

# The Ten Commandments - Part 29: Honoring Father and Mother part 3 (11/5/2022)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/656rcrn/the-ten-commandments-part-29>

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserving the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.

Shabbat Shalom everyone.

We are still looking at the fifth commandment within the Ten Commandments.

כְּבִיד אֶת־אָבִיךָ וְאֶת־אִמְךָ

ve'et-i-me kha      et-a-vi kha      kab'bed  
and your mother      your father      Honor!

Honor your father and mother. Exodus 20:12-**Honor your father and your mother.** (Emphasis added). One of the things we've been talking about for the last couple weeks is this incentive, this very persuasive incentive. If we honor mom and dad, if we fall under their authority, if we submit to their authority, then the blessing is going to come upon us. It is this great promise that we're going to live in the land.

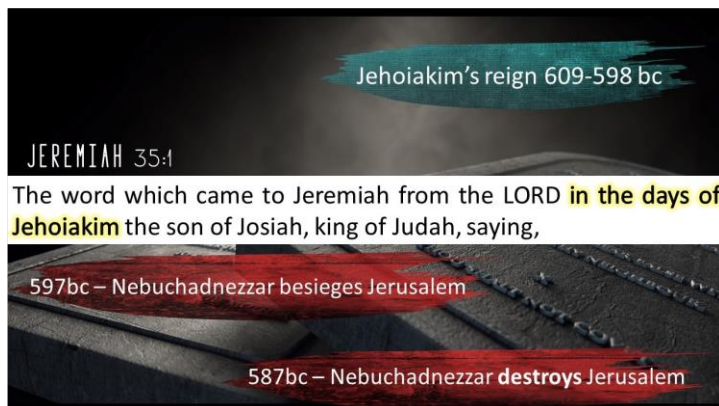
Well, we are going to dig deeper into this reality. I want to share a story with you that really encompasses this. (Referring to Exodus 20:12- **Honor your father and mother**). It shows us the heartbeat of the Father. It shows us how much this commandment means to the Lord God of Israel. It shows us how this moves him. And when children do this, the blessing comes out and comes upon them in a very real way. This story hits a home run. And it's one of the best out there that we can tap into regarding this specific subject.

So again, here we are, and I'm really excited about this week and what we're going to be delving into. And let me say that we have a lot to cover today. There were two paths I could have chosen. We could go the express route glossing over some things and then hit the main point that I want to hit today. We could do that, but unfortunately when we cross the finish line, that would completely fall flat.

So, we're going to go the scenic route. And we need to do that. We're going to take our time. We're going to look at all the pretty colors, and we're going to take some stuff in so that when we do cross the finish line and get to the crescendo today it is going to mean something to you. And that's the goal for today.

With that said, let's break into Jeremiah 35 Verse 1. This is what we read—**The word which came to Jeremiah from the Lord in the days of Jehoiakim the son of Josiah, king of Judah, saying....** (Emphasis added). Now before we continue, we're going to stop here because right in the introduction of this passage we are given a specific timetable of when our story takes place. It's during the days of Jehoiakin. And we know what those days were because Jehoiakin reigned from 609 to 598 BC. And I'm going to tell you that this is important because those days were tumultuous.

These were very intense days. The prophets were going through Jeremiah begging and pleading with the people of God to turn back and repent, submit to the authority of the Lord, and to listen to his voice. It was heavy; the air was so heavy you could taste and feel it. Judgment was looming over Yerushalayim; judgment was looming over Judah so much so that Jehoiakin would die in 598 at the very turn of the year Nebuchadnezzar would come up. It was at the turn of the year Nebuchadnezzar would go up in 597 and besiege Jerusalem. It was very significant all the warning, the intensity, and all the signs that God was giving to Israel. They went beyond just the speech of the prophets. And now these warning were coming to fruition. This was even to the point that as you continue to just 10 years later, Nebuchadnezzar would end it all.



And it was by the will of the Lord Nebuchadnezzar would come in 587, and by some estimates it's 586, but in 587 he would destroy the temple.

So, the simple point that I want to make here is that the timetable when our story takes place is very intense. In fact, I would argue that this is where we are in this country right now. We're coming into the days of Jehoiakim, and all the signs are there. Judgment is looming over us. So, it's very intense.

Now here's what's interesting about this. During this very time, the Lord commands Jeremiah to go to a specific family with a specific message. And interestingly enough, it's a little bit different message than the prophets have been bringing and what Jeremiah has been speaking to the congregation as a whole. We find out what this is as we get into Jeremiah 35:2- **"Go to the house of the Rechabites, [And in Hebrew, these are the Rekhabhim] speak to them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink."** (Emphasis added).

This is very interesting. The Lord commands Jeremiah to do two things with the Rechabites. He is to bring them into the temple, and then also set wine before them so that they can drink. Now that is peculiar when you consider something very important about the Rechabites: The Rechabites are not Jews. They're not Jewish by blood; they're not Israel by blood. Abraham, Isaac, and Jacob are not the

Rechabite's forefathers. And yet the Lord is calling the Rechabites during this intense time to come before him. He is calling them to be brought into the temple.

Now you must ask yourself: what in the world is going on; how could this possibly happen? What connection do these Rechabites have with the Lord? What connection do the Rechabites have with Israel that such a thing would be done that they would be brought into the temple of God? Well interestingly enough, there is profound history between the Rechabites and Israel.

It is such a profound history that we need to delve into it. We need to possess this understanding. We need to connect all of dots so that when we get to the end, as I was mentioning, and we cross that finish line, it's going to mean something. It's going to hit hard and be really powerful.

So, let's go on our journey, and we're going to start peeling back layer by layer investigating who these Rechabites are. We read this in I Chronicles 2:55- **And the families of the scribes who dwelt at Jabez were the Tirathites, and the Shimeathites, and the Sucathites. These were the Kenites who came from Hammath, the father of the house of Rechab.** (Emphasis added). So, take this in for a second. When it says this Rechab, it means the Rechabites. The Rechabites hail from Rechab. And what do we learn about the Rechabites? They are Kenites; that is their lineage. They're the family of Rechabites, but they are Kenites.

This is very important, so you're going to have to stay with me today because we must go layer by layer. That's the first one. Now, moving to the second layer, let's peel it back. Judges 4:11- **Now Heber the Kenite.** I want to stop here. There's more to talk about here. We know this is the lineage of Heber; he is from the Rechabites. More than that, the context of which Heber the Kenite is mentioned is in Judges 4. In Judges chapter 4, something interesting happens. Deborah is judging Israel. But Israel is horrifically oppressed by the king of Canaan, Jabin and his Commander Sisera. They've been oppressed for 20 years. The Lord is going to give deliverance, and Deborah prophesies to her commander, to Barak, and tells him what's going to happen. We're going to go to war; we're going to get victory, but she prophesies to Barak: There will be no glory for you on this journey. This means: You know what? You're the commander of Israel, and you're going to take this guy down. However, there's going to be no glory for you in this victory because that glory is going to go to a woman, and that was Jael.

So, it is interesting that that is when she drove the tent peg through Sisera's head. Here's the thing: Jael is the wife of Heber. Heber the Kenite. I want you to take this in; you're going to need this later. God, to deliver Israel, had the Canaanites join with Israel, and deliverance was given to the Kenites; they were with them. It is an amazing history.

But this gets even more amazing when you peel back another layer. As we continue, it says in Judges 4:11A- **Now Heber the Kenite, of the children of Hobab the father-in-law of Moses....** (Emphasis added). Now we are getting somewhere because the first layer we peeled back was the Rechabites. They are in fact the family of Kenites; that's their lineage. Now we learn that that lineage goes all the way back to Moses's father-in-law who here is called Hobab (Referring to Judges 4:11A). Hobab is also known as Jethro.

So, think about this: Moses married Jethro's daughter Zipporah, and they came into union, and they had children. So, there is an incredible connection here. And prophetically, there are a lot of things, but I'm not going to go down that path. There are some interesting things here where it specifically mentions in the Torah that Jethro, or Hobab, the father-in-law of Moses, has seven daughters. It specifically

mentions he has seven daughters. Prophetically, this is extremely significant because when you go to Isaiah chapter 4, there are seven women specifically mentioned. These seven women talk to one man specifically who's called the Tsemach. (That means, branch). He's called the branch. It is the Messiah, and these seven women come to him and say, "We'll eat our own food; we'll clothe ourselves; we just want to be called by your name."

Then you can take that into Revelation and find out there are seven churches. There's a lot here that we can dig into. I briefly mention this because this connection, this union, that has happened is mind-blowing. It really is! So much so that I'm going to build on this. We're going to go back to the Torah, and I want to since we know that the Rechabites, the Kenites, in fact go all the way back to Moses's father-in-law. I want to read a little something about him for you.

Going back to Exodus 18:1- **Now Jethro** (Which is also Hobab) **the priest of Midian**, (He is a pagan priest; this is very important) **Moses' his father-in-law, heard of all that God had done for Mosheh and for Israel his people-that the Lord had brought Israel out of Egypt.**

Let me set the stage for you. Right now, Jethro has Zipporah and Moses's two children, Gershom and Eliezer. They didn't go with Moses; they went back to live in Midian with Jethro. Jethro hears because the entire world heard what the God of Israel did for the Israelites; they heard about it. We know Rahab the Harlot heard about the miraculous wonder and the power of the Living God. Jethro, living in Midian, heard about the power of the Living God; it had come to his ears. He gathers Zipporah and Moses's two children, and he makes his way to go meet with Mosheh who is now coming out of Egypt. And with that, we jump to verse 10.

Exodus 18:10- **And Jethro said, "Blessed be the Lord...** (Baruch Adonai, Baruch Yahweh). (Emphasis added). Think about this because this is a pagan priest saying, Blessed is the Lord. He is talking specifically about the God of Israel and no one else. This is an amazing moment. **Exodus 18:10- Who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, and who has delivered the people from under the hand of the Egyptians.**

Let this declaration sink in. We now have the pagan priest who is blessing the God of Israel and confessing that this God is responsible for delivering his people. His mercy came upon his people, and they have been delivered and have been set free. Amazing confession! This is a confession, but he's not done. Exodus 18:11- **Now I know** (Prior to this suggests he didn't know because he's a pagan priest.) **that the Lord** (Yahweh) **is greater than all the gods; for in this very thing in which they behave proudly, He was above them.**" (Emphasis added).

He had a radical life-changing moment in his faith. Now he's crying out what we read about in Revelation regarding Yeshua in that he is the King of Kings and the Lord of Lords. Jethro's proclamation and confession is that the God of Israel is above all. Everything is under him. He is the all-powerful Almighty. This is a radical faith conversion. He is converting to the God of Israel. Here is proof of this as we continue in verse 12.

Exodus 18:12A-**Then Jethro, Moses' father-in-law, took a burnt offering and other sacrifices to offer to God.** (Emphasis added). This is The God! He just proclaimed back in verse 10 where he says, Baruch Adonai, blessed is the Lord. The Lord is the one who has delivered you, and he is the one who just got done saying the Lord is the God above all gods. There's no greater power than him. And now he's going

to move to sacrifice. It's very significant because the very act of bringing forth the sacrifice to the Lord is an act of worship. He is now worshiping the one true God. Absolutely incredible!

So here you have this pagan priest turning to God, and we have examples today all over the place where people are coming out of witchcraft. These are people who serve the devil like John Ramirez, right? And we've heard of him. He was a priest of Satanism. He was a priest for the devil. Then he found out that there was a power greater than the god he was serving. And that this person known as Jesus, Yeshua, is the King of all Kings and the Lord of all Lords. And now he's living for the Lord. Absolutely amazing!

This is an experience that Jethro has had. It is a radical faith conversion. And let me build on this so you know what I am telling you is 100% authentic. Moving to the last half of Exodus 18:12B- **And Aaron came with all the elders of Israel to eat bread with Moses' (Mosheh) father-in-law before God.** Now let that sink in for a second. The Elders of Israel, Aaron, and Moses come to bear witness and testimony of this guy's conversion. This is a Covenant meal; it follows the exact pattern of Israel's Covenant meal where Israel first makes the declaration as Jethro did. They make the declaration that what the Lord has said we will do because he is the God above all gods, and we're going to serve him. The next thing you literally read is that they sacrifice just as Jethro has done, and they sprinkled the blood on the people. And then the next thing you read is they sat down to eat. It's a Covenant meal. The Lord himself is involved; it says, they sat down before God. Therefore, God himself is witnessing it, and all Israel is witnessing it.

So, what we're looking at right now is a moment that would echo throughout time. Jethro's commitment to the Lord would literally impact generation, after generation, after generation. It's interesting that the targums actually say that as Jethro was coming out to meet Moses, he was doing so to be a proselyte.

That is the whole concept to convert to their faith. That's the concept. In fact, Bamidbar Numbers or Numbers Rabbah (Numbers Bamidbar or Numbers Rabbah in Hebrew is a religious text holy to classical Judaism) talks about the Rechabites who hail from Jethro; they are proselytes. And so, there's a lot of connections here. There's a lot of history that exists.

Let me continue to build on this, and we're going to go to the Book of Numbers where you're going to see the impact of Jethro's conversion. Numbers 10:29- **Now Moses said to Hobab the son of Reuel the Midianite, Moses's father-in-law, "We are setting out for the place of which the Lord said, 'I will give it to you' Come with us, and we will treat you well; for the Lord has promised good things to Israel."** (Emphasis added). What an amazing moment!

We already know long before this conversation happened that there's a radical conversion in Jethro's life, and all the Elders of Israel witnessed it. He sacrificed; he is a worshiper of the one true God. Moses comes with an invitation and says, "Come with us. Join Israel. And whatever good happens to us is going to happen to you. God has promised; he has given us promises." So he invites him.

Now listen to his response in Numbers 10:30-**And he said to him, "I will not go, but I will depart to my own land and to my relatives."** This is interesting because Moses offers life. Right? And you can't help but think when you read about Moses and the Torah, you need to have Yeshua in mind because Yeshua is the prophet like Moses, and Yeshua came with the offer of life and opened a door to the Gentiles. Correct?

This is an amazing situation because what we realize right here is that not just a mixed multitude came out of Egypt, but here they're in the wilderness, and we see the Gospel in a sense. Moses asks his father-in-law to join them. This invitation is coming to the Kenites!

So, it's a really incredible moment. But up on the front end he says, no, **"I won't go."** Does Moses turn away and just say, "Okay. So, be it"? He doesn't. And remember that all things are established on the testimony of two. Moses circles back, and this is what we read in Numbers 10:31-32—**And Moses said, "Please do not leave, inasmuch as you know how we are to camp in the wilderness, and you can be our eyes. <sup>32</sup>And it shall be, if you go with us- indeed it shall be- that whatever good the Lord will do to us, the same will be done to you."** (Emphasis added).

The blessings that the God of Israel is going to pour out on his people, he will also pour out on these people, and you will be a recipient of that. It's interesting because when you read about this situation, there's a parable that really speaks to this. It is found in the gospel of Matthew Chapter 21. Yeshua tells a parable of two sons, and the father says to the first son, "Go into the vineyard." The vineyard is represented many times in scripture as Israel; it's representative of the Kingdom.

So, the father tells his son to, "Go into the vineyard, work it, and cultivate it." The son says, "I will not go." This is the very thing that you see Jethro saying to Moses, "I will not go," but then afterward he went. Well, isn't that interesting because with Moses' circling back and coming again a second time telling them that these beautiful promises and blessings can be yours if you come with us, if you join with us, the next thing we read after this is Numbers 10:33- **So they departed from the mountain of the Lord and on a journey of three days.** (Emphasis added). They, as in Moses, Aaron, the Elders, Israel, and Jethro and Company.

So, how do we know this? Well, check this out in the Book of Judges. Judges 1:16- **Now the children of the Kenite, Moses' father-in-law, went up from the city of Palms.** (Emphasis added). That means Jericho. What was the first city Israel encountered when Israel came into the land? What was the first city they took? It was Jericho, the city of Palms.

Continuing in Judges 1:16- **they went up** (Now we're talking about the children of Mosheh's father-in-law. These are Kenites.) **from the city of Palms with the children of Judah into the Wilderness of Judah, which lies in the South near Arad; and they went and dwelt among the people.** (Emphasis added). This is mind-blowing! Israel goes in to inherit their land; Judah goes in to take her place and her inheritance, and who is with Judah and inherits with the Jewish people? It was the Kenites, it was the descendants of Moses' father-in-law. Absolutely unbelievable!

So, Jethro went with Mosheh, and Jethro accepted that promise. Because of that, look at the benefit of that. I can't help but think as I look at this again, I'm taken to the prophet like unto Moses; I'm taken to Yeshua. In John chapter 10, which is all about him being the Good Shepherd, he says, "Other sheep who are not of this fold (meaning not of Israel), them also I must call, and they will hear my voice, and there will be one flock, and there will be one Shepherd. You literally see this picture, this blessing, and this grace and mercy even coming upon those Gentiles outside of Israel. That is a breathtaking moment!

Let me build upon this. I want to take you to I Samuel 15:6—**Then Saul said to the Kenites, "Go, depart, get down from among the Amalekites, lest I destroy you with them. For you showed kindness to all the children of Israel when they came up out of Egypt."** So the Kenites departed from among the Amalekites. (Emphasis added). You want to talk about getting the protection of the God of Israel. Israel



made a distinction between the Kenites and their enemies; they protected them, and it was based upon what was stated right here (Referring to I Samuel 15:6).

Remember what Moses asked Jethro? Moses asked Jethro to, "Please be with us, show us kindness, show us how we are to camp out here, and be our eyes." This really was an invitation of mercy and grace to join them because they had the God of Israel. Let's be clear: it was an invitation to do this and to give them an opportunity.

Here's the deal: The opportunity to bless the Jewish people is something you want to take because whoever blesses Israel will be blessed, and whoever curses them will be cursed. This opportunity was given to Jethro. He took it and look at the impact that it made on his descendants. It is absolutely incredible what we're reading here.

So, taking all this history into account, we can now go back to our story. We now read in Jeremiah 35:2- **"Go to the house of the Rechabites, speak to them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink."** Now I can at least understand that even though the Kenites, the Rechabites, are not of Israel by blood, by birth, with all the history you now understand, why the Lord would call them into his house. And in the midst of all the insanity that is going on, it's really something!

Continuing in Jeremiah 35:3- **Then I took Jaazaniah the son of Jeremiah** (This is not to be confused with Jeremiah the prophet. This is not Jeremiah the prophet.) **the son of Habazziniah, his brothers and all his sons, and the whole house of the Rechabites.** (Emphasis added). All of them. All the descendants of Jethro are coming into the house of the Lord as judgment is looming over all Judah. Amazing!

Jeremiah 35:4-5- **and I brought them into the house of the Lord, into the Chamber of the sons of Hanan the son of Igdaliah, a man of God, which was by the Chamber of the princes, above the Chamber of Maaseiah the Son of Shallum, the Keeper of the door.** <sup>5</sup>**Then I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said to them "Drink wine."** (Emphasis added).

Now, I want you to remember there were two things the Lord commissioned Jeremiah to do with the Rechabites. You bring them into my house, into the temple. Jeremiah has done that. The second thing was to put wine before them. Now he's done that. How did they respond? Jeremiah 35: 6- **But they said, "We will drink no wine."** Why? The Lord brought them into the temple, and this was what they were supposed to do. They were supposed to drink wine. Have they taken a Nazarite vow? Maybe that's the reason they're not drinking wine. The answer is no. They have not taken a Nazarite vow. Here we find the answer as to why they will not drink wine. Jeremiah 35:6- **for Jonadab the son of Rechab, our father, commanded us, saying, 'You shall drink no wine, you nor your sons, forever.** (Emphasis added). Not for a week, not for a year, and not for 10 years. It was forever. Think about this command!

So, the Rechabite's refusal is solely based upon what my father said; my father gave me a command. My mom and dad spoke to me; therefore, I'm not going to do this. I'm not going to partake of this wine. And here's the deal: when you actually know who Jonadab the son of Rechab is, and you know the backdrop of where we're at with the Rechabites, the timetable of the days of Jehoiakim, only then can you really appreciate what is going on.

Why do I say that Jonadab lived 230 years before the Rechabites? They're talking about 830 or thereabouts. The Rechabites were brought to the temple around 600 to 601 BC. So, for them to say, "Their

father,” they're not referring to their immediate father. They are referring to their fathers' father and maybe his father. This is generation after generation after generation. This family, only and without compromise, heeded the commandments of the mom and dad. That is an amazing thought to me. Generation after generation without compromise. They had elevated their father's commandment to the highest of heights, and no amount of seduction, alluring, and temptation is going to stop them from obeying mom and dad. That is an incredible thought to me! There was no compromise.

To further put this into perspective, specifically Jonadab the son of Rechab, I want to take you to II Kings chapter 10. In II Kings chapter 10, the Lord sent as messenger to Jehu to anoint him King so that he would rise up and destroy the house of Ahab. God was fed up with the sin; he's going to implement judgment. Jehu was the vessel of performing his righteousness. Check this out. II Kings 10:15-16- **Now when he (Jehu) departed from there, he met Jehonadab the son of Rechab, coming to meet him; and he greeted him and said to Him, "Is your heart right, as my heart is toward your heart?" And Jehonadab answered, it is. Jehu said, if it is, give me your hand." So he gave him his hand, and took him up into the Chariot. <sup>16</sup>Then he said, "Come with me, and see my Zeal for the Lord." So they had him ride in his Chariot.** (Emphasis added). He didn't ride in another chariot. He had him ride in Jehu's chariot. Jehonadab and Jehu were riding together.

Moving to II Kings 10:17-**And when he came to Samaria, he killed all who remained to Ahab in Samaria, until he had destroyed them, according to the word of the Lord which he spoke to Elijah.** And it gets even crazier because after this the story goes on and says that Jehonadab and Jehu called all of the prophets of Baal and gathered all the worshipers of Baal together. They instructed them to get all the servants of the Lord out from among them, "There's to be no servants of the Lord in your midst," and then they destroyed every last one of them. The scriptures talk about how Jehu with Jehonadab purged Baal from Israel. It was total destruction.

Now think about this because here we have another situation. A Kenite, Jehonadab, is the son of Rechab. He is a Kenite joining with Israel to do the miraculous, powerful, righteous work of the Living God. That is some perspective! We go back and look at Jeremiah 35:6 and find these Rechabites said, "Jonadab our father has commissioned this, so we're not going to drink any wine." That is an amazing thing to consider. So, we have some serious history here between the descendants of Israel and the Rechabites going all the way back to Jethro.

Continuing the story in Jeremiah 35:7A- **"You shall not build a house, sow seed, plant a vineyard, nor have any of these.** (Emphasis added). It's not just wine that they were to abstain from, which Jonadab implemented as his rules. He commissioned his sons, his wives, his daughters, and the whole family that they were not to touch wine. But in addition to that, they were not to live in a permanent dwelling; they were not to live in a house, and they were not to sow a seed. Think about living back in those days. Your sustenance comes from the ground. You wanted to be in agriculture because food is everything. Yet this father instructed them that they don't get to sow, to be a farmer, to do agriculture, nor to plant a vineyard. You can't do any of that.

Continuing in Jeremiah 35:7B- **But all your days you shall dwell in tents, that you may live many days in the land where you are sojourners.'** Where were they sojourners? What land were they living in? They were living amongst the Jews. They were in the land of Judah.

It is an amazing thing to me that he is telling them to abstain from all of these things so that they can live long in the land. Look at what this father had implemented to his whole family, his sons, his



daughters, and all the wives that would follow. The whole concept the father was conveying here was they were not to get comfortable in the world. Don't build your kingdom here. Don't invest in that which is temporary; focus on the eternal. Lift your eyes to Heaven, lift your eyes to the Kingdom.

You know what's amazing to me is that what Jonadab, the son of Rachab, has implemented. They become tent dwellers living in the land. Isn't that interesting? Go to Hebrews 11, and you will read about the Patriarchs Abraham, Isaac, and Jacob. They dwelt in the land of promise. As what? Strangers as in a foreign country.

It gets crazier! Abraham, Isaac, and Jacob, the writer explicitly states, dwelt in tents. You look at this situation and what Jonadab had implemented. There's debate about whether these kinds of things were important long before that because you can go back to Heber the Kenite and see they were living in tents. And we know that Jethro is said to have lived in tents. He wasn't in a permanent structure.

You look at this reality and recognize that Jonadab and the people that followed were very careful to keep their children focused on the Kingdom of God. So focused on it that you can see their lives emulated the great Patriarchs. That's an incredible thing.

Moving on to Jeremiah 35:8-11- **“Thus we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters, nor to build ourselves houses to dwell in; nor do we have vineyard, field, or seed. <sup>10</sup>But we have dwelt in tents and have obeyed and done according to all that Jonadab our father commanded us. <sup>11</sup>“But it came to pass, when Nebuchadnezzar King of Babylon came up into the land, that we said, ‘Come, let us go to Jerusalem for fear of the army of the Chaldeans and for fear of the army of the Syrians.’ So we dwell at Jerusalem.”**

So, this company of Rechabites were dwelling in Judah, but they were in Arad, which is in the southern part. What is being described can be referenced in Second Kings 24. God brought the Syrians, the Chaldeans, and the Babylonians against them; They were wreaking havoc on Judah. And because of this, it drove them up to Jerusalem. It's amazing the events that unfolded with this family.

Now moving on to Jeremiah 35:12-13- **Then came the word of the Lord to Jeremiah, saying, <sup>13</sup>“Thus says the Lord of hosts, the God of Israel: ‘Go and tell the men of Judah and the inhabitants of Jerusalem, “Will you not receive the instruction to obey My words?” says the Lord.** He is not specifically talking to the Rechabites. This is injected for a reason. He is now talking to his people, Judah, and they're not listening to him.

And then the Lord continues in Jeremiah 35:14- **“The words of Jonadab the son of Rachab, which he commanded his sons, not to drink wine, are performed; for to this day they drink none, and obey their father's commandment. But although I have spoken to you, rising early and speaking, you did not obey Me.** (Emphasis added).

It is absolutely amazing to consider God is using the Rechabites as a template of how he wants his people to love him and to serve him. God was using them as a template. Kids, I want you to think about this: What your obedience to mom and dad means to the Lord, and how the Lord could use you as an example. This is how you live in righteousness; this is how you please the Lord. How I would like to be one of these Rechabites where the Lord is looking to my life and says, “Well done good and faithful servant, you're the template, this is how I want my people to serve me.” What an amazing thing!

Moving to Jeremiah 35:18-19-**And Jeremiah said to the house of the Rechabites, “Thus says the Lord of hosts, the God of Israel: Because you have obeyed the commandment of Jonadab your father, and kept all his precepts and done according to all that he commanded you, <sup>19</sup>therefore thus says the Lord of hosts, the God of Israel: “Jonadab the son of Rachab shall not lack a man to stand before me forever.” ‘** “ (Emphasis added).

The Lord calls these Rechabites into his temple to stand before him. This is an amazing thing to commend them. Our father in Heaven shares his heart and what it means to him for children to obey mom and dad. And he comes out with words that are so potent that scholars, teachers, and pastors have taken special note of this statement. You can go back to Jeremiah 33 just a couple chapters before, and you will find similar language where it says that David shall never lack a man to sit on his throne. That is God's holy promise. Think about the covenant that he made with David and the promise he made: “The priests shall never lack a man to offer sacrifices.” Never! Then you see this statement with the Rechabites, “You'll never lack a man to stand before me forever.”

Listen to these words; this is a Jewish commentary from the JPS regarding the Rechabites. The Jewish Publication Society Commentary on Jeremiah 35:19, In regard to the Rechabites. [They are neither Nazarites nor priests, although the concluding expression, standing before Me, suggests a priestly role much like Jethro's.](#) This is Jewish commentary. As Jewish people are looking at this situation of what God has spoken over the Rechabites, they're thinking: This statement is so potent, and so far, it's priestly in nature. That's interesting because as you know when you're called into the Gospel, what we are called to be in the name of Yeshua is a kingdom of priests, a holy nation, and a holy people before the Lord. Absolutely amazing!

And so, as we look at this statement, (Referring to Jeremiah 35:19) **you'll never lack a man to stand before me forever**, I want you to understand that the potency of this statement transcends this age. This is an eternal statement; your obedience to mom and dad has eternal implications. If you don't obey mom and dad, it has eternal implications. And it has eternal beauty, promises, and blessings if you do obey. This is absolutely amazing!

Psalm 24:3 says this—**Who may Ascend to the hill of the Lord? Or who may stand in His holy place?** (Emphasis added). The Rechabites quite literally were standing. Who may do that? It goes on and says—**He who has clean hands and a pure heart, who has not lifted up his soul** (his nephesh, which means soul in Hebrew) **to idols.** They have not gotten involved in idolatry; this is who may stand. So, when the Lord said, **“You will never lack a man to stand,”** this is eternal.

We're getting into eternal nature; we're talking about judgment. Listen to what Psalm 1:5 says- **Therefore the ungodly shall not stand in the judgment, Nor sinners in the congregation of the righteous.** The wicked will not stand, but the righteous will. Again, absolutely amazing!

Let me take this a step further. Matthew 19:16- **Now behold, one came and said to Yeshua, “Good Teacher, what good things shall I do that I may have eternal life?”** What do I need to do to get into the Kingdom of Heaven? One of the things that Yeshua specifically says is found in Matthew 19:19A- **‘Honor your father and mother.’** This whole thing is eternal.

So, you can look at this story in Jeremiah 35 regarding the Rechabites and find it is centered around one single commandment to honor your mother and father. That's the whole emphasis, and that's the

statement that prompted the Lord to say what he said, “you'll never lack a man to stand before me.” It was because they did just that.

And so, you want to talk about blessing! This is what we need to do as children, as young adults, and those of us getting up there in age who still have a mom and dad. We need to keep this in the forefront because we want these blessings; we want these promises. Amen?

I want to close with the following passage because I think of the Rechabites who are not Jews; they were not Israel. Peter says these words regarding the Gentiles in Acts 10:34-35-**Then Peter opened his mouth and said: “In truth I perceive that God shows no partiality. <sup>35</sup>“But in every nation whoever fears him and works righteousness is accepted by Him.** (Emphasis added). In other words, believe in him. You can't fear someone you don't believe in or trust. The Rechabites are an amazing example of this reality that God will not show partiality if you do what God says, and you obey his word. If you keep his commandments, he will not show partiality.

Do you know how this affects your overall faith? It affects every aspect of your faith. Regarding prayer: if you actually believe this, it would radically change the way you pray. And why do I say that? Because there are people who have shared with me, “I really wish God would hear my prayers as he heard Abraham's prayers. I really wish he would hear my prayers as he heard David's prayers. I really wish he would hear my prayers as he heard Elijah's prayers,” who actually prayed for rain, and it rained. God is not a God who shows partiality.

The very foundation of you going into prayer must be built on that. In other words, if you become the people of faith, trusting in the Lord, knowing that he's good when you serve him, humble yourself before him, and call upon his great name, he will not show partiality. If he's willing to forgive your sins or willing to heal you, he does not show partiality. And yet you have people that are buying the lie that when they look at scripture they say, “I wish the Lord would forgive me as he forgave Rahab the Harlot.” There are multiple harlots mentioned in the Gospels. It is thought that the woman described in Luke 7 was into harlotry. And these people, “Wish God would forgive me like that.”

God is not a God that shows partiality. He will if you do it the way these people did it. If you fall to your knees, worship, seek ye first the Kingdom of God, you put Yeshua first, and you listen to his word. He is not someone that shows partiality; he will not. Look at the Rechabites; there was no partiality. He brought them into the temple and blessed them with the blessing. Unimaginable!

And so, we must remember this God is not a God who shows partiality regarding deliverance, regarding prayer, regarding forgiveness, regarding healing, and in regard to experiencing the power of God. Amen!