the witness statement is false, the person providing the false witness shall be punished according to the crime(s) enumerated in the false witness statement.

SM1.24 A duly appointed judge shall be impartial and not show preference to any party to a case before them in court. Their orders may not be qualified by the financial or social status of the defendant or litigant.

SM1.25 When lost property is found, reasonable effort shall be made to safeguard it and return it to the rightful owner. Abandoned, unclaimed or unidentified property shall be given to the responsible priest for disposal at his discretion.

SM1.26 Aid shall be rendered impartially to man and beast as needed without undue delay or excessive cost.

The temporal justice system is widely regarded as ineffective and corrupt. While the Lord is the source of all authority, those in leadership seldom truly regard Him as the One Judge and Lawgiver. Therefore, our laws and the enforcement and justice system they create are corrupt. While we try to reform these things, we must deal with what is extant. Therefore, the following prayer is designed to address this situation.

*Heavenly Father, You are the One true Judge and the One true Lawgiver.[[115]](#footnote-115) All authority is derived from Your authority[[116]](#footnote-116) and You gave us perfect commandments, statutes and ordinances. By obeying them, we receive security, prosperity and life from You. However, the justice and law enforcement systems here on earth have been perverted by the evil one. The judges do not know your commandments, the legislators do not know your statutes and the peace officers are not trained to hear Your voice. Wicked people in authority even oppose Your will and persecute Your servants! We long for the day You have promised when You will write Your laws on our hearts. Therefore, in Your great mercy and grace, according to Your loving kindness and goodness, give us Your knowledge, understanding and wisdom with courage, strength and love to walk blamelessly in a corrupt world, to keep our garments spotless and our conscience clean. Guide us through even the most complex and dynamic situations to avoid the traps of the enemy so that we will do no harm and therefore we may receive justice directly from Your courts. Grant us favor with man so that even the godless will fear You and do right by us. Help us transform the society we live in the conform to Your perfect Way and undo the works of the enemy that corrupt our system.*

Laws About the Sabbath and Festivals

And you shall sow your land six years, and you shall gather its produce. And the seventh year you shall let it rest and let it alone, and the needy of your people shall eat. And what they leave, the animals of the field shall eat. So you shall do to your vineyard, to your oliveyard. You shall do your work six days, and on the seventh day you shall rest, so that your ox and your ass may rest, and the son of your slave-girl and your alien may be refreshed. And be watchful in all that I have said to you. And you shall not mention another god by name; it shall not be heard from your mouth. Three times in the year you shall make a feast to Me. You shall keep the Feast of Unleavened Bread. Seven days you shall eat unleavened bread, as I have commanded you, at the set time of the month of Abib. For in it you came out from Egypt, and they shall not appear before Me empty. Also the Feast of Harvest, the first fruits of your labor, of what you sow in the field. Also the Feast of Ingathering, at the end of the year, at your gathering your work from the field. Three times in the year every one of your males shall appear before the Lord Jehovah. You shall not offer the blood of My sacrifice with leaven. And the fat of My feast shall not pass the night until morning. The first, the firstfruits of your ground you shall bring to the house of Jehovah your God. You shall not boil a kid in its mother's milk.

Statute of the Fallow Seventh Year

SM1.27 Beginning on the first year of entering the Promised Land (2577 A.M. 1426 B.C.) the land will be cultivated for six years, and left fallow in the seventh.

Statute of the Sabbath from Work

SM1.28 Beginning on the first of Abib in 2577 A.M. (1426 B.C.) citizens of the Commonwealth of Israel, their servants and their draft animals shall observe six days of labor and on the seventh day rest and do not labor for personal gain.

Statute Against Speaking the Names of False gods

SM1.29 Citizens of the Commonwealth of Israel shall not articulate the names of false gods.

Statute Regarding the Three Feasts

SM1.30 Male Citizens of the Commonwealth of Israel shall observe three feasts to the Lord annually with an offering:

SM1.30a The Feast of Unleavened Bread (Passover) shall be kept for seven days from the 15th day of Abib, with an offering

SM1.30b The Feast of Harvest, when the firstfruits are harvested and offered to the Lord

SM1.30c The Feast of Ingathering, at the end of the year

The Statute Regarding the Lineage of Livestock

SM1.31 Preserve unique family lineages of your livestock. Do not destroy the lineage of livestock. Offspring and their mother shall not be consumed together. I.e. Leave at least one generation to carry on the lineage.[[117]](#footnote-117).

Generally, gentile Christians are exempt from keeping the rituals prescribed in the Law of Moses because Christ fulfilled the requirements. Instead, they are required to obey the Four Prohibitions: Idolatry, sexual immorality, eating meat strangled or sacrificed to idols and eating blood. What is best practice is respecting the principles underlying the above statutes:

1. taking a Sabbath rest one day in seven and one year in seven, both for yourself and your employees and draft animals
2. not articulating the names of false gods, demons
3. rejoicing before the Lord regularly
4. remembering the three feasts: Passover, First Fruits, Harvest
5. not crossbreeding livestock or produce (hybridization)

There are many places such things are violated regularly in contemporary culture: working or pursuing personal interests to the exclusion of time spent with the Lord, profanity, blasphemy (taking the Lord’s name in vain), even speaking or writing out the names of the months or days of the week is a sin, not rejoicing before the Lord, using hybrid livestock, pets, planting hybrid garden seeds, mixed marriage, etc. Some of this is simple to correct, other examples are very difficult to make right (like interracial or inter-religious marriage). The following prayer is designed to address these things generally.

*Heavenly Father, In Your love and wisdom for Your creation and mankind, you commanded that we not only keep the seventh day as a Sabbath, but give the same to our draft animals and even a fallow seventh year rest to the land we cultivate. Lord, we have been remiss in observing both such Sabbaths and you justly condemned those that break Your Sabbath to be cut off from the Commonwealth of Israel. We repent and commit to honor the Sabbath as You intended, a rest for Your created order and a time to commune with You. Please forgive me and restore me to Your Inheritance and Your presence. You also ordained that we should remember You three times each year in the appointed feasts. Ideally we should always remember You and whether formally or informally, I have not kept my appointments to remember You. Please make my spirit sensitive and responsive to Your Holy Spirit so I may on all appropriate occasions remember you with joy and gladness, being duly grateful for Your loving kindnesses. I repent for my past transgressions in this regard. Please forgive me and keep me from the temptation to transgress.*

*Heavenly Father Your Name is above all names and worthy of all respect and honor. I have sinned by using it in vain, devaluing the precious blood of Your Christ, and speaking the vile and worthless names of the devil and his unclean spirits carelessly. I repent of these things and commit to honoring Your name alone as deity. Please forgive me and restore our precious father-child relationship.*

*Heavenly Father, You wisely commanded us to rejoice before You for all the wonderful things, known and unknown, that You do for us and within us. I have been remiss in not properly rejoicing over Your goodness to me and mine. I repent and commit to rejoice as the Holy Spirit leads me. Please forgive me and make my spirit properly responsive to Your love and goodness.*

*Heavenly Father, you called to Yourself a Holy people, separate from the rest of the nations of the earth. In many ways You told them to mark themselves a separate, sanctified to Your purposes: by food, clothing, conduct, their marital relations, their practices of farming and animal husbandry, and many other such things. The Body of Christ is also supposed to be separate from the world in similar fashion. However, we have mied with the world in countless ways and diluted our witness. I repent for this and ask You to quicken my spirit to cling fast to You nd Your ways. I open my spirit to be taught of Holy Spirit to walk the sanctified life. Each me what that is and give me wisdom, courage and strength to overcome the wiles and perversions of the enemy. Guide my feet and guard my tongue of Lord. Or give me for my compromises and sanctify me for Your perfect work. I pray these things in the mighty, all sufficient anme of Jesus Christ. Amen!*

Conquest of Canaan Promised.

“Behold, I am about to send an Angel before you, to guard you in the way, and to bring you to the place which I have prepared. Be on guard before Him, and listen to His voice. Do not be rebellious against Him, for He will not forgive your transgressions; for My name is in Him. For if you fully listen to His voice, and do all which I speak, I will be an enemy to those distressing you, and will be a foe to your foes. For My Angel shall go before you and bring you in to the Amorite, and the Hittite, and the Perizzite, and the Canaanite, and the Hivite, and the Jebusite; and I will cut them off. You shall not bow down to their gods, and you shall not serve them. And you shall not do according to their works. But tearing you shall tear them down, and smashing you shall smash their pillars. And you shall serve Jehovah your God, and He will bless your bread and your water. And I will remove sickness from your midst. There shall not be one miscarrying, nor one barren in your land. I will fulfill the number of your days. I will send My terror before you, and I will confound all the people among whom you come. And I will give the neck of your enemies to you. And I will send hornets before you which shall drive out the Hivite, the Canaanite, and the Hittite before you. I will not drive them out from before you in one year, that the land not become a waste, and the beast of the field multiply on you. I will drive them out before you little by little, until you are fruitful and possess the land. And I will set your border from the Sea of Reeds as far as the Sea of the Philistines, and from the wilderness as far as the River. For I will give the people of the land into your hand. And you shall drive them out before you. You shall not cut a covenant for them and for their gods. They shall not dwell in your land, lest they cause you to sin towards Me. If you serve their gods, it will be a snare to you.” Exodus 23:1-33 LITV

Promise Regarding the Conquest of Canaan

PM6.1 The Lord will send His angel before the Hebrews to guard them and bring them into the Promised Land

PM6.2 The Lord will be an enemy to (attack) those distressing the Hebrews.

PM6.3 The Lord will be a foe to (besiege) the foes of the Hebrews

PM6.4 The Lord will cut off (annihilate) the Canaanite nations.

PM6.5 The Lord will bless the Hebrews’ bread (solid food).

PM6.6 The Lord will bless the Hebrews’ water (drink)

PM6.7 The Lord will remove all sickness (keep the Hebrews in perfect health).

PM6.8 No adult Hebrew man or woman shall be barren.

PM6.9 No adult Hebrew woman will miscarry.

PM6.10 Every Hebrew person will live out the full number of their years.

PM6.11 The Lord will send His Terror before the (armies of the) Hebrews.

PM6.12 The Lord will confound the Canaanite nations[[118]](#footnote-118).

PM6.13 The Lord will give them the necks of their enemies (the ability to put them to death).

PM6.14 The Lord will send hornets (overwhelming fear and torment) on the Canaanites, Hittites and Hivites (to make them turn and flee away).

PM6.15 The Lord will drive out the Canaanites.

PM6.16 The Lord will make the Hebrews fruitful.

PM6.17 The Lord will give possession of the Promised Land to the Hebrews.

PM6.18 The Lord will establish the borders of Israel from the Gulf of Suez to the Euphrates River and from the Mediterranean to the wilderness beyond the Jordan (Indian Ocean). (Note: Abraham’s unauthorized foray into Egypt cost the Hebrews the territory from the eastern bank of the Nile to the Gulf of Suez, and his descendants suffered 450 years of slavery to the Egyptians.)

PM6.19 The Lord will give the peoples of the land into the control of the Hebrews to drive them out of the Promised Land.

Conditions Regarding the Conquest of Canaan

CMP6.1 The Hebrews must be on guard before the Lord’s Angel.

CMP6.2 The Hebrews must fully listen to the Lord’s Angel

CMP6.3 The Hebrews must fully obey (not rebel against) the Lord’s Angel

CMP6.4 The Hebrews must not worship (or listen to) the gods (demons) of the Canaanites.

CMP6.5 The Hebrews must not serve (obey) the gods (demons) of the Canaanites.

CMP6.6 The Hebrews must not adopt the perverse behavior of the Canaanites.

CMP6.7 The Hebrews must destroy the object of false worship found in the Promised land.

CMP6.8 The Hebrews must stop all activities related to false worship in the Promised Land.

CMP6.9 The Hebrews must not learn (and presumably destroy all knowledge of records) to any practices of false worship in the Promised Land.[[119]](#footnote-119)

CMP6.10 The Hebrews will worship only the Lord their God and do so fully.

CMP6.11 The Lord will not drive the Canaanites out of the Promised Land immediately because that would cause wild animals to multiply and the land to be wasted (and to test the Hebrews and teach them to make war).[[120]](#footnote-120)

CMP6.12 The Hebrews may not cut a covenant with the Canaanite nor their false gods (demons).

CMP6.13 The Hebrews may not allow the Canaanite to dwell in the Promised Land.

The Consequences for breaking Covenant

CoMP6.1 The Name of the Lord is in His Angel. Therefore if the Hebrews disobeyed the Angel of the Lord, He will not forgive them.

CoMP6.2 If the Hebrews allow the Canaanite to well in the Promised Land, the Hebrew will sin.

CoMP6.3 If the Hebrews worship the false gods of the Canaanites they will be captured by them.

Obviously the Hebrews did not fulfill the terms of this covenant and did break the conditions. Therefore, they surrendered the promised blessings of the Lord and were ultimately forced out o the Promised Land with great sufferings. Christians have the new covenant of the blood of Jesus Christ. The following prayer is recommended to restore the promises and remove the consequences:

*Heavenly Father, by Your perfect mercy and grace, according to Your everlasting lovingkindness that predestined me to inherit eternal life and all the promises of the Lord to the nation of Israel regarding the conquest of the lands and nations of the Canaanites. However, the Hebrews also broke their covenant with You, sinned and were ensnared by the demonic principalities of the Canaanites. I declare that by faith in the finished works of Christ at Calvary I have received His righteousness as my inheritance and have the perfect covenant in His blood that cancels all their sin, removed all the curses laid upon them and restores every good promise of Your covenants to the patriarchs, prophets, judges, kings and apostles.*

*As one adopted into the nation and promises of Israel, I repent for their individual and collective transgressions and renounce all their ungodly promises, vows, agreements, contracts, treaties and covenants. I promise, as far as You help me, to keep the conditions of Your covenant with them regarding conquest and possession of the lands of the Egyptians and the Canaanites. Namely I claim as my possession the lands claimed by the Amorites, Canaanites, Girgashites, Hittites, Hivites, Jebusites, Kadmonites, Kenites, Kenizzites, Perizzites and the Rephaites. In particular I repent of and remits the sins related to Abraham’s unauthorized foray into Egypt. Therefore, I claim as the domain granted to me as a citizen of the Commonwealth of Israel: all lands, waters, airspace and mineral rights between the Nile River and the Euphrates River, the coastal waters of the Mediterranean and the coastal waters of the Indian Ocean, including the Persian Gulf, the Gulf of Suez, the Gulf of Aquaba, The Gulf of Aden, the Gulf of Oman and the Island of Socotra and all minor outlying islands. I declare that*

* *The Lord’s angel is with me and mine to bring me into the Promised Land*
* *The Lord is an enemy to (attack) those distressing me and mine.*
* *The Lord is a foe to my foes and the foes of what is mine, He besieges them and destroys them and their works.*
* *The Lord has annihilated the Canaanite nations and their successors.*
* *The Lord blesses my food of the food of all that is mine.*
* *The Lord blesses my drink and the drink of all that is mine.*
* *The Lord has removed all sickness from me and mine.*
* *Neither me nor any of mine is or will be barren. We are fecund.*
* *No adult woman in my family or livestock among my possessions will miscarry.*
* *I and every member of my family will live out their full number of their years.*
* *The Lord will send His Terror before me and mine against His enemies.*
* *The Lord will confound the Canaanite nations and their successors before me and mine.*
* *The Lord will give me and mine authority and power over the lives of His enemies.*
* *The Lord will put overwhelming fear and torment on the Canaanite nations and their successors to make them turn and flee away before me and mine.*
* *The Lord will drive out the Canaanite nations and their successors before me and mine.*
* *The Lord will make me and mine fruitful.*

*Thank You Jesus Christ for being my Savior and Lord and realizing all these wonderful things for us at the cross of Calvary. Amen!*

The Covenant of the Ten Commandments Confirmed

**“And He said to Moses, Come up to Jehovah, you and Aaron, Nadab, and Abihu, and seventy from the elders of Israel. And bow yourselves from a distance. And let Moses approach by himself to Jehovah, and they shall not approach. And the people shall not go up with him. And Moses came and told all the words of Jehovah to the people, and all the judgments. And all the people answered with one voice and said, We will do all the Words which Jehovah has spoken. And Moses wrote all the Words of Jehovah. And he rose early in the morning and built an altar below the mountain, and twelve memorial pillars for the twelve tribes of Israel. And he sent young men of the sons of Israel. And they offered up burnt offerings, and offered sacrifices of bulls, peace offerings to Jehovah. And Moses took half of the blood, and he put it in basins. And he sprinkled half of the blood on the altar. And he took the book of the covenant, and read in the ears of the people. And they said, We will do all that Jehovah has spoken, and we will hear. And Moses took the blood and sprinkled on the people, and said, Behold, the blood of the covenant which Jehovah has cut with you concerning these words. And Moses and Aaron went up with Nadab and Abihu, and seventy from the elders of Israel. And they saw the God of Israel. And under His feet was as the work of a pavement of sapphire, and the same as the essence of the heavens for clearness. And He did not stretch out His hand to the nobles of the sons of Israel. And they saw God, and they ate and drank. And Jehovah said to Moses, Come up to Me to the mountain, and be there. And I will give to you the tablets of stone, and the Law, and the commandments which I have written, to teach them. And Moses rose up, and Joshua his attendant. And Moses went up to the mountain of God. And he said to the elders, Wait here for us until we return to you. And, behold, Aaron, who is a master of matters, and Hur, are with you; let him with difficulties approach to them. And Moses went up into the mountain. And a cloud covered the mountain. And the glory of Jehovah dwelt on the mountain of Sinai. And the cloud covered it six days. And He called to Moses on the seventh day from the midst of the cloud. And the appearance of the glory of Jehovah was like fire burning on the top of the mountain before the eyes of the sons of Israel. And Moses came into the midst of the cloud, and he went up into the mountain. And Moses was in the mountain forty days and forty nights.” Exodus 24:1-18 LTV**

This is the procedure which invoked the covenant of the Ten Commandments:

PM1.1 The prophet of the Lord wrote a book of the covenant.

PM1.2 The prophet of the Lord built an altar to the Lord with twelve memorial pillars for the twelve tribes of Israel.

PM1.3The Seventy Elders of Israel assembled at the altar of the Lord and bowed before the Lord.

PM1.4 The prophet of the Lord put the blood of the offering in basins and sprinkled it on the altar.

PM1.5 The Congregation of Israel waiting for six days before the Lord.

PM1.6 On the seventh day, the Prophet of the Lord went into the presence of the Lord.

PM1.7 The Prophet of the Lord waited and served before the Lord in His presence for 40 days.

PM1.8 When the Prophet of the Lord was absent, ministering for the people before the Lord, the high priest, master of matters (Aaron) and the Commander of the Armies of the Israel, the Armies of the Living God (Joshua) filled his position.

PM1.9 The Prophet of the Lord received the Commandments of the Lord written by His hand on tablets of stone and the Prophet of the Lord transcribed these into the Book of the Covenant.

PM1.10 The Prophet of the Lord read the Book of the Covenant to the people and said, “Behold, the blood of the covenant which Jehovah has cut with you concerning these words.”

PM1.11 The people declared, “We will do all the Words which Jehovah has spoken. We will do all that Jehovah has spoken, and we will hear (listen to Him).”

PM1.12 The prophet of the Lord sprinkled the blood of the covenant on the people.

Historically neither the Congregation of Israel nor the gentile church kept the Ten Commandments. Therefore the following prayer of repentance is recommended:

*Heavenly Father Moses, Aaron, Joshua and the Seventy Elders of Israel came before You at Mt. Sinai to inquire of you. There You appeared and gave them the Book of the Covenant, the Ten Commandments. The people declared they would do all of those words and further listen to Your voice. They sealed that promise with a covenant of blood before Your altar. However, in the course of time they failed both to keep Your commandments and to listen to your voice. They broke covenant and died. In Your great goodness and mercy you fulfilled the Law in Christ our Redeemer. His blood erases that covenant and frees us from that obligation. I remit those sins and declare that my righteousness is the righteousness of Christ. I declare that I will walk in the power of the Holy Spirit Who hears Your Voice and Obeys Your will through the perfect covenant of the blood of Jesus Christ.*

The Command Regarding Contributions for the Sanctuary

**“And Jehovah spoke to Moses, saying, Speak to the sons of Israel, and let them take an offering for Me. From every man whose heart impels him, let them take My offering. And this is the offering which you shall take from them: gold, and silver, and bronze; and blue, and purple, and crimson, and fine linen, and goats hair; and rams' skin dyed red, and dugong skins, and acacia wood; oil for the light, spices for the oil of anointing, and for the incense of perfumes; onyx stones, and stones for setting, for the ephod, and for the breast pocket. And let them make a sanctuary for Me, that I may dwell in their midst. According to all which I am going to reveal to you, the plan of the tabernacle, and the plan of all its vessels, even so you shall do.” Exo 25:1-9 LITV**

The Lord commanded His prophet Moses to build a Tabernacle where the priesthood could minister before to Lord on behalf of the people.

SM1.31 Take a freewill offering from the Congregation of Israel to build the Sanctuary of the Lord.

SM1.32 The freewill offering will consist of: gold, silver, bronze, fine linen in blue, purple and crimson colors, wool of goats hair, rams skins, dyed red and badger skins, tanned as fine leather, acacia wood, lamp oil, spices for the oil of anointing and the perfume of incense, onyx stones, and jewels for the ephod and the breast plate.

SM1.33 The Congregation of the Lord shall build the Sanctuary of the Lord in their midst.

This came with two promises:

PM1.13 The Lord will reveal His plan for the Sanctuary of the Lord to His Prophet, Moses.

PM1.14 The Lord will reveal His plan for the vessels of the Sanctuary of the Lord to His Prophet.

PM1.15 The Lord will dwell in the midst of the Congregation of Israel.

This came with two conditions:

CMP7.1 The Congregation of Israel shall take a freewill offering of materials to build the Sanctuary of the Lord

CMP7.2 The Congregation of Israel will build the Sanctuary of the Lord in their midst.

CMP7.3 The Prophet of the Lord will guide the Congregation of the Israel to build the Sanctuary of the Lord an the vessels of the Sanctuary of the Lord according to the divine revelation given to him.

The Israelites did build a Tabernacle and later a Temple. However, they did not properly support or maintain the Temple and later used it as a place of false worship. The Lord destroyed the Temple twice. Christ declared that with His coming, true worshippers of the Lord would worship Him in Spirit and in Truth and not need a temple built by hands. Their bodies are the Temple fo the Lord and the Trinity dwells in their hearts. So, the following prayer is recommended.

*Heavenly Father, You commanded the Congregation of Israel through Your prophets to build a sanctuary where the priests could serve you and the people worship you. However, they neither maintained the infrastructure nor fully supported the priesthood. In time they even used the Temple for false worship. Therefore you justly destroyed it and ordained that we should worship You in Spirit and Truth in our bodies as Your Temple. You have even made Your throne I our hearts. Therefore we repent for the error of the fathers before us and remit their sins. We declare wit want to worship you in Spirit and Truth and not repeat the sins of the past nor invent news ones. Therefore, make us walk in Your Spirit as true worshippers of the Most High God and properly support and maintain the Temple you have put our Spirit in. Make us true priests to serve You in obedience and worship You in the fullest love. Let us also only worship nd obey You as the Lord God and neither worship nor obey any other spirit. Give us ears in our spirit to hear Your voice, open the eyes of our heart to see what You are doing and our hearts to believe and obey You. Deliver us from the wiles of the enemy and put them to shame!*

The Statute of Oil for the Lamps of the Tabernacle

**“And you shall command the sons of Israel, and let them bring to you pure olive oil beaten for the light, to set up lamps perpetually. In the tabernacle of the congregation from outside the veil which is by the** (ark of the) **testimony, Aaron and his sons shall arrange them from evening until morning before Jehovah; a never ending statute for their generations, from the sons of Israel.” Exodus 27:20, 21 LITV**

The Lord made a statute that the Aaronic priesthood must maintain lamps burring in the Tabernacle (and later the Temple) day and night. This statute had three parts:

SM1.34 The Congregation of Israel must pure (virgin) olive oil to the Aaronic priesthood.

SM1.35 The Aaronic priesthood must set up lamps by the ark of the testimony outside the veil.

SM1.36 The Aaronic priesthood must use the oil (and presumably trim the wicks) to keep the oil lamps burning from evening to morning.

In the New Covenant, Christ did away with the need for a Tabernacle or a Temple and opened the Way for true worshippers to worship the Lord in spirt and truth.[[121]](#footnote-121) So, there is no longer a need for a physical Temple or a hereditary priesthood to serve in it. However, these were shadows of the original in Heaven.[[122]](#footnote-122) So, the principle here is that the lamps represent the Word of God[[123]](#footnote-123) and the oil represents the presence of the Holy Spirt.[[124]](#footnote-124) In practice under the New Covenant, this means that the reading, especially the reading aloud of the Scriptures should be a daily, ideally continual practice to invoke the presence of Holy Spirit. The five wise virgins in the parable of the ten virgins[[125]](#footnote-125) represent believers who daily invoke the presence of the Lord by studying, especially articulating the Scriptures. The five foolish virgins are believers who are remiss in their daily devotions. Best practice is to both read the Scriptures daily and pray regularly. The pattern for reading Scripture is before leaving home for the day’s activities and after returning home from the day’s activities. The pattern for prayer given in the scriptures is every three hours around the clock![[126]](#footnote-126) So, in this case there is not a recommended specific prayer, but a recommendation to be daily in studying the Scriptures and continually in prayer. The author has a prayer guide, “Prayer by the Book” that can be useful for this purpose.

The Sabbath (this is part of the Mosaic Covenant, even though it was written in sequence directly after the Aaronic Covenant).

“And the LORD said to Moses, ‘You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you. You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. Whoever does any work on it, that soul shall be cut off from among his people. Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the LORD. Whoever does any work on the Sabbath day shall be put to death. Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. It is a sign forever between me and the people of Israel that in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.’ And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God.” Exodus 31:12-18 LITV

SM 1.37 The nation of Israel shall sanctify and keep the Lord’s Sabbaths:

1. They shall do all their work in six days and do no work on the seventh but keep a day of solemn rest, holy to the Lord.

CoSM 1.37 Whoever does any work on the Sabbath shall have their soul cut off from the Commonwealth of Israel and they shall be put to death.

In New Covenant terms, Christ clarified that He (as King on the throne of David) is the Lord of the Sabbath[[127]](#footnote-127), the work of God through His priests continues on the Sabbath[[128]](#footnote-128), works of mercy are allowed on the Sabbath[[129]](#footnote-129), teaching is allowed on the Sabbath[[130]](#footnote-130), hospitality may be practiced on the Sabbath,[[131]](#footnote-131) healing ministry is allowed on the Sabbath,[[132]](#footnote-132) military operations and matters of exigency are allowed on the Sabbath[[133]](#footnote-133) the Sabbath is made for man, not man for the Sabbath.[[134]](#footnote-134) The Apostle Paul declared that observance of the Sabbath is a matter of conscience.[[135]](#footnote-135) With these things in consideration, the following prayer is recommended:

“Heavenly Father, in six days You created the heavens and the earth and all things in them. On the seventh, You rested. You told Moses to sanctify the seventh day and make it Holy, but men perverted Your intent and

AARONIC OR PRIESTLY COVENANT

The Statute Regarding The Garments of the Aaronic Priesthood

**“And you shall take to yourself your brother Aaron, and his sons with him, from among the sons of Israel, for him to serve as priest to Me; Aaron, Nadab, and Abihu, Eleazar, and Ithamar, the sons of Aaron. And you shall make holy garments for your brother Aaron, for glory and for beauty. And you shall speak to all the wise-hearted whom I have filled with a spirit of wisdom; and they shall make the garments of Aaron to sanctify him for his serving as priest to Me. And these are the garments which they shall make: a breast pocket, and an ephod, and a robe, and a tunic of woven stuff, a miter, and a girdle. And they shall make holy garments for your brother Aaron and for his sons, even for him to serve as priest to Me. And they shall take the gold, and the blue, and the purple, and the crimson, and the bleached linen. And they shall make the ephod of gold, blue, and purple, crimson and bleached, twined linen, skilled work. It shall have two shoulder pieces at its two ends; and it shall be joined together. And the band of the ephod which is on it, like its work, shall be of it, gold, blue, and purple, and crimson, and bleached, twined linen. And you shall take two onyx stones; and you shall engrave on them the names of the sons of Israel. Six of their names shall be on the one stone, and six of the remaining names on the second stone, according to their birth. You shall engrave the two stones, the work of a stone engraver, the engravings of a signet, according to the names of the sons of Israel; you shall make them set in plaited work of gold. And you shall put the two stones on the shoulder pieces of the ephod, stones of remembrance for the sons of Israel. And Aaron shall bear their names before the face of Jehovah, on his two shoulders for a remembrance. And you shall make plaited work of gold: and two chains of pure gold, you shall make them twisted, a work of cord; and you shall put chains of the cords on the plaited work. And you shall make a breast pocket of judgment, skilled work, like the work of the ephod you shall make it: gold, blue, and purple, and crimson, and bleached, twined linen you shall make it. It shall be square, being doubled, its length a span and its width a span. And you shall fill in it settings of stones, four rows of stones: a row of ruby, topaz, and carbuncle shall be the first row. And the second row: emerald, sapphire and diamond. And the third row: jacinth, agate and amethyst. And the fourth row: chrysolite, onyx and jasper. They shall be plaited with gold in their settings. And the stones shall be according to the names of the sons of Israel, twelve according to their names, the engraving of a signet; they shall be each according to his name for the twelve tribes.**

**“And you shall make chains of woven work on the breast pocket, a work of cords, in pure gold. And you shall make two rings of gold on the breast pocket. And you shall put the two rings on the two ends of the breast pocket. And you shall put the two cords of gold on the two rings, at the end of the breast pocket. And you shall put the two ends of the two cords on the two plaitings. And you shall put them on the shoulder pieces of the ephod, to the front of it. And you shall make two rings of gold, and you shall put them on the two ends of the breast pocket, on its edge, inward across from the ephod. And you shall make two rings of gold, and you shall put them on the two shoulder pieces of the ephod, from beneath, at its front, near its joining, above the band of the ephod. And they shall fasten the breast pocket from its rings to the rings of the ephod with a blue ribbon, to be above the band; and the breast pocket may not move itself from the ephod. And Aaron shall bear the names of the sons of Israel on the breast pocket of judgment on his heart, in his going into the holy place, for a memorial before the face of Jehovah continually. And you shall put the Urim and the Thummim into the breast pocket of judgment; and they shall be on the heart of Aaron in his going before the face of Jehovah. And Aaron shall bear the judgment of the sons of Israel on his heart before the face of Jehovah continually. And you shall make the robe of the ephod all of blue. And the mouth in its top shall be in its middle; a binding shall be all around its mouth, of woven work; it shall be like the mouth of a corselet; it may not be torn. And you shall make pomegranates of blue and purple and crimson on its hem, all around on its hem; also bells of gold shall be among them all around: a bell of gold and a pomegranate; a bell of gold and a pomegranate, on the hem of the robe all around. And it shall be on Aaron for ministering; and its sound shall be heard in his going into the sanctuary before the face of Jehovah, and in his coming out, that he should not die. And you shall make a plate of pure gold. And you shall engrave on it the engravings of a signet: HOLINESS TO JEHOVAH.**

**“And you shall put a ribbon of blue on it, and it shall be on the miter, to the front of the miter it shall be. And it shall be on Aaron's forehead, *and Aaron shall bear the iniquity of the holy things which will sanctify the sons of Israel to all their holy gifts*. And it shall be on his forehead continually, for acceptance for them before the face of Jehovah. And you shall weave the tunic of bleached linen, and you shall make a miter of bleached linen, and you shall make a girdle, the work of an embroiderer. And you shall make tunics for the sons of Aaron; and you shall make girdles for them; and you shall make turbans for them, for glory and for beauty. And you shall clothe your brother Aaron with them, and his sons with him; and you shall anoint them, and you shall consecrate them, and you shall sanctify them. And they shall minister as priests to Me. And make bleached linen breeches for them, to cover the naked flesh, from the loins as far as the thighs they shall be. And they shall be on Aaron and on his sons in their going into the tabernacle of the congregation, or in their drawing near to the altar to minister in the sanctuary, and so that they shall not raise up iniquity and die. It is a never ending statute to him and to his seed after him.” Exodus 28:1-43 LITV**

God established the Aaronic priesthood strictly to the descendants of Aaron to minister before the Lord in the Holy of Holies in the Tabernacle and later the Temple. The Lord prescribed priestly garments they must wear to sanctify them before the presence of the Lord. The statue may be summarized as follows.

SA 1.1 The Lord ordained a high priesthood of the male descendants of Aaron to minister in his presence in the Temple.

SA 1.2 The Israelites must make priestly garments for the Aaronic priesthood to sanctify them before the Lord, for glory and beauty and to prevent iniquity. They shall be according to the specifications in Exodus 28:1-43, and include the following elements:

* a breast pocket
* a blue ephod with a band and golden bells on the hem
* a robe
* a woven tunic
* a miter, with a blue ribbon and gold plate engraved “HOLY TO JEHOVAH”
* an embroidered girdle
* two onyx stones engraved with the names of the tribes of Israel
* the Urim and Thummin (to be carried in the breast pocket)
* bleached linen breeches

SA 1.3 The Aaronic priests shall be anointed, sanctified and consecrated before ministering in the Temple or before the altar of the sanctuary.

The promise inherent in the statute is:

PA 1.1 The Aaronic priests will bring the tribes of Israel for a memorial before the Lord to invoke His remembrance of them (and His covenants with them) and the Aaronic priests shall bear the iniquity and judgements of the Lord on Israel

The consequence of failing to follow this statute:

CoAP 1.2 If the Aaronic priests do not follow this statue explicitly, they shall be consumed by fire from the presence of the Lord and die.[[136]](#footnote-136)

This statute was only valid until the veil was torn after the crucified of Jesus Christ.[[137]](#footnote-137) At the first Pentecost, 50 days after the resurrection of Christ, the Holy Spirit was given to those who believed in the Messiah and His atonement on the cross. The supernatural fire that came on them, [[138]](#footnote-138) and the spiritual garments that were given to them[[139]](#footnote-139), sanctified each and every believer and made them priests to the Lord.[[140]](#footnote-140) Summing all these things up, the following prayer is recommended to settle that matter for the Christian believers:

*Heavenly Father, in Your dealings with Moses you gave a statute that created the Aaronic priesthood with strict requirements regarding priestly garments, anointing, consecration and sanctification. The penalty for approaching your presence in the Temple and before the altar of the sanctuary was judgement and death. Through Christ’s precious atonement on the cross at Calvary, you gave us a New Covenant. As You have sworn, Christ is our High Priest according to the order of Melchizedek[[141]](#footnote-141), remaining to the age, able to save to the end completely the ones drawing near to God through Him, forever living to intercede on our behalf. He is fitting for us: holy, harmless, undefiled, and separated from sinners, higher than the heavens; with no need to offer sacrifices for His own sins or those of the people. For He did this once for all, offering up Himself. For having been perfected the word of the oath-taking after the Law appointed the Son to the age. Through that precious promise You have made every believer a royal priest before You.*

*Therefore as the veil has been removed, sanctify, consecrate and clothe us with the righteousness of Christ for glory and beauty and anoint us with the fire of Holy Spirit that we may enter the temple of Your presence and come before the altar of Your sanctuary without iniquity or judgement. Remember us by name forever and never blot our names out of Your Book of Life. As priests of the most High God let us bring before You iniquity and judgement, ours and our brothers’ and sisters’ in Christ, that it may be erased by the precious blood of Jesus Christ and remembered no more. Grant that we may always keep our garments complete, whole and spotless in your sight. Please hide us in Christ so that Your holy fire will not consume us when we come into Your Holy presence. Prohibit the enemy from staining, damaging or stealing our priestly garments from us. I appeal these things to you through Christ my advocate and High Priest who lives and ministers before You for ever more! Amen*

**Statute for Consecration of the Aaronic Priests**

**“And this is the thing which you shall do to them, to sanctify them to minister as priests to Me: take one bull, the son of the herd, and two rams without blemish, and unleavened bread, and unleavened cakes poured over with oil, and unleavened wafers anointed with oil; you shall make them of fine wheat flour. And you shall put them into one basket and shall bring them near in the basket, and the bull and the two rams. And you shall take Aaron and his sons to the door of the tabernacle of congregation. And you shall wash them in water. And you shall take the garments, and you shall clothe Aaron with the tunic, and the robe of the ephod, and the ephod, and the breast pocket. And you shall bind it to him with the band of the ephod. And you shall put the miter on his head; and you shall put the holy crown on the miter. And you shall take the oil of anointing and shall pour on his head, and shall anoint him. And you shall take his sons and clothe them with tunics.**

**“And you shall gird them with girdles, Aaron and his sons; and you shall bind on turbans for them; and it shall be a never ending statute for them in the priest's office. And you shall consecrate Aaron and his sons. And you shall bring near the bull before the tabernacle of the congregation. And Aaron and his sons shall lay their hands on the head of the bull. And you shall slaughter the bull before the face of Jehovah, at the door of the tabernacle of the congregation. And you shall take of the bull's blood and shall put it on the horns of the altar with your finger. And you shall pour out all the blood at the base of the altar. And you shall take all the fat that covers the inward parts, and the lobe on the liver, and the two kidneys, and the fat on them, and you shall burn them on the altar. And you shall burn the flesh of the bull, and its skin, and its dung, with fire outside the camp; it is a sin offering. And you shall take one ram, and Aaron and his sons shall lay their hands on the head of the ram. And you shall slaughter the ram, and you shall take its blood and shall sprinkle it on the altar all around. And you shall cut the ram into pieces; and you shall wash its inward parts, and its legs, and shall place them on its pieces and on its head. And you shall burn all the ram on the altar; it is a burnt offering to Jehovah, a soothing fragrance; it is a fire offering to Jehovah.  And you shall take the second ram, and Aaron and his sons shall lay their hands on the head of the ram. And you shall slaughter the ram; and you shall take of its blood and shall put it on the tip of the right ear of Aaron, and on the tip of the right ear of his sons, and on the thumb of the right hand, and on the big toe of their right foot; and you shall sprinkle the blood on the altar all around. And you shall take of the blood on the altar, and the oil of anointing, and you shall sprinkle on Aaron and on his garments, and on his sons, and on his sons' garments with him. And you shall take the fat from the ram, and the fat tail, and the fat that covers the inward parts, and the lobe of the liver, and the two kidneys, and the fat on them, and the right leg; for it is a ram of consecration; also one loaf of bread, and one cake of oil bread, and one wafer, from the basket of unleavened bread which is before the face of Jehovah.**

**And you shall put all on the hands of Aaron and on the hands of his sons. And you shall wave them, a wave offering before the face of Jehovah. And you shall take them from their hands, and you shall burn the burnt offering on the altar for a soothing fragrance before the face of Jehovah; it is a fire offering to Jehovah.  And you shall take the breast from the ram of consecration which is on Aaron. And you shall wave it a wave offering before the face of Jehovah; it shall be your portion. And you shall sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved and which is lifted from the ram of consecration, from what is Aaron's, and from what is to his sons.**

**And it shall be for Aaron and for his sons for a never ending statute from the sons of Israel; it is for a heave offering, and it shall be a heave offering from the sons of Israel from the sacrifices of their peace offerings, their heave offering to Jehovah. And the holy garments which are Aaron's shall be his sons' after him, for anointing in them and for filling their hands in them. The priest shall put them on seven days, the one from his sons taking his place; the one who comes into the tabernacle of the congregation to minister in the sanctuary. And you shall take the ram of consecration, and you shall boil its flesh in a sanctuary. And Aaron and his sons shall eat the flesh of the ram and the bread which is in the basket at the door of the tabernacle of the congregation.**

**And they shall eat those things by which atonement is made to consecrate them, to sanctify them; and a stranger shall not eat, for they are holy. And if any is left of the flesh of consecration, and of the bread, until the morning, you shall burn what is left with fire; it shall not be eaten, for it is holy. And so you shall do to Aaron and to his sons, according to all which I have commanded you; you shall consecrate them seven days. And you shall offer a bull of a sin offering daily for atonement; and you shall purify the altar in your making atonement for it; and you shall anoint it to sanctify it.**

**You shall make atonement seven days for the altar, and shall sanctify it; and the altar shall become most holy, all touching the altar becomes holy. And this is what you shall offer on the altar: two lambs daily, sons of a year, continually. The one lamb you shall offer in the morning, and the second lamb you shall offer between the evenings. And a tenth of fine flour anointed with beaten oil, a fourth of a hin; and a drink offering, a fourth of a hin of wine, for the one lamb. And you shall offer the second lamb between the evenings; you shall do to it like the morning food offering and its drink offering, for a soothing fragrance, a fire offering to Jehovah. This shall be a continual burnt offering to your generations, at the door of the tabernacle of the congregation before the face of Jehovah; there where I meet you to speak to you there. And I will meet the sons of Israel here and it shall be sanctified by My glory.  And I will sanctify the tabernacle of the congregation and the altar. And I will sanctify Aaron and his sons to minister as priests to Me. And I will dwell in the midst of the sons of Israel; and I will be God to them. And they shall know that I am Jehovah their God, who brought them out from the land of Egypt, that I may dwell in their midst. I am Jehovah their God.” Exodus 29:1-46 LITV**

SM 1.4 The Aaronic priests were sanctified and consecrated by atoning for their sins with:

1. a bull for a sin offering daily for seven days
2. a ram for a fragrant offering by fire
3. a rams for a consecration offering by heaving / wave offering
4. unleavened bread, cakes and wafers with oil
5. The altar of consecration shall be purified by anointing with oil and the sacrifice of a yearling lamb with oil, flour and wine, a soothing fragrance by fire, morning and evening perpetually.

This comes with five promises:

PA 1.2 The Lord will meet with the sons of Israel and speak to them at the Mercy Seat

PA 1.3 The Lord will sanctify the Tabernacle / Temple with His glory.

PA 1.4 The Lord will sanctify the Tabernacle / Temple and the altar

PM 1.5 The Lord will sanctify the qualifying sons of Aaron to minister as priests to Him

PM 1.6 The Lord will dwell in the midst of the sons of Israel and will be God to them

Under the New Covenant of the perfect atonement of Jesus Christ, Temple worship and the Aaronic priesthood were done away with. However, the promises may presumed to still be available to those reborn into the Commonwealth of Israel. The recommended prayer in this case is as follows:

*“Heavenly Father, in Your perfect wisdom, you gave the nation of Israel the Aaronic priesthood and Temple worship. Yet in the finished work of Christ on the cross of Calvary, You did away with the need for sacrifices of the blood of bulls, rams and lambs However, I believe that the promises You make to the sons of Israel are available to us today through the New and better covenant. Therefore, I pray that You, Who have called me a king and priest to You, sanctify and consecrate me through the perfect blood of Jesus Christ to minster as priest to the Most High God, the Living One. Therefore sanctify the temple of my body and the altar of my heart and meet with me in the spirit and speak to me plainly as You did with Aaron and his sons. I welcome you into my heart and home and invite you to dwell in the midst of Your people and be our God. Amen”*

**The Statute of the Altar of Incense (with the Anointing Oil of Consecration)**

**“And you shall make an altar, a place for burning incense; you shall make it of acacia wood. It shall be a cubit in length and a cubit in width; it shall be square. And its height shall be two cubits, its horns from itself. And you shall overlay it with pure gold, its top, and its walls all around, and its horns. And you shall make a wreath of gold for it all around. And you shall make two rings of gold for it under its wreath; you shall make its two corners on its two sides; and they shall be housings for poles, to lift them up by it. And you shall make the poles of acacia wood; and you shall overlay them with gold. And you shall put it in front of the veil which is beside the ark of the testimony; in front of the mercyseat which is over the** (ark of the) **testimony, there where I meet you. And Aaron shall burn incense of perfume on it morning by morning; when he dresses the lamps he shall burn it. And when Aaron sets up the lamps between the evenings he shall burn it, a perpetual incense before the face of Jehovah for your generations. You shall not offer up strange incense on it, and burnt offering and food offering; and you shall not pour out a drink offering, to go up on it. And Aaron shall make atonement on its horns once in a year; from the blood of the sin offering of the atonement once in the year he shall make atonement on it for your generations; it is most holy to Jehovah.’”** Exodus 30:1-10 LITV

The Lord gave a statute to the nation of Israel that commanded them to make an altar of incense to place before the mercy seat on which the high priest would make atonement for the people annually.

SA 1.5.1 The nation of Israel shall make an Altar of Incense, a cubit square, two cubits high and overlaid with gold, with a gold wreath and gold poles with rings.

SA 1.5.2 The nation of Israel shall make an Anointing Oil of Consecration which must be made for the Tabernacle / Temple consisting of:

* five hundred (shekels) of pure myrrh,
* two hundred and fifty shekels of spicy cinnamon,
* two hundred and fifty of aromatic calamus;
* five hundred of cassia,
* a hin of olive oil (See SA 1.5.2 below for more details)

SA 1.5.3 Each morning (when the priest dresses the lamps), the high priest shall burn the Incense of Fragrant Aroma (See SA 1.71). on the Altar of Incense.

SA 1.5.4 It is prohibited to burn other types of incense on this altar or offer up a food offering, a burnt offering or a drink offering on the altar of incense.

SA 1.5.5 The high priest must make blood atonement for the nation of Israel on the horns of the incense altar once each year. (The Day of Atonement is on Yom Kippur, which occurs on the tenth day of Tishri the seventh month in the Hebrew calendar.)

The new Covenant of the atonement of Jesus Christ superseded the need for the Aaronic priesthood and Temple worship. The altar of incense and its service were a type and shadow of what Christ did for us in the third heaven. The incense represented the prayers of the priesthood, and the blood represented the redemption of the Messiah. A bunt offer represents a food offering represents and drink offering represents At the Mercy Seat God manifested His presence to the priesthood and gave revelation to communicate His will can correct the people. In turn, the priests interceded for the people to seek forgiveness for their sins and turn away the just wrath of the Lord. Therefore, the following prayer is recommended:

*“Heavenly Father, Your prophet Moses ordained the Aaronic priesthood to serve You by burning incense before the Mercy Seat in the Temple, and to make blood atonement annually for the nation of Israel on the horns of the Altar of Incense. You prescribed the design and function of the altar and the components of the anointing incense. Incense represents prayer and the blood represents the redemption of Your creation by the messiah. Your children err when the Christ said that Your house shall be a house of prayer and He is the lamb slain from the foundation of the world! Therefore, let His prayers intercede for us and His blood atones for us perpetually and eternally. Please respond in Your mercy with Your goodness as the fragrance of Your only begotten Son’s righteous deeds please You and turn Your wrath from Your people. Turn Your face upon us and grant us favor in Your sight. So let Your perfect will be realized through Your people and their ways be righteous as you protect and prosper them in Your perfect presence. May Your voice always be heard in our ears and our hands and feet follow the Way You ordained from our hearts. Amen”*

**The Census Tax**

**“And Jehovah spoke to Moses, saying, When you lift up the head of the sons of Israel, of those numbered, each one shall give the ransom of his soul to Jehovah when numbering them; and there shall not be a plague among them when numbering them. They shall give this, everyone passing over to those numbered: half a shekel, by the shekel of the sanctuary, twenty gerahs being a shekel; half a shekel as an offering to Jehovah. Every one passing over to those numbered, from a son of twenty years and upward, shall give the offering of Jehovah. The rich shall not give more, and the poor shall not give less than half a shekel, to give the offering of Jehovah, to make atonement for your souls. And you shall take the silver of atonement from the sons of Israel and you shall give it to the service of the tabernacle of the congregation; and it shall be for the sons of Israel for remembrance before the face of Jehovah, to make atonement for your souls.**Exodus 30:11-16 LITV

The Lord ordained that whenever the nation of Israel took a census of the people, all those counted in the census were to pay a poll-tax of a half shekel to be used to support Temple worship. This was to avoid the judgement of God for not trusting in the Lord to defeat Israel’s temporal enemies. When David took a census of Israel without also collecting the poll tax, the prophet Gad rebuked him and the Lord killed 70,000 men.[[142]](#footnote-142) In the time of Christ, Jesus and Peter paid the poll tax to avoid offending the tax collectors.[[143]](#footnote-143) In New Covenant terms we are no longer under the Law of Moses, but we still should emulate Christ’s example. Therefore, it would be good to donate the half shekel of pure silver (5.7g) to a messianic synagogue with a cover letter explaining the purpose of the donation. The following prayer is recommended for this occasion.

“Heavenly Father, in the time of Moses, you ordained that each person counted in a census

**The Bronze Basin**

**And Jehovah spoke to Moses, saying, And you shall make a bronze laver for washing, and its base bronze. And you shall put it between the tabernacle of the congregation and the altar; and you shall put water there. And Aaron and his sons shall wash from it, their hands and their feet; as they go into the tabernacle of the congregation they shall wash with water, and shall not die; or as they draw near to the altar to minister, to burn a fire offering to Jehovah. And they shall wash their hands and their feet, and shall not die. And it shall be a never ending statute to them, to him and to his seed for their generations.**

SA 1.6.1 The Nation of Israel shall make a bronze basin with a stand of bronze.

SA 1.6.2 The bronze basin and its stand shall be placed between the Tabernacle/Temple of the congregation and the altar.

SA 1.6.3 The bronze basin shall be kept filled with fresh water for washing.

SA 1.6.4 Before they serve at the altar if fire, the priests shall wash both hands and feet at the bronze basin.

Consequences of violating statute SA 1.6

CoSA1.6.1 The priests that minister at the altar of fire without washing both hands and feet shall die.

The fact that the Lord made it a statute to wash hands and feet before coming to the altar is ultimately significant. Hands are soiled in the course of daily work and other activities. Feet are soiled in our daily travels. The consequences of coming before the Lord with unclean hands or feet is death – the ultimate punishment! In New Covenant terms the relates to sins of omission dn commission regarding what we have done and where we have been in our daily lives. Before we make and offering to the Lord we should confess, repent and make restitution to remit any significant sin.[[144]](#footnote-144) The following prayer is designed to address any errors related to this.

*“Heavenly Father, in your love and wisdom you commanded the Israelites to place a bronze basin filled with fresh water between the tabernacle and the altar. There, Your priests were to wash their hands and feet before making burnt offerings to You. For those who come to you with defilements from their works or travels risk death in Your presence. We have been guilty of coming to you still defiled with the guilt of what we have done and where we have been. We repent for these transgressions. Show us Your great goodness through Your mercy and grace and cleanse us by the blood of Your precious Son, Jesus Christ. Forgive us of our transgressions in this matter and remove from us and our descendants the sentence of death. Give us life eternal as we are obedient to Your perfect will.”*

**The Statute of the Anointing Oil of Consecration**

**And Jehovah spoke to Moses, saying, ‘And you take spices for yourself, the best, five hundred (shekels) of pure myrrh, and its half of spicy cinnamon, two hundred and fifty shekels, and two hundred and fifty of aromatic calamus; and five hundred of cassia, by the shekel of the sanctuary; and a hin of olive oil. And you shall make it an oil of holy anointing, ointment compound, the work of a perfumer, an oil of holy anointing it shall be. And you shall anoint with it the tabernacle of the congregation and the ark of the testimony, and the table and all its vessels and the altar of incense, and the altar of burnt offering, and all its vessels, and the laver and its base.**

**And you shall sanctify them, and they shall become most holy; everything touching them shall become holy. And you shall anoint Aaron and his sons, and you shall consecrate them to minister as priests to Me. And you shall speak to the sons of Israel, saying, This shall be a holy anointing oil for Me for your generations. It shall not be poured on the flesh of man, and you shall not make any like it in its proportion; it is holy. It shall be holy to you. If a man prepares any like it, or who gives from it to a stranger, he shall be cut off from his people.**

**The Statute of the Incense of Fragrant Aroma**

**And Jehovah said to Moses, Take perfumes for yourself, spices, stacte, and onycha, and galbanum, spices, and pure frankincense, a part shall be for a part. And you shall make it incense, an ointment, a work of a perfumer, salted, pure and holy. And you shall grind some of it fine, and put some of it in front of the** (ark of the) **testimony in the tabernacle of the congregation, where I meet you. It shall be most holy to you. And the incense which you make, in its proportion, you shall not make for yourselves; it shall be holy to you for Jehovah. If a man makes any like it, to smell of it, he shall be cut off from his people.’” Exodus 30:22-38 LITV**

In this statute, the same as SA 1.5 above, the Lord gave Moses His specifications for the Anointing Oil of Incense

SA 1.5.2 The Nation of Israel shall make the Anointing Oil of Consecration, from the highest quality ingredient per the following recipe:

1. 500 shekels of pure myrrh (5700g, symbolic of self-denial, like fasting, abstinence and alms)
2. 250 shekels of cinnamon (2850g, symbolic of purity)
3. 250 shekels of aromatic calamus (2850g, sweet cane, symbolic of praise, giving glory to the Lord)
4. 500 shekels of cassia (5700g symbolic of worship or fellowship with the Lord)
5. 1 hin oil (5.7 liters, symbolic of the presence of Holy Spirit)

SM 1.5.6 To make holy, the priests shall anoint (note: this is a continuation of SA 1.5)

1. the Tabernacle / Temple of the Congregation and
2. the ark of the testimony, and
3. the table and all its vessels and
4. the altar of incense, and
5. the altar of burnt offering, and all its vessels, and
6. the laver and its base
7. the high priest and Aaronic priests and consecrate them

SA 1.7.1 The priests shall make finely ground salted ointment incense, the Incense of Fragrant Aroma, for the altar of incense from equal parts of:

1. stacte, and (resinous, aromatic gum exuding from commiphora opobalsamum, symbolic of unity of body, family relationships)
2. onycha, and (a fragrant adhesive from goat hair, labdanum – symbolic of unity of soul, agreement, cooperation, collaboration)
3. galbanum, and (a gummy resinous juice of an Ferula Africana – symbolic of spiritual unity – obedience to the Lord, the indwelling of Holy Spirit)
4. pure frankincense (an aromatic resin from trees of the genus Boswellia – symbolic of reverent fear of the Lord)

SM 1.7.2 The priests will burn the Incense of Fragrant Aroma on the Altar of Incense (or in a thurible) before the ark of the testimony.

There are consequences for misuse of the Oil of Holy Anointing and the Incense of Fragrant Aroma.

CoSA 1.5.1 If anyone makes or uses the Oil of Holy Anointing for other purposes, they will be cut off from the Commonwealth of Israel.

CoSA 1.7.1 If anyone makes or uses the Incense of Fragrant Aroma for other purposes, they will be cut off from the Commonwealth of Israel.

In New Covenant terms, when we come to the presence of the Lord for prayer, praise or worship, we should first prepare ourselves: acquit ourselves of any outstanding trespasses against others, cleanse ourselves by confession, repentance and where appropriate) restitution of ungodly thoughts, words, deeds and prohibited travels. Our petitions should be preceded by fasting, alms giving, prayer, praise, worship and obedience to Holy Spirit. Our praise and worship should be from a state of unity with other believers and with the Trinity: family, church and Holy Spirit. These prerequisites being met by holy living, the following exordium is recommended.

*“Heavenly Father, according to Your commandments, I have made peace with my neighbor and You as best as I am able, therefore, forgive me for what remains so that I may enter Your Holy presence. Please regard my fasting, abstinence, and alms as a fragrant anointing oil upon me and mine that we may be holy before You. For You desire purity above cleansing. Please regard my obedience to you and your appointed, faithful authorities, my reverent fear of You and them as a fragrant aroma of incense before You. For You desire obedience above sacrifice. It is written that You ordained that none should be perfect before You except Your Holy One, Jesus Christ. Therefore, let His righteousness be my righteousness and His blood take away my sin and uncleanness. See me before You as You would see Him. Then let my praise and worship be acceptable to You and my petitions find favor in Your courts and before Your Holy throne forever. Release to me Your precious revelations, let Your words to me be filled with Your lovingkindness and may Your face be towards me for good and not evil. Amen”*

TO BE CONTINUED

1. JOSHUA’S COVENANT WITH THE GIBEONITES

TO BE CONTINUED

1. DAVIDIC COVENANT

TO BE CONTINUED

1. MESSIANIC COVENANT

TO BE CONTINUED

1. Adapted fro the KJV Dictionary <https://av1611.com/kjbp/kjv-dictionary/promise.html> [↑](#footnote-ref-1)
2. Judges 16:19 [↑](#footnote-ref-2)
3. [↑](#footnote-ref-3)
4. Exodus 12:2 [↑](#footnote-ref-4)
5. Genesis 27:29, 37 [↑](#footnote-ref-5)
6. Exodus 3:2 [↑](#footnote-ref-6)
7. John 8:1-11 [↑](#footnote-ref-7)
8. From the Merriam-Webster Dictionary [↑](#footnote-ref-8)
9. Genesis 1:26,27 [↑](#footnote-ref-9)
10. It is not clear if this includes Phylum Porifera or Phylum Coelenterata (Cnidaria) because they are not motile. Moses divvied animals by the realm they lived in while Aristotle and Theophrastus distinguished species of plants and animals by morphology and Carl Linnaeus gave nomenclatures to the different kingdoms”, including minerals. [↑](#footnote-ref-10)
11. Genesis 1:20, if fungus was present then, it was not allowed for food. So, the Kingdom of Fungi phyla: Chytridiomycota, Zygomycota, Ascomycota, Basidiomycota, and Glomeromycota, is *not* sanctioned by God for food [↑](#footnote-ref-11)
12. Genesis 1:28 [↑](#footnote-ref-12)
13. Genesis 1:29 [↑](#footnote-ref-13)
14. Genesis 2:16 [↑](#footnote-ref-14)
15. Genesis 2:17 [↑](#footnote-ref-15)
16. Genesis 2:18-25, Genesis 3:18 [↑](#footnote-ref-16)
17. Genesis 3:1-7 [↑](#footnote-ref-17)
18. Genesis 3:17-19 [↑](#footnote-ref-18)
19. Genesis 3:7 [↑](#footnote-ref-19)
20. Genesis 3:16 [↑](#footnote-ref-20)
21. Genesis 4:21 (by implication – man had to create musical instruments to replace music of divine origin) [↑](#footnote-ref-21)
22. Genesis 3:7 [↑](#footnote-ref-22)
23. Genesis 4:20 [↑](#footnote-ref-23)
24. Genesis 3:8 [↑](#footnote-ref-24)
25. Genesis 3:23 [↑](#footnote-ref-25)
26. Genesis 4:2-14 [↑](#footnote-ref-26)
27. Genesis 4:19 [↑](#footnote-ref-27)
28. Genesis 6:7 [↑](#footnote-ref-28)
29. Genesis 7:7 [↑](#footnote-ref-29)
30. Genesis 6:11, 12 [↑](#footnote-ref-30)
31. Genesis 3:13,14 [↑](#footnote-ref-31)
32. Genesis 3;15 [↑](#footnote-ref-32)
33. Genesis 3:24 [↑](#footnote-ref-33)
34. Genesis 3:17-19 [↑](#footnote-ref-34)
35. Genesis 4:20 [↑](#footnote-ref-35)
36. Genesis 3:21 [↑](#footnote-ref-36)
37. Genesis 4:20 [↑](#footnote-ref-37)
38. Genesis 3:16 [↑](#footnote-ref-38)
39. Genesis 2:17, 5:5 [↑](#footnote-ref-39)
40. Genesis 4:7 [↑](#footnote-ref-40)
41. Genesis 3:16 [↑](#footnote-ref-41)
42. Genesis 4:22 [↑](#footnote-ref-42)
43. Genesis 4;12-14 [↑](#footnote-ref-43)
44. Genesis 4:12-16 [↑](#footnote-ref-44)
45. “Then the LORD said, “My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years.” Genesis 6:3  [↑](#footnote-ref-45)
46. II Samuel 19:32-35, Psalm 90:10 [↑](#footnote-ref-46)
47. Genesis 6:7 [↑](#footnote-ref-47)
48. Genesis 6:18-22 [↑](#footnote-ref-48)
49. Genesis 8:16-22 [↑](#footnote-ref-49)
50. Genesis 8:21 , 9:8-17 [↑](#footnote-ref-50)
51. Genesis 9:1 7 [↑](#footnote-ref-51)
52. Genesis 9:2  [↑](#footnote-ref-52)
53. Genesis 9:3, 4 [↑](#footnote-ref-53)
54. Genesis 9:5 [↑](#footnote-ref-54)
55. Genesis 8:21 , 9:8-17 [↑](#footnote-ref-55)
56. Genesis 9:1 7 [↑](#footnote-ref-56)
57. Genesis 9:2  [↑](#footnote-ref-57)
58. 1 Kings 3:8, Nehemiah 9:23 [↑](#footnote-ref-58)
59. Isaiah 11, Acts 3:25-26 [↑](#footnote-ref-59)
60. Genesis 13:5-12 [↑](#footnote-ref-60)
61. Genesis 14:11-16 [↑](#footnote-ref-61)
62. Genesis 19:36-38 [↑](#footnote-ref-62)
63. Deuteronomy 23:3,4, Judges 3:12-30, 10:6, I Samuel 14:47, I Kings 11:1,7,33, Jeremiah 25:15-27,49:1-39, Nehemiah 13:23, Zephaniah 2:8-9, Amos 2:1 [↑](#footnote-ref-63)
64. Deuteronomy 1:8 [↑](#footnote-ref-64)
65. Deuteronomy 1:10, I Kings 3:8 [↑](#footnote-ref-65)
66. Genesis 17:8 [↑](#footnote-ref-66)
67. Genesis 15:6, Romans 4 [↑](#footnote-ref-67)
68. Galatians 5:3 [↑](#footnote-ref-68)
69. Isaiah 54:1, Galatian 4:21-31 [↑](#footnote-ref-69)
70. Circumcision requirement annulled in the new Covenant Galatian 5:3 [↑](#footnote-ref-70)
71. Galatians 5:3 [↑](#footnote-ref-71)
72. I Peter 3:6 [↑](#footnote-ref-72)
73. Galatians 4:28 [↑](#footnote-ref-73)
74. Galatian 4:27-30 [↑](#footnote-ref-74)
75. Genesis 15:18 [↑](#footnote-ref-75)
76. [DOI: 10.1126/sciadv.aax0061](https://doi.org/10.1126/sciadv.aax0061) [↑](#footnote-ref-76)
77. This affirms the Biblical account which states the Philistines were descended from Ham’s son Mizraim, rather than Canaan. "And Mizraim fathered Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, from whom came the Philistines and Caphtorim." Genesis 10:13-14 LITV  [↑](#footnote-ref-77)
78. Genesis 27:46 [↑](#footnote-ref-78)
79. Galatians 4:21-31 [↑](#footnote-ref-79)
80. Genesis 26:6 [↑](#footnote-ref-80)
81. Genesis 26:7 [↑](#footnote-ref-81)
82. Genesis 26:8-11 [↑](#footnote-ref-82)
83. Genesis 15:19-21 [↑](#footnote-ref-83)
84. Genesis 14:1-16 [↑](#footnote-ref-84)
85. Genesis Ch. 20 [↑](#footnote-ref-85)
86. Genesis 26:16 [↑](#footnote-ref-86)
87. Exodus 2:16-21, Number 12;1, Deuteronomy 7:1-6 [↑](#footnote-ref-87)
88. Numbers 23:7 [↑](#footnote-ref-88)
89. Deuteronomy 23:5 [↑](#footnote-ref-89)
90. Joshua 13:22 [↑](#footnote-ref-90)
91. Psalm 60 [↑](#footnote-ref-91)
92. II Kings 16:8 (Ahaz), II Kings 18:16 (Hezekiah) [↑](#footnote-ref-92)
93. Genesis 27:37 [↑](#footnote-ref-93)
94. Deuteronomy 7:3 [↑](#footnote-ref-94)
95. Benjamin was 10 when Joseph was sold into Egypt in A.M. 2276, so he was born and Rachel died in A.M. 2266 [↑](#footnote-ref-95)
96. Isaiah 57:15 [↑](#footnote-ref-96)
97. Hebrews 12:24 [↑](#footnote-ref-97)
98. Exodus 1:10 [↑](#footnote-ref-98)
99. Exodus 1;11 [↑](#footnote-ref-99)
100. Exodus 1:14 [↑](#footnote-ref-100)
101. Exodus 1:16 [↑](#footnote-ref-101)
102. Exodus 1;22 [↑](#footnote-ref-102)
103. Houdmann, S. M. (2013, December 31). *What was the meaning and purpose of the ten plagues of Egypt?* GotQuestions.org. Retrieved February 15, 2023, from https://www.gotquestions.org/ten-plagues-Egypt.html [↑](#footnote-ref-103)
104. אוֹת 'ôth - sign or token [↑](#footnote-ref-104)
105. זִכְרוֹן zikrôn, memorial, reminder [↑](#footnote-ref-105)
106. Exodus 22:30 [↑](#footnote-ref-106)
107. Hebrews 10 [↑](#footnote-ref-107)
108. I Peter 2:9 [↑](#footnote-ref-108)
109. Hebrew: עֹמֶר omer — (noun) a handful; a sheaf; a the measure of a small drinking cup or bowl. An omer is an ancient Hebrew dry measurement which is one-tenth (⅒) of an ephah (Exodus 16:36) or about two quarts. [↑](#footnote-ref-109)
110. a Hebrew unit of dry measure, equal to about a bushel (35 liters). [↑](#footnote-ref-110)
111. חֹרֵב chôrêb - desolation [↑](#footnote-ref-111)
112. רְפִידִים rephı̂ydı̂ym - railing or landing [↑](#footnote-ref-112)
113. Presuming 2.4M people and about three times that many animals. At 1 gal. of water per day per person and 1.5 gal. per day per animal, that works out to approximately 550,000 gal. per hour or ~0.6m^3/s or ~21 cu. Ft./sec That’s about half the flow of the Bear River in Wyoming. [↑](#footnote-ref-113)
114. Exodus 20:18-19 [↑](#footnote-ref-114)
115. James 4:12 [↑](#footnote-ref-115)
116. Matthew 28:18,20, Romans 13:1, Luke 10:19, Mark 3:15, Matthew 10:1, Luke 9:1 [↑](#footnote-ref-116)
117. Deuteronomy 22:6-7 [↑](#footnote-ref-117)
118. Verses that list the nations that inhabited Canaan: Genesis 5:19

 Joshua 3:10

 Deuteronomy 7:1

 Deuteronomy 20:17

 Nehemiah 9:8

 Exodus 3:8

 Exodus 3:17

List of Canaanite nations: Amorites (included in all lists)

 Canaanites (included in all lists)

 Girgashites (listed in Genesis 5:19, Joshua 3:10, and Deuteronomy 7:1)

 Hittites (included in all lists)

 Hivites (included in all lists except Genesis 5:19)

 Jebusites (included in all lists)

 Kadmonites (only included in the list in Genesis 5:19)

 Kenites (only included in the list in Genesis 5:19)

 Kenizzites (only included in the list in Genesis 5:19)

 Perizzites (included in all lists except Deuteronomy 20:17)

 Rephaites (only included in the list in Genesis 5:19)

From: ”The complete list of nations that once inhabited the biblical land of Canaan”, by Bible Blender [↑](#footnote-ref-118)
119. Deuteronomy 18:9-12-21-22 [↑](#footnote-ref-119)
120. "I will not drive them out from before you in one year, lest the land become desolate and the wild beasts multiply against you." Exodus 23:29 ESV

"The LORD your God will clear away these nations before you little by little. You may not make an end of them at once, lest the wild beasts grow too numerous for you." Deuteronomy 7:22 ESV

"Now these are the nations that the LORD left, to test Israel by them, that is, all in Israel who had not experienced all the wars in Canaan. It was only in order that the generations of the people of Israel might know war, to teach war to those who had not known it before. These are the nations: the five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who lived on Mount Lebanon, from Mount Baal-hermon as far as Lebo-hamath. They were for the testing of Israel, to know whether Israel would obey the commandments of the LORD, which he commanded their fathers by the hand of Moses." Judges 3:1–4 ESV [↑](#footnote-ref-120)
121. John 4:23 [↑](#footnote-ref-121)
122. Colossians 2:17, Hebrews 8:5, 10:1 [↑](#footnote-ref-122)
123. Psalms 119:105 [↑](#footnote-ref-123)
124. 1 Samuel 16:13; Zechariah 4:2-6 [↑](#footnote-ref-124)
125. Matthew 25:1-13 [↑](#footnote-ref-125)
126. Psalm 5:3, Luke 1:18-13, Acts 10:9, Acts 3:1, Acts 10:30,31, Matthew 14:23, Psalm 42:8, Lamentations 2:19, Acts 16:25,26 [↑](#footnote-ref-126)
127. Mark 2:27, Luke 6:5 [↑](#footnote-ref-127)
128. Matthew 12:5, John 7:22 [↑](#footnote-ref-128)
129. Matthew 21:11 [↑](#footnote-ref-129)
130. Mark 6:2, Luke 4:16, Luke 13;10 [↑](#footnote-ref-130)
131. Luke 14;1 [↑](#footnote-ref-131)
132. Mark 3:1-6, John :14 [↑](#footnote-ref-132)
133. Matthew 12:1-8, Mark 2;23 [↑](#footnote-ref-133)
134. Mark 2:23-28 [↑](#footnote-ref-134)
135. Romans 14;5, Colossians 2:16 [↑](#footnote-ref-135)
136. Leviticus 10:1-20 [↑](#footnote-ref-136)
137. Hebrews chapter 8 [↑](#footnote-ref-137)
138. Acts 2:2,3 [↑](#footnote-ref-138)
139. Revelation 3:5,18, 4:4, 16:15 [↑](#footnote-ref-139)
140. Revelation 1:6, 5:10, 20:6 [↑](#footnote-ref-140)
141. Hebrews 5:6,10, 6:20, 7:15,17  [↑](#footnote-ref-141)
142. II Samuel ch. 24, I Chronicles ch. 21 [↑](#footnote-ref-142)
143. Matthew 17:24-27, 22:15-22 [↑](#footnote-ref-143)
144. Matthew 5:21-26 [↑](#footnote-ref-144)