

## What Will Adonai Do?

*<sup>2</sup>God spoke further to Moses and said to him, “I am Adonai.<sup>3</sup>I appeared to Abraham, to Isaac and to Jacob, as El Shaddai. Yet by My Name, Adonai (יהוה), did I not make Myself known to them. <sup>4</sup>I also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage where they journeyed. <sup>5</sup>Furthermore, I have heard the groaning of Bnei-Yisrael, whom the Egyptians are keeping in bondage. So I have remembered My covenant. (Ex. 6:2-5)*

In last week’s message entitled **'God Heard, God Remembered, God Saw and God Knew'**, I shared that I saw parallels between the plight of the Children of Israel some 400+ years after arriving in Egypt and our plight some 244+ years after our becoming **'One nation under God, indivisible, with liberty and justice for all.'** America was founded as a covenant nation with the Almighty. The God of Abraham, Isaac and Jacob does not and will not forget *any* of His Covenants. He is not a God of *favoritism* or a *respector of persons*. These words are repeated in this week’s *Torah Reading* when it states: *“<sup>4</sup>I also established My covenant with them ... <sup>5</sup> Furthermore, I have heard the groaning of Bnei-Yisrael ... So I have remembered My covenant” (Ex. 6:4-5).* These things *Adonai* intends to accomplish himself – directly with His own hand via His servant Moses. What is *Adonai* about to do? The most famous summary and commentary written on the story of the Exodus is contained our people’s Passover *Haggadah* where we see that the Passover celebration (*Passover Seder*) is divided into four parts. Each section in the *Haggadah* is led by drinking a cup of wine – four cups total. These cups of wine have traditional names and the name for each cup is taken from our portion this week (*Parashat VaEra*):

*<sup>6</sup> Therefore say to Bnei-Yisrael: I am Adonai, and I will bring you out (VeHotzeti Etchem) from under the burdens of the Egyptians. I will deliver you (VeHitzalti Etchem) from their bondage, and I will redeem you (VeGaalti Etchem) with an outstretched arm and with great judgments. <sup>7</sup> I will take you (VeLakachti Etchem) to Myself as a people, and I will be your God. You will know that I am Adonai your God, who brought you out from under the burdens of the Egyptians. <sup>8</sup> So I will bring you (VeHeveti Etchem) into the land that I swore to give to Abraham, to Isaac and to Jacob, and give it to you as an inheritance. I am Adonai.” (Ex. 6:6-8)*

When we drink the first cup (*the Cup of Sanctification*) in the Passover Seder, we give thanks to *Adonai* for setting aside this night as a very special night. Not only does it signify that this (the Passover Seder) is a special occasion, but even more so, it reminds us that the Lord told Israel through *Moshe* that He was going to set Israel apart from Egypt and make them a special treasure: *“<sup>5</sup> Now then, if you listen closely to My voice, and keep My covenant, then you will be My own treasure (Segulah) from among all people, for all the earth is Mine. <sup>6</sup> So as for you, you will be to Me a kingdom of kohanim and a holy nation.’ These are the words which you are to speak to Bnei-Yisrael” (Ex. 19:5-6)* They will become *am segulah*, literally, *special treasure (KJV, peculiar)* people. This concept of setting apart is called in English *sanctification* or *making one holy*. In our text, it is the verb *VeHotzeti*, *to bring out or to free*.

In the *Torah* it becomes evident that the Almighty promised to do more for Israel than merely bringing our people out of Egypt. He disclosed to Israel that He wanted to bring them out of Egypt to worship Him, to serve Him, and to be a nation separate from the rest of the nations of the world. When the situation reached the fourth plague, Moses told Pharaoh that the Almighty said: *“I will make a distinction between My people and your people...” (Exodus 8:19)* The text clearly states that the Children of Israel did not experience the. fourth and subsequent plagues. It is evident that the Lord’s intention was to make Israel separate and different from the rest of the nations. As we progress through the rest of *Torah* the commandments and regulations themselves, are designed by *Adonai* to keep Israel separate from the nations around her.

When we study the word *sanctification*, we see that it does not refer to some kind of elevated ethereal religious state. It merely means to be separate from everything else in order to be completely given over to the Almighty for His own use and pleasure. In fact, we will see that not only were people set apart for the Almighty’s use, but implements, such as those used in the Tabernacle, were also called *holy (kadosh)* meaning *set apart for the Almighty’s use*. A distinctive mark of separation unto the Almighty is that a person’s life is characterized by

righteous living. Therefore, in *VaEra*, by making a distinction between Israel and the Egyptians as far as the effects of the plagues are concerned, the Almighty began the sanctification process, a process that will culminate with the exodus from Egypt and the giving of *Torah*. In His *Torah* (literally, *teaching*), *Adonai* begins painting a picture of what it would be like for both us as individual believers and as a covenant community to be separate from the rest of the world – totally dedicated to the Almighty for His purposes. The Lord wants us to look to what He did for Israel as a paradigm for what He also intends to do for all of His elect, and in particular America. What did He do? He set us apart! The Greek verb translated sanctified is used in all three tenses in the *B'rit Chadasha* in reference to what Messiah did for us: we have been set apart in the past: “*He chose us in the Messiah before the foundation of the world, to be holy and blameless before Him in love.*” (*Eph. 1: 4*); we have been set apart in the present: (*Romans 6 states that we can yield our members either to righteousness or to the flesh*); and set apart to Him forever: “*if we died with Him, we shall also live with Him, if we endure, we shall also reign with Him*” (*Rev. 5:10*).

The second cup (*the Cup of Deliverance*) celebrates the promise that He will “*deliver you from their bondage (VeHitzalti)*” The Hebrew root word here comes from the root *natzal* meaning “*to rescue, escape, snatch away, and deliver.*” Our people were delivered from the Egyptian army and saved from the Egyptian demons. Messiah also delivered us, once and for all, from the army of Satan and from his demons – His atonement is final and complete. We are also being continually being saved, rescued, and delivered from the power that sin has in our flesh. There is a final deliverance awaiting us in the future which will also take place in dramatic ways. There’s one more exodus coming!

The third cup (*the Cup of Redemption*) {*“I will redeem you (VeGaalti)”*} celebrates being set free from slavery, so enslavement and bondage is permanently terminated. In the events of the of the *Last Supper* (*Yeshua*’s Passover Seder) the cup of wine designated by *Yeshua* to represent the Blood of the Covenant of His own blood He would shed on our behalf in His crucifixion was the third cup! The concept of redemption is an important element in the work of the Messiah. *Yeshua* Himself declared that one of the purposes of His death was, “*...to give His life as a ransom for many*” (*Matt. 20:28*). He died to redeem us who were Satan’s slaves. His life is our ransom, and His blood is specifically declared to be the ransom price (*Eph. 1:7*). The two are connected because *Torah* tells us the life is in the blood (*Lev. 17:11*).

The fourth cup (*the Cup of Intimacy*) {*“I will take you (VeLakachti)”*} comes from Hebrew word that is commonly translated *to take*. However, there are other times when this word is used in reference to someone taking a wife. An example of such is found in *Gen. 24* where Abraham instructs his servant to take a wife for Isaac. Based on this usage, it seems that when the Lord told Israel He wanted to take them to Himself, He may have been proposing marriage. If this is correct, then this was Israel's moment of betrothal, the legal engagement to their future Husband – the Almighty Himself!

There is no fifth cup in the Passover Seder but a fifth promise {*“I will bring you (VeHeveti)”*} is still there. *Adonai* promised Israel that He would lead them to the Promised Land (*Eretz Yisrael*) and give it to them as an inheritance (a lasting possession). This is where His spiritual family will ultimately live. We have an eternal inheritance in Messiah: “*3Blessed be the God and Father of our Lord Yeshua the Messiah! In His great mercy He caused us to be born again to a living hope through the resurrection of Messiah Yeshua from the dead. 4An incorruptible, undefiled, and unfading inheritance has been reserved in heaven for you*” (*1 Peter 1: 3-4*).

If we do not do and act as the *People of Covenant* that we are supposed to be our children (*future generations*) will bear the consequences: “*22You are to say to Pharaoh, “This is what Adonai says: ‘Israel is My son, My firstborn. 23So I have said to you, Let My son go, that he may serve Me, but you have refused to let him go. Behold, I will slay your son, your firstborn!’”*” (*Ex. 4:22-23*). Pharaoh is prophetically warned that his failure to obey *Adonai* and his stubbornness will result in the death of his own firstborn son. The same warning applies to America. Failure to realign with the Almighty will result (as a minimum) in the spritual death of our children. *What a sobering truth!*