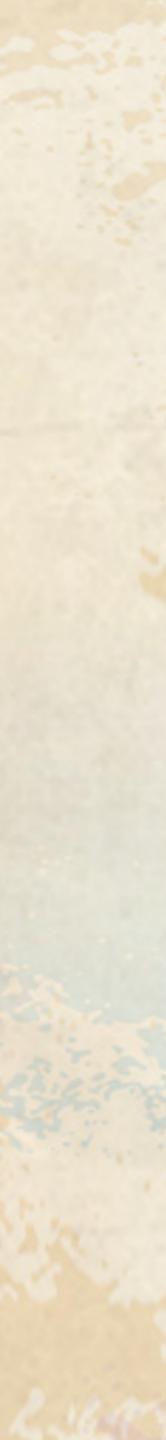


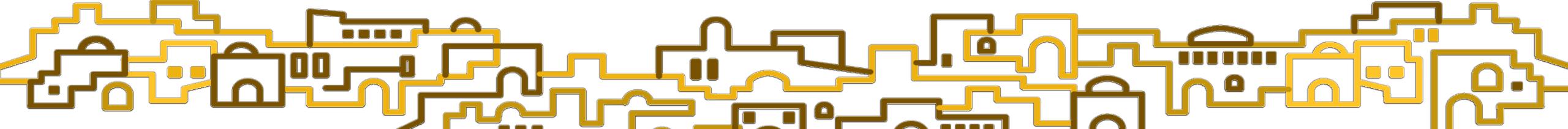
# JESSIATE



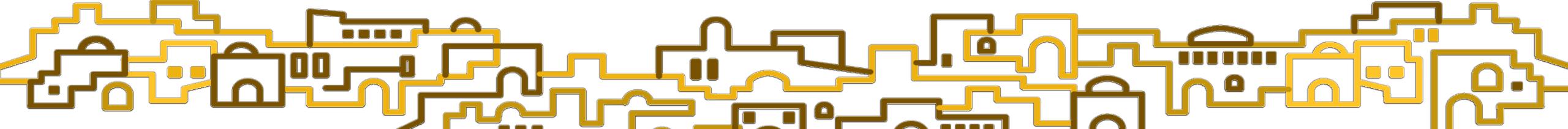


#### **Opening Adoration**

Blessed be He Who spoke and the world came into being ... blessed be He. Blessed is He Who maintains creation; blessed is He Who speaks and does; blessed is He Who decrees and fulfills; blessed is He Who has mercy on the earth; blessed is He Who has mercy on creatures; blessed is He Who gives goodly reward to those who fear Him;

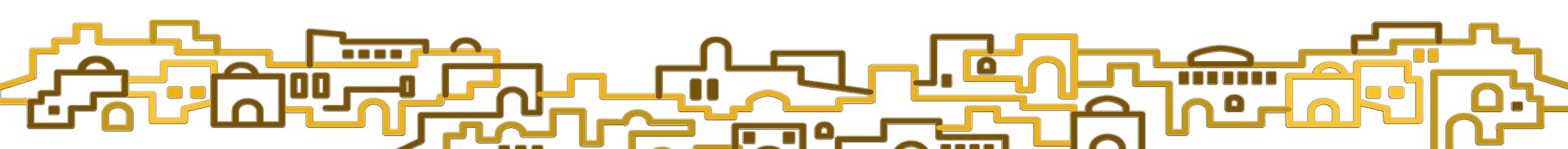


blessed is He Who lives forever and endures to eternity; blessed is He Who redeems and rescues ... blessed is His Name! Blessed are You, יהוה, our Elohim, King of the Universe, the Elohim, the merciful Father, Who is praised by the mouth of His people, praised and glorified by the tongues of His devout ones and His servants. We shall laud You, יהוה, our Elohim, with praises and songs!



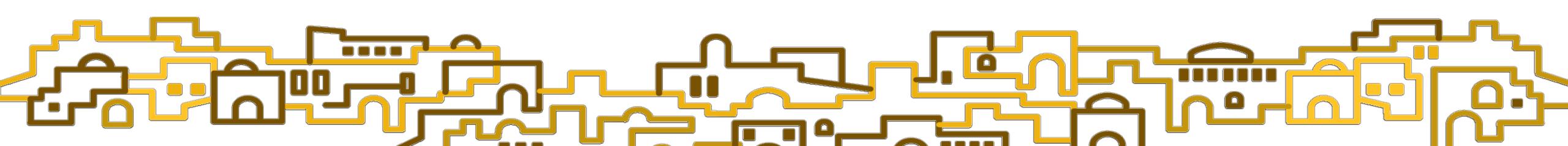
## Psalm 100

A Psalm For Thanksgiving! Shout joyfully to יהוה, all the earth! Serve יהוה with gladness. Come before Him with joyful singing. Know that יהוה Himself is Elohim; It is He Who has made us, and not we ourselves. We are His people and the sheep of His pasture.





Enter His gates with thanksgiving and His courts with praise. Give thanks to Him, bless His Name. For הוה is good. His loving kindness is everlasting and His faithfulness to all generations!

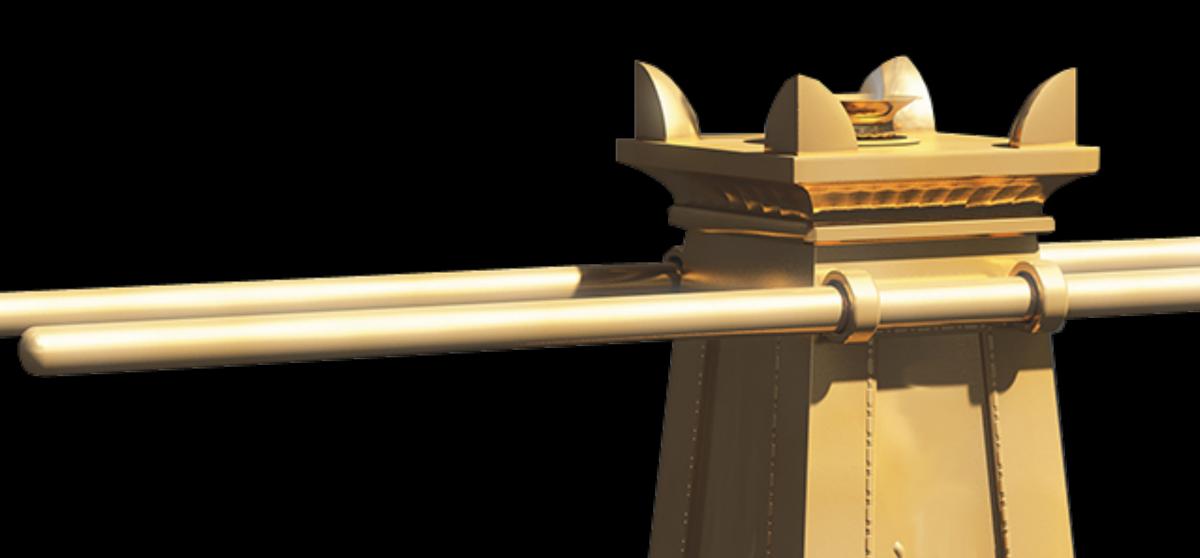




# PRAYER OF

## 





#### Psalms 149:1 Praise YHWH! Sing to YHWH a new song, And His praise in the congregation of the Elohimly ones.

2 Let Israel be glad in his Maker; Let the sons of Zion **rejoice** in their King.

such ideas as "to circle in joy" are readily derived. **Zeph 3:17** "YHWH your Elohim is in your midst, The root meaning is more applicable to vigorous, A victorious warrior. enthusiastic expressions of joy. Joy is expressed in His restoration of His people (Isa 49:13), His He will exult over you with joy, delivering from enemies (Ps 9:14). He will be quiet in His love, He will **rejoice** over you with shouts of joy. Let them praise Him in the dance.



#### 346 $(g\hat{\imath}l)$ rejoice, be glad.

Root meaning is "to circle around" from which

346b גיל (*gîl*) II, *circle, age.* 





#### **Jerusalema** By Master KG, Nomcebo Zikode

#### Jerusalema ikhaya lami Ngilondoloze Uhambe nami Zungangishiyi lana 2 x

#### Jerusalem, My Home Save Me Join Me Don't Leave Me Here!

2 x

#### Ndawo yami ayikho lana Mbuso wami awukho lana Ngilondoloze Zuhambe nami

2 x

#### My Place Is Not Here My Kingdom Is Not Here Don't Leave Me Here! Save Me, Come With Me

2 x

#### Ngilondoloze Ngilondoloze Ngilondoloze Zungangishiyi lana 2 x

#### Save Me Save Me Save Me Don't Leave Me Here! 2 x

#### Ndawo yami ayikho lana Mbuso wami awukho lana Ngilondoloze Zuhambe nami

2 x

#### My Place Is Not Here My Kingdom Is Not Here Don't Leave Me Here! Save Me, Come With Me

2 x

#### Jerusalema ikhaya lami Ngilondoloze Uhambe nami Zungangishiyi lana 2 x

#### Jerusalem, My Home Save Me Join Me Don't Leave Me Here!

2 x

#### Ndawo yami ayikho lana Mbuso wami awukho lana Ngilondoloze Zuhambe nami

#### My Place Is Not Here My Kingdom Is Not Here Don't Leave Me Here! Save Me, Come With Me

#### Ngilondoloze Ngilondoloze Ngilondoloze Zungangishiyi lana 2 x

#### Save Me Save Me Save Me Don't Leave Me Here! 2 x

#### **Mizmor Shir**

- By: Shlomo Carlebach
  - Verse 1
- Mizmor mizmor shir
- shir l'yom ha Shabbat
  - Mizmor mizmor shir
- shir l'yom ha Shabbat (Repeat)
  - Chorus
- Mizmor shir ... shir l'yom ha Shabbat Mizmor shir ... shir l'yom ha Shabbat

Verse 2 The whole world is waiting to sing the song of Shabbat The whole world is waiting to sing the song of Shabbat (Repeat)

> Chorus 2 And I am also waiting to sing the song of Shabbat I am also waiting to sing the song of Shabbat

Verse 1 Mizmor mizmor shir shir l'yom ha Shabbat Mizmor mizmor shir shir l'yom ha Shabbat (Repeat) Chorus Mizmor shir ... shir l'yom ha Shabbat Mizmor shir ... shir l'yom ha Shabbat

Verse 2 The whole world is waiting to sing the song of Shabbat The whole world is waiting to sing the song of Shabbat (Repeat)

> Chorus 2 And I am also waiting to sing the song of Shabbat I am also waiting to sing the song of Shabbat

Verse 1 Mizmor mizmor shir shir l'yom ha Shabbat Mizmor mizmor shir shir l'yom ha Shabbat (Repeat to End)

## It is Good

- It is good ... to praise the LORD and make music ... to Your Name O God Most High to proclaim Your love and faithfulness all the day and through the night Chorus
  - Lai ...

- (Psalm 92)
  - Verse 1

Verse 2 You make me glad by Your deeds O LORD so I sing for joy at all Your hands have made How great are Your works O LORD Elohim baruch HASHEM Chorus Lai lai lai lai lai lai lai lai lai ...

Verse 3 May I dwell ... in Your courts O LORD there to flourish like the trees of Lebanon planted in the house of ADONAL there to live forevermore Chorus Lai lai lai lai lai lai lai lai lai ...

Verse 1 It is good ... to praise the LORD and make music ... to Your Name O God Most High to proclaim Your love and faithfulness all the day and through the night Chorus Lai lai lai lai lai lai lai lai lai ...

#### **Shout With Gladness** By Kerry Alexander

#### Oh sing Oh Heavens and rejoice Oh Earth, Shout with gladness Oh mountains

#### Sing Oh Heavens and rejoice Oh Earth, Shout with gladness Oh you hills

For the Father Has comforted His people And has drawn His afflicted ones, in Love

#### His servant will raise The tribes of Jacob And restore the remnant Of Israel

And He made Yeshua A light to the nations So His salvation could reach The ends of the Earth

#### Oh sing Oh Heavens and rejoice Oh Earth, Shout with gladness Oh mountains

#### Sing Oh Heavens and rejoice Oh Earth, Shout with gladness Oh you hills

For the Father Has comforted His people And has drawn His afflicted ones, in Love

#### His servant will raise The tribes of Jacob And restore the remnant Of Israel

And He made Yeshua A light to the nations So His salvation could reach The ends of the Earth

## Oh sing Rejoice And shout, in gladness

2x

#### Oh sing Oh Heavens and rejoice Oh Earth, Shout with gladness Oh mountains

### Sing Oh Heavens and rejoice Oh Earth, Shout with gladness Oh you hills

For the Father Has comforted His people And has drawn His afflicted ones, in Love

### His servant will raise The tribes of Jacob And restore the remnant Of Israel

And He made Yeshua A light to the nations So His salvation could reach The ends of the Earth

### Oh sing Rejoice And shout, with gladness Зх

Oh sing Rejoice And shout, Oh you hills 4th x

For the Father Has comforted His people And has drawn His afflicted ones, in Love

### His servant will raise The tribes of Jacob And restore the remnant Of Israel

And He made Yeshua A light to the nations So His salvation could reach The ends of the Earth

### Oh sing Rejoice And shout, with gladness Зх

Oh sing Rejoice And shout, Oh you hills 4th x

Baruch Ata, Adonai Baruch Ata, Adonai Baruch Ata, Adonai Elohaynu Melek Ha Olam Baruch Ata, Adonai Elohaynu Melek Ha Olam 2x

### **Baruch Ata** By Mishkanim

Baruch Ata, Adonai Elohaynu Melek Ha Olam Baruch Ata, Adonai Elohaynu Melek Ha Olam Shema Israel, Shema Israel Shema Israel, Shema Israel

Adonai Elohaynu Adonai Echad Adonai Elohaynu Adonai Echad Shema Israel, Adonai Elohaynu Adonai Echad Shema Israel, Adonai Elohaynu Adonai Echad



### Adonai Elohaynu Adonai Echad Adonai Flohahnu Adonai Echad

Baruch Haba Bashem Adonai **Baruch Haba Bashem Adonai** 

Baruch Ata, Adonai Elohaynu Melek Ha Olam Baruch Ata, Adonai Elohaynu Melek Ha Olam

### Father's Heart By James Block

Ephraim My dear son I have always loved you And I will take you in My arms again With all My heart and all My soul I promise to rebuild you And I won't stop until you make it home

Return to Me with weeping And I'll turn your tears to joy Return to Me with all your heart My son come home to Me My son come home to Me

I have heard Ephraim I have heard him crying And I will have compassion on him And though he's been a stranger And though he's known My anger Now My heart is yearning for him

Return to Me with weeping And I'll turn your tears to joy Return to Me with all your heart My son come home to Me My son come home to Me

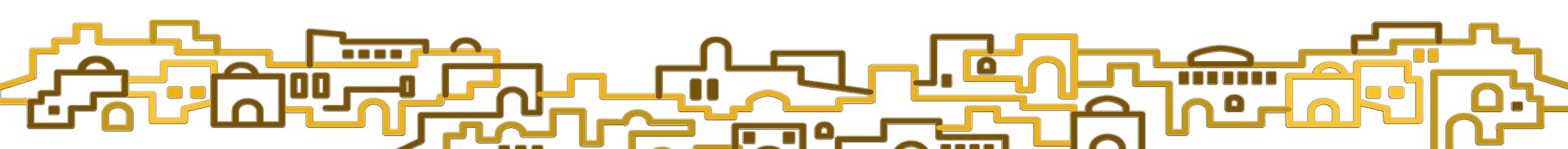
2x

Oh how He loves us Oh how He loves us So much that He calls us His own Oh how He loves us Oh how He loves us And now He is calling us Home

Return to Me with weeping And I'll turn your tears to joy Return to Me with all your heart My son come home to Me My son come home to Me

2x

James 5:14 Is anyone among you sick? Then he must call for the elders of the assembly and they are to pray over him, anointing him with oil in the name of Yahuah; <sup>15</sup> and the prayer offered in faith will restore the one who is sick, and Yahuah will raise him up, and if he has committed sins, they will be forgiven him. <sup>16</sup> Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.





### Children's Blessing

Hineh mah tov umah na'im shevet achim gam yachad (2X)

Hineh mah tov (Hineh mah tov) 

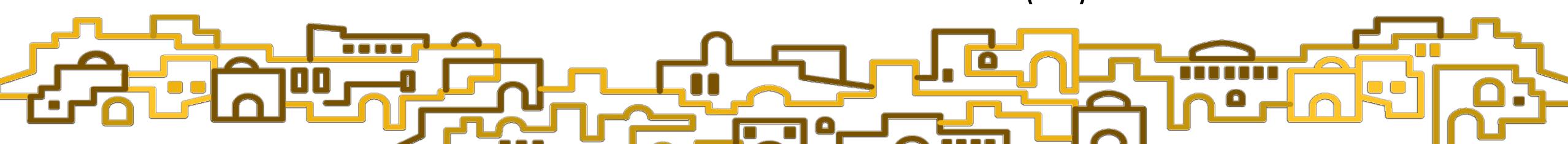
for brothers to dwell together (2X) in unity (in unity)

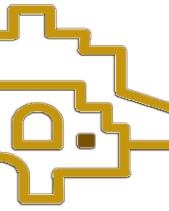
Behold how good and pleasant it is 



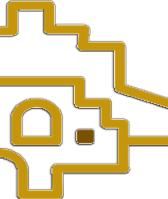
### **Oseh Shalom**

- May He who makes peace in His heights, make peace upon us and upon all Israel.
  - Oseh shalom bimro-mav hu ya'aseh shalom
  - aleinu V'al kol Israel V'imru imru amen. (x2)
    - Ya'aseh shalom ya'aseh shalom,
    - shalom aleinu V'al kol Israel. (x2)
    - Ya'aseh shalom ya'aseh shalom,
    - shalom aleinu V'al kol Israel. (x2)



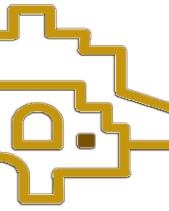


## Sh'ma Yisrael **The second second**. Barukh Shem k'vod Malkhuto L'olam Va-ed

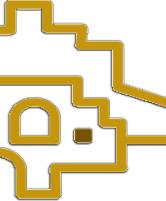


## Hear, O Israel! in the second se Blessed is the Name For all Eternity.

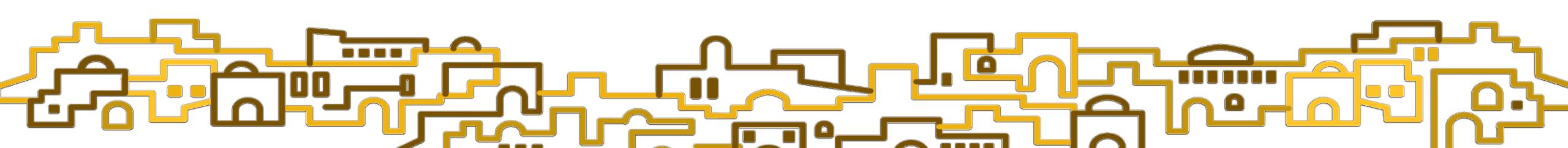
# **nn**<sup>7</sup> is our Elohim, of His Glorious Kingdom



**V'Haftah** You shall love **nn**, your Elohim, with all your heart, with all your soul, and with all your resources. Let these matters that I command you today be upon your heart. Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you retire, and when you arise.



Bind them as a sign upon your arm and let them be tefillin between your eyes. And write them on the doorposts of your house and upon your gates... And you shall love your neighbor as yourself.







## Psalms & Proverbs

### **Psalms 96:1-13**

- יהוה a new song, Sing to יהוה, all the earth!
- יהוה 2Sing to יהוה, bless His Name, Proclaim His deliverance from day to day.
- 3Declare His esteem among the nations, His wonders among all peoples.
- 4For great is יהוה and greatly to be praised, He is to be feared above all mighty ones.
- 5For all the mighty ones of the peoples are matters of naught, But יהוה made the heavens.
- 6Excellency and splendour are before Him, Strength and comeliness are in His setapart place.
- יהוה O clans of the peoples, Ascribe to יהוה O clans of the peoples. Ascribe to יהוה O clans of the peoples.

### Psalms



### **Psalms 96:1-13**

the earth.

judges the peoples in straightness."

He judges the world in righteousnessa, And the peoples with His truth.

### Psalms

- the esteem of His Name; Bring an offering, and come into His courts. 9Bow yourselves to יהוה, In the splendour of set-apartness! Tremble before Him, all
- 10Say among nations, "הוה shall reign. The world also is established, immovable. He
- 11 Let the heavens rejoice, and let the earth be glad; Let the sea roar, and all that fills it; 12Let the field exult, and all that is in it. Let all the trees of the forest then shout for joy, 13At the presence of יהוה. For He shall come, For He shall come to judge the earth.



### Proverbs

**Proverbs 5:21-23** considers all his paths.

And he is caught in the cords of his sin. folly He goes astray.

- 21For the ways of man Are before the eyes of הוה, And He
- 22The wrong one is entrapped in his own crookednesses,
- 23He dies for lack of discipline, And in the greatness of his



## GNUINE

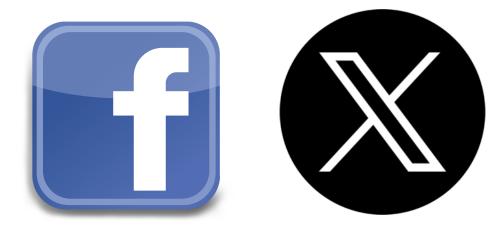
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### RESTORING THE PEOPLE OF NORTHERN ISRAEL-HOUSE OF YOSEF/EPHRAIM



WC





## **LIVING** MESSIA H Shabbat Gathering at THE GREENHOUSE TROLLEY HEREFORD, ARIZONA

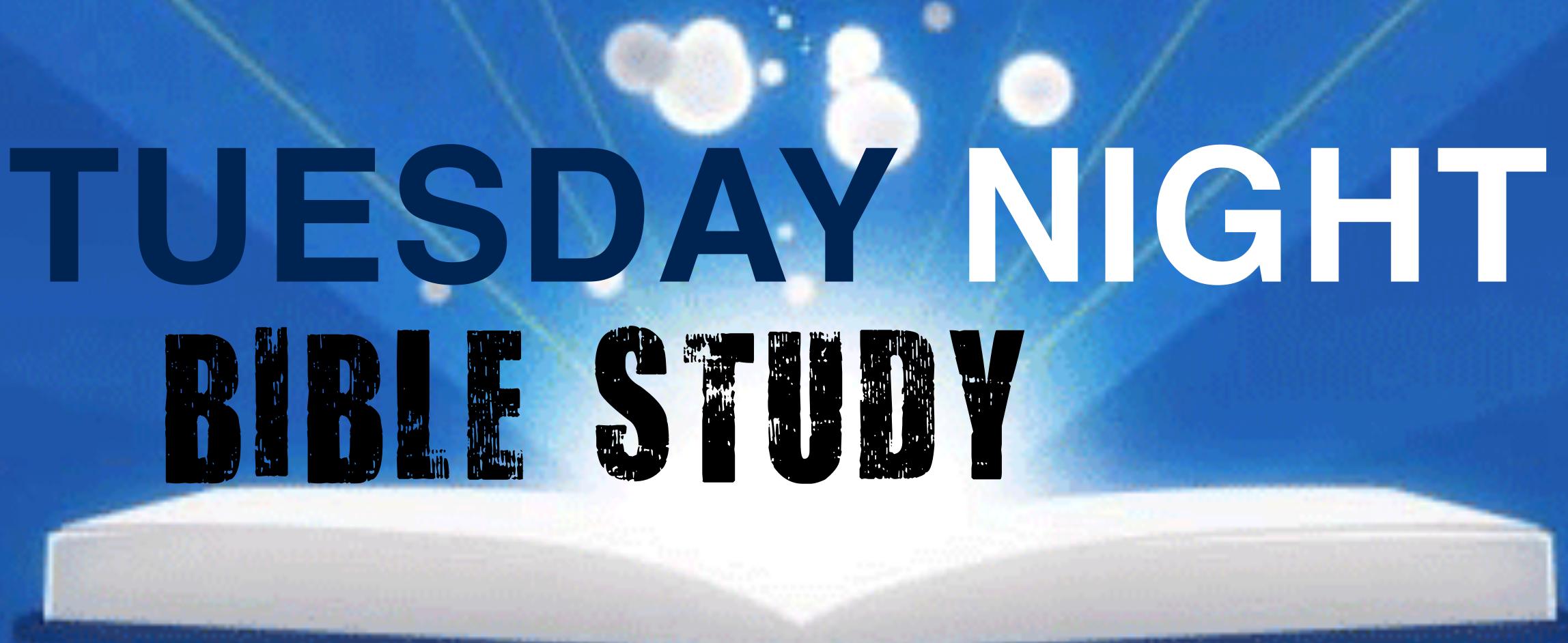




## **NESSIAJE** -MINISTRIES-Shabbat Gathering at VANCOUVER

## VANCOUVER ISLAND, BC





# **Email:** mark@LivingMessiah.com

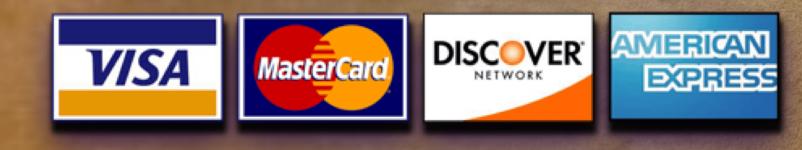


## Hebrew Classes

B'ney Yosef North America is offering beginner Hebrew classes By zoom to adults and children once a week. Classed are Held on Tuesday evenings beginning February 18th through June 10th. A donation of \$80.00 is requested per zoom connection For entire course.

## Thank you for your Support, your prayers and your contributions.

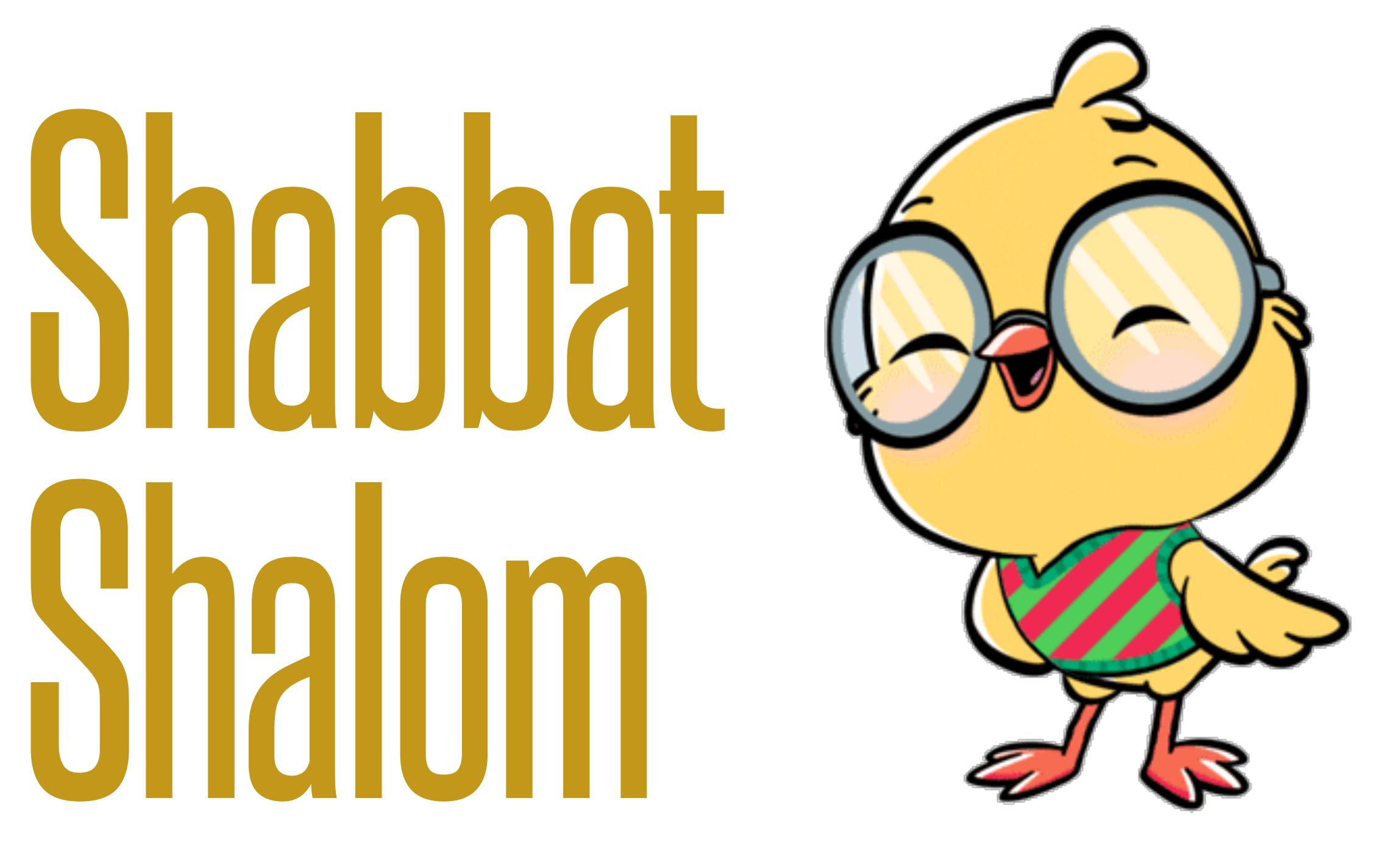




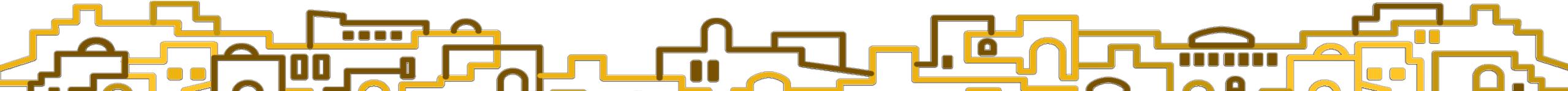


A PARTY AND





There is none like You among the Elohims, my Master, and there is nothing like Your works. Your kingdom is a kingdom spanning all eternities, and Your dominion is throughout every generation. Yahuah reigns, Yahuah has reigned, Yahuah shall reign for all eternity. Yahuah will give might to His people; Yahuah will bless His people with peace. Father of compassion, do good with Zion according to Your will; rebuild the walls of Jerusalem. For we trust in You alone, O King, Elohim, exalted and uplifted, Master of worlds. When the Ark would travel, Moses would say, 'Arise, Yahuah, and let Your enemies be scattered, let those who hate You flee from You.' For from Zion the Torah will come forth and the word of Yahuah from Jerusalem. Blessed is He Who gave the Torah to His people Israel in His holiness.

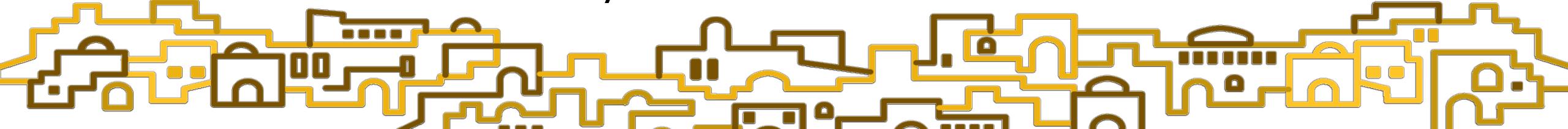




Proverbs 3:17-18; Lamentations 5:21

### Eitz Chaim

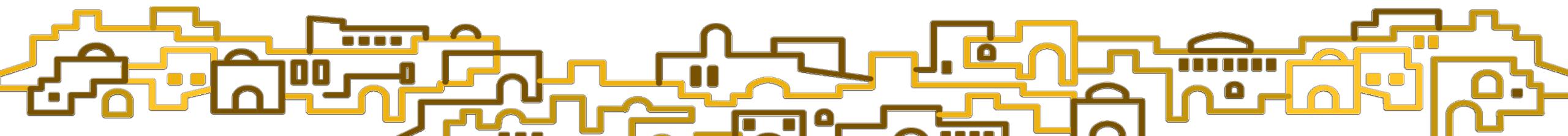
- Eitz chaim hi lama-chazi-kim ba Veto-o-me-che-yah me-e-u-ushar Dera-a-che-e-yah darche no-o-am Vechol netivoteiyah sha-a-a-lom
- Ha-a-shi-i-veinu **nn** e-e-le-echa
  - Ve-na-shu-va
  - Chadeish chadeish yame-e~nu
- Chadeish yame-e-nu ke-ke-e-dem



Proverbs 3:17-18; Lamentations 5:21

### Eitz Chaim

- It is a tree of life to those who grasp it And those who support it are blessed Its ways are pleasant ways And all its paths are peace
  - Cause us to return to You **חוח** 
    - And we shall return
    - Renew our days as of old





## 

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## Genesis 18

## The Visitation ssures the Promise

The Jewish Museum / A gift of the heirs of Jacob Schiff





- 1 And יהוה appeared to him by the terebinth trees of Mamre, while he was sitting in the tent door in the heat of the day.
- 2So he lifted his eyes and looked, and saw three men standing opposite him. And when he saw them, he ran from the tent door to meet them, and bowed himself to the ground,
- 3and said, "יהוה, if I have now found favour in Your eyes, please do not pass Your servant by.
- 4"Please let a little water be brought, and wash your feet, and rest yourselves under the tree.
- 5"And let me bring a piece of bread and refresh your hearts, and then go on, for this is why you have come to your servant." And they said, "Do as you have said."
- 6So Abraham ran into the tent to Sarah and said, "Hurry, make ready three measures of fine flour, knead it and make cakes."





man, and he hurried to prepare it.

them, and he stood by them under the tree as they ate.

was behind him.

the way of women.

pleasure, my master being old too?"

- 7And Abraham ran to the herd, took a tender and good calf, gave it to a young
- 8 And he took curds and milk and the calf which he had prepared, and set it before
- 9And they said to him, "Where is Sarah your wife?" And he said, "See, in the tent."
- 10And He said, "I shall certainly return to you according to the time of life, and see, Sarah your wife is to have a son!" And Sarah was listening in the tent door which
- 11Now Abraham and Sarah were old, well advanced in age, and Sarah was past
- 12And Sarah laughed within herself, saying, "After I have grown old, shall I have





- child, since I am old?'
- 14"Is any matter too hard for יהוה? At the appointed time I am going to return to you, according to the time of life, and Sarah is to have a son."
- 15But Sarah denied it, saying, "I did not laugh," for she was afraid. And He said, "No, but you did laugh!"
- 16And the men rose up from there and looked toward Sedom, and Abraham went with them to send them away.
- יהוה said, "Shall I hide from Abraham what I am doing,
- 18 since Abraham is certainly going to become a great and mighty nation, and all the nations of the earth shall be blessed in him?
- 19"For I have known him, so that he commands his children and his household after him, to guard the way of יהוה, to do righteousness and right-ruling, so that יהוה brings to Abraham what He has spoken to him."

יהוה said to Abraham, "Why did Sarah laugh, saying, 'Shall I truly have a יהוה said to Abraham, "Why did Sarah laugh, saying, 'Shall I truly have a



יהוה said, "Because the outcry against Sedom and Amorah is great, and because יהוה 20And יהוה their sin is very heavy,

outcry against it that has come to Me, and if not, I know."

before Abraham.

wrong?

not spare it for the fifty righteous that were in it?

do right?"

place for their sakes."

- 21" I am going down now to see whether they have done altogether according to the
- still stood vent toward Sedom, but יהוה still stood vent toward Sedom, but יהוה still stood
- 23And Abraham drew near and said, "Would You also destroy the righteous with the
- 24"Suppose there are fifty righteous within the city, would You also destroy the place and
- 25"Far be it from You to act in this way, to slay the righteous with the wrong, so that the righteous should be as the wrong. Far be it from You! Does the Judge of all the earth not
- said, "If I find in Sedom fifty righteous within the city, then I shall spare all the יהוה 26And יהוה said, "If I find in Sedom fifty righteous within the city, then I shall spare all the



- taken it upon myself to speak to יהוה,
- 28" Suppose there are five less than the fifty righteous, would You destroy all of the city for lack of five?" And He said, "If I find there forty-five, I do not destroy it."
- 29And he spoke to Him yet again and said, "Suppose there are found forty?" And He said, "I would not do it for the sake of forty."
- 30And he said, "Let not יהוה be displeased, and let me speak: Suppose there are found thirty?" And He said, "I would not do it if I find thirty there."
- יהוה Suppose it upon myself to speak to יהוה: Suppose it upon myself to speak to יהוה Suppose there are found twenty?" And He said, "I would not destroy it for the sake of twenty."
- 32And he said, "Let not יהוה be displeased, and let me speak only this time: Suppose there are found ten?" And He said, "I would not destroy it for the sake of ten."
- יהוה went away as soon as He had ended speaking to Abraham. And Abraham returned to his place.

27And Abraham answered and said, "Look, please, I who am but dust and ashes have



## 

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## Genesis 18

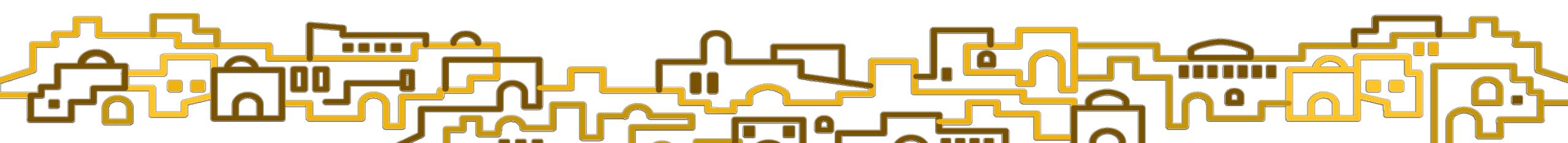
## The Visitation ssures the Promise

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## Welcome Bienvenido

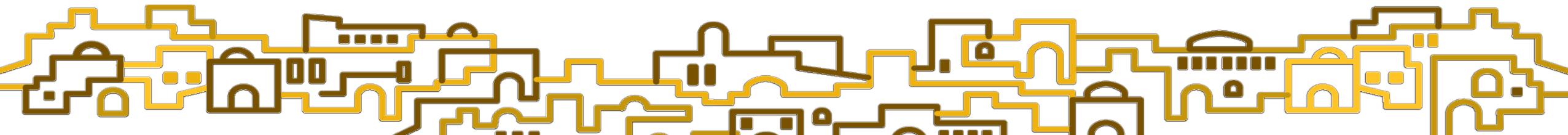


### Unless noted otherwise all text in English will be from ISR, NASB or NETS. Hebrew text is from HMT-W4 and Greek is LXX1 and GNT Textus Receptus.

## What will we talk about today?

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He invites them to rest under "the tree," probably one of the famous local terebinths. He promises to fetch" a morsel of bread" but prepares a lavish feast. "Such is the way of the righteous; they promise little but perform much."

Nahum M. Sarna, Genesis, The JPS Torah Commentary. Accordance electronic ed. (Philadelphia: Jewish Publication Society, 1989), 129.



**4** Do let water be taken, and let them wash your feet, and you cool off under the tree.



**5** And I shall take bread, and you will eat, and after that you will pass by on your way—inasmuch as you have turned aside to your servant." And they said, "So do, as you have said." 6 And Abraam hurried over to the tent to Sarra and said to her, "Hurry, and mix three **measures** of fine flour, and make loaves baked in ashes." 7 And Abraam ran to the cows and took a little calf, tender and good, and gave it to the servant, and he hastened to prepare it. 8 Then he took butter and milk and the little calf that he had prepared and set it before them, and they ate, and he stood by them under the tree.

three seahs. A seah was a third of an ephah, or approximately thirteen liters

the best flour. Heb. *solet*, a kind of semolina. the type from which meal offerings were later brought to the sanctuary.

E.A. Speiser, Genesis, The Anchor Yale Bible. (New Haven: Yale University Press, 1974), 130.





**Genesis 18:9** And he said to him, "Where is your wife Sarra?" And he said in reply, "There, in the tent." **10** And he said, "I will come to you, when I return, during this season next year, and Sarra your wife shall have a son." And Sarra, who was behind him, listened at the tent door.

The divine promise has been unfolding in stages. First, in 15:4, Abraham was assured that his heir would be a natural-born son; then, in 17:16–21, he was assured that Sarah would bear this child; now a time limit is set for the fulfillment of the promise.

At this time next year. כְּשָׁת חַיָּה (*ka-eit chaya*), literally, "at the time of life." Our translation takes cognizance of a close linguistic parallel in Akkadian, where *balatu* means "life," but is used regularly in prepositional phrases to mean "next year." (The phrase also occurs in II Kings 4:16–17, where Elisha uses the same expression [בְּשָׁת חַיָּה] when promising a child to the Shunammite woman.)

Nahum M. Sarna, *Genesis*, <u>The JPS Torah Commentary</u>. Accordance electronic ed. (Philadelphia: Jewish Publication Society, 1989), 129.W. Gunther Plaut and David E. Stein, eds. <u>*The Torah: A Modern Commentary*</u>. Revised; Accordance electronic ed. (New York: Union for Reform Judaism, 2006), 124.





11 Now Abraam and Sarra were old, advanced in days, and menstruation had ceased to happen to Sarra. 12 And Sarra laughed within herself, saying, "It has not yet happened to me up to the present, and my lord is rather old." **13** And the Lord said to Abraam, "Why is it that Sarra laughed within herself, saying, 'Shall I then indeed give birth? But I have grown old.'

Pala time next year, and Sarah will have a son."

**Rom 4:18** In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE." **19** Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;

**Heb 11:11** By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised. 12 Therefore there was born even of one man, and him as good as dead at that, as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE. NT Portion



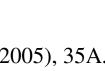
### 14 "Is anything too difficult for the LORD? At the appointed time I will return to you, at this Moed

on Passover, Isaac was born

Jacob Neusner, eds. The Babylonian Talmud: a Translation and Commentary. Accordance Electronic ed. (Peabody: Hendrickson Publishers, 2005), 35A.













**Genesis 18:16** And when the men had set out from there, they looked down upon the face of Sodoma and Gomorra, and Abraam was going along with them as he joined in escorting them. **17** And the Lord said, "Surely I shall not hide from my servant Abraam what I am about to do?

Should I hide from Abraham what I am doing? Perhaps God wants Abraham to argue the justice of the divine plan. Rashi writes: God has appointed Abraham as the "father of a multitude of nations" (Gen. 17:5), and hence the people of Sodom are his children, too. Should God not tell a father the fate of his children? Abraham is called the "father of a multitude of nations," and hence all nations are called children of Abraham [8].

W. Gunther Plaut and David E. Stein, eds. *The Torah: A Modern Commentary*. Revised; Accordance electronic ed. (New York: Union for Reform Judaism, 2006), 124.







**18** As for Abraam, he shall come to be a great and populous nation, and all the nations of the earth shall be blessed in him.

God now makes Abraham privy to one of His historic decisions. Ten generations earlier He had disclosed His secret purposes to Noah (6:12f), but only in order to save the man's life. Here foreknowledge permits Abraham to plead disinterestedly for other people's lives. One is reminded of the words of Amos in 3:7, "Indeed, My Lord GOD does nothing / Without having revealed His purpose / To His servants the prophets." Jeremiah, in 23:18, expresses the same notion when he refers to the one "who has stood in the council of the LORD, / And seen and heard His word."

Nahum M. Sarna, Genesis, The JPS Torah Commentary. Accordance electronic ed. (Philadelphia: Jewish Publication Society, 1989), 131.





## has talked about to him."

I have singled him out. Another aspect of the flexible stem  $yd^{\zeta}$ . Here the stress is on "to acknowledge." The verse as a whole gives an excellent summary of the way of life ("way of Yahweh") that is expected of Abraham and his descendants, future family. Literally "his house after him"; cf. P's "your seed after you," 17:7 and passim.

E.A. Speiser, Genesis, The Anchor Yale Bible. (New Haven: Yale University Press, 1974), 133.



**19** For I knew that he will instruct his sons and his household after him, and they will keep the ways of the Lord by doing righteousness and justice so that the Lord may bring upon Abraam all the things that he

**Genesis 18:22** And after the men had turned away from there, they went to Sodoma, but Abraam was still standing before the Lord.

the men. This time, the two companions of Yahweh. left from there. Literally "turned ... and went." In this combination, the first verb describes not so much a turn as a specific direction.

Yahweh paused in front of Abraham. So the original text. But the passage is listed among the rare instances of Masoretic interference known as  $Tiqq\bar{u}nes \bar{o}f^er\bar{n}m$  "scribal corrections," whereby the text was changed to "Abraham paused before Yahweh," for deferential reasons. The change is already witnessed in LXX.

E.A. Speiser, Genesis, The Anchor Yale Bible. (New Haven: Yale University Press, 1974), 134.





23 Then when Abraam had come near, he said, "Surely you will not destroy the righteous with the ungodly, and the righteous will be as the ungodly?

**Psalms 11:4** The LORD is in his holy temple; the LORD'S throne is in heaven; his eyes see, his evelids test the children of man. 5 The LORD tests the righteous, but his soul hates the wicked and the one who loves violence. 6 Let him rain coals on the wicked; fire and sulfur and a scorching wind shall be the portion of their cup.





### 23 Then when Abraam had come near, he said,

mind and heart reaching out to God in worship and confession.

Abraham knew the power of intercessory prayer from his experience with Abimelech,

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- Abraham came near This is the first time in Scripture that a man initiated a conversation with God. This verb came near (nagash; Lxx - eggizo) is used priests approaching the Lord (Ezek. 44:13) or the altar to carry out their priestly duties (Ex. 28:43; 30:20) and denotes close proximity. It is used of the

Now there was a certain man from Ramathaim-zophim from the hill country of Ephraim, **1Samuel 1:1** and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

Samuel was the son of Elkanah ... an Ephraimite from Ramathaim Zophim. This area, otherwise known simply as Ramah ("the height"), was in the hill country about 25 miles north of Jerusalem. Perhaps, according to Eusebius, it is to be identified [Vol. 1, p. 433] with Arimathea, the home of Joseph of Arimathea of New Testament times. (Ramah was Samuel's birthplace [vv. 19-20], residence [7:17], and burial place [25:1].) Elkanah's description as an Ephraimite appears troublesome since Samuel served as a priest, an office reserved exclusively for Levites. However, Elkanah was a direct descendant of Levi (1 Chron. 6:33-38) and was therefore qualified to function in a priestly capacity.

Eugene H. Merrill, 1 Samuel \*(The Bible Knowledge Commentary; eds. John F. Walvoord and Roy B. Zuck; Accordance electronic ed. 2 vols.; Wheaton: Victor Books, 1985), 1:432-433.









**1Sam 1:10** And she was deeply distressed in soul and prayed to the Lord, and weeping she wept **11** and vowed a vow to the Lord, saying: "Adonai, Lord, Eloai, Sabaoth, if looking you will look on the humiliation of your slave and remember me and give to your slave an offspring of men, and I will give him as one devoted before you until the day of his death, and wine and strong drink he shall not drink, and no iron shall come upon his head."

The prophets later use the imagery of barrenness to indict God's people for their sin of disobeying the covenant. Prophetic images of unfruitful and desolate land predict the judgment God would send through drought, insect infestations and the ravages of war (Is 5:1–10; Joel 1:1–12; Hab 3:17). The unfaithfulness of God's people is personified by images of Zion as a barren woman who prostitutes her sexuality, thus frustrating her fertility (Jer 3:1–3; Ezek 23; Hos 9:11, 12).

https://www.preceptaustin.org/1-samuel-1-commentary









### The image of the barren wife is one of the Bible's strongest images of desolation and rejection.

What was her course of action?

And what was/is your choice?





**Isaiah 33:17** You will see a king with glory, and your eyes will see a land from far away.

**20** Look, the city of Sion is our salvation! Your eyes will see lerousalem, a wealthy city: tents that will not be shaken, nor will the stakes of its tent be moved forever, nor will its ropes be broken.

**21** Because the name of the Lord is great to you,





# 22 For the LORD is our judge, The LORD is our lawgiver, The LORD is our king; He will save us —





**Genesis 18:1** Now **God** appeared to him near the oak of Mambre, while he was sitting at the door of his tent at midday. 2 And looking up with his eyes he saw, and see, three men stood over him. And when he saw them, he ran forward from his tent door to meet them and did obeisance upon the ground 3 and said, "Lord, if perchance I have found favor before you, do not pass by your servant.





**3** and said, "My **Lord**, if now I have found favor in Your sight, please do not pass Your servant by.

The verbs in verse 3 are in the singular, indicating that only one of the three strangers is spoken to, whereas those in verses 4–5 are in the plural. So Abraham addresses himself to the leader but that his invitation applies to all three.

Another problem is the opening vocative, which is in the plural, *adonai*, with a final long vowel, the use of which is otherwise reserved for God. Nahum M. Sarna, *Genesis*, <u>The JPS Torah Commentary</u>. Accordance electronic ed. (Philadelphia: Jewish Publication Society, 1989), 129.

<sup>2</sup> dny can represent <sup>2</sup>  $d\bar{o}n\bar{i}$  "my lord" (singular), <sup>2</sup>  $d\bar{o}nay$  "my lords" (ordinary plural), or <sup>2</sup>  $d\bar{o}n\bar{a}y$ , the special form with long third vowel, which is reserved for the Deity, i.e., "my/the Lord," the pointing that is applied to YHWH in the received text. E.A. Speiser, *Genesis*, <u>The Anchor Yale Bible</u>. (New Haven: Yale University Press, 1974), 130.





## "corrections" are carefully marked in the notes of the Masorah. In this case, the scribes felt it before HaShem." This "scribal correction" verifies beyond question that the ancient scribes recognized the "man" who spoke with Abraham was, in fact, God Himself.



Hegg writes; This verse contains one of the 18 Tiqqune Sofrim, the "corrections of the scribes." These irreverent to say that Adonai remained standing before Abraham (which is how the original text reads). Should the Sovereign of the Universe stand before (a Hebraic way of noting service) a mere mortal? So the scribes reversed the order of the sentence, and wrote: "while Abraham was standing

## earth deal justly?"



25 "Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the



Hegg writes; Now here we have a remarkable text. Abraham has been chosen to pass on the ways of HaShem to the next generation, so that they will also walk in obedience to God and His commandments. And the result? -so that the blessings of the covenant promised to Abraham would be realized. But were not the covenant promises unconditional? How is it that only when the children and household of Abraham keep the way of the LORD by doing righteousness and justice, that the covenant blessings will be realized? The answer is simple yet profound: Those who participate in the faith of Abraham, who have God's ways written upon their hearts, will keep God's ways of righteousness, and will therefore experience the blessing of God. God does not bless the unrighteous-He judges them. Rather, it is God's plan to make His chosen ones righteous by changing their hearts to love and obey Him. As a result, they receive His continued grace and blessing.



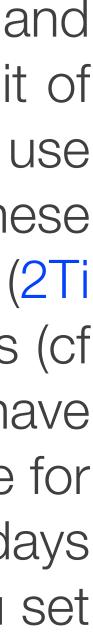




In the Fall of 2022 in the midst of America's version of "the days of Judges," when everything good and moral and right seems to be turned upside down. But be encouraged dear set apart one, for pursuit of holiness in the midst of such blatant unholiness will bring glory and honor to our God. And God will use such men and women as Paul told Timothy writing "Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work." (2Ti 2:21+) The only "good work" is God's work (cf Eph 2:10+), work He initiates and His Spirit empowers (cf Jn 15:5), so set your mind on the things above and not on the things of this passing planet, for you have died and your life is hidden with Christ in God (Col 3:2+). Pursue holiness (cf Heb 12:14+) and prepare for usefulness to the King! God used a "certain man" and a "certain woman" at the terminus of the dark days of the Judges to bring light through his firstborn son Samuel. God can and will use you beloved if you set your face like flint to Jerusalem!

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The man whose faith has been deeply tested and who has come off victorious, is the man to whom supreme tests must come.

The finest jewels are most carefully cut and polished; the hottest fires try the most precious metal. Abraham would never have been called the Father of the Faithful if he had not been proved to the uttermost. Read Genesis, twenty-second chapter: "Take thy son, thine only son, whom thou lovest." See him going with a chastened, wistful, yet humbly obedient heart up Moriah's height, with the idol of his heart beside him about to be sacrificed at the command of God whom he had faithfully loved and served!

L. B. Cowman, Streams in the Desert: 366 Daily Devotional Readings, eds. James Reimann, Accordance electronic ed. (Grand Rapids: Zondervan, 2005), paragraph 5377.







What a rebuke to our questionings of God's dealings with us! Away with all doubting explanations of this stupendous scene! It was an object lesson for the ages. Angels were looking. Shall this man's faith stand forever for the strength and help of all God's people? Shall it be known through him that unfaltering faith will always prove the faithfulness of God? Yes; and when faith has borne victoriously its uttermost test, the angel of the Lord-who? The Lord Jesus, Jehovah, He in whom "all the promises of God are yea and amen" - spoke to him, saying, "Now I know that thou fearest God." Thou hast trusted me to the uttermost. I will also trust thee; thou shalt ever be My friend, and I will bless thee, and make thee a blessing. It is always so, and always will be. "They that are of faith are blessed with faithful Abraham." — Selected. It is no small thing to be on terms of friendship with God.

L. B. Cowman, Streams in the Desert: 366 Daily Devotional Readings, eds. James Reimann, Accordance electronic ed. (Grand Rapids: Zondervan, 2005), paragraph 5377.

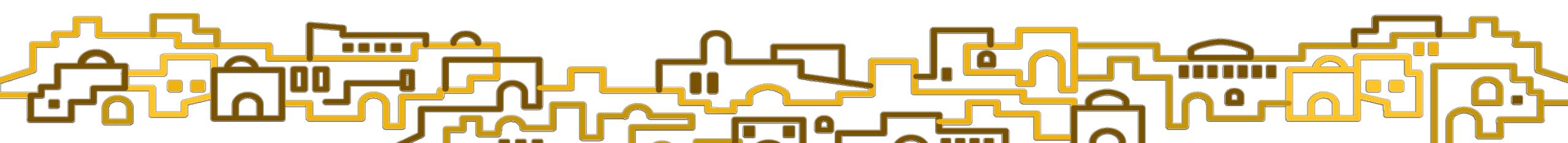




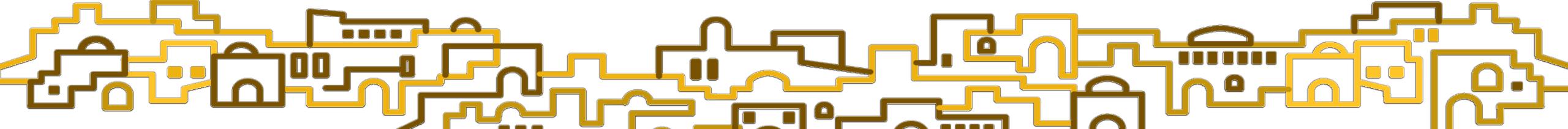


## The Avinu Prayer

- A-vee-noo she-ba-sha-mai-yeem Yeet-ka-desh sheemkha A-vee-noo she-ba-sha-mai-yeem Ve-yeet-ba-rekh mal-khoot-kha Re-tson-kha yee-he-ye a-sui ba-sha-mai-yeem u-va-a-rets Ve-tee-tayn lakh-may-noo te-mee-deet Oo-ma-khol la-noo kha-to-tay-noo Ka-a-sher a-nakh-noo mo-kha-leem La-khot-**teem la**-noo Ve-al te-vee-ay-noo lee-day nees-sa-yon Ve-shom-ray-noo mee-khol rah Ve-shom-ray-noo mee-khol rah Amen ... Amen ... Amen



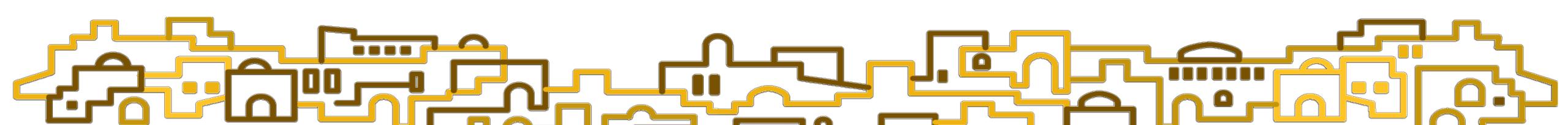
Our Father in Heaven May Your Name be sanctified Our Father in Heaven May Your Kingdom be blessed Your will shall be done in Heaven and on earth Give us our bread continually Forgive us the debt of our sins As we forgive the debt Of those who sin against us Do not bring us into the hands of a test And protect us from all evil And protect us from all evil Amen ... Amen ... Amen



**Num. 6:22** Then YHWH spoke to Moses, saying, <sup>23</sup> "Speak to Aaron and to his sons, saying, 'Thus you shall bless the sons of Israel. You shall say to them:

**Num. 6:24** YHWH bless you, and keep you; YHWH make His face shine on you, 25 And be gracious to you;

- 26 YHWH lift up His countenance on you, And give you peace.'
- them."



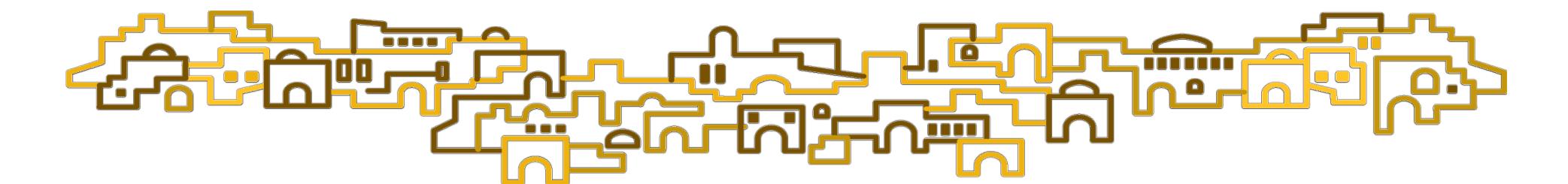
Num. 6:27 "So they shall invoke My name on the sons of Israel, and I then will bless

The Berakhah HaGafen

Baruch atah, Adonai Eloheinu, Melech Haolam,

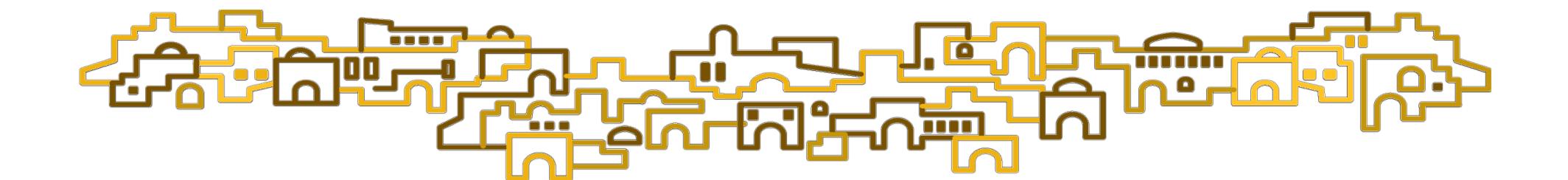
borei p'ri hagafen. (Amein).

Blessed are You, Lord, our Elohim, King of the Universe, who creates the fruit of the vine. (Amein)



Barukh atah Adonai, Eloheinu, melekh ha-olam hamotzi lechem min ha'aretz. (Amein).

Blessed are You, Lord, our Elohim, King of the Universe, who brings forth bread from the earth, And reminds us that Yahushua is The Word of Elohim and the bread of live. (Amein)



### THE HA MOTZI