

EKEV

DEUTERONOMY (D'VARIM 7:12 – 11:25)

INTRODUCTION:

1. In this portion, Moses continues to encourage the people to keep God commands and safeguard that which has been entrusted to them.
2. As a result, a “reward” or the “result” (the word עֶקֶב *ekev*) of their obedience would be God will “love... bless... and multiply” the people (7:13).
3. The word עֶקֶב *ekev* (*ekev*) means “heel” – that underneath our feet.
 - a. Rabbis suggest this hints at commands that might be considered insignificant.
 - b. Something they would tread on with their “heel.”
4. Beside “heel” it means “end” as well – it is to denote small (end) matter.
 - a. Not to say insignificant but in comparison to the רֹאשׁ *rosh* – “head.”
 - b. Head speaks of maturity and producing fruit.
5. The potential is in the “heel” but; hinting at the potential gift or talent.
 - a. People with unfulfilled goals will be unhappy.
 - b. Lives that don’t mature in God’s Word will be unfulfilled.
6. Interestingly, עֶקֶב *ekev* is the root of the word Jacob – יַעֲקֹב *Ya’akov*.
 - a. Yet, he will become יִשְׂרָאֵל *Yisrael* – the maturing of what started as יַעֲקֹב *Ya’akov*.
 - b. Notice that within the word יִשְׂרָאֵל *Yisrael* is a permutation of the word רֹאשׁ *rosh*.
7. Speaking of Israel, Moses said:

“And the LORD will make you the head (רֹאשׁ *rosh*) and not the tail; you shall be above only, and not be beneath, if you heed the commandments of the LORD your God, which I command you today, and are careful to observe them.” - Deuteronomy 28:13

8. The emphasis of this *sidrah* is the beneficial consequences “reward” of fearing Him, loving Him and keeping His commands.
 - a. Being the “head” and not the “tail.”
 - b. Not to always be known as Jacob but Israel.
 - c. Israel is the nation that has been set apart from the nations to keep His covenant.
9. If they are fulfilling their mandate, what pertains to the head nation (Israel) will emanate to the rest of the nations.
10. We also see that in order to reach the goal:
 - We will have to maintain integrity in face of idolatry.
 - We will need to learn physical bread is not what I need most.
 - We must accept suffering as means of learning discipline and self-control.

CHAPTER 7: THE BLESSING OF OBEDIENCE

1. Verse 12: “When you hearken, guard and do” He will “love, bless, and multiply” His people.
 - a. Verse 14: Israel will be blessed above all peoples.

2. In short, if we produce good fruit (we are of the dust of the earth) that dust will produce good fruit.
 - a. If we don't, it will not either.
 - b. Will this truly be attained before the Messianic era?
 - c. Ezekiel 36 seems to indicate, at least to me, it will not reach fruition until then.
3. Verse 14-15: There will no barren among you, your cattle and no sickness among you etc.
4. These sicknesses and diseases of Egypt will be placed among those who hate Israel.
 - a. Pliny describes Egypt as the "mother of worst diseases."
5. Seeing that there is barrenness and sickness, is this to be attained before Messianic era?
 - a. When there will be one flock with one King.
6. Verse 16: In dispelling the nations from land, don't take pity or look to their gods.
 - a. Their gods will be a "snare" unto you – Heb. is מוקש *mokesh*.
 - b. This word is numerically equivalent to מות *mavet* or "death."
 - c. Their gods and what they represent may be attractive but are death.

“The sorrows of Sheol surrounded me; the snares (מוקש *mokesh*) of death (מות *mavet*) confronted me.” – Psalm 18:5

7. This follows perfectly with the methodology of the Adversary – presents good, hides death.
 - a. These gods were often overlaid with gold, silver and ornaments.
 - b. They are a snare (noose) – which often catch the prey by their heel (*ekev*).
8. Verse 17: “If you say, these nations are more than I...you shall not be afraid.”
 - a. Rather than fearing them, fear God.
 - b. Remember what I did to Egypt and Pharaoh – brought down by supernatural means.
 - c. This is when Israel was enslaved and could not fight at all.
9. Supernaturally He destroyed Egypt and its might and gave their weapons to Israel that they could fight as free men.
10. Josephus writes:

“On the next day Moses gathered together the weapons of the Egyptians, which were brought to the camp of the Hebrews by the current of the sea, and the force of the winds resisting it; and he conjectured that this also happened by Divine Providence, that so they might not be destitute of weapons.”

– Josephus, *Antiquities of the Jews*, Book 2, Ch. 16, Par. 6

11. When you go to war against them, remember where you got the weapons from and how.
 - a. Again, fear God rather than man – their fear of giants led to 40 years of wanderings.
 - b. To teach them to depend upon God.
12. Y'shua echoed this principle when He said:

“Do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.” – Matthew 10:28

13. In Talmud it is written:

“Everything is in the hands of Heaven other than the fear of Heaven.”

- a. A person has to develop that quality within themselves.

14. If we fear Him more than others we will be provoked to keep His commands.

“The fear of the LORD is the beginning (reshiyt) of wisdom; a good understanding have all those who do His commandments.” – Psalm 111:10

15. The root of “beginning” is **רֹשׁ** *rosh* or “head” – the result is to “do His commandments.”
- Reward (*ekev*) is blessing and life: what begins in head affects entire being head to toe.
 - Going hand in glove with fear is humility.

“By humility and the fear of the LORD are riches and honor and life.” – Proverbs 22:4

16. The meekest man alive is the one God gave understanding of His instructions.
- He is the one who taught the people what these things mean.
 - Our humility and fear will affect how we think and how we walk.
17. Verse 20: “God will send a hornet among them...” – Heb. word is **צִרְעָה** *tzirah*.
- This word comes from root meaning “to erupt” – where *tzarat* comes from.
 - Also related to word that means “to cast out” or “to vomit out.”
 - Implying time had come to vomit them out of the land for their abominations.
18. Therefore, don’t be enticed by their gods lest this happen to you.
19. While this is most likely literal, some have supposed this alludes to Thutmoses III.
- Egyptian king whose emblem was a “hornet.”
 - His invasions of Canaan weakened the fighting ability of the inhabitants.
20. Verse 21: “Don’t fear...for the LORD is in the midst of you.”
- Suggesting that He will fight for you because He is with you.
 - Perhaps implying being fearful of them while I am in your midst is troublesome.
 - Your fear of others while I was in your midst caused your wanderings.
21. Verse 22: “will cast them out little by little” lest the beasts become too populous.
- Would be a vacuum of people allowing the wild beasts to multiply unabated.
 - This is also referred to in Exodus 23:29
 - The nations keep the “beasts” at bay until Israel is ready to fully possess the land.
22. If “beasts” are an issue at the end of days, does this imply a widespread vacuum of humans?
- Revelation 6:8 says beasts will be used to help destroy a fourth of the earth.
23. Verse 25-26: “Don’t covet the silver and gold of the idols” – don’t bring it into your house.
- Images typically overlaid with precious metals and might catch your eye.
 - Again, that which looks good is a snare to you.
 - By bringing abominable thing into your house, you and your house become accursed.
24. Rabbinical commentary extends this prohibition to profiting from anything obtained in violation of God’s commands.
25. Achan took the accursed thing into his tent – Judges 7.
- As a result, Israel lost the battle of Ai – “the eye.”
 - It is the eye that looks at the gold and silver (of the idol) and not the outcome.
 - As a result, he and his family perished that Israel could be cleansed from the accursed.

CHAPTER 8: GOD’S DISCIPLINE

1. The wandering in the wilderness was designed to teach Israel humility, fear of God and, consequently, reliance upon Him exclusively.
 - a. Lacked nothing the entire time in the wilderness; now they were entering a fertile land.
2. It was disciplinary but not destructive – it was constructive.
 - a. Perhaps, for the same purpose, His people will again be guided into the wilderness.
3. According to Hosea 2, at that time, the valley of Achor (where Achan was buried) will be a “door (entrance) of hope.”
4. Verse 1: Observing (guarding) the commandments results in:
 - “You may live”
 - “And multiply”
 - “Possess the land”
5. All of this is dependent upon guarding all the commands – so if you don’t?
6. Verse 2: “So as to afflict you” – allowed difficulties to demonstrate He alone provides.
 - a. Had no food reserves and must trust that manna would be there each day.
 - b. Men, I imagine, had the hardest time with this.
7. To test them to “know what was in your heart...to keep commandments or not.”
 - a. In adverse situations, you discover what is inside a person.
 - b. Squeeze a grape and what is inside comes out; same for a person.
 - c. Overall, He discovered that, for a large percentage, it was not in their heart.
8. This was evident in the previous portion: when Moses carries words of people to God.

“Oh, that they had such a heart in them that they would fear me and always keep all my commandments, that it might be well with them and with their children forever!”

– Deuteronomy 5:29

9. Before He gave them the *mishpatim* (starting in Exodus 21), He knew what was in their heart.
 - a. When they obtained the golden calf they said, “This is your god, O Israel.”
10. Verse 3: “Afflicted you and caused you to hunger” – Heb. root is רעב *re’av*, “famine.”
 - a. Allowed you to experience “famine” in order to teach what is most important.
 - b. Physical food is not the only thing that ensures man’s existence.
 - c. Man will seek out what physical bread cannot fill: God’s Word or “comfort food.”
 - d. That which “comforts” us is not best for us and leads to “obesity” and “laziness.”
 - e. Needs of our spiritual lives are not to be neglected.
11. Physical bread is not what we need most but the bread that comes from heaven.
 - a. Y’shua is that bread; born in Beit lechem.
 - b. Every word would include Him.

“I am the bread which came down from heaven.” – John 6:41

12. The purpose of allowing them to hunger was to feed them and, in feeding them, to teach them what bread they needed most – that is the Word of God.
 - a. Man truly lives by the Word of God.
 - b. When man ceases to acknowledge that, perhaps, He allows them to hunger.
 - c. Physical famine is to teach of our spiritual neglect.
13. The Prodigal only came to his senses when he was suffering as result of famine.
 - a. Only then, did he realize the need in serving his father.

14. Amos predicts a “famine for hearing the words of the LORD” – Amos 8:11.
 - a. Perhaps because His people do not live by “every word” that proceeds from His mouth.
 - b. The manna was a test to Israel; they didn’t know if they could live on manna alone.
 - c. Most people view the Word of God likewise; don’t know if they can live God’s way.
15. Verse 5: “As a man chastens his son, the LORD chastens you” – because He love you.
 - a. Y’shua said to Laodicea, the mingled congregation in need of repentance:

“As many as I love, I rebuke and chasten. Therefore be zealous and repent.”
 – Revelation 3:19

16. Thus, the hunger, the manna was chastening (disciplining) in order to develop a son.
 - a. God’s discipline is not to destroy but to restore.

“He delivereth the afflicted by their affliction, and openeth their ear in oppression.”
 – Job 36:15 (ASV)

17. We become more spiritually tuned in when deprived of what makes us spiritually lazy.
18. Paul teaches that to attain the “glory” with Messiah requires us to suffer – be afflicted.

“The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Messiah, if indeed we suffer with Him, that we may also be glorified together.” – Romans 8:16-17

19. This plays a role in becoming the “sons of God” – Romans 8:14.
 - a. This is the standard established by the Messiah.
 - b. Speaking to disciples on road to Emmaus:

“Ought not the Messiah to have suffered these things and to enter into His glory?”
 – Luke 24:26

20. That is the process of fulfilling the Father’s will – dying to self to embrace His will.

CHAPTER 8: ENTERING THE GOOD LAND

1. Verse 9: “A land wherein you shall eat bread without scarceness” – a land of plenty.
 - a. In the 19th century it was said that Arabs maybe tasted bread once a month.
 - b. This is notable because Israel most likely wandered through Arabia.
 - c. They would flourish while their adversaries struggled.
2. If bread is the Word (torah), might imply that the Word flourishes there.
 - a. Most countries are not conducive to living by God’s Torah – except Israel.
3. This land and those living according to His commands equates to *gan eden*.
 - a. When man transgressed, there is no *gan eden*.
 - b. Until the end of the age when the people return to land keeping His commands.

“So they will say, 'This land (Israel) that was desolate has become like the garden of Eden.’”
 – Ezekiel 36:35

4. Verse 10: “When you eat and are satisfied, you will bless” – basis of Grace after Meals.

5. Grace after Meals consists of four parts:
 - Thanksgiving for food
 - Thanksgiving for the land.
 - Thanksgiving for the Temple.
 - General praise.
6. In Judaism, the dinner table is considered an altar and thus a blessing before and after.
 - a. Always the blessing focuses on the One giving the food, not the food itself.
7. Verse 11: “Beware lest you forget” – a warning against the lure of prosperity.
 - a. Prosperity and security tends to dull senses to the One who granted these things.
 - b. Then neglect of keeping commands follows which advances forgetfulness.
8. This not only affected that generation but this one as well, especially in the West.
 - a. This is a malady that affects believers in this day and time.
 - b. Elijah’s mission is to call the children to turn to the fathers.
 - c. Also to call the children to “remember.”

“Remember the Law of Moses, my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.” – Malachi 4:4-5

9. When all these blessings came our way – houses, herds and money - we “forgot” Him.
10. Yet, He rained manna down from heaven and gave water from a rock.
 - a. Verse 16: to “do you good at your latter end” – literally, “in your later days.”
 - b. Their difficulties was training for the national existence.
 - c. God is a “good general” – doesn’t send a green recruit to the front line of battle.
11. Verse 17: Warns against “you shall say...my power and might has accomplished this.”
 - a. “Good ole American know how.”
12. Verse 18: “Remember the LORD...for He gives power to get wealth.”
 - a. The “power” (Heb. כֹּחַ *koah*) to attain wealth is the method to reach goal.
 - b. The word לְמַעַן *l’ma’an* – “for the sake of” establishing covenant made with fathers.
13. He would fulfill the promise but continuance of blessing depended on Israel’s commitment.

CHAPTER 9: WARNING AGAINST SELF-RIGHTEOUSNESS

1. Israel’s coming victories will not be result of their righteousness but God’s promise to fathers.
2. Verse 1: You are going to dispossess nations “greater and mightier than you.”
 - a. People great and small.
 - b. Sons of Anakim – giants.
3. This part of the spies report was true.
 - a. Their problem was they thought they had to accomplish it on their own.
 - b. They weren’t trusting that God would fight their battle.
 - c. He is the one who is going over before you “as a devouring fire.”
4. Verse 4: Don’t think this happened because of “my righteousness,” but wickedness of nations.
 - a. Not because of my righteousness have I been grafted in but unbelief of others.

“You will say then, ‘Branches were broken off that I might be grafted in.’ Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.” – Romans 11:19-20

5. Those who attended wedding of king’s son were there because others didn’t want to come.
 - a. Matthew 22:2-10
6. Calling and purpose is not validation of who I am but challenge to become who I am not.
7. He drove them out because of their wickedness to make way for Israel but not because of their righteousness.
 - a. Reiterates this in verse 5: “not because of the uprightness of your heart.”
 - b. That He might establish the word He established with Abraham, Isaac and Jacob.
 - c. Again in verse 6: the land is given to Israel because of His promise.
8. Notice what Ezekiel 36 has to say when His people are returning to the land at the end.

“Therefore say to the house of Israel, thus says the Lord GOD: ‘I do not do this for your sake, O house of Israel, but for my holy name’s sake, which you have profaned among the nations wherever you went. And I will sanctify my great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the LORD,’ says the Lord GOD, ‘when I am hallowed in you before their eyes.’ ”
– Ezekiel 36:22-23

9. Verse 8: Israel is prone to angering God specifically in the golden calf incident.
 - a. Had it not been for Moses’ (Y’shua) intercession, Israel would have perished.
 - b. Golden Calf stands out as the most atrocious of offenses.
 - c. This was happening even as God was delivering the tablets of the covenant.
10. Perhaps, the worship of the Beast is the end-time equivalent?
 - a. Moses didn’t return when they expected him.
 - b. Even while He presents His torah, some turn to their own version of “god.”
11. Verse 17: These tablets were broken “before your eyes” – as a sign covenant was broken.
 - a. Not only angry with the people but with Aaron as well (verse 20).
12. Verse 21: the calf is “your sin” and burnt it with fire, beat it in pieces, ground it to dust.
 - a. This was cast into the brook that descended from the mount.
 - b. Moses made the “sin” disappear – he was the intercessor (Y’shua).
 - c. The removal of the idol (the sin) had to precede the removal of the guilt.

CHAPTER 10: RESULT OF MOSES INTERCESSION

1. Verse 3: Moses made an ark of acacia wood to store the new tablets in.
 - a. Midrashim suggests that Moses made a temporary ark to hold these and broken ones.
 - b. This was used until Betzalel made the permanent one.
 - c. When completed, Moses deposited the “new covenant” and the broken one.
2. At the time when the first tables were broken, Levi was elevated to status of priests.
 - a. “Tribe of Levi had held aloof from the rest of the people.”
 - b. When Moses asked, “Who is on the LORD’s side” Levi was prepared to gather to him.
 - c. Had they already separated themselves from a people who were called to be set apart?
 - d. Set apart among those set apart.

3. Verse 9: “Levi has no portion with his brethren” - their mission of caring for and administering the Sanctuary does not allow for them to labor in the fields.
 - a. This is reminiscent of fact Adam was told to “freely eat” (Gen. 2:16).
 - b. Did not eat bread “in the sweat of your face” until after the transgression.
4. Verse 10: “I stayed in the mount” – Moses stayed three periods of forty days.
 - First: See what God says (*mishpatim*) and receive first tablets (7 Sivan – 17 Tammuz).
 - God taught Moses the entire Torah.
 - Second: To intercede for the people after the Golden Calf incident.
 - The people are in disfavor and Moses prevailed upon God to forgive.
 - Third: Receive second set of tablets carved by man (1 Elul – 10 Tishri).
 - Taught God’s attributes of mercy; soon thereafter the Sanctuary constructed.
5. Rashi comments on this:

On the 7th of Sivan, Moses went up onto the mountain.... On the 17th of Tammuz the Tablets were broken. On the 18th he burned the [Golden] Calf and judged the transgressors. On the 19th he went up for forty days and pleaded for mercy. On the 1st of Elul he went up to receive the Second Tablets, and was there for forty days. On the 10th of Tishrei G-d restored His goodwill with the Jewish people gladly and wholeheartedly, saying to Moses “I have forgiven, as you ask,” and gave him the Second Tablets.

- Rashi, Exodus 32:1 and 33:11

6. These three periods of 40 days are interpreted as the history of man in a sense.
 - First 40: First set of tablets are God’s ideal – things as they should be.
 - Second 40: Reality of our fallen state and need for intercession.
 - Third 40: The new covenant brought about by the one willing to die for Israel’s benefit.
7. Interestingly, God says that man’s days are “120 years” – Genesis 6:3
8. Verse 12: “What does the LORD require of you” – nothing impossible.
 - Fear Him – “fear of LORD” beginning of knowledge (Prov. 1:7)
 - It is the “head” of knowledge but knowledge without fear is useless.
 - Love Him – This initial step in the first and great command.
 - Serve Him – The result that comes when the others are in proper place.
9. This is similar to what the prophet admonishes:

“He has shown you, O man, what is good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?” – Micah 6:8

10. Y’shua also seems to address this in a sense when He says:

“Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.” – Matthew 23:23

11. To tithe these things – to do the commands – without acknowledging the other is fruitless.
 - a. Word “weightier” in Hebrew would be כבוד *kavod* – glory.
12. Verse 13: To do this is “for your good” – not for His benefit but ours.
13. Verse 15: “You, above all peoples” – chosen Israel not Ishmael and Esau.

14. Verse 16: “Circumcise the foreskin of your heart” – Cut away the “covering” that would prevent His Word from penetrating your heart.

a. The Hebrew root word for “foreskin” (ערל *aral*) means “to restrict, unyielding.”

b. Heart is the seat of desire and emotion and must be open (yield) to God’s purposes.

15. That Moses issues this admonition is critical; Paul echoes this in his letter to the Romans.

“For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law? For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.” – Romans 2:25-29

16. Paul doesn’t say “don’t be circumcised” or “get circumcised” but simply if you are circumcised but don’t walk in obedience, what’s the point?

17. On the other hand, if someone who isn’t physically circumcised walks in obedience, that obedience is not negated by his uncircumcision.

a. To contrary, the circumcision of the other is negated by his disobedience.

18. This goes back to “what is required of you?” – Fear, Love and Serve Him (heart).

a. Moses requires circumcision of the heart before Joshua requires it in the flesh.

19. Verse 17: God does not “show favor” and does not “accept bribes.”

a. Hinting that performance of commands is not atonement for transgressing His Torah.

b. Possible to do without acknowledging His purpose in their heart – weightier matters.

c. He gives reward for performance; punishment for transgression.

20. Verse 19: “Love the stranger” – רג *ger* – preceded in verse 12 by “Love God.”

a. The two great commands according to Y’shua.

21. Maimonides writes:

“Our parents we are commanded to honor and fear; to the prophets we are ordered to hearken. A man may honor and fear and obey without loving. But in the case of “strangers,” we are bidden to love them with the whole force of our heart’s affection.”

CHAPTER 11: WITNESS TO GOD’S MIRACULOUS DEEDS

1. Verse 1: “Love Him and keep His charge” – guard those things He’s told you to guard.

a. Love and fear of God are founding principles in our relationship with Creator.

b. Again, this echoes what was told Adam – work and guard.

c. Properly care for the things most precious to Him.

2. Verse 2: “the chastisement” – again referring to suffering intended to teach and mature.

a. Yet, compare to what happened in Egypt.

b. Verse 4: Struck they still have not recovered from “until this day.”

3. For the nations, judgment is destruction; for Israel judgment is to restore and refine.

4. Verse 7: “Your eyes have seen” – they witnessed these deeds first hand, not orally.

5. Verse 10: The Land is not as Egypt – had to water by foot.

- a. Had to haul water by foot to irrigate the fields.
 - b. In Canaan, rains flow from mountains into streams to water the land while you sleep.
 - c. Consequently, Canaan more dependent upon His mercy and blessing.
 - d. Because of its sanctity, may suffer drought for lesser sins than in other nations.
6. Verse 12: “A land which God cares for...His eyes are always upon it.”
- a. Without a doubt it is special – perhaps only in Kingdom will we understand why.
 - b. The land is intended for one people – Israel.
7. When Israel is in exile from the Land, the entire world suffers, according to the Sages.
- a. Since the exile, the land became impoverished and the world has degenerated.
 - b. World events are intended to speak to His people more than the nations.
 - c. The purpose is to say, “Return to Me and My ways...redemption is at hand.”
8. Verses 13-21: We come to the second portion of the Shema.
- a. First passage is Deut. 6:4-9.
9. Verse 13: “If you hearken” is understood to mean, if you contemplate what you have already learned, you will learn more.
- a. On the other hand, if you ignore what you have learned, you will forget all.
10. Verse 15-16: “You will eat and be satisfied...but beware” – prosperity breeds apathy.
- a. It is difficult for those who have plenty to remain spiritually diligent.
 - b. Easier for a camel to travel through a needle’s eye than a rich man to enter kingdom.
 - c. Not impossible but temptations of wealth are hard to overcome.
11. Verse 17: “no rain...and the ground will not yield her fruit” - if we don’t yield “fruit.”
- a. We were taken from the dust of the earth; the dust reflects the fruit we yield.
12. Verse 21: “the land the LORD has sworn to your fathers to give them.”
- a. Sages say this statement hints at the resurrection – they are to enjoy the land.
13. Verses 24: “Every place where you set your foot...wilderness...Euphrates...hinder sea.”
- a. This establishes the border but some interesting things to consider.
 - b. Borders given to possess in Numbers 34:1-2 don’t include Euphrates.
 - c. This is to occur in the days of the Messiah.
 - d. The “wilderness” would be Midian and even Arabia (Saudi Arabia).
 - e. Perhaps this too comes into the border under the Messiah.
14. This opens up a great deal to consider – the research of the Cunningham’s.
15. A great deal of this is based on this word – “IF.”