

WATER OF HIS WORD



BIBLICAL FOUNDATIONS: WEEKLY
SCRIPTURE READING

---Roly Buys---

Amanda Buys' Spiritual Covering

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TWO STICKS BECOME ONE

This week’s reading comes from **Genesis 44:18-47:27; Ezekiel 37:15-28; and John 5:1-47.**

SUMMARY

In this portion we see that... Judah will stand up and defend his youngest brother at his own expense,

- ◆ Joseph will reveal himself to his brothers,
- ◆ Joseph and his brothers reconcile,
- ◆ Joseph arranges for Jacob to come and stay with him and sends wagons loaded with gifts to his father,
- ◆ Joseph will realise that his father had not forsaken him but instead thought that he was dead,
- ◆ The family moves and settles in Goshen and Jacob blesses Pharaoh.



As I consider the various stories that make up the portion, I see **two common themes** emerge. These themes are radically different, but at the same time complement one another.

In order to better understand the principles that are discussed, we need to have the context that defines the story. We find this in the interplay between Jacob and his son Joseph.

JOSEPH THE DREAMER

However, before we go there, we should take a while to study the complex character of Joseph. Without doubt Joseph has a Godly calling. The gift of dreams is a forerunner to prophecy. Dreams give an image of something that will happen—but dreams do not have the crystal clear finality of direction. **Dreams need interpretation.**

But the early image that is portrayed is that of someone who is insecure in his role—he needs to have the acceptance of the brothers. His interpretation of the dream, however, speaks of power and submission, and it **EVEN** speaks of domination.

At the opposite end of the story, we find the real interpretation of the dream... where the end result of THE DREAM speaks of being the provider of the family, of being the one on whom all will rely on for food. *What would have happened if Joseph had seen the dream in that light to start off with?*

It is within an interpretation of this one thought that we need to evaluate this portion, namely, why did Joseph not look for or make contact with his father through all of those years from the moment that he was taken out of prison and made into the Viceroy? Why leave the father who loved you so much to suffer for all of those years? The Bible is silent on this matter and we are left to come to our own conclusions ...

Did he think that his father had abandoned him? Did he think that he had to “prove” himself before he returned home?

SOME IDEAS FOR CONSIDERATION

- I suggest that at the moment that he was appointed to the post, after hearing and interpreting Pharaoh’s dream, he realised that he was at last in the position (space) and time to “produce the goods” / to live to the fullness of the DREAM.
- I would also suggest that Joseph had a perilous position, and even though its Pharaoh who appoints him to the job, the local royals would not have been overjoyed. After all their positions of stature had been taken by an outsider. That grouping would be continuously on the lookout for evidence of any sign of disloyalty.
- I would suggest that GOD (YHVH) gave Joseph some trials / tribulations in order to mature from a “spoiled brat” — to a servant leader, from a slave to a man who exercises Godly dominion.

As Joseph works through these first seven years, he sees his power base growing as the sheaves submit to his calling — as he works through the second seven years, he sees all the people of that known world bowing before him as the people come to get grain. Joseph’s first interpretation was ONLY within the boundary of the family. GOD (YHVH)’s interpretation was a world-wide event.

We are called to fulfil a Godly calling.

Each one of us are uniquely placed at some intersection of life where we will mingle with the world. We are CALLED to walk in such a way that the light from our inner *menorah* will shine so brightly that all worldly darkness will be dispelled, and the Glory of GOD (YHVH)’s attributes would be visible to all.

****NUGGET!** While we have a “wrong” interpretation of our calling - we will wound those close to us and fail to meet YHVH’s plan.**

What was the pivotal turning point in Joseph’s walk towards his calling? I suggest that it was the action of dealing with the family generational weakness of sexual relationships outside of marriage.

His brother Reuben will sleep with his father’s wife. His brother Judah will sleep with his son’s wife. Joseph will run away from any contact with Potiphar’s wife.

Joseph needed to LIVE THE DREAM. But as soon as he was brought near to the family, RECONCILIATION AND RESTORATION became an imperative.

1. THE FUNDAMENTAL REQUIREMENT TO RECONCILE

As discussed in earlier portions, we see the principle of 'first the physical, then the spiritual.' We can apply this principle to this story:

The family of Jacob, that together (all 12 Tribes) become the children of Israel (physical domain), that together will conquer and together will enter the Land, is mirrored by the description of the various parts of the Body of Messiah (spiritual domain) that are joined together as "living stones" into the Tabernacle of GOD (YHVH). Just as the children of Israel, the Body of Messiah will have to conquer and enter their Promised Land (the spiritual).

What we see here are the opposite sides of one coin:



One side that represents the twelve tribes of Israel, or the "**law**"; and the other side that represents the Body of Messiah, or **grace**. These both sides exist on the **same** coin, they are **ONE - ECHAD - a unified ONENESS**.

For much too long we have had the division — those for grace vs those for "law" — those who only preach Paul vs those who preach the "Old Testament."

And the interesting point, is that **we need BOTH...**we are told to **walk** in the **Spirit and in the Truth...**

What we have to do, **is to seek ways to reconcile these two views**. Paul is clear, we need to walk in the physical, in order to understand how we would serve GOD (YHVH) in the spiritual.

The process of reconciliation

In this portion we see that there is a **process to reconciliation**. Often we want the other party to pay, to make right, to change. Little do we realise, or accept, that our own actions contributed to the problem...

There is little need to add many more words than that which is set out in this portion. This pattern will get repeated over and over again, yet it seems strange that these principles are not applied in the Body consistently today.

We often find a **call to repentance**, but seldom hear that the **same urgency is applied to that of restoration**. Let us take a look at the process of reconciliation between Joseph and his brothers:





A. The need for **repentance**.

As we go through this portion, we discover that repentance is more than “sorry, I have been caught out” — it’s a realisation that my actions are hurting GOD and possibly also my neighbour. There is a modern trend to say — “*grow up and get over it*”. However, we seldom consider the mental and emotional state of those that we hurt.

People do not easily indicate exactly what their emotional condition is — it is private, you see. Any WRONG deed, however small or larger, could therefore have very different outcomes simply based

on the emotional intelligence level of the individuals on that particular day.

But all wrong deeds have an impact - so, irrespective of what we think the other person can handle, we have a responsibility to repent. Consider also, the knock-on effect, the wronged individual has a family and as soon as they reach home, some of the negative effects are very likely to be transferred to these unsuspecting family members.

Genesis 44:16 16 So Judah said, “What can we say to my lord? What can we reply? Or how can we clear ourselves, since God has exposed the sin and guilt of your servants? Behold, we are my lord’s slaves, the rest of us as well as he with whom the cup is found.”

Genesis 44:30-34 30 Now, therefore, when I come to your servant my father, and the young man is not with us, since his life is bound up in the young man’s life, 31 when he sees that the young man is not with us, he will die; and your servants will bring the grey hair of your servant our father down to Sheol in [great] sorrow. 32 For your servant became security for the young man to my father, saying, ‘If I do not bring him back to you, then let me bear the blame before my father forever.’ 33 Now, therefore, please let your servant (Judah) remain here instead of the youth [to be] a slave to my lord, and let the young man go home with his brothers. 34 How can I go up to my father if the young man is not with me—for fear that I would see the tragedy that would overtake my [elderly] father [if Benjamin does not return]?”

B. The need to **deal with the hurt** and the bitterness.

One of the hardest things to deal with is the hurt / bitterness which seems to want to linger in our hearts. This same feeling also seems to rear its head again every time we go through a difficult patch / trials. Importantly, we need to analyse the “reason” why this thing happened to us.

We can easily just say that the other party is evil. But possibly, if we were to ask GOD to test and prove our hearts, we may just recognise a character trait that does not truly reflect the Glory of GOD (YHVH).

If we had not been challenged, we could have gone forward in life, on a path that ever so gently, but very certainly, was drifting away from our Godly purpose.

Genesis 45:1-2 Then Joseph could not control himself [any longer] in front of all those who attended him, and he called out, "Have everyone leave me." So no man stood there when Joseph revealed himself to his brothers. 2 Joseph wept aloud, and the Egyptians [who had just left him] heard it, and the household of Pharaoh heard of it.

C. The need for forgiveness.

To forgive takes courage. It also means that you have to deal with the consequences of that hurt — it may well be that you have experienced loss / not been able to take hold of opportunities, had wasted years (in some form of prison / goal). This is most probably the biggest area of disappointment in life.

I know of a case where a mother had caused much hurt and rejection over many years. Feelings of frustration had built up and later, anger at the injustice had hardened the heart of her son. At a certain point in time, the son chose to forgive without any acknowledgment from the mother. After a while, the real man (who the son *really* was), was revealed— someone who actually had a small heart (that was hidden under all the anger) - he also had a sensitive and gentle spirit - just think of all those wasted years!

Genesis 45:3-8 3 Then Joseph said to his brothers, "I am Joseph! Is my father still alive?" But his brothers were speechless, for they were stunned and dismayed by [the fact that they were in] Joseph's presence. 4 And Joseph said to his brothers, "**Please come closer to me.**" And they approached him. And he said, "I am Joseph your brother, whom you sold into Egypt. 5 Now do not be distressed or angry with yourselves because you sold me here, for God sent me ahead of you to save life and preserve our family. 6 For the famine has been in the land these two years, and there are still five more years in which there will be no plowing and harvesting. 7 God sent me [to Egypt] ahead of you to preserve for you a remnant on the earth, and to keep you alive by a great escape. 8 So **now it was not you who sent me here, but God;** and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt.

The need for restoration.



Often, we will hear the words 'I am sorry...' But the harsh words spoken, that broke someone down, continue to resound in the spiritual realm. "Sorry" is simply not enough.

We also need **restoration**. And restoration means that words of life, purpose and destiny, need to be declared over the person to bring about a reversal of the old.

Sadly, words may not be enough — if the actions have caused material damage, then it is an absolute requirement that this loss be covered.

Recently, I heard the story where a person lent his pickup truck to someone who abused the vehicle, causing major damage, and then refused to have the repairs done to restore the vehicle to the way it was when he asked to borrow it.

GOD (YHVH) simply does not bless when we do acts which are the opposite of “love your neighbour.”



Genesis 45:9-15 9 Hurry and go up to my father, and tell him, ‘Your son Joseph says this to you: “God has made me lord of all Egypt; come down to me, do not delay. 10 **You shall live in the land of Goshen** [the best pasture land of Egypt], and you shall be close to me—you and your children and your grandchildren, your flocks and your herds and all you have. 11 **There I will provide for you and sustain you**, so

that you and your household and all that are yours may not become impoverished, for there are still five years of famine to come.” 12 Look! Your eyes see, and the eyes of my brother Benjamin see, that I am speaking to you [personally in your language and not through an interpreter].

13 Now you must tell my father of all my splendor and power in Egypt, and of everything that you have seen; and you must hurry and bring my father down here.”

14 **Then he embraced his brother Benjamin’s neck and wept, and Benjamin wept on his neck. 15 He kissed all his brothers and wept on them, and afterward his brothers talked with him.**

D. The need for **restitution**.

When those who have wounded me make right, I must have the grace to bless them out of my abundance.

Genesis 45:16-20 16 When the news was heard in Pharaoh’s house that Joseph’s brothers had come, it pleased Pharaoh and his servants. 17 Then Pharaoh said to Joseph, “Tell your brothers, ‘Do this: load your animals and return to the land of Canaan [without delay], 18 and get your father and your households and come to me. **I will give you the best of the land of Egypt and you will eat the fat (the finest produce) of the land.**’ 19 Now you [brothers of Joseph] are ordered [by Pharaoh], ‘Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father and come. 20 Do not be concerned with your goods, for the best of all the land of Egypt is yours.’”

After Judah repents **and accepts responsibility**, (question: where were the other brothers who were equally as guilty?) Joseph moves to complete the process with grace and kindness.

Consequences of reconciliation

Let us take note of the consequences of this process of family reconciliation. We really need to understand that as we forgive and restore, we are turning a key that will unlock the full potential of Heaven. The saddest thing is that so often we ask GOD (YHVH) for help, but fail to realise that we, individually, have closed off the Hand that wants to bless.

When Joseph and his family reconcile we see that:

A. The family is **blessed**.

We should not only look for blessing in the physical domain. In fact the greatest blessing will be in the emotional and spiritual domain. Can you think of the release that can come to talents that have been buried for years under the rubble of hurt?



Genesis 47:27 27 Now [the people of] Israel lived in the country of Egypt, in [the land of] Goshen, and they gained possessions and acquired property there and were fruitful and **multiplied greatly**.

B. The family is given a **home**.

For those of us that are living in the “diaspora as set-apart people in the world”, how wonderful is it when we are recognised as citizens that are making a positive impact on the community? A home is not only a house, but is also the sense of “being different—but belonging to the community”.

Genesis 47:5-6 5 Then Pharaoh spoke to Joseph, saying, “Your father and your brothers have come to you. 6 The land of Egypt is before you; settle your father and your brothers in the best of the land. Let them live in the land of Goshen; and if you know of any men of ability among them, [a]put them in charge of my livestock.”

C. The family is given a **prophetic destiny**.

Have you noticed, when a father sets out to build a legacy of integrity / justice and so on, that the sons and daughters seem to grab hold of that picture and run with it? Destiny can be developed, from servant leaders with Godly character and wisdom. Be a parent that searches for wisdom, that takes experience and turns it into life lessons—that takes success and tempers that with humility.

Genesis 46:1-4 1 So Israel set out with all that he had, and came to Beersheba [where both his father and grandfather had worshiped God], and offered sacrifices to the God of his father Isaac. 2 **And God spoke to Israel in visions of the night and said, “Jacob, Jacob!” And he said, “Here I am.”** 3 And He said, “I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you (your descendants) a great nation there. 4 I will go down with you to Egypt, and I will also surely bring you (your people) up again; and Joseph will put his hand on your eyes [to close them at the time of your death].”

Not surprisingly, this prophetic destiny was not only in **the physical** domain of the family, but later on we will see a **spiritual** reality of this same WORD as the prophets inform us that there will be a day when the House of **Judah and the House of Joseph will be united** in a single unit.

Ezekiel 37:15-28 15 The word of the Lord came again to me, saying, 16 “And you, son of man, take a stick and write on it, ‘For Judah and for the children of Israel, his companions’; then take another stick and write on it, ‘For Joseph, the stick of Ephraim and all the house of Israel, his companions.’ 17 **Then join them together into one stick, so that they may become one in your hand.** 18 When your people say to you, ‘Will you not tell us what you mean by these?’ 19 say to them, ‘Thus says the Lord God, “Behold, I am going to take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join the stick of Judah with it and make them one stick, and they will be one in My hand.”’ 20 The sticks on which you write shall be in your hand before their eyes. 21 “Say to them, ‘Thus says the Lord God, “Behold, I am going to take the children of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; 22 and I will make them one nation in the land, on the mountains of Israel; and one king will be king over all of them; **and they will no longer be two nations, and will no longer be divided into two kingdoms.** 23 They will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will save them from all their transgressions in which they have sinned, and I will cleanse them. So they will be My people, and I will be their God. The Davidic Kingdom 24 “My servant David will be king over them, and they all will have one shepherd. They will also walk in My ordinances and keep My statutes and observe them. 25 They will live in the land where your fathers lived, [the land] that I gave to My servant Jacob, and they will live there, they and their children and their children’s children, forever; and My servant David will be their leader forever. 26 **I will make a Covenant of peace with them; it will be an everlasting Covenant with them. And I will place them and multiply them, and will put My sanctuary in their midst forever. 27 My dwelling place also will be with them; and I will be their God, and they will be My people. 28 Then the nations will know [without any doubt] that I am the Lord who sets apart and sanctifies Israel [for holy use], when My sanctuary is in their midst forever.”**



Later on Paul confirms the same principles when he tells us that we have to be grafted into the natural olive if we want to be part of the Body, and if we want to be heirs to the Promise of the Covenant. Being grafted in is a choice - to stay YES, requires perseverance. We should understand that it takes time for the graft to take and the wound in the olive tree to heal.



Once we are joined and we are drinking of the Glory of the Messiah, we should know that the perfume from our flowers in the spring and the juice from our fruit in the summer, will reflect the degree to which we have committed to serve GOD (YHVH).

Romans 11:13-24 13 But now I am speaking to you who are Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry, 14 in the hope of somehow making my fellow countrymen jealous [by stirring them up so that they will seek the truth] and perhaps save some of them. 15 For if their [present] rejection [of salvation] is for the reconciliation of the world [to God], what will their acceptance [of salvation] be but [nothing less than] life from the dead? 16 If the first portion [of dough offered as the first fruits] is holy, so is the whole batch; and if the root (Abraham, the patriarchs) is holy, so are the branches (the Israelites). 17 But if some of the branches were broken off, **and you [Gentiles], being like a wild olive shoot, were grafted in among them to share with them the rich root of the olive tree,** 18 do not boast over the [broken] branches and exalt yourself at their expense. If you do boast and feel superior, **remember that it is not you who supports the root, but the root that supports you.** 19 You will say then, “Branches were broken off so that I might be grafted in.” 20 That is true. They were broken off because of their unbelief, but you stand by your faith [as believers understanding the truth of Christ’s deity]. Do not be conceited, but [rather stand in great awe of God and] fear [Him]; 21 for if God did not spare the natural branches [because of unbelief], He will not spare you either. 22 Then appreciate the gracious kindness and the severity of God: to those who fell [into spiritual ruin], severity, but to you, God’s gracious kindness—if you continue in His kindness [by faith and obedience to Him]; otherwise you too will be cut off. 23 And even they [the unbelieving Jews], if they do not continue in their unbelief, will be grafted in; for God has the power to graft them in again.

24 For if you were cut off from what is by nature a wild olive tree, and against nature were grafted into a cultivated olive tree, how much easier will it be to graft these who are the natural branches back into [the original parent stock of] their own olive tree?

2. THE FUNDAMENTAL REQUIREMENT TO BE "SET APART" WHILE LIVING WITHIN THE COMMUNITY

The second theme we see in this portion, is the requirement to be "set apart" while living within the community.

We find that the "job description" of the Body of Messiah is set out for us in:

Exodus 19:6 "and you shall be to Me a Kingdom of priests and a holy nation [set apart for My purpose]. These are the words that you shall speak to the Israelites."

Those who choose to accept this responsibility say:

Exodus 19:7-8 7 So Moses called for the elders of the people, and told them all these words which the Lord commanded him. 8 All the people answered together and said, "**We will do everything that the Lord has spoken.**" And Moses reported the words of the people to the Lord.

As sons and daughters of Abraham, through the completed work of Messiah, we are **adopted** into the Covenant. As children of this Covenant, and because we all become 'firstborn' as born-again children of YHVH, we qualify to be called into the role of Priests and Kings. Even though we have the opportunity, we still have to step into this role by doing the works laid out by Y'shua.

We, however, are spread all over the world... we live as a part of a multitude of cultures, belief systems, and governmental models. **Yet we are called to be separate.**

As Paul says, it's not the spiritual that is first, but the natural (physical). As soon as we realise that the stories and the physical models are given for a purpose, (namely to see with spiritual eyes) we will pursue our study of all of these examples.

A simple analogy

As Priests in the Order of Melchizedek, we would desire to serve in the Tabernacle in Heaven, where our Great High Priest Y'shua sits at the Right Hand of the Father.

But if you have not studied the layout of the physical Tabernacle, in other words are not sure where to find the Menorah, the Table of Shewbread, and so forth, **how would you be able to serve in the "real" Tabernacle?**

If you never study the protocol for **approaching** YHVH as defined by the Levitical Priests, what actions will you take to **please** Him? If you never understand the timing and purpose of the **invitation** to take part in GOD's Feasts, **where would you be** when GOD celebrates?

What would this pattern of being “separated” look like?

1. The children of Israel stay in the first “ghetto”

They get given land that is set apart from the rest of the Egyptians. They are placed in a good land, a place where they can keep their flocks, but they are still under the authority of Pharaoh. As a result, they are able to take advantage of the provision that is part of the bigger land.

Genesis 46:28 *“Now Jacob (Israel) sent Judah ahead of him to Joseph, to direct him to Goshen; and they came into the land of Goshen.”*

2. The calling on the children of Israel is so different from the worldly system.

We are supposed to be so different from the world system that the world (Pharaoh) does not want any part of our world. **Consequently, he also distances himself from who do not look like him.**



We are all called to be shepherds. We are called to be “my brother’s keeper”.

We are made to be fitted into **one Body**, each PERSON and TRIBE, with a *unique* role to play.

Genesis 47:3-4 *3 And Pharaoh said to his brothers [as Joseph expected], “What is your occupation?” And they said to Pharaoh, “**Your servants are shepherds, both we and our fathers [before us].**”*

4 Moreover, they said to Pharaoh, “We have come to live temporarily (sojourn) in the land [of Egypt], for there is no pasture for the flocks of your servants [in our land], for the famine is very severe in Canaan. So now, please let your servants live in the land of Goshen.”

Genesis 46:31-34 *31 Joseph said to his brothers and to his father’s household, “I will go up and tell Pharaoh, and say to him, ‘My brothers and my father’s household, who were in the land of Canaan, have come to me; 32 and the men are shepherds, for they have been keepers of livestock; and they have brought their flocks and their herds and all that they have.’ 33 And it shall be that when Pharaoh calls you and says, ‘**What is your occupation?**’ 34 you shall say, ‘**Your servants have been keepers of livestock from our youth until now, both we and our fathers [before us],**’ in order that you may live [separately and securely] in the land of Goshen; **for every shepherd is repulsive to the Egyptians.**”*

While it “seems” that the role of **shepherd is less than acceptable** to these world rulers, we need to understand YHVH’s view of this role.



The Hebrew word for shepherd is: *ra'ah* [**Strong's H7462**]. The word has a multitude of meanings:

- To tend,
- to shepherd [meaning to govern],

Psalm 23:1 *The Lord is my Shepherd [to feed, to guide and to shield me], I shall not want.*

- to rule and to teach people as a flock,

Psalm 78:70-72 *“70 He also chose David His servant And took him from the sheepfolds; 71 From tending the ewes with nursing young He brought him **To shepherd Jacob His people, And Israel His inheritance.** 72 So David shepherded them according to the integrity of his heart; And guided them with his skilful hands.”*

- To be a companion,
- To be a special friend.

3. Jacob, although a guest in the land, makes sure that Pharaoh understands that they are not from the same Kingdom.

On arrival Joseph takes his father to see Pharaoh. The conversation is short. Jacob tells him: *“I have not had an easy walk — but this life on earth is a mere “sojourning,” why ask about my old age?”*

Genesis 47:7-9 *“7 Then Joseph brought Jacob (Israel) his father and presented him before Pharaoh; and Jacob blessed Pharaoh. 8 And Pharaoh asked Jacob, **“How old are you?”** 9 Jacob said to Pharaoh, **“The years of my pilgrimage are a hundred and thirty. Few and unpleasant have been the years of my life, and they have not reached the years that my fathers lived during the days of their pilgrimage.”***

Instead Jacob says: *“It’s **not the years that I have lived that matter, the only years that are important are those with a legacy in mind, the years of being able to make a difference in someone else’s life.**”*

And to prove that he has reached this level of maturity, we see that **Jacob, (the guest) blesses Pharaoh and then departs.**

Genesis 47:10 *10 And Jacob blessed Pharaoh, and departed from his presence.*

In very real terms Jacob indicated that his family and that of Pharaoh were not on the same side of the fence, that they would remain enemies forever.

Final Thought

This portion also speaks of the critical role of leadership that will strive to serve GOD at all times, and will seek to build unity while continually giving Glory to GOD.

HAFTORAH

We have just worked through an interesting portion. An analysis of the the Haftorah we see this incredible picture of the “joining of two sticks”. I want to record two scriptures for you to read. In both cases we see the exact same thought. There will come a day when all of those who are Sons and Daughters of the King, will unite.

There are two conditions:

- ◆ We must destroy all of our idols, in the physical as well as the spiritual — the man-made beliefs that we have created that do not come from GOD (YHVH).
- ◆ We must observe YHVH’s Commandments and DO THEM.

Ezekiel 37:22-25 *“I will make them one nation in the land, on the mountains of Isra’el; and one king will be king for all of them. They will no longer be two nations, and they will never again be divided into two kingdoms. 23 “They will never again defile themselves with their idols, their detestable things, or any of their transgressions; but I will save them from all the places where they have been living and sinning; and I will cleanse them, so that they will be my people, and I will be their God. 24 My servant David will be king over them, and all of them will have one shepherd; they will live by my rulings and keep and observe my regulations. 25 They will live in the land I gave to Ya’akov my servant, where your ancestors lived; they will live there — they, their children, and their grandchildren, forever; and David my servant will be their leader forever.*

Leviticus 26:3-5 *“If you live by my regulations, observe my mitzvot and obey them; 4 then I will provide the rain you need in its season, the land will yield its produce, and the trees in the field will yield their fruit. 5 Your threshing time will extend until the grape harvest, and your grape harvesting will extend until the time for sowing seed. You will eat as much food as you want and live securely in your land.*

Let us make sure that our community shines out the Light of YHVH’s Character, while we remain Holy, set-apart, by our walk of obedience.

*May you pursue justice, mercy and humbleness (righteousness)
all the days of your life!*



“Y’varekh’kha YHVH v’yishmerekha.
May YHVH bless you and keep you.

Ya’er YHVH panav eleikha vichunekka.
May YHVH make His Face shine on you and show you His favour.

Yissa YHVH panav eleikha v’yasem l’kha shalom.
May YHVH lift up His Face toward you and give you peace.

In this way they are to put My Name on the people of Israel, so that I will bless them.

-- Numbers 6:24-27

Shalom!!