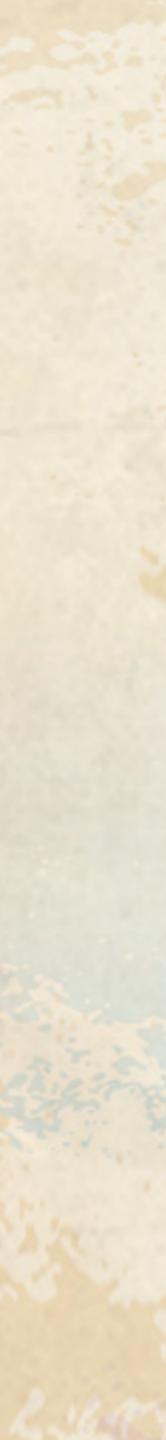
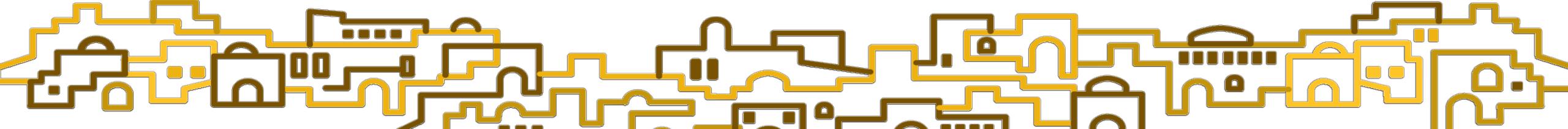


# JESSIATE

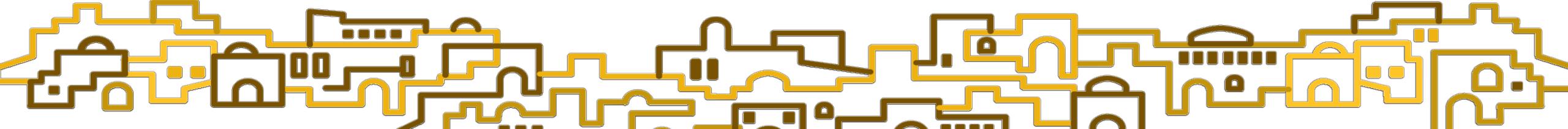


#### **Opening Adoration**

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;

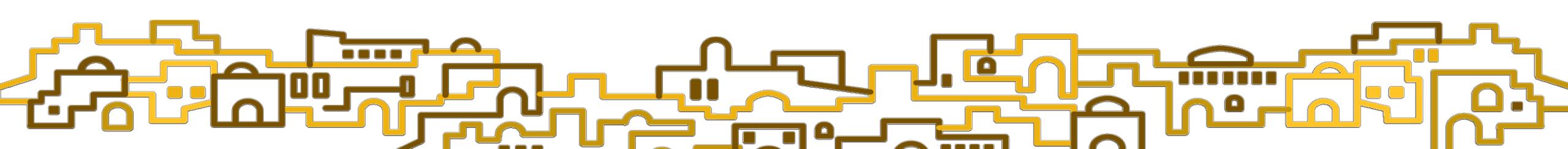


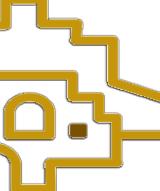
blessed is He Who lives forever and endures to eternity; blessed is He Who redeems and rescues ... blessed is His Name! Blessed are You, יהוה, our Elohim, King of the Universe, the Elohim, the merciful Father, Who is praised by the mouth of His people, praised and glorified by the tongues of His devout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



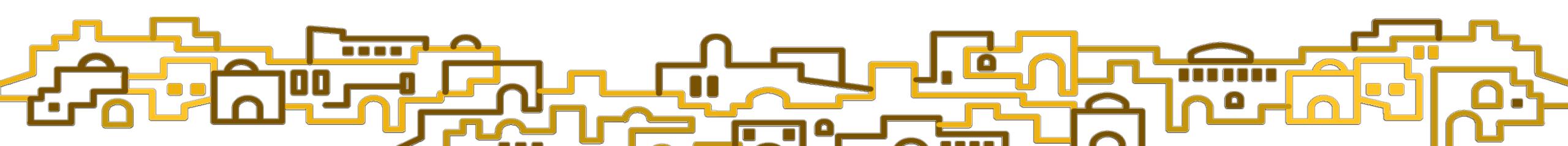
## Psalm 100

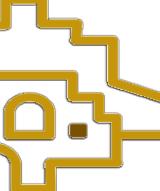
A Psalm For Thanksgiving! Shout joyfully to יהוה, all the earth! Serve יהוה with gladness. Come before Him with joyful singing. Know that יהוה Himself is Elohim; It is He Who has made us, and not we ourselves. We are His people and the sheep of His pasture.





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!

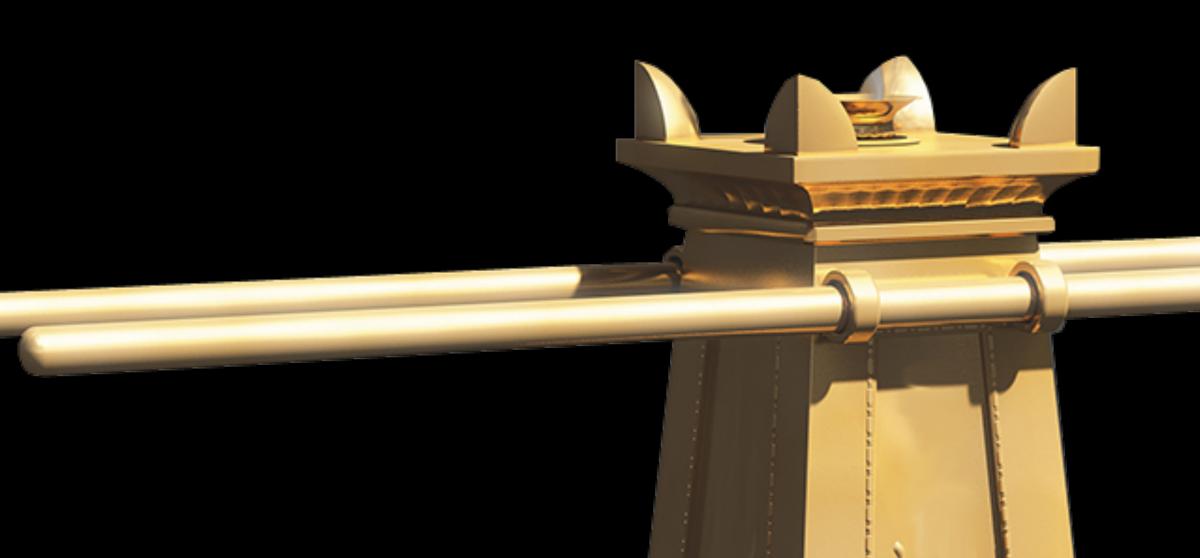




# PRAYER OF

## 





#### 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.* 





#### Master Of Mighty Deeds By Gary Moore Verse 1 Who is like You O Master of Mighty deeds Sustaining the living Reviving the dead With abundant mercy Heals the sick And supports the fallen of Israel

Chorus

O ye nations ... the time has come The restoration has begun O ye nations ... the time is now To enter His gates to bend and bow And give Him praise Halleluyah And give Him praise Hallelu And give Him praise Halleluyah And give Him praise Hallelu-u-u-yah

Verse 2 Gracious and merciful is ADONAI Of His mighty deeds We will tell Recalling the kindnesses Of the Patriarchs He brings a Redeemer to Israel

Chorus

O ye nations ... the time has come The restoration has begun O ye nations ... the time is now To enter His gates to bend and bow And give Him praise Halleluyah And give Him praise Hallelu And give Him praise Halleluyah And give Him praise Hallelu-u-u-yah

Verse 3 So we open our mouths In Holiness In purity In songs and Hymns To bless praise and glorify Revering the God of Abraham

Chorus

O ye nations ... the time has come The restoration has begun O ye nations ... the time is now To enter His gates to bend and bow And give Him praise Halleluyah And give Him praise Hallelu And give Him praise Halleluyah And give Him praise Hallelu-u-u-yah

Verse 1 Who is like You O Master of Mighty deeds Sustaining the living Reviving the dead With abundant mercy Heals the sick And supports the fallen of Israel

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Psalm 119 By Gary Moore Adapted From Psalm 119

Verse 1 O how I love Thy Law It is my meditation Through Thy Commandments I am wiser than my enemies (Repeat)

Chorus I have sworn it and I will perform it will keep Thy Righteous Judgments I am afflicted very much So quicken me O LORD

Chorus I have sworn it and I will perform it I will keep Thy Righteous Judgments I am afflicted very much So quicken me O LORD

Verse 2 How sweet are Your Words Unto my taste Yes sweeter than honey To my mouth (Repeat)

Chorus I have sworn it and I will perform it I will keep Thy Righteous Judgments I am afflicted very much So quicken me O LORD

Verse 3 Your Word Is a Lamp unto my feet And Your Word Is a light unto my path (Repeat)

Verse 1

Chorus I have sworn it and I will perform it I will keep Thy Righteous Judgments I am afflicted very much So quicken me O LORD

O how I love Thy Law It is my meditation Through Thy Commandments I am wiser than my enemies (Repeat)

#### Sackcloth and Ashes

- By Gary Moore
- Adapted From Psalm 38
- Well I'm in sackcloth and ashes And I stand before you Confessing all my iniquities And those of my fathers too
- Chorus ADONAI ... I bow before Your Grace Wipe these tears from my face And lift me up ... and carry me

Verse 1

Chorus ADONAL ... I bow before Your Grace Wipe these tears from my face And lift me up ... and carry me

#### Verse 2 Your arrows sink deep into me LORD I feel Your hand pressing me down And there's no soundness in my flesh LORD And there's no rest to be found

- Chorus ADONAL ... I bow before Your Grace Wipe these tears from my face And lift me up ... and carry me
- Verse 3 For my iniquities are over my head LORD As a heavy burden too much for me I am numbed and badly crushed LORD I groan from my iniquity

Well I'm in sackcloth and ashes And I stand before You Confessing all my iniquities And those of my fathers too

Chorus ADONAI ... I bow before Your Grace Wipe these tears from my face And lift me up ... and carry me

#### **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

### Halleluyah (Psalm 149) By James Block

Let all Israel rejoice In their Maker and their King Let all the congregation With one voice begin to sing HalleluYah...HalleluYah Halle...HalleluYah

And we'll bind the kings with fetters And their noblemen in chains And execute their judgement With the highest of praise HalleluYah...HalleluYah Halle...HalleluYah

Beautify the humble With a song of praise For we are the people Who bear Your Name Oh Yah, be exalted

- Come and take pleasure In the hearts that we bring
- In the songs that we sing

So let's be joyful in our praises Let there be dancing for the King Oh sing to Him a new song Let the highest praises ring

And we'll bind the kings with fetters And their noblemen in chains And execute their judgement With the highest of praise HalleluYah...HalleluYah Halle...HalleluYah

Halle...

# HalleluYah HalleluYah HalleluYah

### Even on our beds Let our mouths be filled with praise And a two edged sword Will strike down the enemy

Halle...

# HalleluYah HalleluYah HalleluYah x2

You came to give

### You Came

- By Gary Moore
  - Verse 1
- You came into a world
  - that was crying
- You came the groom
  - for Your bride
- You came into a world
  - that was dying
    - us eternal life

Bridge And if I should life forever Or die this very day I could never ever begin to repay You For the things You did that day

Yeshua ... Yes You are my Redeemer Yeshua ... You came to rescue me Yeshua ... I love You now and forever Yeshua ... You are my Holy King

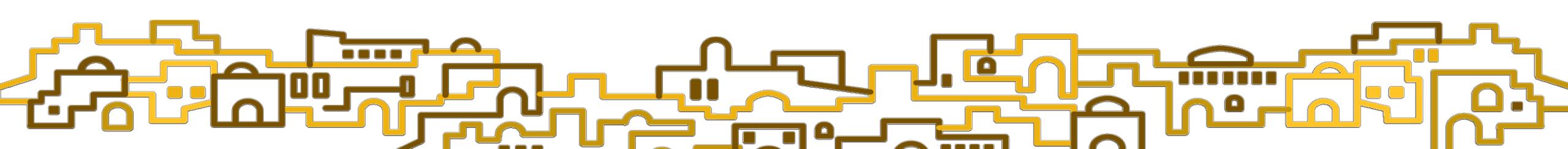
Chorus

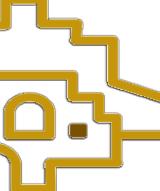
Verse 2 You came to us in perfect innocence You came to do Your Father's will You came to show us the ways of the Torah You came by example to fulfill

Bridge And if I should life forever Or die this very day I could never ever begin to repay You For the things You did that day

Chorus Yeshua ... Yes You are my Redeemer Yeshua ... You came to rescue me Yeshua ... I love You now and forever Yeshua ... You are my Holy King

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.





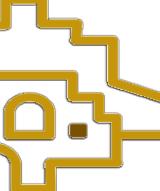
### Children's Blessing

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

Hineh mah tov (Hineh mah tov) 

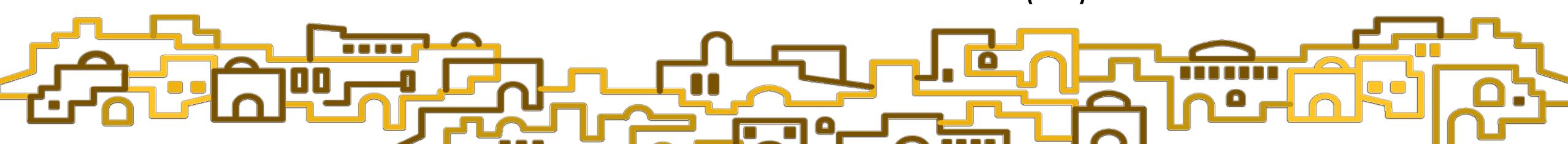
for brothers to dwell together (2X) in unity (in unity)

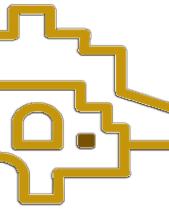
Behold how good and pleasant it is 



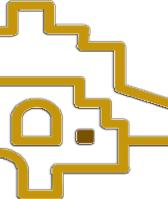
### **Oseh Shalom**

- 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)



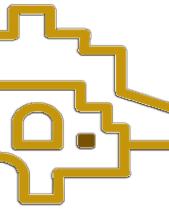


# Sh'ma Yisrael **The second second**. Barukh Shem k'vod Malkhuto L'olam Va-ed

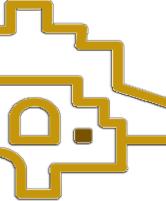


# Hear, O Israel! in the second se Blessed is the Name For all Eternity.

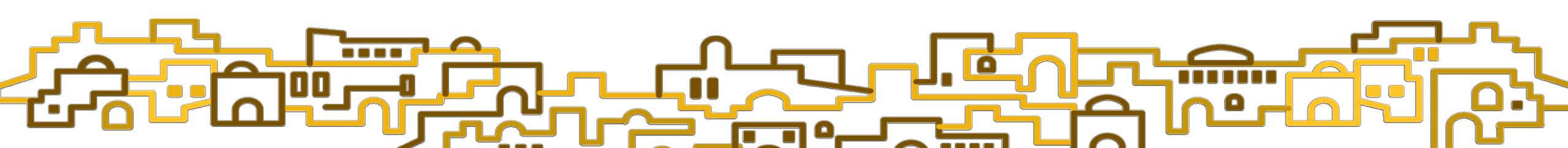
# **nn**<sup>7</sup> is our Elohim, of His Glorious Kingdom

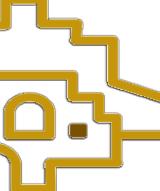


**V'Haftah** You shall love **nn**, your Elohim, with all your heart, with all your soul, and with all your resources. Let these matters that I command you today be upon your heart. Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you 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 105:26-36

26He sent Mosheh His servant, Aharon whom He had chosen. 27They set among them the matters of His signs, And wonders in the land of Ham. 28He sent darkness, and made it dark; And they did not rebel against His word. 29He turned their waters into blood, And killed their fish. 30Their land teemed with frogs, In the rooms of their sovereigns. 31He spoke, and swarms of flies came, Gnats in all their borders. 32He gave them hail for rain, A flaming fire in their land. 33And He smote their vines and their fig trees, And broke the trees of their borders. 34He spoke, and locusts came, And larvae, innumerable, 36Then He smote all the first-born in their land, The first-fruit of all their strength,

# Psalms

- 35And they devoured all the plants in their land, And they devoured the fruit of their ground.

# Proverbs

### **Proverbs 9:8-11**

loves you.

one, and he increases in learning.

Set-apart One is understandinga.

- 8Do not reprove a scoffer, lest he hate you; Reprove a wise one, and he
- 9Give instruction to a wise one, and he is wiser still; Teach a righteous
- is the beginning of wisdom, And the knowledge of the visdom, and the knowledge of the
- 11 For by me your days become many, And years of life are added to you.







# GNUINE

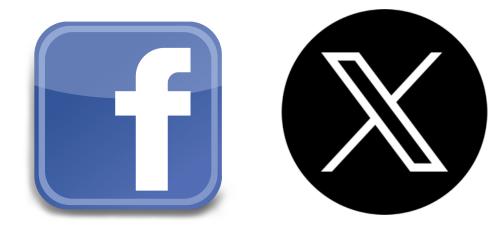
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### RESTORING THE PEOPLE OF NORTHERN ISRAEL-HOUSE OF YOSEF/EPHRAIM



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

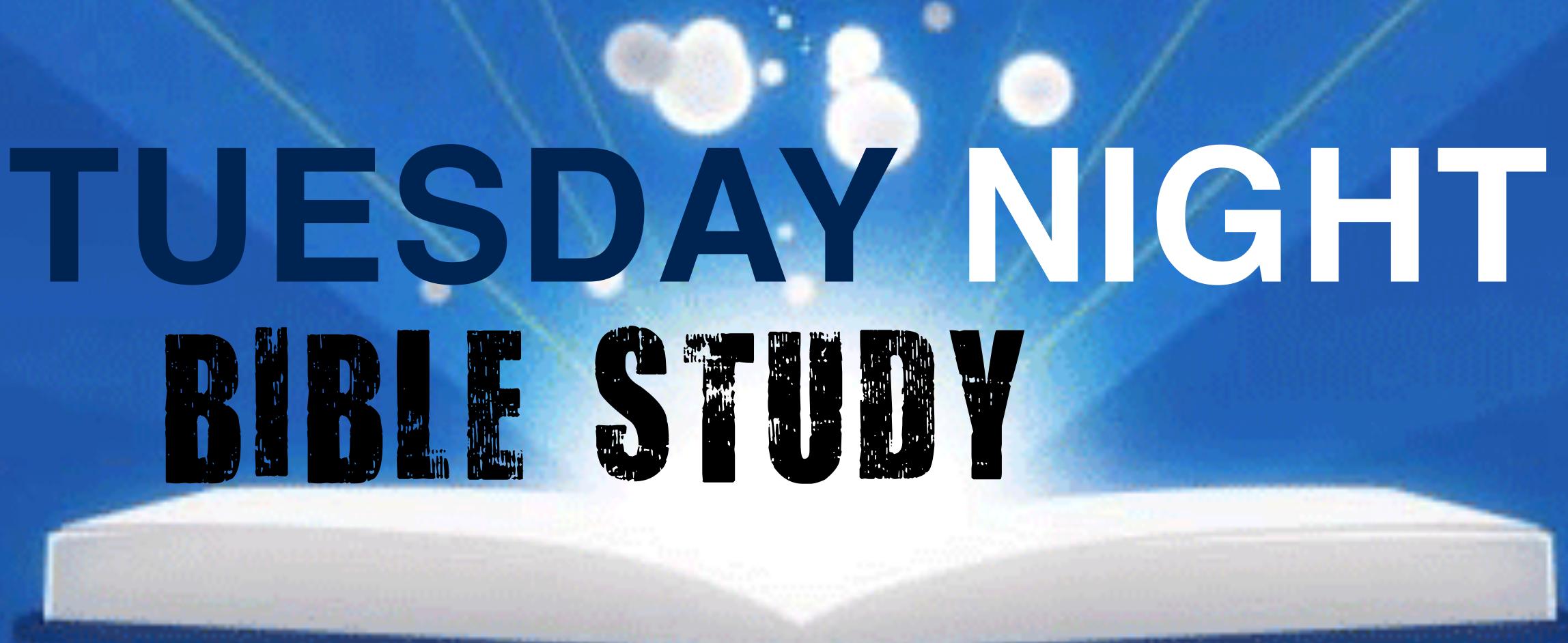




# **NESSIAJE** -MINISTRIES-Shabbat Gathering at VANCOUVER

# VANCOUVER ISLAND, BC





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





## There is currently a early registration discount ending soon.

No community Shabbat gathering will be held this day. Keep Shabbat in your homes prior to your Passover seder. Hag Sameach Pesach



# Next Month's New Moon Gathering Hosted by Ryan and Jessica

Tuesday Study Guide (How to Search Scripture)

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







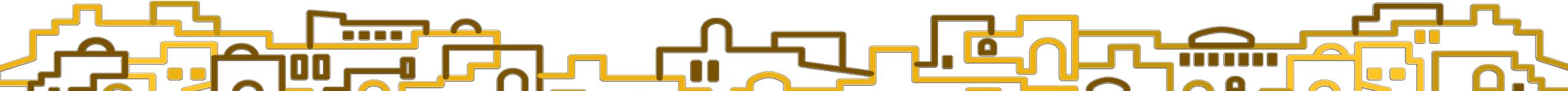


# Shabbat Shalom





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.

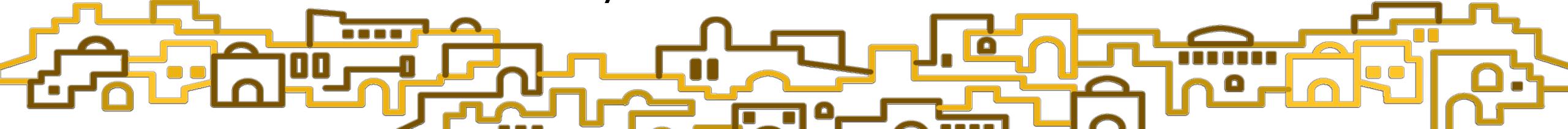




Proverbs 3:17-18; Lamentations 5:21

## Eitz Chaim

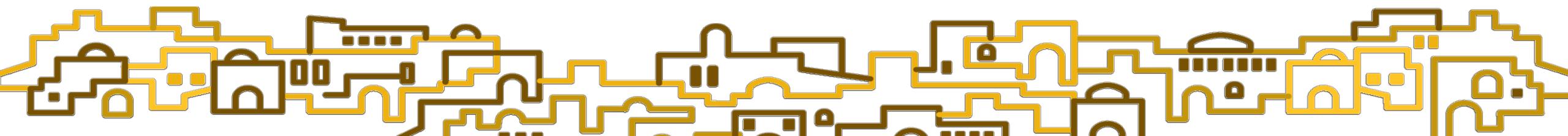
- Eitz chaim hi lama-chazi-kim ba Veto-o-me-che-yah me-e-u-ushar Dera-a-che-e-yah darche no-o-am Vechol netivoteiyah sha-a-a-lom
- Ha-a-shi-i-veinu **nn** e-e-le-echa
  - Ve-na-shu-va
  - Chadeish chadeish yame-e~nu
- Chadeish yame-e-nu ke-ke-e-dem



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









- 19And this is the genealogy of Yitshaq, Abraham's son. Abraham brought forth Yitshaq.
- 20And Yitshaq was forty years old when he took Ribqah as wife, the daughter of Bethu'ěl the Aramean of Paddan Aram, the sister of Laban the Aramean.
- יהוה for his wife, because she was barren. And יהוה 21 And Yitshaq prayed to יהוה answered his prayer, and Ribgah his wife conceived.
- 22And within her the children struggled together, and she said, "If all is right, why am I this way?" So she went to ask יהוה.
- יהוה said to her, "Two nations are in your womb, and two peoples shall be יהוה 23And יהוה separated from your body. And one people shall be stronger than the other, and the older serve the younger."
- 24And when the days were filled for her to give birth, and see, twins were in her womb!



25And the first came out red all over, like a hairy garment, so they called his name Esaw.

26And afterward his brother came out, with his hand holding on to Esaw's heel, so his name was called Ya'aqob. And Yitshaq was sixty years old when she bore them.

27And the boys grew up. And Esaw became a man knowing how to hunt, a man of the field, while Ya'aqob was a complete man, dwelling in tents.

28And Yitshaq loved Esaw because he ate of his wild game, but Ribqah loved Ya'aqob.

29And Ya'aqob cooked a stew, and Esaw came in from the field, and he was weary.



weary." That is why his name was called Edom. 31But Ya'aqob said, "Sell me your birthright today." birthright to Ya'aqob.

rose up and left. Thus Esaw despised his birthright.

- 30And Esaw said to Ya'aqob, "Please feed me with that same red stew, for I am
- 32And Esaw said, "Look, I am going to die, so why should I have birthright?"
- 33Then Ya'aqob said, "Swear to me today." And he swore to him, and sold his
- 34Ya'aqob then gave Esaw bread and stew of lentils. And he ate and drank, and



- Philistines, in Gerar.
- which I command you.
- father.
- blessed,
- laws, and My Torota."
- 6And Yitshaq dwelt in Gerar.

1 And there was a scarcity of food in the land, besides the first scarcity of food which was in the days of Abraham. And Yitshaq went to Abimelek, sovereign of the

appeared to him and said, "Do not go down to Mitsrayim, live in the land יהוה 2And יהוה appeared to him and said,

3"Sojourn in this land. And I shall be with you and bless you, for I give all these lands to you and your seed. And I shall establish the oath which I swore to Abraham your

4"And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be

5because Abraham obeyed My voice and guarded My Charge: My commands, My



me for Ribgah, because she is good-looking."

with Ribgah his wife.

account of her.' "

almost lain with your wife, and you would have brought guilt on us."

wife shall certainly be put to death."

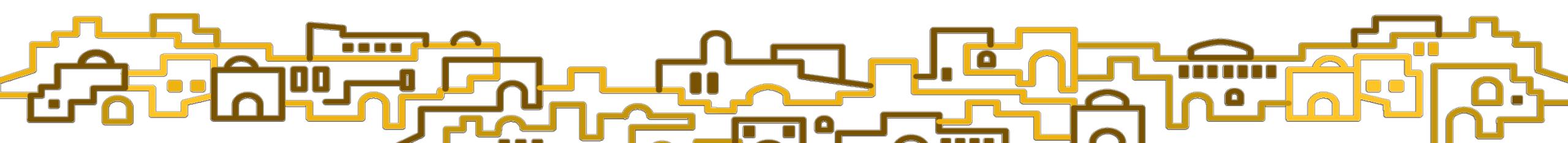
- 7And when the men of the place asked about his wife, he said, "She is my sister." For he was afraid to say, "She is my wife," thinking, "lest the men of the place should kill
- 8 And it came to be, when he had been there a long time, that Abimelek sovereign of the Philistines looked through a window, and he watched and saw Yitshaq playing
- 9So Abimelek called Yitshaq and said, "See, truly she is your wife! So how could you say, 'She is my sister'?" And Yitshaq said to him, "Because I said, 'Lest I die on
- 10And Abimelek said, "What is this you have done to us? One of the people had
- 11And Abimelek commanded all his people, saying, "He who touches this man or his







# Welcome Bienvenido

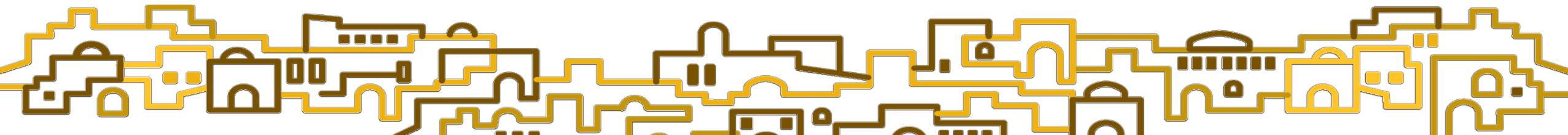


## Unless noted otherwise all text in English will be from ISR, NASB or NETS. Hebrew text is from HMT-W4 and Greek is LXX1 and GNT Textus Receptus.

# What will we talk about today?

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Genesis 25:19 And these are the generations of Isaak, Abraam's son: Abraam was the father of Isaak. 20 Now Isaak was forty years of age when he took Rebekka, daughter of Bathouel the Syrian of Mesopotamia, sister of Laban the Syrian, as a wife for himself. 21 And Isaak petitioned the Lord concerning his wife Rebekka, because she was **barren**, and God heard him, and his wife Rebekka became pregnant.

God supernaturally provided a son for Isaac. Like Sarah, Rebekah was barren (v. 21) even though God promised that nations would stem from Abraham! In contrast with Abraham (16:1-4), Isaac prayed, and God responded. This shows that births were sometimes supernatural provisions. Later, Rachel, Jacob's wife, was also temporarily barren (29:31).

Allen P. Ross, Genesis \*(The Bible Knowledge Commentary; eds. John F. Walvoord and Roy B. Zuck; Accordance electronic ed. 2 vols.; Wheaton: Victor Books, 1985), 1:69.







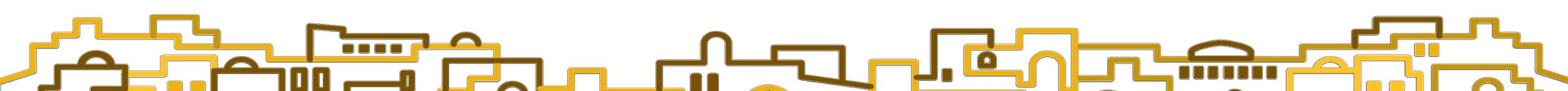


22 And the children were cavorting within her, and she said, "If it is thus going to be with me, why do I have this?" Then she went to inquire of the Lord, 23 and the Lord said to her, "Two nations are in your womb, and two peoples from your uterus shall be divided, and a people shall excel over a people,

and the greater shall be subject to the lesser."

Two short sketches introduce us to Jacob and Esau. After twenty years of childlessness (25:20, 26, cf. Sarah), Rebekah at last conceived, and she had a horrible twin pregnancy. The babies smashed each other (the NIV's jostled is too gentle) inside their mother's womb. Their antenatal battle foreshadowed the life-long struggle between them. G.J. Wenham, Genesis, eds. D. A Carson et al., New Bible Commentary: 21st Century Edition. Accordance electronic ed. (Downers Grove: InterVarsity Press, 1994), 77.

## Is God's Sovereign plan based upon what good or evil man does?









24 And the days for her to give birth were completed, and she had twins in her uterus. 25 And the firstborn son came out red all over like a hairy hide; then she named his name Esau. 26 And afterward his brother came out, with his hand gripping Esau's heel, and she called his name lakob. Now Isaak was sixty years of age when Rebekka bore them.



## Our lives are in His Hand not our's!

Genesis 25:27 So the boys grew up, and Esau was a man who knew how to hunt, a rustic, while lakob was a simple man, living at home. 28 And Isaak loved Esau, because his game was food for him; Rebekka, however, loved lakob.

Esau became "a cunning hunter, a man of the field," i.e., a man wandering about in the fields. He was his father's favourite, for "venison was in his mouth," i.e., he was fond of it. But Jacob was an was, "a pious man" (Luther ); הַיָּר integer, denotes here a disposition that finds pleasure in the quiet life of home. הַיָּב אָרָלים, not dwelling in tents, but sitting in the tents, in contrast with the wild hunter's life led by his brother; hence he was his mother's favourite.

C. F. Keil and Delitzsch F., *Commentary on the Old Testament*, Accordance electronic ed. (Peabody: Hendrickson Publishers, 1996), paragraph 381.







# his way. Thus Esau **despised** his birthright.

באָ*π bāzāh* is used in a number of places to mean "despise" in the sense of treating someone or something as totally insignificant or worthless. Gen. 25:34, for example, describes Esau's despising his birthright when he gives it to his brother Jacob in return for a bowl of stew. Whenever anyone despises the law of God in such a manner, severe punishment is bound to follow. Num. 15:31 illustrates this in relation to the Israelites in the wilderness. 2 Sam. 12:9 notes how David despised God's law when he committed adultery with Bathsheba and murdered her husband Uriah the Hittite. In <u>2 Chr. 36:16</u> Judah's mockery (or despising) of the prophets of Yahweh leads inevitably to exile at the hands of the Babylonians (cf. also Ezek. 16:59; 17:19; 22:8). Prov. 19:16 warns that death will come to those who despise God's word. When God himself is despised (or His plans) and treated with contempt, no less a punishment is in view (cf. <u>1 Sam. 2:30</u>; <u>Prov. 14:2</u>; <u>Mal. 1:6</u>ff.). Allusions to holding other people in contempt are also quite common. In this particular case, בַזָה bāzāh indicates a despising amounting to hatred, rather than mere indifference.

Italics in parentheses my emphasis added

*Expository Dictionary Of Bible Words*, s.v. "DESPISE, DESPISER," paragraph 6230.



34 Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on



**Genesis 26:1** Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines.

The first famine recorded in the Bible is that of Abraham after he had pitched his tent on the east of Bethel, (Genesis 12:10) the second in the days of Isaac, (Genesis 26:1) seq. We hear no more of times of scarcity until the great famine of Egypt, which "was over all the face of the earth." (Genesis 41:53-57) The modern history of Egypt throws some curious light on these ancient records of famines; and instances of their recurrence may be cited to assist us in understanding their course and extent. The most remarkable famine was that of the reign of the Fatimee Khaleefeh, El-Mustansir billah, which is the only instance on record of one of seven years duration in Egypt since the time of Joseph (A.H. 457-464, A.D. 1064-1071). Vehement drought and pestilence continued for seven consecutive years, so that the people ate corpses, and animals that died of themselves. The famine of Samaria resembled it in many particulars; and that very briefly recorded in <u>2 Kings 8:1</u>, <u>2</u> affords another instance of one of seven years. In Arabia famines are of frequent occurrence.

A Dictionary of the Bible, s.v. "Famine," paragraph 2312.





2 The LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you. 3 "Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. 4 "I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; 5 because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."

Significantly, the term refers to Yahweh's promise and initiative in establishing his covenant with humankind. Specifically, this process is initiated with Noah (cf. Gen. 6:18; 9:9, 11, 17); Abraham (cf. Gen. <u>17:7, 19</u>); Isaac (cf. <u>Gen. 17:21</u>); Jacob (cf. <u>Ps. 78:5</u>); the Servant of Yahweh (cf. <u>Isa. 49:8</u>); and the people of Israel in regard to the land of Canaan (cf. Exod. 6:4; Lev. 26:9; Deut. 8:18; 29:13). In addition, Ezek. 16:60 refers to God's promise to establish an everlasting covenant with his people, in spite of their rebellion against him and after punishing them for their sin.

Notice the "I Will", just like our upcoming Passover

Expository Dictionary Of Bible Words, s.v. "ESTABLISH," paragraph 7905.









Two different plans for Israel

bring disaster,

so will watch over them to build and to plant," declares the LORD.

# Jer 31:28 "As I have watched over them to pluck up, to break down, to overthrow, to destroy and to

Hebrews 12:14 Pursue peace with all men, and the sanctification without which no one will see the Lord.

άγιασμός; hagiasmos, hagiasmou, ho, a word used only by Biblical and ecclesiastical writings (for in Diodorus 4, 39; Dionysius Halicarnassus 1, 21, *hagismos* is the more correct reading), signifying:

1. consecration, purification, to hagiazein.

2. the effect of consecration: sanctification of heart and life, 1 Cor. 1:30 (Christ is he to whom we are indebted for sanctification); 1 Thess. 4:7; Rom. 6:19,22; 1 Tim. 2:15; Heb. 12:14; hagiasmos pneumatos sanctification wrought by the Holy Spirit, 2 Thess. 2:13; 1 Pet. 1:2. It is opposed to lust in 1 Thess. 4:3f. (It is used in a ritual sense, Judg. 17:3 (Alexandrian LXX); Ezek. 45:4; (Amos 2:11); Sir. 7:31, etc.) (On its use in the N.T. cf. Ellicott on 1 Thess. 4:3; 3:13.)\*. Thayer





will see the Lord.

**1Corinthians 1:30** And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and **sanctification** and redemption,

**1Thessalonians 4:7** For God has not called us for impurity, but in **holiness**.

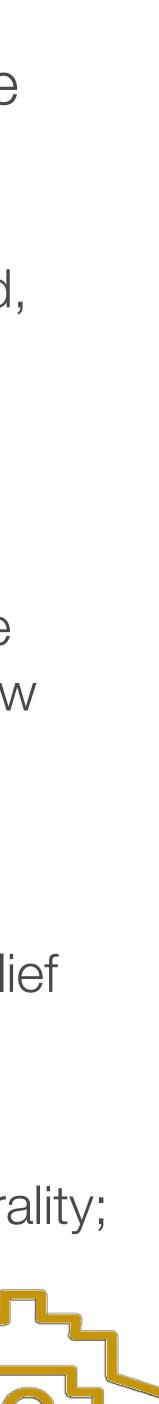
Romans 6:19 I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to **sanctification**.

**2Thessalonians 2:13** But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth.

**1Thessalonians 4:3** For this is the will of God, your sanctification: that you abstain from sexual immorality;

## **Hebrews 12:14** Pursue peace with all men, and the **sanctification** without which no one





hagiasmos (άγιασμός, 38), translated "holiness" in the KJV of Rom. 6:19, 22; 1 Thess. 4:7; 1 Tim. 2:15; Heb. 12:14, is always rendered "sanctification" in the RV. It signifies (a) separation to God, 1 Cor. 1:30; 2 Thess. 2:13; 1 Pet. 1:2; (b) the resultant state, the conduct befitting those so separated, 1 Thess. 4:3, 4, 7, and the four other places mentioned above. "Sanctification" is thus the state predetermined by God for believers, into which in grace He calls them, and in which they begin their Christian course and so pursue it. Hence they are called "saints" (hagioi).

Vine's Complete Expository Dictionary of Old and New Testament Words, s.v. "HOLINESS, HOLY, HOLILY," 2:307.





## Note: The corresponding verb *hagiazo* denotes "to set apart to God." See HALLOW, SANCTIFY. 2. hagiosunē ( $\dot{\alpha}\gamma\omega\sigma\dot{\nu}\eta$ , 42) denotes the manifestation of the quality of "holiness" in personal conduct; (a) it is used in Rom. 1:4, of the absolute "holiness" of Christ in the days of His flesh, which distinguished Him from all merely human beings; this (which is indicated in the phrase "the spirit of holiness") and (in vindication of it) His resurrection from the dead, marked Him out as (He was "declared to be") the Son of God; (b) believers are to be "perfecting holiness in the fear of God," 2 Cor. 7:1, i.e., bringing "holiness" to its predestined end, whereby (c) they may be found "unblameable in holiness" in the Parousia of Christ, 1 Thess. 3:13.

Vine's Complete Expository Dictionary of Old and New Testament Words, s.v. "HOLINESS, HOLY, HOLILY," 2:307.





"In each place character is in view, perfect in the case of the Lord Jesus, growing toward perfection in the case of the Christian. Here the exercise of love is declared to be the means God uses to develop likeness to Christ in His children. The sentence may be paraphrased thus: — The Lord enable you more and more to spend your lives in the interests of others, in order that He may so establish you in Christian character now, that you may be vindicated from every charge that might possibly be brought against you at the Judgment-seat of Christ;' cf. 1 John 4:16, 17."\*

Vine's Complete Expository Dictionary of Old and New Testament Words, s.v. "HOLINESS, HOLY, HOLILY," 2:307.



## **15** See to it that no one **comes short** of the grace of God

Tim Hegg in his book; A Commentary on the Book of Hebrews notes; Like Paul, our author is warning the messianic community he is addressing to take into full consideration those who may be a regular part of their gatherings, but who have not yet confessed faith in Yeshua, or those who have made an outward confession of faith but have had no true inward commitment of faith in Yeshua. Because they regularly participate in the activities of the believing community, they may be thought of as genuine believers, but when difficulties arise or when persecution comes, they show their true character by leaving the community or even worse, aiding those who would persecute the community and the individual believers who comprise it.

Hegg, Tim. Commentary on the Book of Hebrews Vol 2: Volume 2 (A Commentary on the Book of Hebrews) (p. 283). (Function). Kindle Edition.





## Roadblocks to Holiness/Sanctification

15 See to it that no one comes short of the grace of God; that no root of **bitterness** springing up causes trouble, and by it many be defiled; 16 that there be no immoral or godless person like Esau, who sold his own birthright for a single meal.

πικρία; pikria, pikrias, hē (pikros), bitterness: cholē pikrias, equivalent to cholē pikra (Winer's Grammar, 34, 3 b.; Buttmann, sec. 132, 10), bitter gall, equivalent to extreme wickedness, Acts 8:23; riza pikrias (references as above), a bitter root, and so producing bitter fruit, Heb. 12:15 (from Deut. 29:18, the Alexandrian LXX manuscript), cf. Bleek at the passage; metaphorically, bitterness, i.e. bitter hatred, Eph. 4:31; of speech, Rom. 3:14 after Ps. 9:28 (10:7). (In various uses in the Septuagint (Demosthenes, Aristotle), Theophrastus, Polybius, Plutarch, others.)\*. Thayer



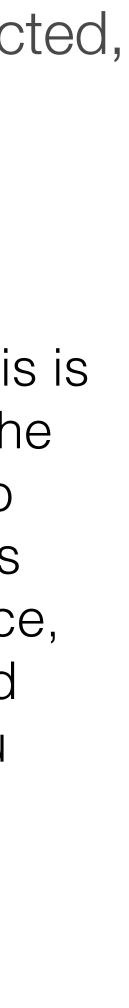


17 For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

Hegg states; By adding the explanatory phrase "in his father," Bruce offers his explanation of the "place" where repentance or a change of mind was not found, i.e. in heart or mind of Isaac. While this is certainly interpretive on Bruce's part, it does commend itself as describing the situation as given in the Torah. Clearly, Esau desired "it," referring to the blessing, not repentance, but Isaac was not about to retrieve the blessing he had already conferred upon Jacob, that is, Isaac was unwilling to change his mind (μετανοία, metanoia, literally, "a change of mind"). Esau was divinely destined to a second place, and he was unwilling to accept this. To have been a servant to Jacob, if done with a true spirit, would have yielded a tremendous blessing, but Esau's pride would not allow it. The true bitter spirit of Esau evidences itself in his final rejection of what God had ordained.

Hegg, Tim. Commentary on the Book of Hebrews Vol 2: Volume 2 (A Commentary on the Book of Hebrews) (p. 290). (Function). Kindle Edition.





**Hebrews 12:18** For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, **19** and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word be spoken to them.

## Mount Sinai is not the place that connects the heavenly with the earthly!



**Isaiah 60:14** The sons of those who afflicted you shall come bending low to you, and all who despised you shall bow down at your feet; they shall call you the City of the LORD, the Zion of the Holy One of Israel. 15 Whereas you have been forsaken and hated, with no one passing through, I will make you majestic forever, a joy from age to age.

The nations (goy, gentiles) that had come against Jerusalem in such a scornful spirit would now do obeisance to her as the city of her God.

Kenneth L. Barker and John R. Kohlenberger, eds. Zondervan NIV Bible Commentary. Accordance electronic ed. (Grand Rapids: Zondervan, 1994), paragraph 17346.

Israel will occupy the foremost position in the world's political, economic, religious, and social structures. Foreigners and kings (cf. vv. 3, 11) will assist in rebuilding Jerusalem's walls, evidence of God's favor and compassion in contrast with His anger (cf. 57:16-18). The flow of wealth into Jerusalem will be steady (60:11). And any nation that might try to rise up against Israel will be defeated by God (v. 12).

John A. Martin, *Isaiah* \*(The Bible Knowledge Commentary; eds. John F. Walvoord and Roy B. Zuck; Accordance electronic ed. 2 vols.; Wheaton: Victor Books, 1985), 1:1115.





**Isaiah 65:2** I sent My prophets all day long to a rebellious people who go in a way that is not proper, after their (own) thoughts, 3 the people who incite to anger against My Memra, before Me continually sacrificing in the garden of idols, offering up spices on the bricks,

"Who say, 'Keep to yourself, do not come near me, For I am holier than you!' These are 5 smoke in My nostrils, A fire that burns all the day. 6 "Behold, it is written before Me, I will not keep silent, but I will repay; I will even repay into their bosom,

Though judgment was addressed to the whole nation (vv. 6-7), it will not be total. As a few grapes are left when vineyards are gleaned (Deut. 24:21), so a remnant will be left who will return to the land (possess) My mountains) and cultivate it, and pasture their flocks there again.

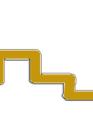
John A. Martin, Isaiah \*(The Bible Knowledge Commentary; eds. John F. Walvoord and Roy B. Zuck; Accordance electronic ed. 2 vols.; Wheaton: Victor Books, 1985), 1:1119.











Before her pain came, she gave birth to a boy.

hostile Gentile host outside.





- Isaiah 66:6 "A voice of uproar from the city, a voice from the temple, The voice of the LORD who is rendering recompense to His enemies. 7 "Before she travailed, she brought forth;
- God, from Jerusalem and His "temple," shall take vengeance on the enemy (Ezekiel 43:1-8; Zechariah 12:2, 3; 14:3, 19-21). The abrupt language of this verse marks the suddenness with which God destroys the



"Who has heard such a thing? Who has seen such things?" 8 Can a land be born in one day? Can a nation be brought forth all at once? As soon as Zion travailed, she also brought forth her sons. 9 "Shall I bring to the point of birth and not give delivery?" says the LORD. "Or shall I who gives delivery shut the womb?" says your God.

Israel's return to the land will be so remarkably quick that it will be like a woman giving birth to a son before (v. 7) or as soon as (v. 8) she has any labor ... pains! God does not start something and leave it unfinished. As surely as a woman's womb opens, not closes, for delivery, so God will do for Jerusalem what He has set out to do. This then is cause for rejoicing. The people of Israel will delight in Jerusalem as an infant delights in her mother's sustenance. A remnant returned in 1945-47

John A. Martin, Isaiah \*(The Bible Knowledge Commentary; eds. John F. Walvoord and Roy B. Zuck; Accordance electronic ed. 2 vols.; Wheaton: Victor Books, 1985), 1:1120.





**Isaiah 66:5** Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

The believing few among the Jews. cast you out for my name's sake — excommunicate, as if too polluted to worship with them (Isaiah 65:5). So it shall be again in the last times. Let the Lord be glorified — the mocking challenge of the persecutors, as if their violence towards you was from zeal for God. "Let the Lord show Himself glorious," namely, by manifesting Himself in your behalf; as the parallelism to, "He shall appear to your joy," requires (as in Isaiah 5:19; compare Isaiah 28:15; 57:4).

Robert Jamieson, A. R. Fausset, and David Brown, A Commentary, Critical and Explanatory on the Whole Bible, 1871, Accordance electronic ed. (Altamonte Springs: OakTree Software, 1996), paragraph 12046.







## that cast you out for my name's sake

Worshippers, welcome and unwelcome. This is no protest against rebuilding the temple, as some have suggested, for God commanded it (Hg. 1:2-11). Rather, it is a rebuke to ecclestiasticism—the spirit that would build human walls round God (1-2a; cf. 2 Sa. 7:6-7; Acts 7:48-50, 54). Ecclestiasticism also breeds unreality (3) and intolerance (5).

Derek Kidner, Isaiah, eds. D. A Carson et al., New Bible Commentary: 21st Century Edition. Accordance electronic ed. (Downers Grove: InterVarsity Press, 1994), 669.

"Hear ye the word of Jehovah, ye that tremble at His word: your brethren that hate you, that thrust you from them for my name's sake, say, 'Let Jehovah get honour, that we may see your joy:' they will be put to shame." They that hate them are their own brethren, and (what makes the sin still greater) the name of Jehovah is the reason why they are hated by them.

C. F. Keil and Delitzsch F., Commentary on the Old Testament, Accordance electronic ed. (Peabody: Hendrickson Publishers, 1996), paragraph 27054.







22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

Have come (4334) (proserchomai from prós = facing + erchomai = come) means literally to come facing toward and so to approach or come near. To come to visit or associate with. It describes the approach to or entry into a deity's presence.

In the Septuagint (LXX) proserchomai was the verb used to describe the approach of the priests to Jehovah for worship and to perform of their priestly (Levitical) functions. But here in Hebrews, under the New covenant, all seven uses of proserchomai refer to believers possessing the privilege of access to God the Father through Christ the Great High Priest.

https://www.preceptaustin.org/hebrews\_1222-24



Because of Sanctification by the Blood.

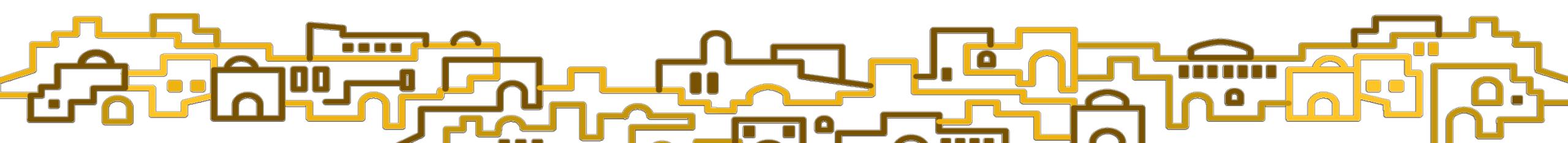




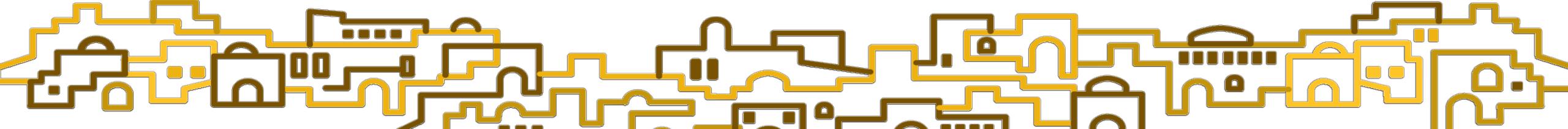


# The Avinu Prayer

- 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



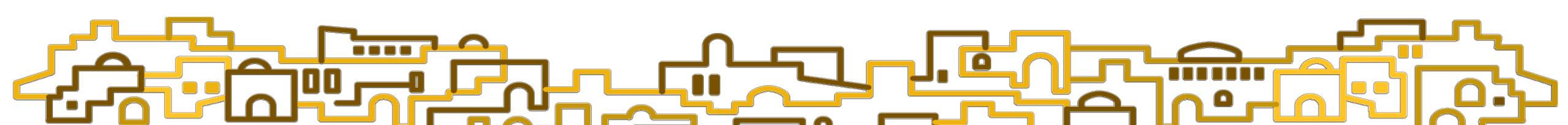
Our Father in Heaven May Your Name be sanctified Our Father in Heaven May Your Kingdom be blessed Your will shall be done in Heaven and on earth Give us our bread continually Forgive us the debt of our sins As we forgive the debt Of those who sin against us Do not bring us into the hands of a test And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



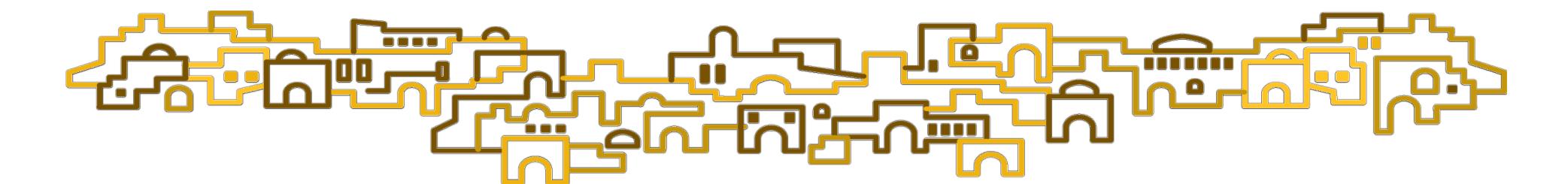
Num. 6:27 "So they shall invoke My name on the sons of Israel, and I then will bless

The Berakhah HaGafen

Baruch atah, Adonai Eloheinu, Melech Haolam,

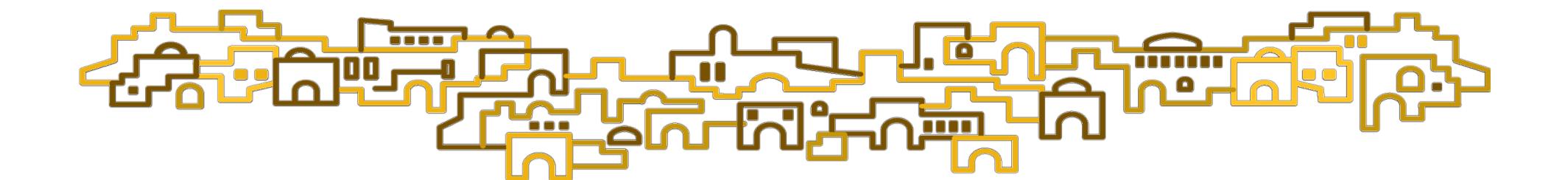
borei p'ri hagafen. (Amein).

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