

February 11 2023

Mosaic Covenant and the Aleph Tav

I have shared with you both recently and over the years how a previous covenant is not replace or made null and void but is foundational and built upon, thus bringing forward and affirming the promises made by Adonai.

The covenant Adonai made with Avraham is the primary foundation where Adonai established a relationship that will extend beyond Avraham for the promise is also made to His descendants.

Gen 15:13 Adonai said to Avram, "Know this for certain: your descendants will be foreigners in a land that is not theirs. They will be slaves and held in oppression there four hundred years.

Gen 15:14 But I will also judge that nation, the one that makes them slaves. Afterwards, they will leave with many possessions.

Gen 15:15 As for you, you will join your ancestors in peace and be buried at a good old age.

Gen 15:16 Only in the fourth generation will your descendants come back here, because only then will the Emori be ripe for punishment."

Gen 15:17 After the sun had set and there was thick darkness, a smoking fire pot and a flaming torch appeared, which passed between these animal parts.

Gen 15:18 That day Adonai made a covenant with Avram: "I have given this land to your descendants—from the Vadi of Egypt to the great river, the Euphrates River—

Gen 15:19 the territory of the Keni, the K'nizi, the Kadmoni,

Gen 15:20 the Hitti, the P'rizi, the Refa'im,

Gen 15:21 the Emori, the Kena`ani, the Girgashi and the Y'vusi."

And within that covenant is a relationship between Adonai and Avraham's descendants, specifically choosing them to be His people, This promise is made just prior to the birth of Yitz'chak, the first descendant of Avraham...

Gen 17:1 When Avram was 99 years old Adonai appeared to Avram and said to him, "I am El Shaddai [*God Almighty*]. Walk in my presence and be pure-hearted.

Gen 17:2 I will make my covenant between me and you, and I will increase your numbers greatly."

Gen 17:3 Avram fell on his face, and God continued speaking with him:

Gen 17:4 "As for me, this is my covenant with you: you will be the father of

many nations.

Gen 17:5 Your name will no longer be Avram [*exalted father*], but your name will be Avraham [*father of many*], because I have made you the father of many nations.

Gen 17:6 I will cause you to be very fruitful. I will make nations of you, kings will descend from you.

Gen 17:7 "I am establishing my covenant between me and you, along with your descendants after you, generation after generation, as an everlasting covenant, to be God for you and for your descendants after you.

Gen 17:8 I will give you and your descendants after you the land in which you are now foreigners, all the land of Kena`an, as a permanent possession; and I will be their God."

Gen 17:9 God said to Avraham, "As for you, you are to keep my covenant, you and your descendants after you, generation after generation.

Thus a foundation has been established by Adonai and it is through Avraham and his descendants. It is through this relationship, this covenant that Adonai will reveal Himself and thus His purpose for doing so.

It would be some 400 years after Adonai makes this covenant with Avraham that we would see Him move and further establish the promises made. Remember, the foundation of this covenant is that He would be there God and give them land for them to reside in as a nation.

Now, over the last four Parshah beginning with Sh'mot, we have witnessed the progression of Israel's relationship with Adonai come front and center. Adonai heard the cry of His people and ultimately delivered them from the bondage of the Egyptians. Judgment would befall a mighty nation, bringing them to their knees and into submission, yet further hardened only to once and for all show the world, Adonai's creation who is truly Lord and King.

A now fledgling nation, free and now on a journey to the land promised by Adonai to Avraham would experience their challenges as a people and nation. Moshe has now been given charge over them to lead and to guide in the ways of Adonai.

A nation is in the midst of being prepared to be a nation, and not just any nation, Adonai's nation.

As we enter this week's Parshah Yitro we are introduced to Moshe's father-in-law Yitro. Moshe resided in Midyan for 40 years after fleeing Egypt. He would marry the daughter of the priest of Midyan.

Just who are the Midyanim?

Gen 25:1 Avraham took another wife, whose name was K'turah.

Gen 25:2 She bore him Zimran, Yokshan, Medan, Midyan, Yishbak; and Shuach.

They are descendants of Avraham and his wife K'turah. Thus they are a half sibling to Yitz'chak. Other than that we know very little about this people and what they practice and believe.

There is speculation pertaining to Yitro and for whom was he a priest of, yet that is not our focus.

Exo 18:1 Now Yitro the priest of Midyan, Moshe's father-in-law, heard about all (Aleph Tav) that God had done for Moshe and for Isra'el his people, how Adonai had brought Isra'el out of Egypt.

Within this first verse of this week's Parshah is the standalone Aleph Tav. Where we read that Yitro had heard about all that Adonai had done in bringing them out of Egypt. Granted there was no CNN or Fox News to report on this liberation, news of Egypt's misfortunes became known. How did Yitro hear and for whom did he hear, we do not know, yet the presence of the Aleph Tav in this verse conveys the presence of the Son of Man being a witness to what had transpired.

We would learn that Yitro would come to Moshe, bringing his wife and children with him...

Exo 18:6 He sent word to Moshe, "I, your father-in-law Yitro, am coming to you with your wife and her two sons."

Exo 18:7 Moshe went out to meet his father-in-law, prostrated himself and kissed him. Then, after inquiring of each other's welfare, they entered the tent.

At which time Moshe would directly tell his father-in-law all that had transpired. It is here in verse 8 that we see another standalone Aleph Tav, not once in this verse but twice.

Exo 18:8 Moshe told his father-in-law (Aleph Tav) all that Adonai had done to Pharaoh and the Egyptians for Isra'el's sake (Aleph Tav), all the hardships they had suffered while traveling and how Adonai had rescued them.

I see the first appearance as being confirmation to what Yitro had heard. In each instance the Aleph Tav is present and thus in each case The Aleph Tav is witness to all pertaining to the Exodus.

The second occurrence is intended to convey all that was done is for Isra'el's sake.

Isa 62:1 For Tziyon's sake I will not be silent, for Yerushalayim's sake I will not

rest, until her vindication shines out brightly and her salvation like a blazing torch.

This is Yeshua's purpose as He revealed in Matthew's Gospel...

Mat 15:24 He said, "I was sent only to the lost sheep of the house of Isra'el."

It is for Israel's sake that Adonai / Yeshua have done these things. Yet it is in doing this, that the world will be impacted and ultimately offered entrance into the Kingdom of Adonai.

As Yitro resided with Moshe he would watch and see what he was doing.

Exo 18:14 When Moshe's father-in-law saw (Aleph Tav) all that he was doing to the people, he said, "What is this that you are doing to the people? Why do you sit there alone, with all the people standing around you from morning till evening?"

The invisible presence of Adonai was there in the midst, with Yitro. It does not say the Spirit of Adonai was upon him yet the presence of Adonai was most certainly there in the form of this standalone Aleph Tav.

Moshe would convey what is required of him...

Exo 18:15 Moshe answered his father-in-law, "It's because the people come to me seeking God's guidance.

Exo 18:16 Whenever they have a dispute, it comes to me; I judge between one person and another, and I explain to them God's laws and teachings. "

For which Yitro responded and in doing so with the presence of the Aleph Tav spoke Godly wisdom to his son-in-law.

Exo 18:17 Moshe's father-in-law said to him, "What you are doing isn't good.

Exo 18:18 You will certainly wear yourself out—and not only yourself, but these people here with you as well. It's too much for you—you can't do it alone, by yourself.

Exo 18:19 So listen now to what I have to say. I will give you some advice, and God will be with you. You should represent the people before God, and you should bring their cases to God.

Exo 18:20 You should also teach them the laws and the teachings, and show them how to live their lives and what work they should do.

Exo 18:21 But you should choose from among all the people competent men who are God-fearing, honest and incorruptible to be their leaders, in charge of thousands, hundreds, fifties and tens.

Exo 18:22 Normally, they will settle the people's disputes. They should bring you the difficult cases; but ordinary matters they should decide themselves. In this way, they will make it easier for you and share the load with you.

Exo 18:23 If you do this—and God is directing you to do it—you will be able to endure; and all these people too will arrive at their destination peacefully."

Ultimately, Moshe listened to his father-in-law in a way he was listening to Adonai considering the presence of the Aleph Tav.

We see Yitro leave...

Exo 18:27 Then Moshe let his father-in-law leave, and he went off to his own country.

For which I believe he left a believer in the God of Avraham, Yitz'chak and Ya'akov.

This encounter with Yitro brings Moshe into another dynamic of leadership. Now better prepared for what is to happen next.

Exo 19:1 In the third month after the people of Isra'el had left the land of Egypt, the same day they came to the Sinai Desert.

Exo 19:2 After setting out from Refidim and arriving at the Sinai Desert, they set up camp in the desert; there in front of the mountain, Isra'el set up camp.

Exo 19:3 Moshe went up to God, and Adonai called to him from the mountain: "Here is what you are to say to the household of Ya`akov, to tell the people of Isra'el:

Exo 19:4 'You have seen what I did to the Egyptians, and how I carried you on eagles' wings and brought you to myself.

Exo 19:5 Now if you will pay careful attention to what I say and keep my covenant, then you will be my own treasure from among all the peoples, for all the earth is mine;

Exo 19:6 and you will be a kingdom of cohanim for me, a nation set apart.' These are the words you are to speak to the people of Isra'el."

Exo 19:7 Moshe came, summoned the leaders of the people and presented them (Aleph Tav) with all these words which Adonai had ordered him to say.

The foundation for the Mosaic covenant is now being presented.

There are views that Gentiles are not responsible for any aspects of the Mosaic Covenant, yet we see the presence of the Aleph Tav, the mediator of the New Covenant, thus connecting the Mosaic Covenant with the New Covenant.

Just as the Avrahmic covenant was a foundation by which this Mosaic Covenant will be established so to the Mosaic Covenant is foundational for the New Covenant. This is affirmed by the presence of the Aleph Tav whom we know to be Yeshua. He conveys this three times to us in Revelation...

In the midst of His last statement in Revelation, Yeshua conveys...

Rev 22:12 "Pay attention!" [*says Yeshua,*] "I am coming soon, and my rewards are with me to give to each person according to what he has done.

Rev 22:13 I am the 'Aleph Tav, the First and the Last, the Beginning and the End."

Thus the Covenant through Moshe is being presented today, with the Aleph Tav being in the midst of it, thus establishing another connection to the New Covenant as promised through Jeremiah,

Jer 31:30 "Here, the days are coming," says Adonai, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah.

Jer 31:31 It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonai.

Jer 31:32 "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.

and ratified through the blood of Messiah our mediator.

For which now is revealed to us the 10 words / commandment that will establish the essence and thus expectations we are to live by. The standalone Aleph Tav is present in the very first verse of chapter 20.

Exo 20:1 Then God said (Aleph Tav) all these words:

Does this not further establish the Echad, the oneness of God?

Joh 14:1 "Don't let yourselves be disturbed. Trust in God and trust in me.

Joh 14:6 Yeshua said, "I AM the Way—and the Truth and the Life; no one comes to the Father except through me.

Joh 14:10 Don't you believe that I am united with the Father, and the Father united with me? What I am telling you, I am not saying on my own initiative; the Father living in me is doing his own works.

Joh 14:11 Trust me, that I am united with the Father, and the Father united with me. But if you can't, then trust because of the works themselves.

And thus further established Yeshua's words during His sermon on the mount when He told the people...

Mat 5:17 "Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete.

Mat 5:18 Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud (ך) or a stroke will pass from the Torah—not until everything that must happen has happened.

Mat 5:19 So whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.

Mat 5:20 For I tell you that unless your righteousness is far greater than that of the Torah-teachers and P'rushim, you will certainly not enter the Kingdom of Heaven!

The commandments are part of the New Covenant.

The last occurrence of the Aleph Tav in this Parshah is found in verse 7...

Exo 20:7 ׀ "You are not to use lightly (Aleph Tav) the name of Adonai your God, because Adonai will not leave unpunished someone who uses his name lightly.

You are not to use lightly the name of Adonai nor the name of Yeshua. You are to revere them, respect them and honor them.