

This week's Audio, Video, and Teaching Notes are posted here.

The Quintessential Character of God (Every Man Dies for His Own Sins; God's Mercy and It's Righteous Limits; Moses Asks for a Sign; God Reveals His Character in the Ten Commandments; YHVH Provides Forgiveness with Strings Attached; The Concept of Judgement; Remembering Iniquity and Visiting Sins; The Sin of Bloodshed; David Commits Murder and Adultery; A Sword That Never Departs; When the Limits of YHVH's Mercy is Breached; The Sons of Jehu; The Two Great Sins of Joab and David's Curse; Ammonite Hatred of Israel; Love and Judgement; The Idea of Original Sin; A Righteous Man; Breaking the Cycle of Dysfunction; Ezekiel's Plan of Salvation; A Six Step Program for Reversing Walking in the Sins of Our Fathers)

June 8, 2019 – Jodell Onstott
The Quintessential Character of God

Audio/Video Link: <https://unitedisrael.org/the-quintessential-character-of-god/> & <https://www.facebook.com/unitedisrael/videos/3214627288551156/>

TEACHING NOTES

-Today I want to talk to you about a topic that I am very passionate about. I hope that you come away with a new perspective on a topic that we have heard about over and over again. Many have heard about this conflict between the idea of the righteous judgment of God to the third and fourth generations of those that hate him verses this other ideas that we have of God where every man dies for his own sins.

-Eze 18: 20 The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. 21 "But if a wicked person turns away from all his sins that he has committed and keeps all my statutes and does what is just and right, he shall surely live; he shall not die. 22 None of the transgressions that he has committed shall be remembered against him; for the righteousness that he has done he shall live. 23 Have I any pleasure in the death of the wicked, declares Adonai YHVH, and not rather that he should turn from his way and live? 24 But when a righteous person turns away from his righteousness and does injustice and does the same abominations that the wicked person does, shall he live? None of the righteous deeds that he has done shall be remembered; for the treachery of which he is guilty and the sin he has committed, for them he shall die.

-Deu 24: 16 "Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin.

- So how do we reconcile these two opposing ideas of the character of God? Let's start at the beginning, what is it within each of us that draws us to want to know God? Why do we desire and want to call out to something greater than ourselves? We want to know him and his character, and why is that we are drawn to God. Part of this drawing to God is this idea of him as being a parent or a judge. Throughout the Tanakh he is referred to as a father. As a father loves his children, even though I love you.

-Psa 103: 13 As a father shows compassion to his children, so YHVH shows compassion to those who fear him.

-God is much more in this parental role than many of us give him credit for. YHVH's vision is much longer for us as he has seen all of the generations of men since the beginning. The idea of God as a righteous judge and the idea of his judgments and his mercy spans across several generations. Today, we also plan to look at God's parental limit. The limit where God says enough is enough. The main idea we will be discussing is this idea of God's mercy and its righteous limits.

-When Moses wanted to know God, he gave him some promises beginning around Exodus 33:10. At this point Israel had already rebelled against God several times and they had shown themselves to be a very rebellious son. Yet God told Moses that both he and they had found grace in his sight. He tells them that he himself will go with Israel. Moses didn't quite trust God at this point because he saw Israel's rebellious tendency and waywardness. Moses asked for a sign that he had found grace in his sight. That God's presence would go with him and he would go into the land. If your presence doesn't go with us into the land then I don't even want to go. We are going to be separated from all the people of the earth and we need you with us. Moses asks to see the glory of YHVH as a sign. When you come up on the mount I will declare to you YHVH and that he promises to go with him. When God reveals his character this is in direct answer to Moses plea. The first time that God reveals his character it is part of the Ten Commandments.

-Exo 20: 5 You shall not bow down to them or serve them, for I YHVH your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, 6 but showing steadfast love to thousands of those who love me and keep my commandments.

-This idea of judgements and the character is reiterated over and over again. God shows mercy to thousands of those who love him and the sign that God actually knows that you love him is that you keep his commandments. You can't just say one thing and do another. A distinction is made here between those who keep the commandments and those who hate YHVH. Those that hate YHVH have the iniquities of their fathers visit them to the third and fourth generations.

-This character of God within ancient Israel lead to the idea of original sin. Isaiah, Jeremiah and Ezekiel actually confront the idea of original and say that it is erroneous. Later on Israel again rebels and Moses prays and asks that YHVH will go with them. Exodus 34 happens just after YHVH promises that his presence will go with them when Moses asks for a sign.

-Exo 34: 6 YHVH passed before him and proclaimed, "YHVH, YHVY, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, 7 keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."

-This character trait God is describing to Moses for all humanity that we can all know him and is described as being righteous and good and something that we should desire. This is a living character of God that each of us can take hold of and know him better. There is mercy for the thousands of generation that love YHVH and keep his commandments. If you hate YHVH and depart from his ways then the iniquities of your fathers will follow you to the third and fourth generations.

-After Israel rebelled when the spies brought back an ill report of the land of Israel this was like the 8th or 9th time that Israel had rebelled. Up until this time YHVH had forgiven Israel's iniquity over and over again.

-Num 14: 17 And now, please let the power of the Lord be great as you have promised, saying, 18 'YHVH is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation.' 19 Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now."

-No sacrifice was needed. YHVH's hand was not shortened that it could not save. There was nothing preventing God from willingly forgiving Israel. He was able to forgive them freely and he did indeed pardon Israel's transgression at this time. Yet there were consequences in which they had to wander in the wilderness for 40 years until that generation passed away and the second generation came along to inherit the promises and the blessings. Another opportunity was given to the children of Israel to live righteously in his sight. About a month before the children of Israel enter into the Promised Land God reveals his character to his people again.

-Deu 5: 9 You shall not bow down to them or serve them; for I YHVH your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, 10 but showing steadfast love to thousands of those who love me and keep my commandments.

-God sees thousands of generations but he will allow his mercy to extend for up to three or four generations. Israel lapsed into this idea of original sin when they thought that a forefather's iniquity was actually attributed to their children. But this is not the case as Ezekiel makes very clear. If you have a rebellious generation who have not walked in the way of YHVH the consequences do not go away. What are the limits of YHVH's mercy and the character traits, how do we see this playing out? David and Job have left some interesting ideas in their works.

-Job 27: 4 my lips will not speak falsehood, and my tongue will not utter deceit. 13 "This is the portion of a wicked man with God, and the heritage that oppressors receive from the Almighty: 14 If his children are multiplied, it is for the sword, and his descendants have not enough bread. 15 Those who survive him the pestilence buries, and his widows do not weep.

-Today when someone is evil we wish that person is done away with. Anciently, people had a different concept. They didn't only will ill on this person but of future rebellious generations. We see this with Ahab being wicked and Elijah prophecies that his house would be exterminated. Another king also renders his judgment against the house of Ahab, and this is Jehu. When houses become wicked and nobody walks in the way of YHVH, no one values the principles of righteousness and truth and do not oppress, principles that uphold morality and justice, when they no longer value these principles judgment falls upon the whole house.

-Psa 109: 8 May his days be few; may another take his office! 9 May his children be fatherless and his wife a widow! 10 May his children wander about and beg, seeking food far from the ruins they inhabit! 11 May the creditor seize all that he has; may strangers plunder the fruits of his toil! 12 Let there be none to extend kindness to him, nor any to pity his fatherless children! 13 May his posterity be cut off; may his name be blotted out

in the second generation! 14 May the iniquity of his fathers be remembered before YHVH, and let not the sin of his mother be blotted out! 15 Let them be before YHVH continually, that he may cut off the memory of them from the earth! 16 For he did not remember to show kindness, but pursued the poor and needy and the brokenhearted, to put them to death.

-This concept of judgment is not just falling to future generations. It doesn't just fall upon the man, when those consequences are so great they fall on future generations as well. What happens when a family or society continues in this? We have three households in Israel that give us a good example of how God's character of mercy and justice plays out in Israel's history. When the nation openly rebelled, God did not execute judgement in the first or second generation he let their sins continue to grow two or three generations until they grew out of control.

-Jer 2: 17 Have you not brought this upon yourself by forsaking YHVH your God, when he led you in the way? 18 And now what do you gain by going to Egypt to drink the waters of the Nile? Or what do you gain by going to Assyria to drink the waters of the Euphrates? 19 Your evil will chastise you, and your apostasy will reprove you. Know and see that it is evil and bitter for you to forsake YHVH your God; the fear of me is not in you, declares Adonai YHVH of hosts. 20 "For long ago I broke your yoke and burst your bonds; but you said, 'I will not serve.' Yes, on every high hill and under every green tree you bowed down like a whore. 21 Yet I planted you a choice vine, wholly of pure seed. How then have you turned degenerate and become a wild vine?

-The consequences of sin continues to mount and at some point it can no longer be ignored and at some point in time there will be a judgement. We see this throughout the second temple period where we see this hand against brother and strife and contention both internal and external to the land of Israel. King Nebuchadnezzar and Assyria's judgement came on the land as well. When iniquity is remembered judgement is rendered.

-Psa 109: 14 May the iniquity of his fathers be remembered before YHVH, and let not the sin of his mother be blotted out!

-Hos 8: 13 As for my sacrificial offerings, they sacrifice meat and eat it, but YHVH does not accept them. Now he will remember their iniquity and punish their sins; they shall return to Egypt.

-Deu 28: 68 And YHVH will bring you back in ships to Egypt, a journey that I promised that you should never make again; and there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer."

-Hos 9: 9 They have deeply corrupted themselves as in the days of Gibeah: he will remember their iniquity; he will punish their sins.

-Again we have this idea of remembering iniquity and visiting sins. When YHVH visits sins it's always a reference to an act of judgement when a horrific invasion or holocaust occurs. In Genesis 15 God established this other idea that he awaits about 430 years for the sins of a nation to come into the full. He tells Abraham he cannot judge Canaan and cast out its inhabitants at that time because the sins of the Amorites have not yet come into the full. In the fourth generation their sins will be full and I will cast them out of the land. It is approximately 430 years from the giving of this covenant in Genesis 15:16 until Israel's exodus out of Egypt. God also gave Israel about 430 years to sanctify him during the Judges Era and Israel fails to do this and asks for a king. That monarchy lasts for about 430 years where the nation is judged once again. Then there is 70 years when

they are cast off and the land enjoys there Sabbaths. Then during the second temple period they are once again on the land when they are given 70 years of grace during the time of Daniel to sanctify YHVH. Then a 430 year period occurs again until judgement falls around 168 BCE when the day of YHVH begins. This long horrific day when Israel is slaughtered and to all nations of the earth. God again visits the iniquities of the fathers upon these generations. Assyria is deporting the northern kingdom. Nebuchadnezzar has already deported much of Judah around 598 BCE, 592 BCE, and the final one when the temple is destroyed leaving only a few people on the earth.

-Jer 14: 10 Thus says YHVH concerning this people: "They have loved to wander thus; they have not restrained their feet; therefore YHVH does not accept them; now he will remember their iniquity and punish their sins." 11 YHVH said to me: "Do not pray for the welfare of this people. 12 Though they fast, I will not hear their cry, and though they offer burnt offering and grain offering, I will not accept them. But I will consume them by the sword, by famine, and by pestilence."

-When God visits the iniquity of a particular house or the iniquity of a particular nation, that visiting of iniquity always results in some national judgement. It is horrific but it is atonement that makes right. As the merciful judge he will not clear the guilty, to turn a blind eye to all the iniquity this would fly in the face of a righteous judge and a God that makes things right and who holds the guilty accountable. Of all sins the one that YHVH would not pardon was the sin of bloodshed, taking an innocent life.

-Num 35: 31 Moreover, you shall accept no ransom for the life of a murderer, who is guilty of death, but he shall be put to death. 32 And you shall accept no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the high priest. 33 You shall not pollute the land in which you live, for blood pollutes the land, and no atonement can be made for the land for the blood that is shed in it, except by the blood of the one who shed it. 34 You shall not defile the land in which you live, in the midst of which I dwell, for I YHVH dwell in the midst of the people of Israel."

-If YHVH is going to dwell among you he cannot live in a land filled with iniquity, injustice or with bloodshed. His whole entire character cries out for justice and a righteous people. What happens to the life of the murder for the life he took? Even Job said, why is it that the wicked prosper?

-Job 21: 7 Why do the wicked live, reach old age, and grow mighty in power? 8 Their offspring are established in their presence, and their descendants before their eyes. 9 Their houses are safe from fear, and no rod of God is upon them.

-David created two great sins. When David is remembered for the righteous things he did it is always clarified, except for the matter of Uriah the Hittite and Bathsheba where he had sinned. David committed murder and adultery. Both crimes were punishable by death but God dealt with David very mercifully, with grace and favor. Many people have asked, why wasn't David put to death over this? When David was no longer in office the sons that replaced him, oppressed Israel and increased the taxation of the people. If God had killed David the people would have suffered and been placed in hardship. Many time the consequences of these sins are left for the rebellious of the house.

-2 Sam 12: 9 Why have you despised the word of YHVH, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites. 10 Now therefore the

sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.' 11 Thus says YHVH, 'Behold, I will raise up evil against you out of your own house. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. 12 For you did it secretly, but I will do this thing before all Israel and before the sun.'" 13 David said to Nathan, "I have sinned against YHVH." And Nathan said to David, "YHVH also has put away your sin; you shall not die. 14 Nevertheless, because by this deed you have utterly scorned YHVH, the child who is born to you shall die."

-Lev 20: 21 If a man takes his brother's wife, it is impurity. He has uncovered his brother's nakedness; they shall be childless.

-We find with this idea of blood guilt, David has now established for his household is a sword that will never depart from his seed. When you look at Israel's monarchy you never find this sword coming against his children when they are righteous and seeking YHVH. It's when they waiver in the way of YHVH or when they have departed from the way of YHVH that this seed comes against his children. In David's own lifetime there was strife and two of his sons rebelled against him, the first was Absalom.

-How did this sword go on to play out in David's life? The character of YHVH's mercy plays out very well in David's household. There is a son who is righteous and the kingdom prospers. Then there is a son that is wicked and by the third and fourth generation a son turns to righteousness. With David's household he forgave their sins three and four generations later. There were eighteen generations of David's sons within the monarchy of Israel. YHVH willing forgave sins until the reign of one monarch where he was so evil and wicked that Manasseh filled Jerusalem with blood from one end of Jerusalem to the other. YHVH was no longer willing to pardon the sins of the children of David.

-Now we will see what happens when the limit of YHVH mercy has been breached. This is when YHVH say's I can't forgive your sins because look at all the innocent people who are suffering. Let's look at the sins of Manasseh.

-2 Kin 24: 3 Surely this came upon Judah at the command of YHVH, to remove them out of his sight, for the sins of Manasseh, according to all that he had done, 4 and also for the innocent blood that he had shed. For he filled Jerusalem with innocent blood, and YHVH would not pardon.

-Even then God grants incredible opportunity to the sons of David to repent for their wickedness. His son Ammon is wicked and is slain in a coup. Josiah is righteous and performed a lot of reforms in Jerusalem. He sanctifies YHVH and rebuilds the temple. Josiah's son is evil and God removes him from office through Egypt and his brother is established on the throne. He also is evil and does not repent so God gives another opportunity to another brother. He doesn't sanctify YHVH so he is removed and gives opportunity to yet another brother. This is the extent of God's mercy. This occurs during the timeframe of Jeremiah 34-35. Jeremiah tries to get them to re-covenant with YHVH but they rebel against him. They totally violate and abandon the covenant. God will not pardon them anymore and executes judgement upon them. God promises Jehu that if he executes judgement upon Ahab's house his children will sit upon the throne until the fourth generation.

-2 Kin 10: 30 And YHVH said to Jehu, "Because you have done well in carrying out what is right in my eyes, and have done to the house of Ahab according to all that was in

my heart, your sons of the fourth generation shall sit on the throne of Israel." 31 But Jehu was not careful to walk in the law of YHVH, the God of Israel, with all his heart. He did not turn from the sins of Jeroboam, which he made Israel to sin.

-2 Kin 15: 11 Now the rest of the deeds of Zechariah, behold, they are written in the Book of the Chronicles of the Kings of Israel. 12 (This was the promise of YHVH that he gave to Jehu, "Your sons shall sit on the throne of Israel to the fourth generation." And so it came to pass.)

-Those three generations were not righteous generations. Jehu didn't really love his children enough to teach them the way of YHVH and to establish them in the way but rather he continued the cultic ideals of the northern kingdom and departed from the way of YHVH. Yet YHVH still extended his mercy not just with Israel but with Nebuchadnezzar. God viewed Nebuchadnezzar as his servant, as someone who executed his judgement on Israel for their own iniquities and wickedness.

-Jer 27: 6 Now I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant, and I have given him also the beasts of the field to serve him. 7 All the nations shall serve him and his son and his grandson, until the time of his own land comes. Then many nations and great kings shall make him their slave.

-This prophecy was fulfilled and his children did sit upon the throne until the third generation. Until the time of his land came to its fullness and Cyrus executed judgement upon his land. There are these ideas of mercy and that God's mercy actually has limits. Let's take a look at Joab. This is the idea of an ancestor doing something that is wicked and the consequence of his wickedness is laid up for the wicked, not his righteous but for his wicked descendants. Joab had committed two great sins, he shed the blood of two very righteous people in Israel's history and dealt with insurrections or with questions of national leadership and authority. Joab was a man who held a grudge and didn't trust military leaders. When David hears about Joab's death he issues a curse upon him.

-2 Sam 3: 26 When Joab came out from David's presence, he sent messengers after Abner, and they brought him back from the cistern of Sirah. But David did not know about it. 27 And when Abner returned to Hebron, Joab took him aside into the midst of the gate to speak with him privately, and there he struck him in the stomach, so that he died, for the blood of Asahel his brother. 28 Afterward, when David heard of it, he said, "I and my kingdom are forever guiltless before YHVH for the blood of Abner the son of Ner. 29 May it fall upon the head of Joab and upon all his father's house, and may the house of Joab never be without one who has a discharge or who is leprous or who holds a spindle or who falls by the sword or who lacks bread!"

-Here is this idea that this great sin occurs and the consequences of this affects others. Why didn't David just execute Joab for his sins? David and Joab had a long relationship and there was a lot of loyalty there. Joab was a great champion of David's forces and he showed mercy to Joab even though he did not deserve but he did not leave him guiltless.

-1 Kin 2: 5 "Moreover, you also know what Joab the son of Zeruiah did to me, how he dealt with the two commanders of the armies of Israel, Abner the son of Ner, and Amasa the son of Jether, whom he killed, avenging in time of peace for blood that had been shed in war, and putting the blood of war on the belt around his waist and on the sandals on his feet. 6 Act therefore according to your wisdom, but do not let his gray head go down to Sheol in peace.

-1 Kin 2: 30 So Benaiah came to the tent of YHVH and said to him, "The king commands, 'Come out.'" But he said, "No, I will die here." Then Benaiah brought the king word again, saying, "Thus said Joab, and thus he answered me." 31 The king replied to him, "Do as he has said, strike him down and bury him, and thus take away from me and from my father's house the guilt for the blood that Joab shed without cause. 32 YHVH will bring back his bloody deeds on his own head, because, without the knowledge of my father David, he attacked and killed with the sword two men more righteous and better than himself, Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah. 33 So shall their blood come back on the head of Joab and on the head of his descendants forever. But for David and for his descendants and for his house and for his throne there shall be peace from YHVH forevermore." 34 Then Benaiah the son of Jehoiada went up and struck him down and put him to death. And he was buried in his own house in the wilderness.

-When Israel came out of Egypt they were met by the Ammonites who had this intense hatred of Israel and slaughtered the weak among Israel's congregation and there was this great animosity.

-Deu 23: 3 "No Ammonite or Moabite may enter the assembly of YHVH. Even to the tenth generation, none of them may enter the assembly of YHVH forever, 4 because they did not meet you with bread and with water on the way, when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. 5 But YHVH your God would not listen to Balaam; instead YHVH your God turned the curse into a blessing for you, because YHVH your God loved you. 6 You shall not seek their peace or their prosperity all your days forever.

-We might think that this is something harsh or overboard but I want to give you an example that shows that there is a lot of wisdom to this. How long does this hatred of Israel by Ammon last? In our biblical example this lasted well over a thousand years. In the Book of Ester is a story about Hamen who is mentioned as an Ammonite. Remember that God had given a commandment to Saul to exterminate all of the Ammonites and Saul was reticent to do this. He hesitated and allowed the king to live, he spared a lot of its people. One thousand years later Hamen had this desire to annihilate all of the Jews throughout the Persian realm. What if King Saul had followed YHVH's command and wiped out all of his seed? If he had wiped out all of his seed, that seed would not be there to torment and be a thorn in Israel's side to have terrorist attacks and war against Israel from generation to generation.

-Exo 17: 14 Then YHVH said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven." 15 And Moses built an altar and called the name of it, YHVH Is My Banner, 16 saying, "A hand upon the throne of YHVH! YHVH will have war with Amalek from generation to generation."

-What do we have when people turn their eyes away from seeking righteousness? In today's religions everyone tends to focus on love. Where love is the most important aspect of God and all of his other traits are almost demonized. Where this aspect of justice and judgement we turn an eye to it and don't like it because it doesn't make us feel nice. I have found that you cannot have love without judgment. When you look at the rulers of nations and relationships the emotional idea of love is easily manipulated. Many will say they love you but then so something that shows otherwise. God defines and

qualifies love in the Torah through actions and things that you do that show love. God gave Israel several very important commandments.

-Exo 23: 7 Keep far from a false charge, and do not kill the innocent and righteous, for I will not acquit the wicked.

-Deu 25: 1 "If there is a dispute between men and they come into court and the judges decide between them, acquitting the innocent and condemning the guilty,

-There are things innate within us that cry out for justice. The system should be set up where that person pays for their crimes and atonement is made. We find again this concept that YHVH will by no means clear the guilty when the third and fourth generation rebelliousness is there. What happens and how does this play out in Israel's history? God holds the leaders and the citizens of Israel accountable for bloodguilt.

-Deu 21: 8 Accept atonement, O YHVH, for your people Israel, whom you have redeemed, and do not set the guilt of innocent blood in the midst of your people Israel, so that their blood guilt be atoned for.' 9 So you shall purge the guilt of innocent blood from your midst, when you do what is right in the sight of YHVH.

-Lev 18: 25 and the land became unclean, so that I punished its iniquity, and the land vomited out its inhabitants.

-Adam and Eve when they sinned against YHVH he cast them out of the Garden of Eden. When Israel sinned YHVH used Assyria, Nebuchadnezzar, and even Egypt to cast them out of the land of Israel. During the second temple period they were cast out of Israel again.

-Deu 28: 61 Every sickness also and every affliction that is not recorded in the book of this law, YHVH will bring upon you, until you are destroyed.

-Deu 28: 45 "All these curses shall come upon you and pursue you and overtake you till you are destroyed, because you did not obey the voice of YHVH your God, to keep his commandments and his statutes that he commanded you.

-We have this idea in Deuteronomy that the actions of your forefathers build up and they are a sign and a wonder upon your seed. Israel also becomes this sign and a proverb throughout the diaspora where they are hunted down and there is a lot of strife. All of these ideas of judgement came into the idea of original sin or a sin nature within Israel and Israel had a parable to use to quantify this. Both Jeremiah and Ezekiel confront this ideology and challenge it. Israel took a cynical outlook towards sin and chose to believe that they were doomed and had no ability to do righteousness and ignored Deuteronomy.

-Deu 30: 11 "For this commandment that I command you today is not too hard for you, neither is it far off. 12 It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?' 13 Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?' 14 But the word is very near you. It is in your mouth and in your heart, so that you can do it.

-They turned their back on this and chose to believe that it was impossible for them to keep.

-Jer 31: 27 "Behold, the days are coming, declares YHVH, when I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. 28 And it shall come to pass that as I have watched over them to pluck up and break down, to overthrow, destroy, and bring harm, so I will watch over them to build and to plant, declares YHVH. 29 In those days they shall no longer say: "The fathers have eaten sour grapes, and the

children's teeth are set on edge.' 30 But everyone shall die for his own iniquity. Each man who eats sour grapes, his teeth shall be set on edge. 31 "Behold, the days are coming, declares YHVH, when I will make a new covenant with the house of Israel and the house of Judah, 32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares YHVH.

-Israel had this concept that the fathers had eaten sour grapes or done some sin and it had naturally give the children this predisposition and sin nature whereby they are going to continue in their forefather's sins and are helpless to do anything to escape this sin nature. This evolved into other practices where they gave their children to Moloch and savior deities that were needed to make right their relationship with God. Ezekiel brings this into the greatest reality bringing back the idea of the individual.

-Deu 24: 16 "Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin.

-Eze 18: 2 "What do you mean by repeating this proverb concerning the land of Israel, 'The fathers have eaten sour grapes, and the children's teeth are set on edge'? 3 As I live, declares Adonai YHVH, this proverb shall no more be used by you in Israel. 4 Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul who sins shall die.

-Ezekiel is confronting this idea of original sin and challenging it. What you are doing today is what is plaguing you because we have complete choice and authority. We ourselves are commanded to create within us a clean heart and a new spirit. This implies that we have incredible control in our own heart and in our own lives and we can make the choice.

-Eze 18: 5 "If a man is righteous and does what is just and right-- 6 if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife or approach a woman in her time of menstrual impurity, 7 does not oppress anyone, but restores to the debtor his pledge, commits no robbery, gives his bread to the hungry and covers the naked with a garment, 8 does not lend at interest or take any profit, withholds his hand from injustice, executes true justice between man and man, 9 walks in my statutes, and keeps my rules by acting faithfully--he is righteous; he shall surely live, declares Adonai YHVH.

-Here he is describing a righteous person. A common man is just and righteous and that he is capable of living before God. There is nothing here about atonement needing to be made. If a man simply lives righteously God will not remember the iniquity of his forefathers.

-Isa 1: 18 "Come now, let us reason together, says YHVH: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.

-Hos 14: 1 Return, O Israel, to YHVH your God, for you have stumbled because of your iniquity. 2 Take with you words and return to YHVH; say to him, "Take away all iniquity; accept what is good, and we will pay with bulls the vows of our lips.

-YHVH is always free to forgive and forget iniquity and not require it. We place conditions on YHVH's mercy that do not exist. We make it so much harder and more complicated than what it is.

-Eze 18: 10 "If he fathers a son who is violent, a shedder of blood, who does any of these things 11 (though he himself did none of these things), who even eats upon the mountains, defiles his neighbor's wife, 12 oppresses the poor and needy, commits robbery, does not restore the pledge, lifts up his eyes to the idols, commits abomination, 13 lends at interest, and takes profit; shall he then live? He shall not live. He has done all these abominations; he shall surely die; his blood shall be upon himself.

-Eze 18: 14 "Now suppose this man fathers a son who sees all the sins that his father has done; he sees, and does not do likewise: 15 he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife, 16 does not oppress anyone, exacts no pledge, commits no robbery, but gives his bread to the hungry and covers the naked with a garment, 17 withholds his hand from iniquity, takes no interest or profit, obeys my rules, and walks in my statutes; he shall not die for his father's iniquity; he shall surely live.

-Ezekiel clarifies to the righteous, no matter what your forefathers have done, if you live righteously, you are just and you will live. Judgement only falls on those who hate YHVH. Ezekiel clarifies the limits of YHVH's mercy and when you are righteous it doesn't matter what your forefathers have done, YHVH is still able to forgive and to restore.

-Eze 18: 18 As for his father, because he practiced extortion, robbed his brother, and did what is not good among his people, behold, he shall die for his iniquity. 19 "Yet you say, 'Why should not the son suffer for the iniquity of the father?' When the son has done what is just and right, and has been careful to observe all my statutes, he shall surely live. 20 The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

-How do we today living in the diaspora for 2,500 years, most of our ancestors have not walked in the way of YHVH or even love his way, they usually hate it saying, it's a way that can't be kept, despise it, and have no love of righteousness and truth. How does that affect us being their children? Ezekiel tells us that what we do is important not what our forefathers have done. If we live righteously we will walk in that way and what our forefathers have done, that judgement will not fall on us though it may fall on relatives that continue to walk in the way of our forefathers but it will not fall on us.

-So often, parents leave dysfunctional legacies. How many children are born into families today and may not know how to manage money as your forefathers never taught you or be in an abusive lifestyle where you yell and you scream, get angry and hit somebody. How do we come out of this today and break that cycle of dysfunction, establishing something new that is good and clean in God's sight? Ezekiel's plan of salvation is noted in Chapter 18.

-Eze 18: 14 "Now suppose this man fathers a son who sees all the sins that his father has done; he sees, and does not do likewise: 15 he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife, 16 does not oppress anyone, exacts no pledge, commits no robbery, but gives his bread to the hungry and covers the naked with a garment, 17 withholds his hand from iniquity, takes no interest or profit, obeys my rules, and walks in my statutes; he shall not die for his father's iniquity; he shall surely live.

-We must make an active choice not to repeat the iniquities of our fathers. This is where we are today. It's hard when you examine your forefather's lives, when you look at the sins that they have committed. If you consider their ways and don't repeat their trespasses you will live.

-Isa 55: 7 let the wicked forsake his way, and the unrighteous man his thoughts; let him return to YHVH, that he may have compassion on him, and to our God, for he will abundantly pardon.

-All that's needed is for you to return to YHVH, forsake your sins, and begin to obey. Ezekiel explains clearly that innocent children are never put to death for the sins of their fathers. He shows mercy to the thousands of them that love him and keep his commandments.

-He acknowledges that even though every man dies for his own sins, what happens when you don't have generations that consider the iniquities of their fathers? What happens when you have generations that are complacent and content to sacrifice on the high places and really don't care for the law of YHVH or sanctify the Sabbath and continue to eat pork? They act as though their immorality is pretty convenient and they're going to keep doing it. They also don't consider the ways of YHVH or make themselves separate from the nations.

-Ezekiel says, you will pine away in your iniquity and you will mourn one towards another. Even though every man dies for his own sin he acknowledges that generations can pine away in their own iniquity.

-Lev 26: 38 And you shall perish among the nations, and the land of your enemies shall eat you up. 39 And those of you who are left shall rot away in your enemies' lands because of their iniquity, and also because of the iniquities of their fathers they shall rot away like them. 40 "But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me, 41 so that I walked contrary to them and brought them into the land of their enemies--if then their uncircumcised heart is humbled and they make amends for their iniquity, 42 then I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will remember the land.

-Here we have the law given at Mt. Sinai, in the very beginning we have YHVH saying if you remember the iniquities of your fathers, confess it to me, and I will remember my covenant and all the promises in the covenant and YHVH will establish mercy.

-I want to leave you today with a six step plan that we can implement and is a way whereby we can consider the sins of our fathers and do, not like them. By doing this, we can find peace and mercy and leads to YHVH remembering his covenants.

-2 Chr 7:14 if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.

-What's interesting in this text is that YHVH does not state that he will heal the people, he says he will heal the land. There's the idea that the land has born Israel's bloodguilt and born Israel's iniquity. This is why the land rests from Israel's Sabbaths when Israel is not on it. When YHVH heals Israel's land, Israel is healed as well.

-A six step program for reversing walking in the sins of our forefathers:

-Step 1) Confess the sins of our forefathers and our own sins we have committed and admit there is a problem;

- Step 2) Acknowledge God's judgement of our sins and his contrariness to those sins;
- Step 3) Acknowledge the reason for the Diaspora;
- Step 4) Circumcise your heart and humble yourself;
- Step 5) Accept and acknowledge that YHVH has lawfully followed the law in all of his judgements of Israel; and
- Step 6) Ask YHVH to remember his covenants with Abraham, his covenants with Isaac, and his covenants with Jacob.
- Isa 62: 6 On your walls, O Jerusalem, I have set watchmen; all the day and all the night they shall never be silent. You who put YHVH in remembrance, take no rest, 7 and give him no rest until he establishes Jerusalem and makes it a praise in the earth.
- This is the same Six Step Plan that has existed since creation. Humble yourselves, confess your sins, obey the law, ask for forgiveness, and ask him to restore you to the land.
- 2 Chr 7:14 if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.
- If YHVH is faithful and just he will heal the land. All we have to do is confess our sins and turn to YHVH.

Shabbat Shalom

THIS WEEK IN TORAH

JUNE 8, 2019

This week's Torah Portion BeMidbar: "In The Wilderness" (Numbers 1:1 – 4:20) Census in the wilderness, The tribal leaders, Arrangement of the camp, Reuben, Simeon, Gad, Judah, Issachar, Zebulun, Ephraim, Manasseh, Benjamin, Dan, Asher, Naphtali, Levites exempted, The four formations, Judah – east, Reuben – south, Ephraim – west, Dan – north, The sons of Aaron, Duties of the Levites, Census of the Levites, Redemption of the first born, Duties and special precautions of the Kohathites.

"This Week in Torah" FB Page: <https://www.facebook.com/groups/571648826269105/>

UPCOMING EVENTS

-UNCC Mt. Zion Archaeological Project, Dig Mt. Zion (2019):

<https://digmountzion.uncc.edu/>, <https://www.facebook.com/groups/digmountzion/>

-Blossoming Rose Israel Tours (2019 – 2020):

<https://blossomingrose.org/israel-tours/>

-Tabor & Nichols Israel Tour 2020 – Walking the Ancient Paths: 2/28/2020 – 3/10/2020

<https://blossomingrose.org/israel-tours/tabor-nichols-walking-the-ancient-path-tour-2020/>

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-UIWU Official Website: <https://unitedisrael.org/>

-UIWU YouTube Website:

https://www.youtube.com/channel/UCq31WAlio9zC1eXDzrEVzlg/videos?view_as=public

-UIWU Facebook Website: <https://www.facebook.com/groups/unitedisraelworldunion/>

-UIWU Facebook Live: <https://www.facebook.com/unitedisrael/>

-UIWU President, Tabor Blog, Religion Matters from the Bible to the Modern World:
<https://jamestabor.com/>

-UIWU Executive Vice-President, Ralph Buntyn, "Remembering David Horowitz":
<https://unitedisrael.org/category/remembering-david-horowitz/>

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