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## Do Not Forget ADONAI

### 6: 10-19

Do not forget ADONAI DIG: Yeshua quotes verses 13 and 16 when tempted in the wilderness by Satan. How does this show Moses' words are not outdated, but can be seen as a foreshadowing of the armor of God in order to withstand all the flaming arrows of the Evil One? In what respect is YHVH a jealous God? Could Isra'el's disobedience prevent God's promise from becoming a reality?

REFLECT: Nothing dulls our sensitivity to God like independence. Do you tend to relax when things are going well for you? What is the three-step process for not forgetting God? When you are tempted by the Adversary, how do you resist him? How did Yeshua defend Himself? What is the antidote for being filled with a bitter spirit?

Looking toward the future (when Isra'el conquered Canaan), and in the light of all that God had done for Isra'el, Moshe urges the nation not to forget ADONAI, but instead, to display the fear of the LORD by obeying His mitzvot.



**Moses** equipped the new generation to enter and claim **the Promised Land**, and **he** knew that Canaan would be a place of temptation as well as a place of triumph. For one thing, when they conquered the nations that occupied Canaan, **the Israelites** would inherit vast wealth and would be tempted to forget **ADONAI**, who had made **their** victories possible. The second temptation would be for **Isra'el** to compromise with the pagan nations around them and not maintain their separated position as the people of **the LORD (7:1-16)**.

Most people find it easier to handle adversity than prosperity (**Philippians 4:10-20**), because adversity usually drives us closer to **YHVH** as we seek **His** wisdom and help. When things are going well, we're prone to relax our spiritual disciplines, take our blessings for granted, and forget to praise **God**. The material things that we wait for, and sacrifice for, seem to mean more to us than the gifts that fall in our laps without much effort on our part.<sup>201</sup>

**Now when ADONAI your God brings you into the Land that He swore to your fathers - to Abraham, Isaac and Jacob - to give you great and good cities that you did not build, and houses full of all good things that you did not fill, and cisterns dug that you did not dig, vineyards and olive trees that you did not plant, and you eat and are full . . . then watch yourself so that you do not forget ADONAI, your Redeemer, who brought you out from the land of Egypt, from the house of slavery (6:10-12).** There is no justification for **God's people**, then (and now) to live **their** lives as though **He** does not exist, living like practicing atheists.

**You must fear ADONAI your God and serve only Him.** Yeshua quoted from this passage when **the deceiver** tempted Him the third time with **all the kingdoms of the world and their splendor** (see the commentary on **The Life of Christ, to see link click Bj - Jesus is Tempted in the Wilderness**). The word **slavery** in **verse 12** (Hebrew: *'avadim*) is in contrast to the word **serve** (Hebrew: *to'avod*); both come from the same root and contrast vividly the old and new masters of **Isra'el**. Pharaoh, who was considered a god in **Egypt** (see the commentary on **Exodus Bc - Pharaoh as god and upholder of Ma'at**), had for a long time been the suzerain lord of **the Israelites**; in **the Exodus, the LORD** had broken the old ties binding **the people** to **Egypt**, and had thus won the right to call **them His** vassals (see **Ah - Treaty of the Great King**). Since the basis of **the people** in **their new Land** was established by the power of **their God, the Israelites were not to forget their** liberation, but rather **they** were to continue to **serve ADONAI and swear by His Name (6:13)**.<sup>202</sup>

**Here, the Ruach ha-Kodesh introduces a three-step process for not forgetting ADONAI.**

**The first step is that we must fear ADONAI (6:13a).** Our independent nature causes us to stray from **God**, thus obstructing our worship of **Him**. To prevent this from happening, we need to have a reverent **fear** of **Ha'Shem**. This is not the kind of **fear** that intimidates or causes us to withdraw, but rather the kind that causes us to appreciate the power of **YHVH**. It creates within us a desire to draw near for security and strength. It causes finite humans

to cling to an infinite **God**.

**The second step is that we must serve Him (6:13b).** The visible evidence of our **fearing ADONAI** will be our **service to Him**. And, conversely, one of the first signs of **forgetting ADONAI** is our lack of service and ministry to others.<sup>203</sup>

**The third step is that we must swear by His Name (6:13c).** Swearing by YHVH's **name** is an expression of loyalty to **Him** and recognition of **Him** as the **Supreme Authority**. A true worshiper of **Ha'Shem** in the TaNaKh was one who **swore by His name (Psalm 63:11; Isaiah 48:1; Jeremiah 4:2, 5:2, 12:16)**. To swear by **other gods** represented a betrayal of **His** authority (**Joshua 23:7** and **Jeremiah 12:16**).<sup>204</sup>

Not only that, but **Moses** declared: **You must not go after other gods** (see **Bl - Have No Other Gods**). **Yeshua** quoted this passage when **the father of lies** tempted **Him** a second time, saying: **If you are the Son of God, throw Yourself down from here. For it is written, "He will command His angels concerning You to guard you carefully; and they will lift You up in their hands, so that You will not strike Your foot against a stone"** (see the commentary on **The Life of Christ Bj - Jesus is Tempted in the Wilderness**). But **Yeshua** defended **Himself** by quoting scripture: **You are not to test ADONAI your God**.

*The way **Messiah** rebuked **the old serpent** is an important lesson for us today. **He** did not bind **the devil**. People today talk about binding **Satan**. Well, whoever thinks they are binding **him** is doing a really bad job because the ruler **of demons** is really active in my neighborhood, and I assume yours as well. No, **Yeshua** used scripture to rebuke **the evil one**. The bible says to **resist the devil, and he will run from you (James 4:7b)**. How did **Messiah** resist **him**? **He** quoted **Deuteronomy** three times! We should follow **His** example and quote scripture.*

Could **Isra'el's** disobedience prevent **God's** promise from becoming a reality? After all, the ultimate fulfillment of **YHVH's** promises to **them** was beyond question (**Genesis 13:14-17, 15:18, 17:8**) because **Isra'el's** receipt of **the Land** of Promise was integrally connected to **God's** character. What was "conditional" was which generation would enjoy the fulfillment of that promise. **The Israelites** hearing **Moses'** voice at that time had seen **their** parents slowly die off in **the wilderness**. The question was not whether **Ha'Shem** would honor **His** promise, the question was *which* generation would the promise be fulfilled (**Jeremiah 31:31-37, 32:36-40; Ezeki'el 36:22-31, 37:1-14**).<sup>205</sup>

**Moses** told **the second generation** of **the Exodus** that **they** were **not to go after the**

**gods of the pagan peoples around them. For ADONAI your God in the midst of you is a jealous God.** The reason that **idols** are not to be worshiped is that **ADONAI is a jealous or zealous God**, and **Isra'el's** idolatry is looked upon as spiritual adultery. The Hebrew word *qanna'* combines the two concepts of **jealousy** and **zeal** (not envy or suspicion). So, **zeal**, or **zealousness**, meaning *a passionate devotion to*, would be a better term to use than **jealous**, which has negative, even petty connotations. So, idolatry would cause **God's zeal** to burn like a husband's **zealousness** would burn against an unfaithful wife (**Hosea 2:2-5**). Because **God** and **Isra'el** are viewed as married, **Isra'el** is viewed as **the wife of ADONAI** (**Deuteronomy 5:1-3, 6:10-15, 7:6-11; Isaiah 54:1-8, 62:4-5; Jeremiah 31:31-34; Ezekiel 16:8; Hosea 2:14-23**). For that very reason, **the Israelites** should not have worshiped **other gods**. **God** has a right to be **zealous** over what is rightfully **His**. As a result, this was not a petty **jealousy**, but a righteous **zealousness**.

**They were not to go after the gods of the pagan peoples around them, otherwise the anger of ADONAI your God will be kindled against you, and He will wipe you from the face of the earth.** This **zealous God** would remove **Isra'el** from **the Promised Land** if **they** continued to worship false **gods** as **they** had done **in Egypt** (**Ezekiel 20:8**) and **in the wilderness** (**Exodus 32:1-6; Acts 7:30-43**). The incident at **Massah** (see the commentary on **Exodus Cu - Strike the Rock and Water Will Come Out of It**), in which **Isra'el** put **ADONAI** to the test, is now recalled as another warning (**6:14-16**). The attitude of **their parents** proved that **they** neither loved nor trusted **Him**. **Their** bodies were in the camp of **Isra'el**, but **their** hearts were still **in Egypt**.

Instead of testing **YHVH**, this **younger generation** was to **diligently keep the mitzvot of ADONAI their God** - the **statutes** (Hebrew: *hachukkim*, meaning *to write into law permanently*) and **ordinances** (Hebrew: *hammishpatim*, meaning *a judgment of the court*) that **He had commanded them** (**6:17**). **The Land** was essentially **good**, but **they** would only experience **its goodness** when **they** were obedient to **the LORD**.

**You are to do what is right and good in the sight of ADONAI, so that it may go well with you and you may go in and possess the good Land that ADONAI swore to your fathers - to drive out all your enemies from before you, as ADONAI has spoken** (**6:18-19**). **Moshe** demonstrates that **YHVH** was fully capable of fulfilling **His** promise that **Isra'el** would inherit **the land** of Canaan. The issue was whether **Isra'el** would enjoy a long life in **the Land** as the result of wholeheartedly embracing **the LORD's mitzvot**.

**ADONAI** tests our faith, not just in the great crises of life, but even more in the small unexpected events, such as a travel delay, an irritating interruption, a sudden sickness, or a

lost wallet. The way we respond in these situations will include what's in our hearts, because what life does to us depends on what life finds in us. If we love and trust **the Lord**, we'll leave the matter with **Him** and do what **He** tells us, but if we question **the Lord** and rebel because we're not getting our own way, then we're in danger of **tempting Him**. **One of the best protections against tempting ADONAI is a grateful heart.** If we're in the habit of thanking **God** in everything, including the painful experiences of life, then **the Ruach ha-Kodesh** will fill our hearts with love and praise instead of **the Adversary** filling us with bitter spirit. **Rejoice always, pray constantly, in everything give thanks; for this is God's will for you in Messiah Yeshua (First Thessalonians 5:16-18).** Instead of complaining about what we don't have, let's be thankful for what we do have, because **YHVH** always gives **His** best to those who leave the choice with **Him**.<sup>206</sup>

*Dear Heavenly **Father**, How wonderful **You** are! Praise **You** that **You** allow tests and trials in the life of **Your** children like a coach guiding his team to victory by giving us strenuous workouts so that we can obtain the prize of victory. **Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance (James 1:2-3), and though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that the proven genuineness of your faith - of greater worth than gold, which perishes even though refined by fire - may result in praise, glory and honor when Jesus Christ is revealed (First Peter 1:6b-7), and I consider that our present sufferings are not worth comparing with the glory that will be revealed in us (Romans 8:18).** We long for the day when we leave behind all of life's problems and will spend forever in **Your** home of eternal peace and joy!*

*Praise **You** that no matter how awful things get on earth, we know for sure where all who love and follow **You** will spend eternity. Praise **You** for **Yeshua's** making such a wonderful home in heaven. **Do not let your heart be troubled. Trust in God; trust also in Me. In My Father's house there are many dwelling places. If it were not so, would I have told you that I am going to prepare a place for you? If I go and prepare a place for you, I will come again and take you to Myself, so that where I am you may also be (John 14:1-3).** We love **You**! In **Yeshua's** holy name and power of **His** resurrection. Amen*