

**Pekudei**                      **Accountings of**  
**Torah:**                      Exodus 38:21-40:38  
**Haftarah:**                I Kings 7:51-8:21  
**Brit Chadashah:**        1 Cor. 9:6-11; 2 Cor. 3:7-18 (L); Heb. 8:1-12(F)  
**Shabbat Shekalim**        Exodus 30:11-16; 2 Kings 11:17-12:17  
**Rosh Chodesh 2 Adar ( 2<sup>nd</sup> day)**  
**Jewish Hero: Barnabas**

In this series, we have looked at the harvest potential of our lives, which is not based on the changing circumstances of our lives, but upon our reactions, as we move through this life. The Parable of the Sower speaks of the activity of G-d in the lives of all mankind and this morning, I want to make a radical statement about this divine intervention. Our Heavenly Father gives everybody in the world a fair chance to live the kind of life which will produce the kind of spiritual harvest He is looking for.

This does not mean that everyone will have the chance to come to faith, or that everyone who does come to faith will produce any kind of decent spiritual harvest. What this means is that the L-rd is working in our lives to both sow His word and to give us all the potential to have an exceedingly wonderful spiritual harvest on that final day when we stand before Him, to the Jew first and also to the Gentile (Phil. 2:13).

As Jewish and Gentile believers, we know the purpose of life – to know G-d and to make Him known in and through our lives, and we are aware of the relentless activity of G-d in the lives of all mankind (the five "C"'s [the redemptive witnesses to G-d in the world today]: cosmos, conscience, culture, circumstances and canon – every body in the world has a relationship with G-d; they are either running away from Him [being spiritually choked] or they are learning to walk with Him [growing a spiritual harvest]). This means that while we may not understand why certain things happen to us in our lives, we are aware of the purposes of G-d in life and we live by an entirely different set of priorities – or at least we should.

I want to briefly look at three passages of Scripture with you this morning, as we observe features of a **triple spiritual accounting**. It is **Rosh Chodesh** – which is a time for us to examine whether our lives are following the cycles [seasons] of G-d and faithfully reflecting His glory to the world. It is **Shabbat Shekalim**, the time of the annual census, where the people redeemed themselves – paid "rent" for the privilege of walking with the L-rd and benefiting from the ministry of the Tabernacle/Temple – it was a time to evaluate how well they were fulfilling the practical side of their spiritual responsibilities. It is also the **L-rd's Table** where we examine our lives to see how much of the contents of our lives are really in the L-rd. Oh, and yes, a fourth -it is also the last portion of Exodus, and time for us to chant: "Chazak, Chazak, v'Nitchazek", as we move from one book of the Torah to another and remind ourselves of the purposes for which the Word was given – to make us spiritually strong and vibrant in a world where it is too easy to lose perspective and become ensnared in carnal vices and become spiritually unfruitful.

Our Father has given each of us **four gifts**, two of them **spiritual** and two of them **temporal** and we want to use this gifts and become kosher energizer bunnies –which keep going and going, even when people shoot at them with shot guns and try and run them over with cars. We all have **(1) free will** (to chose how to respond- a good definition of responsibility) and **(2) dignity** (we suffer the consequences of our own choices and of the choices others have made- which is really just another opportunity to chose how to respond –which is a good definition of spiritual maturity).

In this spiritual pilgrimage to our Father's House, we have two **temporal gifts**, two **batteries**, which will always have enough energy to keep on going and going, but with a difference – we are not called, like the bunny on TV, to beat our own drum, we are called to beat His drum. Whose drum are you beating this morning? These gifts are **(3) time** and **(4) energy**. We are all born with a limited genetic life span potential, which may be affected by our lifestyle, or by the events of our life (hunger, pestilence and war). We all have only got a limited amount of time to live and to be fruitful for Him and for His kingdom. How fruitful is your life?

We also only have some much energy – we are all born with a limited lifespan life energy battery. It's not just our **hormonal clocks** which are ticking. G-d's clock is ticking and, hallelujah, time itself is running out and His kingdom is coming. Therefore, no matter the circumstances of our lives, we need to use our personal energizer to beat His drum and to stubbornly respond and stubbornly choose, according to His Word, because we know that this is the whole duty of man and the only real purpose of life.

So, my messianic bunnies, how are you doing spiritually this morning? I want to do a quick three verse check-up, and then we will celebrate the L-rd's table. **(1) 2 Cor. 5:16** how many people, places and things in your life do you still know according to your flesh and not according to the truths of His Word? **(2) 2 Cor. 4:16-18** How many things in your life are you still looking at from the perishable outside, and not according to the inner eternal weight of glory? And **(3) I Peter 4:15-19**. Since you know that the judgment of our Heavenly Father will begin with you, with us, to the Jew first and also to the Gentile, how are you preparing for this stunning event, when the real you and when the real worth of all that you have and have done and in fact are, will come to light.

When the real you is asked to stand up, how much of what you are know giving your four gifts to, and what you are cherishing in you heart, will be able to stand up with you? How much of what is now important in your life will go up in smoke before your eyes, when they are opened to see clearly, and not, as we do now, darkly, as through a looking glass? Let's pray, and purpose to do and to undo everything we need to do and undo, until our four gifts make us truly kosher bunnies, for this is the whole point of life, to the Jew first and also to the Gentile.