



The First 40 Days

Seek God and Restore Everything

A 40-Day Journey with Glenn Beck

STUDIES 6-10

SIX

WHO AM I?

There is neither Jew nor Gentile, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are seed of Abraham and heirs according to the promise.

GALATIANS 3:28-29

Yesterday we learned about God's covenant with Abraham and his descendants—a promise to a physical seed in relation to a physical land. But then comes Paul offering a new take. Or did he?

Paul, a Jewish Rabbi whose work was to facilitate a large-scale assimilation of Gentiles into the family of Israel, is far too often cited by those who seek to cause division. Paul was an heir to the seed of Abraham, and he traveled to the Gentiles with a message: join us, become our family.

In Galatians, Paul said that we are all one. The Hebrew idea of oneness is one in purpose, not physically. Think of the oneness in the marriage covenant:

Haven't you read that at the beginning the Creator made them male and female, and that he said, 'For this reason a man should leave his father and mother and be united with his wife, and the two are to become one flesh'? Thus they are no longer two, but one. So then, no one should split apart what God has joined together.

MATTHEW 19:4-6

There are, in fact, males and females and they are physically individual. Yet in marriage they become one. The same is true for those who join the family of the seed of Abraham—exactly as they did in the time of Messiah. Whether native born or a sojourner, the key to our unity comes through humility.

Let me stop here and define an important word: Sojourner. In a biblical context, a sojourner was a non-native who dwelt within the Hebrew community. The term implies a reliance on the community, which, although the sojourner is not native-born, still had a responsibility to him or her. In the book of Deuteronomy, God commands His people to set aside some of their crop yield for the sojourner.

After you have separated a tenth of the crops yielded in the third year, the year of separating a tenth, and have given it to the Levites, the sojourner, the orphan and the widow, so that they can have enough food to satisfy them while staying with you; you are to say, in the presence of The Lord your God, ‘I have rid my house of the things set aside for God and given them to the Levites , the sojourner, the orphan and the widow, in keeping with every one of the commandments you gave me. I haven’t disobeyed any of your commands or forgotten them.

DEUTERONOMY 26:12-13

But sojourners also have a responsibility to the community they join. Paul described this responsibility using the imagery of an olive tree, which represented Israel, and wild branches, representing the sojourners.

Romans 11

And if the root is holy, so are the branches. But if some of the branches were broken off, and you — a wild olive — were grafted in among them and have become equal sharers in the rich root of the olive tree, then don't boast as if you were better than the branches! However, if you do boast, remember that **you are not supporting the root, the root is supporting you**. So you will say, "Branches were broken off so that I might be grafted in." True, but so what? They were broken off because of their lack of trust. However, **you keep your place only because of your trust. So don't be arrogant; on the contrary, be terrified! For if God did not spare the natural branches, he certainly won't spare you!** So take a good look at God's kindness and his severity: on the one hand, severity toward those who fell off; but, on the other hand, God's kindness toward you — provided you maintain yourself in that kindness! Otherwise, you too will be cut off! Moreover, the others, if they do not persist in their lack of trust, will be grafted in; because God is able to graft them back in. For if you were cut out of what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree!

ROMANS 11:16-24

The Bible is loaded with agricultural imagery, and if you've never seen the grafting process, you could miss the beauty of what God is saying. Anyone who is not a physical descendant of the seed of Abraham is the "wild olive branch" in this passage.

At that time you were separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise. You were in this world without hope and without God.

EPHESIANS 2:12

But now the wild branches may be grafted into the commonwealth of Israel—the covenants of promise. They may be joined to a “rich root,” as Paul describes it. But this does not create a new tree. We are still one.

But how do we become one?

▶ **TOMORROW: RUTH**

Journal Your Response.

So take a good look at God's kindness and his severity: on the one hand, severity toward those who fell off; but, on the other hand, God's kindness toward you — provided you maintain yourself in that kindness! Otherwise, you too will be cut off!

How do we maintain ourselves in the kindness of God?

Curious about grafting?

Watch: [How to graft olive | Top Grafting | Grafting techniques](#)

SEVEN

RUTH

If you look closely at the genealogy of Jesus laid out in the beginning of the book of Matthew, you will find among his ancestors the name of a Gentile-born woman named Ruth.

Ruth Chapter 1

Ruth is the perfect example of a sojourner who was grafted into the family of Israel. Filled with love, Ruth shed her old identity—her people, her god, her way of life, and attached herself to the community of Israel in mind, body, and spirit.

*“Don’t press me to leave you
and stop following you;
for wherever you go, I will go;
and wherever you stay, I will stay.
Your people will be my people
and your God will be my God.
Where you die, I will die;
and there I will be buried.
May The Lord bring terrible curses on me,
and worse ones as well,
if anything but death
separates you and me.”*

Ruth doesn’t say, “I’m coming, Naomi, but I’m bringing my own gods and traditions.” She doesn’t say, “I’m going to join your community by replacing it.” She comes with humility and is full of love for the God of Israel and His people.

The same is true for us today. To become the “seed of Abraham,” sojourners shed their old, and often sinful ways and become fully and identifiably a member of the kingdom of God.

Like Ruth, Gentile believers in the time of Jesus were also sojourners. The first followers of Jesus were Jews following their Jewish Messiah. As they walked the earth sharing the Good News of the Kingdom of God, they weaved together both Jew and Gentile into the family of the God of Israel.

Unfortunately, a doctrine arose called “supercessionism” or “replacement theology” which proposed that God had effectively abandoned Israel and transferred the promises formally given to Israel to the church. Rather than the humble sojourning of Ruth, we had the crusaders burning the Jews alive in their synagogues in the name of Jesus Christ. Even the church Father Martin Luther, who began his life sympathetic to the Jewish people, later in life wrote, “The Jews and Their Lies,” advising, “set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them. This is to be done in honor of our Lord and of Christendom, so that God might see that we are Christians...”

It’s a sordid history brought about by disobedience. But there is a path to restoration, and many are already walking it.

Ruth Chapters 2 & 3

Ruth met her future husband while gathering at the corners of his field. This romantic moment was made possible by the command of God in Leviticus 23.

When you harvest the ripe crops produced in your land, don't harvest all the way to the corners of your field, and don't gather the ears of grain left by the harvesters; leave them for the poor and the foreigner(sojourner;) I am The Lord your God.

LEVITICUS 23:22

Boaz was commanded by God to leave the corners of the field for sojourners like Ruth. Ruth, by acting on this command, became a beneficiary of it. It was the commands of God come to life that brought Ruth and Boaz together. They were married, and their descendants included King David and Jesus.

Ruth, the Gentile sojourner, by her faith and obedience, was grafted into the "olive tree of Israel" – to the line of Messiah himself! Ruth did not replace the people of Israel; she joined them. She cast aside her old identity and followed the God of Israel. For that reason, she became grafted into the seed of Abraham.

We are also grafted in through our emunah—our faithfulness—our obedience.

Jesus put it this way:

If you love me, you will obey my commandments.

JOHN 14:15

To sojourn like Ruth is not only about a condition of the heart; it's about the way we live. To be the seed of Abraham, Ruth embraced the lifestyle of the seed of Abraham. In the same way we must come humbly to the kingdom of the God of Israel and say, "I want to glean the wheat at the edges of your field. I want to sojourn with you. Your people will be my people and your God my God."

▶ **TOMORROW:** WHAT DO I DO?

Do Your Own Research.

When did Christianity and Judaism become separate religions? Why?

EIGHT

LAW OF THE SOJOURNER

And if a stranger dwells with you, or whoever is among you throughout your generations, and would present an offering made by fire, a sweet aroma to the Lord, just as you do, so shall he do. One ordinance shall be for you of the assembly and for the stranger who dwells with you, an ordinance forever throughout your generations; as you are, so shall the stranger be before the Lord. One law and one custom shall be for you and for the stranger who dwells with you.

NUMBERS 15:14-16

The word translated as “stranger” is the Hebrew word “ger”— a sojourner.

As you are, so shall the sojourner be before the Lord.

Embedded in this verse is the right of the sojourner to be seen before the Lord in the same way as the native born—a right many followers of God rely on.

Acts 10, 11:1-18

Throughout the gospels, the message of God was told in parables. Peter's dream is yet another example, and Peter, being a well-trained disciple, deciphered it. It was not a dream about food. If so, God would have sent a pig to his door upon waking. Instead, he sent Cornelius' men. Then Peter understood.

Then Peter opened his mouth and said: "In truth, I understand that God is no respecter of persons. But in every nation whoever fears Him and works righteousness is accepted by Him.

ACTS 10:34-35

The right to follow God is extended to all people. But, as is the case with most rights, it comes with responsibilities. This brings us back to Numbers 15.

The sojourner is granted the rights of a citizen of the Kingdom of Israel through becoming one with them. (See Day 6 for the biblical meaning of "one").

Think of the sojourner in a literal sense. Imagine you chose to dwell among Jordanian Bedouins. To become fully integrated in the community would require you to adopt their way of life—working, resting, eating, and socializing the way they do. Like the bedouins, you would travel with very few possessions and sit down on the floor to eat.

When immigrants come to America, we expect them to adopt our laws, and, at least to a point, our way of life. If a man travels from a nation where it is considered appropriate to beat your wife, he is expected to leave that custom at the door. If he had previously driven on the left side of the road, he must now drive on the right.

Imagine you have two biological children and one adopted one. Does the adopted child have fewer rights than the others? Does he have less responsibility? Does he have different chores or eat different meals? No. He's family. He lives like the rest of the family.

The same is true for a sojourner into the Kingdom of God. As it says in Acts 11, God has enabled the Gentiles to repent and thus have life. But how do we get life? When approached by a man asking him, "What good thing he could do to obtain eternal life," Jesus said,

Why are you asking me about good? There is One who is good! But if you want to obtain eternal life, observe the commandments.

MATTHEW 19:17

Of course, the Bible also says:

If you acknowledge publicly with your mouth that Jesus is Lord and trust in your heart that God raised him from the dead, you will be delivered.

ROMANS 10:9

Are these contradictory statements? Of course not.

“Trusting” and “believing” in God is not a mental state. It’s a way of living. Remember what Dietrich Bonehoffer said,

“For faith is only real when there is obedience, never without it, and faith only becomes faith in the act of obedience.”

To believe is to obey, and to obey is to believe.

God cares about how we live on earth. He cares about our behavior.

Because he loves us, he laid out laws and customs that bring life to those who follow them. In speaking of the scriptures of his time—which is everything before the gospels, which were not considered scripture yet – Paul wrote,

All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living; thus anyone who belongs to God may be fully equipped for every good work.

2 TIMOTHY 3:16-17

This is the gift given to the sojourner. Because they become one with the people of God, they may adopt the laws and customs God gave His people in love, and through them, they may be trained in right living and equipped for every good work.

► **TOMORROW:** THE MOSAIC COVENANT

Point, Counterpoint

Answer the question below using the Bible to make your case. Then, also using the Bible, make the opposite case.

Like Ruth, do modern sojourners into the Kingdom of God still have to adopt the laws and way of life described in the Bible?

NINE

MOSIAC COVENANT

Exodus 19 begins after the people of God were delivered from slavery in Egypt. If you have never read the story of the Exodus, it begins in Exodus 1. In addition, follow the link below to a six minute video synopsis of the story.

Watch: Bible Project | [Book of Exodus Summary: A Complete Animated Overview \(Part 1\)](#)

Exodus 19

Now **if you will pay careful attention** to what I say and **keep my covenant, then you will be my own treasure** from among all the peoples, for all the earth is mine; and you will be a kingdom of priests for me, a nation set apart.

EXODUS 19:5

If you pay careful attention and keep my covenant, **then** you will be my own treasure.

Unlike the covenant with Noah and Abraham, the Mosaic Covenant is **conditional**. It is an if/then covenant, and the onus to keep the covenant falls on us. We are the uncontrolled factor in the agreement. If we keep the covenant, God certainly will. But if we don't keep it, then we have rejected it.

But how do you keep a covenant?

The answer comes just a few sentences later when the people said in one voice, *“Everything The Lord has said, we will **do**.”*

They did not say, “Everything The Lord has said we agree with in our minds but will decide for ourselves how to carry out,” or, “Everything the Lord has said we will do unless we don't want to.” They didn't even say, “Everything the Lord has said, we will do in our own way.”

They said, “Everything The Lord has said we will **do**.”

With their words they agreed to the terms of the covenant, but with their doing—their obedience—they confirmed it. **If** they were obedient, **then** they were God's treasure and a kingdom of priests. The same is true today. If we want to become a kingdom of priests, God's treasure, we must obey Him. If not, our collective failure results in collective and just judgment.

But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.

1 PETER 2:9

For the Israelites at the time, total submission to God's will was an obvious response to His holiness, which was on full display in Exodus 19. Imagine if you were in their position. Wouldn't you feel compelled to agree to whatever terms God put forward?

In preparation for God's presence, Moses "separated," or your Bible may say, "sanctified," the people (Exodus 19:14.)

The Hebrew word in the verse is "kadosh," which means "to be set apart." It's often translated as "holy."

Even the priests, who are allowed to approach The Lord, must keep themselves holy; otherwise, The Lord may break out against them.

EXODUS 19:22

To protect the holiness of God, they set limits around the base of the mountain (Exodus 19:12.) Even the priests had to keep themselves "set apart" while God spoke to Moses.

Holiness, in a biblical context, is not glowing halos or an awesomeness reserved to the heavenly; it is a state of being set-apart—both from sin, and for God’s purposes.

Like the physical barriers set around the base of the mountain, God institutes limits that set us apart from sin. Those limits are set out in His word, specifically in the Mosaic Covenant, and they allow us to pursue holiness. It is an ongoing pursuit—a battle between our tendency to sin and yearning to be set apart. The book of Romans captures this struggle perfectly.

I don’t understand my own behavior— I don’t do what I want to do; instead I do the very thing I hate.

ROMANS 7:15

This is where we pray for God to step in.

 **Psalm 119:1-40**

Teach me, Lord, the way of your laws; keeping them will be its own reward for me.”

PSALM 119:33

▶ **TOMORROW: WHAT IS SIN?**

In The Word

Pick a passage from Psalm 119 to pray aloud. If you are able, do this with a friend or family member.

Why did you choose that particular passage?

TEN

DEFINING SIN

Exodus 20

In Exodus 19, God has already delivered His people and set them apart as His. Next, out of abundant love and like a good Father, He shows them the way to live. He guides them in the macro and micro details of their lives, and in return, His people love him and love each other. But how do they do that?

Here is how we know that we love God's children: when we love God, we also do what he commands. For loving God means obeying his commands. Moreover, his commands are not burdensome, because everything which has God as its Father overcomes the world.

1 JOHN 5:3

If you've read the story of Jesus, then you know that his death is described as atonement for sins (1 John 2:1-2).

You may also remember him saying, "Go and sin no more" (John 8:11).

But what did he mean by sin?

In the book of Matthew, Jesus issues a warning to the disciples.

And because lawlessness will abound, the love of many will grow cold.

MATTHEW 24:12

The Greek word for "lawlessness" is "anomos." It means, simply, "not lawful."

So the question is: what law was he talking about? Roman Law? A generic set of laws? Likely not.

As a Hebrew, the law that he is referencing is the law of God– the law given to Moses.

That means that Jesus is saying it is our distance from these commands which will cause the love of many to grow cold. It is these commands that he not only provided beautiful insight into but lived by and embodied.

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.

1 JOHN 3:4

The word “lawlessness” there is the same Greek word “anomos.”

This verse clearly defines sin as behavior outside the bounds of the commands of God. It would have been an obvious conclusion by the Hebrew people in the time it was written; including people like Paul, who wrote:

Therefore, what are we to say? That the law is sinful? Heaven forbid! Rather, the function of the law was that without it, I would not have known what sin is. For example, I would not have been conscious of what greed is if the law had not said, “Thou shall not covet.”

ROMANS 7:7

For Paul, a Jewish rabbi, the word “law” was the commands of God as laid out in the scriptures—what we now call the “old testament.” It was this law that taught what sin was. It was this definition of sin that Jesus operated under when he took the message of the Kingdom of God “to the Jew first” (Romans 1:16).

Without a solid, standard definition of sin, everyone would need to define sin for themselves. I believe that is what we are saying today.

You will not do things the way we do them here today, where everyone does whatever in his own opinion seems right.

DEUTERONOMY 12:8

In a world where we do what is right in our own eyes, how could our love not grow cold? If God commands show us our sin, then they open the door for the atonement of sin—they open the door to our receiving God’s perfect love.

Ask yourself, who defines sin in your life; you or God?

Make Your Case Using the Bible.

Then, if you can, discuss your answers with a friend.

Should people of God strictly adhere to the Ten Commandments?

Are there any Biblical commands that people of God should not follow today?
