

God's Treasured Possession

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MAIN VERSES

[Exodus 3:14](#) • [Exodus 2:24](#) • [Genesis 12:1-3](#) • [Exodus 9:16](#) • [Exodus 8:22](#) • [Exodus 9:14](#) • [Psalm 78:3-4](#) • [Isaiah 43:21](#) • [Exodus 19:4-6](#) • [Exodus 19:8](#) • [Exodus 32:15](#) • [Exodus 32:16](#) • [Exodus 20:2](#) • [1 Peter 2:9](#) • [Galatians 3:29](#) • [2 Corinthians 5:20](#)

Do you ever find yourself searching for something bigger than you? For a community to be a part of? A place founded on truth and love. A place to worship the King of Kings, the Lord of Lords, and the Son of God. Welcome to Founded in Truth, where we're more than just a fellowship. We're a family. So welcome home. Shabbat Shalom everybody.

The God Who Makes Himself Known

We started off the year last week with the message, Speak the Name. We explored a very crucial part of the biblical story where God introduces himself personally. Was that cool? I learned stuff from going back and studying that section of scripture, and I thought it was extremely edifying. When we look at the usage of the original language, it changes things. What's your name, God? Will you come closer? Will you make yourself known to me? And God responds, unlike the gods of the nations, without hesitation, yes. I will be God. I will cause. A first person, imperfect, forward moving verb. I am the constant force moving forward. It's just so potent when he speaks the words translated as I am.

Then he speaks to Moses and he says, but you tell the Israelites, call me Eh-weh or Yeh-weh. Third person, perfect tense, which means he has done. He is reliable. He has a resume of coming through.

So moving forward in the story, we learn from this section of Scripture: no matter what Israel faces, no matter what Joshua is worried about, no matter how many times Gideon doubts, no matter how many people tell Ruth just to go home, no matter how many times David wants to give up, no matter how many tears the author of Lamentations drops on his pages, no matter how much the anxiety sends shivers through the hands of Jeremiah as he pens his letters—they

are reminded of the God who is not far off, the God who is not silent, the God who actually draws near, the God who makes himself known. The God who will not remain far from the midst of trial, tribulation, and tragedy of his people. No, they worship the one who has done. He can be trusted. I can lean on him. I am not alone. He has done. So why would I doubt that he would continue being who he says he is in his name? The one who will be and always will be.

The Mission of God

We learned about God being the one who joins us in the furnace of this world. He joins us in the flames of Egypt, in the flames of Babylon, in the flames of sin—all for the purpose of leading us out. He has done. And this week we're going to continue that journey in the story of the Exodus and hopefully find some encouragement from the word and maybe something interesting as well.

God hears the cries of the Israelites who find themselves in slavery in Egypt. [Exodus 2](#) states that God heard the cries and remembered the covenant with Abraham, Isaac, and Jacob. His response moving forward is based on the promise he made to Abraham: that Abraham would become a great nation, that his seed would be more numerous than the stars in the sky or the sand in the sea. In [Genesis 12](#), we have this covenant: I will make you into a great nation and I will bless you and I will make your name great and you will be a blessing. And I will bless those who bless you and whoever curses you, I will curse. And all peoples on earth will be blessed through you. Through him, all nations would be blessed. Through him, God would bless the entire world. We see later in the New Testament that Yeshua is the embodiment of this blessing that overtakes the world.

But here, God's response to Egypt is based on this covenant—that's why he's stepping in. It's based on God's mission to overtake the world with his kingdom through his image bearers. And I hope that significance can sink in, because this means that everything that takes place in this grand story—the plagues, the defeat of the Egyptian gods, the defeat of slavery in Egypt, the Sinai experience, the giving of the Torah, the ten words, the covenant renewal after the golden calf, the building of the tabernacle, the covenant renewal to the next generation in the plains of Moab before they moved forward—all of it is set on that foundation of the words that he spoke to Abraham. And that's important. Through the seed of Abraham, I'm going to do something that carries out my mission: to have my image bearers live out my kingdom, my reign, my love, and my justice on earth as it is in heaven.

Pharaoh's Refusal

So Moses marches into Egypt. He's bold. He declares to Pharaoh, "Let my people go, even if just to go worship in the wilderness." And Pharaoh agrees, and everybody goes home happy. A couple of you didn't fall asleep. That's good. No—that's what Pharaoh said. No to the no.

That's not going to happen, that's not happening. So how does God respond? With the plagues. He responds with the plagues.

The Plagues

First, he turns the water into blood. And unlike today, they can't just turn it into drinking water like we do. Right? That's nasty. They couldn't do that. What was next?

Frogs. Just everywhere. Which was probably neat at first—I have a four-year-old, and he would have been thrilled. Look at all the toads and frogs everywhere. And that was probably fun at first until it wasn't. And then God decides it would be a grand idea to send a self-destruct command to all of the frogs, and they all croaked. All the millions of frogs infested homes and bedrooms—seriously, they were everywhere. Under covers, in the kitchen, in the sink, in the toilets, in the marketplaces. They all died.

And all Egypt could do was pile them up into huge, massive, green, slimy, stinky piles, and the land stank. Then came the gnats and the flies, and then the livestock died. Then Moses grabbed some ashes and threw them into the air as if some type of chemical warfare had broken out, and all of the Egyptians broke out in boils.

Then the seventh plague: hail. Which here in South Carolina, I don't think we here in South Carolina fully grasp. We don't appreciate it. We get hail and we play in it—this is great. Like, tap, tap, tap, tap, no big deal. No, this wasn't small hail. This hail struck down man and beast in the field. So think of it not as hail, but as ice bullets. God sent down ice bullets onto the land.

God's Power Made Known

But right before this plague happened, God tells Moses to say something to Pharaoh. And this is significant. In [Exodus 9:15](#): "For by now I could have put out my hand and struck you and your people with pestilence and you would have been cut off from the earth."

So look at this. We sometimes miss the significance of this verse. Pharaoh must come to know the power of this God of Israel, this Yahweh. Despite him refusing to acknowledge the power of

God, it's going to happen. And it's actually bigger than him now.

Look at verse 16. What does it say? "I've raised you up to show my power so that my name may be proclaimed in all of the earth." It's so much bigger than just Pharaoh. That's why this is happening—so that the whole world will know me. Not only must Pharaoh realize that there's no God like Yahweh in all of the earth, but all the earth must hear about the name and power of this God of Abraham, Isaac, and Jacob. Whether they experience Yahweh's blessing or judgment depends on whether they follow Pharaoh's example or learn from it to choose a better way, right?

This verse is an echo of the mission. This is the mission. The promise given to Abraham that all the earth would come to know the blessings of God. I will bless those who bless you, right? And curse those who curse me. But where does Pharaoh fall in this? This is the template moving forward in the narrative of Scripture.

All of this orbits around the mission, not simply the redemption of Israel from Egypt. No, all of it revolves around the mission of God making himself known to all the world.

The Knowing Texts

So as scholar Terence Frithheim calls these texts "the knowing texts," he identifies the same template being highlighted. The first is [Exodus 8:22](#): "...but on that day I will set apart the land of Goshen where my people dwell, so that no swarms of flies shall be there..." That was nice. "...so that they may know that I am the Lord in the midst of the earth." In the scope of the earth, I am He.

[Exodus 9:14](#): "For this time I will send all of my plagues onto yourself and all of your servants and all of your people so that you may know that there is none like me in all of the world."

[Exodus 9:29](#): "As soon as I have gone out of the city, I will stretch out my hands to the Lord. The thunder will cease and there will be no more hail, so that you may know that the earth belongs to God."

The word in [Exodus 9:16](#) for "proclaim"—or "declared"—is "sapar" in Hebrew. Everybody say sapar. When you say it aloud, ah, it sounds a lot more dramatic. It's the same word that's used in both [Psalm 78:3–4](#) and [Isaiah 43:21](#), speaking specifically of God's good news of his coming redemption. The proclamation of God's name to all the world is mentioned in these two areas specifically describing the coming gospel.

Traces of the Gospel

These are the traces of the gospel right here in Exodus, in the Torah.

And this isn't just a minor understanding of God's relationship with Israel in the story. It's not a minor point. To say or to declare that God is the God of all the earth also means that God is the God of all people. And if they are to know the name of God, their God, then the declaration is for all of God's people all over the world, not just the scope of Israel. The plan was never to end with Israel. And if the plan is that God should be known in an intimate manner, that God's name should be heard, meditated on, and acknowledged by all people of the world, then that means that these events taking place right here in Egypt are not simply to maintain a story of Israel. They transcend. They go beyond it.

Who else does the story impact if God's purpose is to make his name known throughout all of the world? It's an easy answer. It's the world. And how do we know this? Because after Israel leaves Egypt, they arrive at this mountain called Sinai, the mountain of God. And here, Israel is given a vocation. They're given a job, a duty. In [Exodus 19](#), verse 3:

"It's neat. You yourselves have seen what I did to the Egyptians, how I bore you on eagles' wings and brought you to myself. Now, therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel."

God's Purpose for All Nations

So let's back up for just a second and appreciate the scope of what's happening. Scholar and professor Dr. Carmen Imes, author of the book *Bearing God's Name*—I highly recommend it, go ahead and buy it, it's worth it, it's awesome. She points out something significant: we get a clear example of grace here, not in the New Testament where we're accustomed to seeing it everywhere, but here in Exodus, in the Torah. Yahweh responds to the Israelites' cry in Egypt. He doesn't blame them for their predicament. He does not call them spineless or gullible. No, what does he say to them? You are my treasured possession. You are treasured because you have a special purpose.

And sometimes we make the mistake of reading the commandments individually, and they become mundane or cut off from the rest of the context of the deliverance story. And we read about the failures of Israel without the constant opportunity for second chances that God gives

to them. And we read the Torah and sometimes we allow ourselves to be distracted by all of the little laws and statutes and we miss the overwhelming basis of grace that flourishes within the entire story.

Here is Yahweh, the one who did, the one who redeemed, the one who stands as protector and shield, and he has called the ones that he redeemed his treasured possession.

Dr. Imes goes on to say: "In this single passage, four major grace notes are sounded. One, Yahweh's decisive military victory over Israel's oppressor. You yourselves have seen what I did to Egypt. God triumphed over Egypt to set his people free. Number two, Yahweh's loving care for Israel in the wilderness. I carried you on eagle's wings and brought you to myself. He carried them, keeping them safe. Number three, Yahweh's invitation to covenant faithfulness. If you obey me fully and keep my covenant. God is no harsh taskmaster here. He drew Israel to himself, offering the Israelites his commitment to bless them. And four, Yahweh's selection of Israel as his ambassadors, set apart from other nations for a special service. Out of all nations, you will be my treasured possession."

Here we are presented with a new status for Israel, a new Israel, not a slave nation belittled by the beast of Egypt—no, a treasured nation of priests. What's a priest do? They're mediators. Mediators of heaven and earth for the purposes of the Most High God of all the earth.

The Word Segulah—Treasured Possession

So I want to call your attention to the word here. "Treasured possession" is what it's translated as. And it's the Hebrew word segulah. It's not a very pretty word, is it? Segulah. The word segulah in ESV and NIV is appropriately translated as treasured possession. This word only appears eight times in the Hebrew Bible, in the Old Testament. Twice, it refers to the king's personal treasury in [1 Chronicles 29:3](#) and [Ecclesiastes 2:8](#). So these two times, it's the king's personal treasury. The other six occurrences are figurative, referring to Israel as Yahweh's segulah. So the word effectively means something like someone's savings account. That's what we gather from the biblical usage. How does this make sense to call a group of people your savings account?

So the word is also found in ancient writings, and it's used to describe a person or people who have a very special relationship to the king. Someone who is in a covenant relationship and has a special responsibility in relation to the king's will. So think of someone who has a jar that they put money into for a specific purpose. Anyone ever done that? Put a little quarter here and a dollar there for a specific purpose. This jar is not like the bill-paying jar. This is a jar set up and

it's diligently catered to and it's valued. Israel was selected. They were chosen. They were saved for a specific purpose. From all of the other nations, this is God's treasured people, his segulah. Israel is God's piggy bank, set for a very specific purpose.

In the Targums—Aramaic translations of the Old Testament—in Targum Ankelos, this word segulah is translated into the word "beloved." Israel is my beloved. And so here, God tells us what role his segulah is supposed to play in contrast to the rest of the world. They are to be a kingdom of priests, entering the role as ambassadors to the nations. They will be the set-apart holy community in the midst of the world, and it is through them that the people far from God will come to know his name. They will come to know and experience the kingdom of heaven on earth through his segulah. That was their purpose as the mediators, as the kingdom of priests of the world.

Invited into a Covenant

And what's so incredible is this is not something that was forced upon Israel. It's not something that Israel has to do in order to be saved. No, God saved them and invites them through his grace to take on this vocation. He treasures them. And how do the people of Israel respond? You guys know it.

"All of the people answered together and said, 'All that the Lord has spoken, we will do.'"

And Moses reported the words back to the people. So notice the word here in this NIV—it's in all caps, which means that it's a translation of the third person form of the name Yahweh, right? Which means "he has done." It's past tense. It's a resume-building word. It's a verb. He has caused to be. And so you could read this phrase as: The people responded, "All that the one who has done has spoken, we will do."

Man, that's potent.

God proceeds to organize a spectacle, endorsing Moses as the leader over Israel, along with the rest of the leadership in verse 9. And Moses and Aaron then attempt to climb this mountain. And you guys know the story. There's dense smoke, clouds, thunder, and flashes of lightning. There's even an earthquake. And in the midst of all of this, God speaks directly to Moses, who mediates the messages down to the people and solidifies once and for all that God has entrusted him to be the leader over Israel. And after this demonstration, a few more things are communicated, and then the law is given in the form of the tablets. The ten words, as they've come to be referred to later, or the Decalogue, are written. And they're written on how many tablets of stone? Ten. Not a trick question. It's two. It's good. It's two.

The Tablets of Stone

Growing up, I always thought, okay, two tablets of stone, and God just ran out of room on one, so he had to move on to the other. I mean, that seems like an honest, pretty good assumption. The text doesn't indicate that. So what's called to be the ten sayings or ten words is actually made up of 171 words, and there's plenty of room on the tablets to do that.

In fact, we also seem to think that the tablets were only written on one side because we see the pictures of Moses holding the tablets and we have like one through ten written on them. And no, the tablets had two sides each and they were both written on. Like we see that. Do I have the verse here? Yeah, I do. Here we go:

"Then Moses turned and went down from the mountain with the two tablets of testimony in hand, tablets that were written on both sides, on front and on the back, they were written. The tablets were the work of God, and the writing was the writing of God engraved on the tablets."

Can you imagine holding something like that?

So in surrounding cultures in the Near East, among Israel's neighbors at this time, it was a very common practice: when you established written treaties and covenants, two identical copies of the testimony—or *eduth* in Hebrew—were written. The idea was that if you have a contract, you'd have two copies of it for each of the individuals, right? I know we don't really do that today, but that's how they did it back in the Near East as well. And the idea was that if you and I made a covenant with each other, it would be written out on two different tablets or two different scrolls or whatnot, and we would each take those tablets to the temple of our God and deposit them there.

That was kind of like the bank. And the idea is that our God is going to look out for us, and he's going to keep an eye on the terms of the covenant and make sure that everything's good between me and this other guy. This was common practice, and it kind of makes sense in a pagan kind of way. I get it. Here's a description of this actually happening, of a Hittite inscription, because I just nerd out on stuff like this. A duplicate of this tablet has been deposited before the sun goddess of Arinna, because the sun goddess of Arinna regulates kingship and queenship. In Matani land, I'd like to live there, a duplicate has been deposited before Teshu, the lord of the sanctuary of Kahat. At regular intervals, they shall read it in the presence of the king of the Matani land and in the presence of the sons of the Hurri country. So here we have an actual case in Anatolia where this practice is taking place. Two tablets that are read and brought out that are deposited into the deity's temple or sacred area are brought out and read so that the treaties are reminded and the terms of the covenant are always familiar. In

Israel's case, though, there was only one God. There wasn't two different gods for them to take. It was kind of wonky, it was out of the ordinary. So where do we put both of these tablets if we only have one God? Well, both were placed in the ark, which remained in the tabernacle. And in Israel's case, God kept possession of both tablets, keeping a watchful eye on them both. Fascinating.

Neatly Divided Into Two Categories

There's also this other idea about the Ten Commandments that often gets accepted but is not necessarily scripturally accurate. And this is something that I've definitely perpetuated. Because on the surface, it makes so much sense when you read it. But underneath it, it lacks actual substance, like a good conspiracy, right? It's this idea that the Ten Commandments were neatly divided into two categories on two tablets. The first tablet had the first four commandments on it, and that taught us how to relate to God. And the latter tablet had six commandments, and that taught us how to relate to our neighbor. Anyone ever heard that? You may have heard it from me. I've spoken this. I know there's a video on YouTube three or four years ago of me talking about this. It's something that's taught in many, many churches, and even Christian scholarship speaks about this because, you know, in many times it helps explain some difficult concepts found later in the biblical story. But here's the thing that we need to realize about biblical law. Israel's concept of law was not something that was categorized in relation to God or relation to our neighbor. They weren't split like that. Just like how Israel never saw the Sabbath as like a ceremonial law any more than like do not murder. They were all moral laws to ancient Israel. When Israel saw that they should love their neighbor as themselves, they saw how to love God. That's how this made sense to them. When they saw not to bear false witness against your neighbor, they understood it is not simply a sin against their neighbor, but a sin against God as well. When David was called out for his stunt with Bathsheba and getting Uriah killed, he didn't say, I've sinned against my neighbor. Like, I hope Uriah can forgive me from the afterlife or something. No, what did he cry out? I have truly sinned against God. Dividing the commandments in this type of manner fails to hold up what covenant relationship actually meant to ancient Israel. Why? Because in a covenant community, every part of your life is an act of worship and a testimony of your loyalty to God.

How You Treat Others Reveals Your Heart

How you treat others reveals the heart you have towards God. Man, that's heavy. How you treat others reveals the heart that you have towards God. That has weight to it. Anyone else need to

come to the altar? We can get the prayer team up here. Gosh, seriously. So sometimes we complicate God's word to the point where we have to try to implement some fancy techniques and categories and farce chiasms and whatnot in order to explain it. And it's pretty simple. It's almost too simple. No one likes to eat broccoli without cheese and seasoning on it because it just doesn't taste good, but it's still good for you. What's your heart look like towards God? Look at your pursuits and the relationships that you find yourself in currently. Look at how you treat people. And it's so easy to think that we're righteous. Like, look, I do all these things for God. It doesn't matter how I treat people or I don't want to. Look at all the things I actually do for God. Hey, I keep Sabbath for God. I got this biblical diet down pat for God. I even do the Daniel's fast every year for God. These things may be acts that express our honor to God. But you're not doing them for God. And they don't establish a baseline for your heart for God either. How can you say that? How can you say that following all these commandments doesn't establish a baseline for your heart for God? Well, I mean, there's a whole chapter in [Matthew 23](#) of Yeshua talking to people about this very concept. It's a harsh chapter. How you treat relationships with your neighbor sets the baseline for your heart for God. And if that's not convicting, I don't know what is.

One Member's Sin Affects the Whole Community

And in the biblical story, it works backwards as well. Like if one of the members of the Israelite community, if one of the neighbors sinned against God, it affected the entire community. Remember the story of Achan? I'm just going to steal a little bit of these things for me, and it affected the entire community. All ten sayings, all ten words, the ten commandments, reflect the proper ethic towards God and towards the Israelite covenant community. By honoring the ten sayings, the Israelites show a commitment to honor God alongside cultivating an actual community of faith that can grow and flourish according to God's will. A great example. Imagine a pastor or a teacher, maybe a well-known pastor or evangelist. And let's say a famous Christian evangelist gets caught in some kind of—I don't know, what's something that doesn't happen all the time? Like a sex scandal, right? Does it affect the community? Yes, it does. Sure it does. It affects their whole staff. It affects their ministry, their church, any associated communities along with them. Christians as a whole get backlash or blowback from it. And it's funny because y'all laughed about sex scandal. Why? Because it's common. Like, that's the common one. Because it doesn't surprise you anymore. Because we, collectively as believers, have a reputation of being involved with sex scandals. We should be embarrassed the world sees us like that. Your sin, your choice to betray, to steal, to live at the expense of others is not private. It doesn't just affect you and your world. It affects everyone that's a part of the covenant

community. What's the Three Musketeers quote? We always say it so positively. All for one and one for all, until it regardless. Yeah, it's not great when it goes downhill. Man, for Israel, sin could affect the entire community as a whole.

They Were the Gift

See, we sometimes make the mistake of thinking that the Ten Sayings or the Ten Commandments are this burden for all of mankind. And there's believers that agree with that statement, unfortunately. The thing is, they were the gift. Like, that was part of the gift that God offered. We see the words as a bunch of thou shalt nots instead of embracing the fullness of what they are. Remember, the ten sayings, they weren't given before Israel left Egypt. God did not come around and inspect all the Israelite homes for idols. That's not what took place. He didn't watch all the Israelites, make sure they were all upstanding moral citizens before rescuing, before redeeming and freeing them. No, the invitation into covenant was a response to his grace and his redeeming work. The commandments and invitation into his community were a response after he saved them. They weren't prerequisites for it. And we sometimes forget that the first words of the Decalogue were not, thou shalt not. They were, I am. I am the Lord your God that brought you out of the land of Egypt. I saved you. I redeemed you. The Torah was given to equip a people to carry out the mission of God, to show forth the blessings of God's kingdom on earth.

The Heart of the Problem

But you know the story. Did Israel succeed at doing that? No. That's literally the story of the Hebrew Bible: mankind could not keep the fullness of the Torah to impact the world and implement God's will. There was a problem. What was the problem? It was the heart. Moses called it out. You guys are going to go in the land, and you're going to be like, yeah, we're going to keep this, and then you're not. And eventually, you're going to reach the climax of the curses of the law, which is exile from God. And that's exactly what happened. That's what prompted the prophets to speak about having a new heart that beats for God's word, having a heart that's written with God's word on it, a new heart to actually do what mankind can't do without God's intervening.

The One Who Did It

Israel didn't do it in the story of the Bible, but there was one that did. A no-name rabbi from Nazareth named Yeshua. He was the representative for Israel that brought heaven down to

earth. He did it. He was the representative of Israel that ushered in a greater Passover. He implemented the greater exodus. Not from slavery to Egypt, but from slavery to sin and death. Freeing mankind from those shackles. Through him, the entire world has come to know and will know the name of the God of Abraham, Isaac, and Jacob, the one who has done. They will know his kingdom and as followers of this king Yeshua, who have experienced our own exodus from sin, what does that make our vocation?

Our Vocation in the Greater Passover

If we've also taken part of this greater Passover and taken part in this greater exodus from slavery to sin, what does that make our vocation?

See, Peter here is speaking to believers in Yeshua, and he uses some familiar language here in [1 Peter 2.9](#). He says this: Once you were not a people, but now you are God's people. Once you had not received mercy, but now you have received mercy.

What does Peter say? You are chosen, his possession. You are treasured, the segula, a royal priesthood, mediators of heaven and earth, a set-apart nation.

Peter deems it appropriate to use Exodus language meant for Israel for these Gentiles: "Once you were not a people, now you are God's people. Once you have not received mercy, but now you have." He's quoting Hosea there, reversing the curses put on Israel for turning their backs to God.

But that won't stop God because his mission stands. His mission is always forthcoming. Why? Because he has done. That is his name. We have this representative of Israel that calls all nations to himself. And those that follow take up the same status as the people of God, as the lineage of Abraham that is bringing forth the blessing to the nations.

Heirs According to the Promise

This is my favorite verse. This is why Paul in Galatians says this to these new followers who have never known anything about the love of the God of Israel. He says, listen, if you belong to the king, if you belong to Christ, then you are Abraham's seed and heirs according to the promise.

God doesn't stop his mission just because we stumble and fall. His mission continues. That's what his name is.

So how does Peter start this chapter where he's calling all these believers? He's like, listen, don't forget the mission. Don't forget the calling. Don't forget the vocation. You as an image bearer and what you're supposed to image to the world.

Starts this chapter out in verse one like this: So put away all malice and all deceit and hypocrisy and envy and all slander. Like newborn infants long for pure spiritual milk that by it you may grow up into salvation, if indeed you have tasted that the Lord is good.

Worship team, you guys can come up. You are God's segula. You are God's treasured possession, and you are called to bear his image in the world that still needs to experience his blessing.

Ambassadors of Christ

That's the calling of the biblical story. As followers of Yeshua, it's our mission now to pick up and proceed forward. That's why Paul calls us the ambassadors of Christ. We are emissaries of his kingdom. We have this nickname for ourselves of being the hands and feet, but we don't actually take it to heart. That's what it means.

When we walk, when we speak, the actions that we put out in the world and show the world, guys, people should see the fingerprints of Yeshua on that. That's the mission going forward. What does that look like? It looks like revealing a heart focused on God to the world.

Put away malice, deceitfulness. Stop it. Being a hypocrite. Hey, that's not a heart after God's kingdom. Envy and slander. Notice everything here that Peter lists has to do with how you treat your neighbor. You notice that? And therefore reflect your heart to God. Long to only take in the good. Being nourished and growing in your salvation.

If you have experienced the goodness of God. That's weighty.

The Heart of the Message

See, it's always easy to read the story of Israel and the things that God said to Israel, but when we actually take upon the things, not just the checklist—Sabbath, we don't mow the lawn today. No, the actual heart of the message and the mission of God, it's a lot because sometimes we have a lot of baggage that we don't want to let go of.

Please stand. We always conclude services the same way that we enter in, and that's through praise or worship.

Guys, I don't know where you're at today. I don't know what type of reflections you have on your heart and where you're at in this journey, in your pursuit of Yeshua. But I hope that you will not stop, that you will always keep walking, and that you will have the courage to let go of things that are holding you back from actually partaking of the vocation of being an image bearer of God, following this king, this representative of Israel, this greater Moses, this greater Passover that has led an exodus from slavery, from sin.

Take part in that and don't let anything stop you.

Guys, if you need prayer today, we have a prayer team over to the side here. Take advantage of having someone that will stand alongside you to go into the presence of the Lord. Whether you need encouragement in an area or you just need someone to talk to, we have that here.

Alvina Marqueno, our father, our king, father, we thank you for this time together. We thank you for this Sabbath. Father, we thank you for your son, Yeshua, and we thank you, Father, for the opportunity and the invitation to take on a new heart with a new spirit in our lives that we can walk out your vocation as your treasured possession. That your love and your grace would engulf our lives and they would spill over into others. That your name would be known in all of the earth. We thank you, Father. For your grace and your mercy, we thank you for your spirit of peace and joy found in this day. We thank you, Father, for your covenant love poured out in Yeshua. In Yeshua's name we pray. Amen.

I'm Matthew Vander Ailes, pastor of Founded in Truth Fellowship, and we hope you enjoyed this message and that it was a blessing to you and your family.

Founded in Truth exists to cultivate a fellowship of image bearers that live the redeemed life only Yeshua can give.

If this ministry has been a blessing to you, we would love to hear from you. Send us an email through the contact form on our site and tell us how God has used this ministry to edify your faith and your relationship with Jesus.

If you would like to donate to Founded in Truth Ministries and be a part of this ministry's continued impact, you can do so through our website. Thank you for joining us and we pray that you experience the peace and the joy of God's holy Sabbath. Shabbat Shalom.

For more on this and other teachings, please visit us at Foundedintruth.com

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This automated transcript has been lightly edited for readability; scripture quotations appear as spoken. For the authoritative teaching, watch the video. • Founded in Truth Fellowship, Rock Hill SC • Saturdays 11:00 AM • Your giving keeps every teaching free: [foundedintruth.com/give](https://www.foundedintruth.com/give)