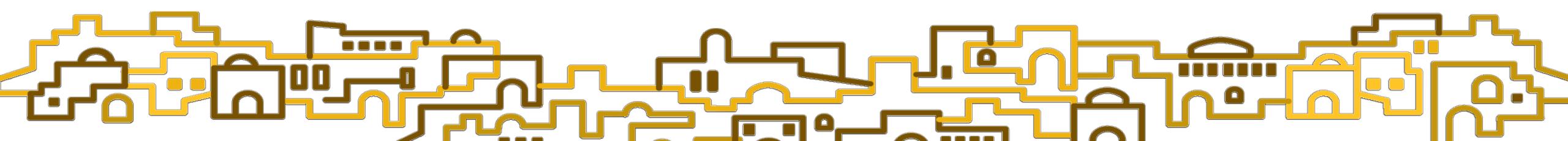


# Opening Adoration

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;

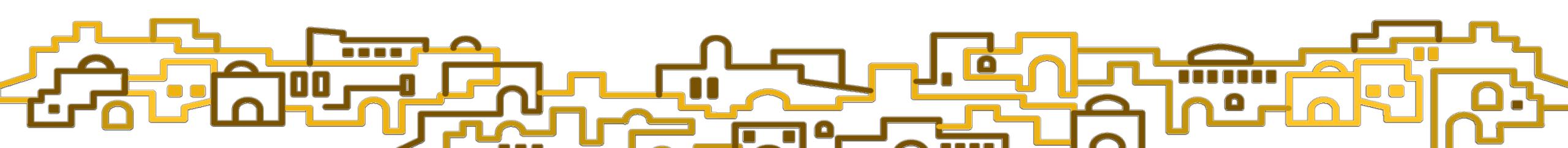
blessed is He Who lives forever and endures to eternity; blessed is He Who redeems and rescues ... blessed is His Name! Blessed are You, יהוה, our Elohim, King of the Universe, the Elohim, the merciful Father, Who is praised by the mouth of His people, praised and glorified by the tongues of His devout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



### Psalm 100

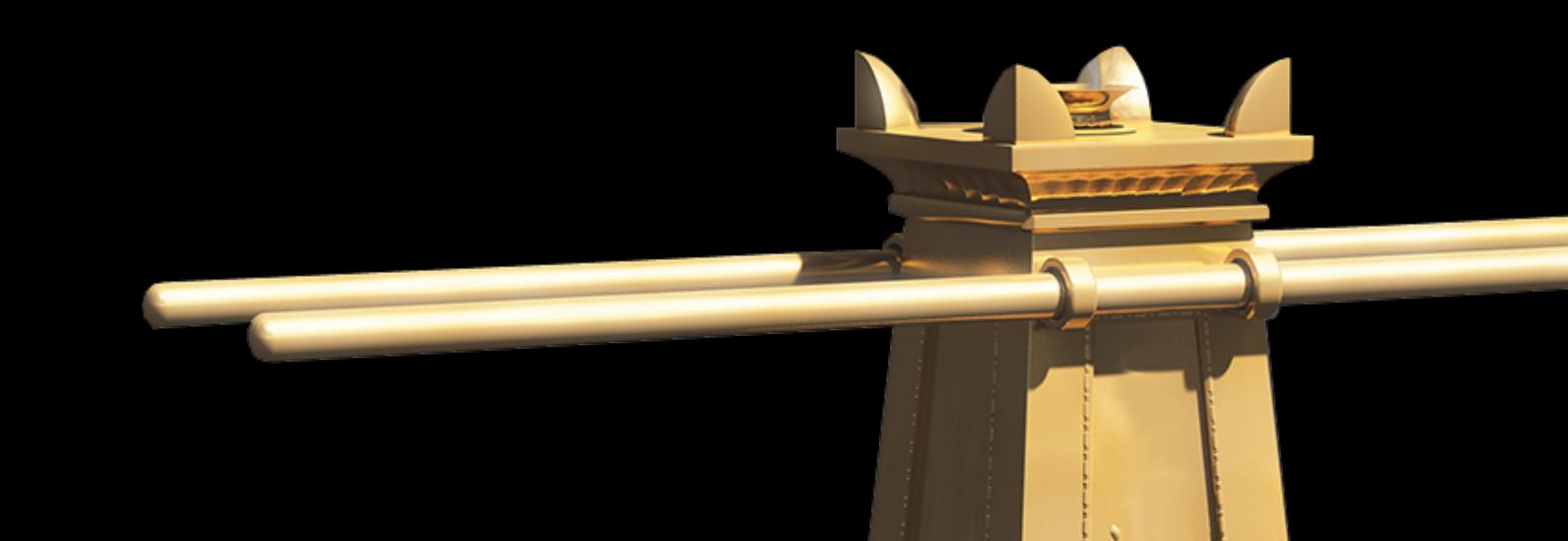
A Psalm For Thanksgiving! Shout joyfully to יהוה, all the earth! Serve יהוה with gladness. Come before Him with joyful singing. Know that הוה Himself is Elohim; It is He Who has made us, and not we ourselves. We are His people and the sheep of His pasture.

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



# PRAYER OF THANKSGIVING

TODA RABA!



## 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

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

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

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
I will keep Thy Righteous Judgments
I am afflicted very much
So quicken me O LORD

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

Your Word
Is a Lamp unto my feet
And Your Word
Is a light unto my path (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

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
I will keep Thy Righteous Judgments
I am afflicted very much
So quicken me O LORD

### Sackcloth and Ashes

By Gary Moore

Adapted From Psalm 38

Verse 1

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

Chorus

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

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

Chorus

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

Chorus

### **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
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A light to the nations

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The ends of the Earth

Oh sing
Rejoice
And shout, in gladness

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

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A light to the nations

So His salvation could reach

The ends of the Earth

## Oh sing Rejoice And shout, with gladness

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

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 Come and take pleasure In the hearts that we bring Oh Yah, be exalted 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

HalleluYah
Halle...
HalleluYah

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

HalleluYah
Halle...
HalleluYah x2

### 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 You came to give 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

### 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

### Verse 2

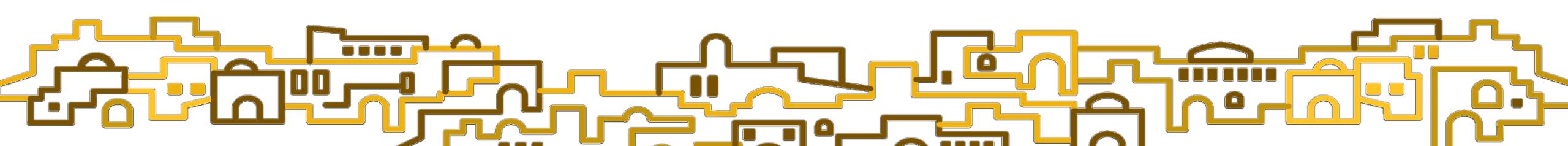
You came to us in perfect innocence You came to do Your Father's will You came to show us the ways of the Torah You came by example to fulfill

### 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; 15 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. 16 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) lai, lai, lai, lai, lai, lai, lai, lai (2X)

Behold how good and pleasant it is for brothers to dwell together (2X) in unity (in unity) lai, lai, lai, lai, lai, lai, lai, lai (2X)

### 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

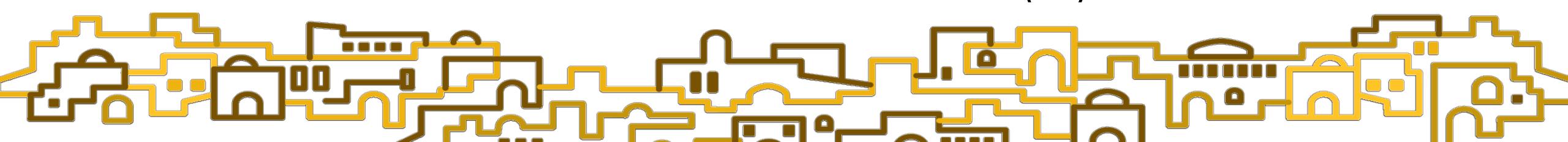
aleinu V'al kol Israel V'imru imru amen. (x2)

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 Elohaynu The Echad.

Barukh Shem k'vod Malkhuto L'olam Va-ed

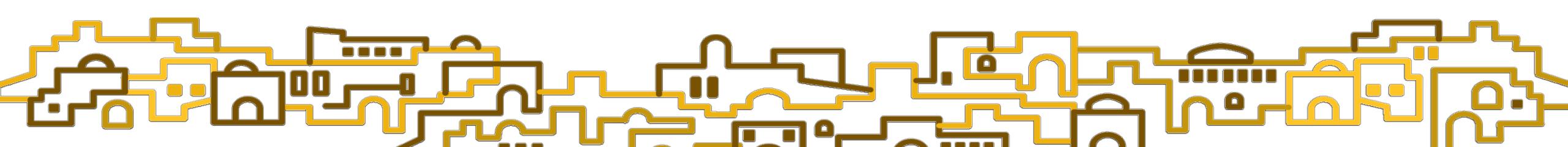
# Hear, O Israel! The is our Elohim, is One!

Blessed is the Name of His Glorious Kingdom For all Eternity.

### V'Haftah

You shall love 1717, 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

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

### Psalms 118

- 8It is better to take refuge in יהוה Than to trust in man.
- 9It is better to take refuge in יהוה Than to trust in princes.
- 10All the gentiles surrounded me, In the Name of יהוה I shall cut them off.
- 11They surrounded me, Yea, they surrounded me; In the Name of יהוה shall I cut them off.
- 12They surrounded me like bees; They were extinguished like burning thorns; In the Name of יהוה I shall cut them off.
- 13Pushing, the enemy pushed me to fall, But יהוה helped me.
- 14Yah is my strength and song, And He has become my deliverance.
- 15The voice of rejoicing and deliverance Is in the tents of the righteous; The right hand of יהוה is doing mightily.

### Proverbs

### Proverbs 6

- 12A man of Beliya'al, a wicked man, Walks with a perverse mouth,
- 13Winks with his eyes, shuffles his feet, Points with his fingers;
- 14Perverseness is in his heart, Plotting evil at all times, He sends out strife.
- 15Therefore his calamity comes suddenly; Instantly he is broken, And there is no healing.
- 16These six matters יהוה hates, And seven are an abomination to Him:
- 17A proud look, A lying tongue, And hands shedding innocent blood,
- 18A heart devising wicked schemes, Feet quick to run to evil,
- 19A false witness breathing out lies, And one who causes strife among brothers.

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### Welcome

Welcome to Living Messiah Ministries, located in Mesa, Arizona. We are building community from a Hebraic understanding while acknowledging the redemptive and reconciling work of Yahushua Ha Mashiach (Jesus The Messiah).





Shabbat Gathering at

### The Greenhouse Trolley Hobby Farm

HEREFORD, ARIZONA



Shabbat Gathering at VANCOUVER ISLAND

VANCOUVERISLAND, BC

# TUESDAY NIGHT BIBLE STUDY





Sukkot 2025 - Begins evening of Monday October 6th -Tuesday Eve October 14th Begin preparing to attend -Registration Fees -\$100 - family or household of 2 or more \$50 - single person Registration will open soon





## Registration

Filling out the registration form is only available on line. If you can not do that then contact one of the elders and we will fill it out for you.

Begin Registration Steps ▶

Thank you for your support, your prayers and your contributions.









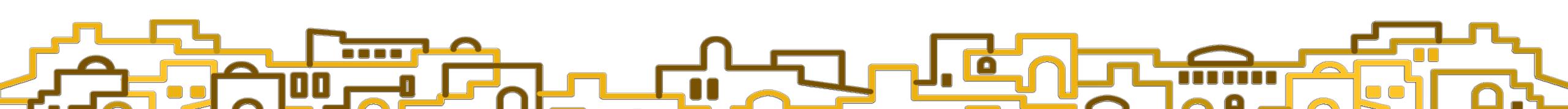




# 



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.





## Eitz Chaim

Proverbs 3:17-18; Lamentations 5:21

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-a-lom

Ha-a-shi-i-veinu **1111** e-e-le-echa Ve-na-shu-va Chadeish chadeish yame-e~nu

Chadeish yame-e-nu ke-ke-e-dem

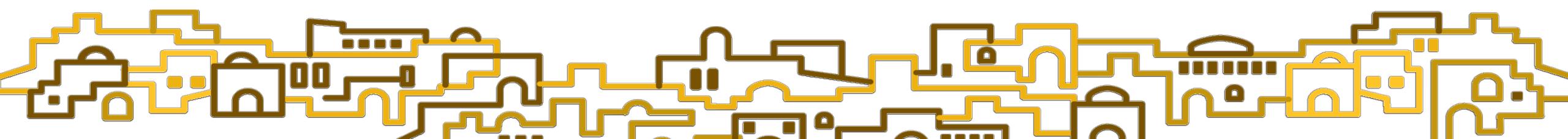
## Eitz Chaim

Proverbs 3:17-18; Lamentations 5:21

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 **1111**And we shall return

Renew our days as of old





## Lyrics, Liturgy and Teaching

2025 Aug 2

Genesis 42-43

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### **6**me

W Livit Messiah Ministries,
d in Mesa, Arizona. We are building
community from a Hebraic understanding
while acknowledging the redemptive and
reconciling work of Yahushua Ha Mashiach





- 18Now Yoseph said to them the third day, "Do this and live, for I fear Elohim:
- 19"If you are trustworthy, let one of your brothers be confined to your prison house, and you, go, bring grain for the scarcity of food of your houses.
- 20"And bring your youngest brother to me, and let your words be confirmed, and you do not die." And so they did.
- 21And they said to each other, "Truly, we are guilty concerning our brother, for we saw the distress of his life when he pleaded with us, yet we did not listen, that is why this distress has come upon us."

- 22And Re'uben answered them, saying, "Did I not speak to you, saying, 'Do not sin against the boy,' and you would not listen? And see, his blood is now required of us."
- 23And they did not know that Yoseph understood them, for he spoke to them through an interpreter.
- 24And he turned himself away from them and wept, but came back to them and spoke to them. And he took Shim'on from them and bound him before their eyes.
- 25And Yoseph commanded and they filled their sacks with grain, also to put back every man's silver to his sack, and to give them food for the journey. And thus it was done for them.

- 26So they loaded their donkeys with the grain and went from there.
- 27And as one of them opened his sack to give his donkey fodder at the lodging place, he saw his silver, for there it was in the mouth of his sack!
- 28And he said to his brothers, "My silver has been returned, and there it is, in my sack!" And their hearts sank and they were afraid, saying to each other, "What is this that Elohim has done to us?"
- 29So they came to Ya'aqob their father in the land of Kena'an and reported to him all that befell them, saying,
- 30"The man, the master of the land, spoke to us harshly, and took us for spies of the land.

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- 31"But we said to him, 'We are trustworthy, we are not spies.
- 32'We are twelve brothers, sons of our father. One is no more, and the youngest is today with our father in the land of Kena'an.'
- 33"And the man, the master of the land, said to us, 'By this I know that you are trustworthy: Leave one of your brothers here with me, and take food for the scarcity of food of your households, and go.
- 34'And bring your youngest brother to me, then I know that you are not spies, but that you are trustworthy I give your brother to you, and you move about in the land.'"

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- 35And it came to be as they emptied their sacks, that look, the bundle of each man's silver was in his sack! And when they and their father saw the bundles of silver, they were afraid.
- 36And Ya'aqob their father said to them, "You have bereaved me Yoseph is no more, and Shim'on is no more, and you would take Binyamin! All this is against me."
- 37So Re'uben spoke to his father, saying, "Take the lives of my two sons if I do not bring him back to you. Put him in my hands, and I myself bring him back to you."

### **The Scriptures 1998**

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38But he said, "My son is not going down with you, for his brother is dead, and he is left alone. If any harm should come to him along the way in which you go, then you would bring down my grey hair with sorrow to the grave."

- 1But the scarcity of food was severe in the land.
- 2And it came to be, when they had eaten up the grain which they had brought from Mitsrayim, that their father said to them, "Go back, buy us a little food."
- 3But Yehudah spoke to him, saying, "The man vehemently warned us, saying, 'You do not see my face unless your brother is with you.'"
- 4"If you let our brother go with us, we go down and buy you food.
- 5"But if you do not let him go, we do not go down, because the man said to us, 'You do not see my face unless your brother is with you.'"

- 6And Yisra'ĕl said, "Why did you do evil to me to inform the man that you still had another brother?"
- 7And they said, "The man kept asking about us and our relatives, saying, 'Is your father still alive? Have you another brother?' And we informed him according to these words. How could we know that he would say, 'Bring your brother down'?"
- 8And Yehudah said to Yisra'ĕl his father, "Send the boy with me, and let us arise and go, and live and not die, both we and you and also our little ones.

- 9"I myself shall stand guaranty for him from my hand you are to require him. If I do not bring him back to you and set him before you, then let me bear the blame forever.
- 10"For if we had not delayed, truly by now we could have returned this second time."
- 11 And their father Yisra'ĕl said to them, "If so, then do this: Take some of the best fruit of the land in your vessels and bring a present down for the man, a little balm and a little honey, spices and myrrh, nuts and almonds.
- 12"And take double silver in your hand, and take back in your hand the silver that was returned in the mouth of your sacks. It could have been a mistake.

- 13"And take your brother, and arise, go back to the man.
- 14"And Ěl Shaddai give to you compassion before the man, so that he shall release your other brother and Binyamin. And I, if I am bereaved, I am bereaved!"
- 15And the men took that present and Binyamin, and they took double the amount of silver in their hand, and arose and went down to Mitsrayim, and stood before Yoseph.
- 16And Yoseph saw Binyamin with them, and said to the one over his house, "Bring the men home, and make a great slaughter, and prepare, for these men are to eat with me at noon."

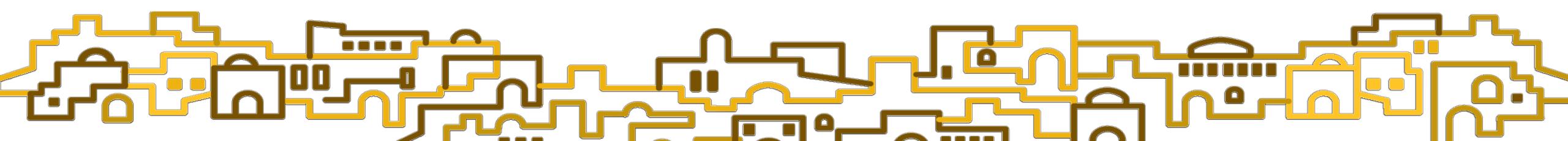
- 17And the man did as Yosĕph said, and the man brought the men into Yosĕph's house.
- 18 And the men were afraid because they were brought into Yoseph's house. And they said, "It is because of the silver, which was put back into our sacks the first time, that we are brought in, to throw himself upon us and fall upon us, to take us as slaves, our donkeys too."
- 19So they came near to the man over the house of Yoseph, and spoke to him at the door of the house,
- 20and said, "O my master, we indeed came down the first time to buy food,

- 21but it came to be, when we came to the lodging place, that we opened our sacks and saw each man's silver in the mouth of his sack, our silver in its weight. And we have brought it back in our hand.
- 22"And we have brought down other silver in our hands to buy food. We do not know who put our silver in our sacks."
- 23But he said, "Peace be with you, do not be afraid. Your Elohim and the Elohim of your father has given you treasure in your sacks your silver had come to me!" And he brought Shim'on out to them.

## SHIB BIRE Salfuffell

## Welcome

Bienvenido

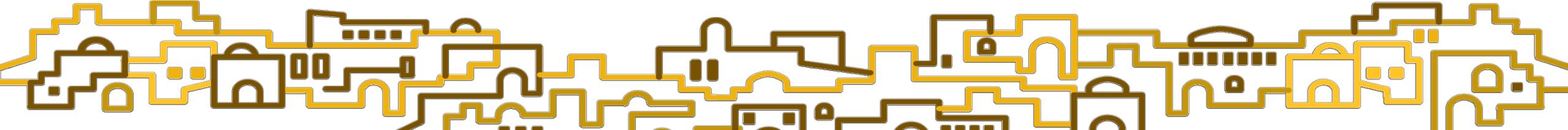


Unless noted otherwise all text in English will be from ISR, NASB or NETS. Hebrew text is from HMT-W4 and Greek is LXX1 and GNT Textus Receptus.

## What will we talk about today?

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19 If ye be peaceable, let one of your brethren be detained in prison; but go ye, and carry back the corn ye have purchased. 20 And bring your younger brother to me, and your words shall be believed; but, if not, ye shall die. And they did so

Isaiah 60:9 "Surely the coastlands will wait for Me;

And the ships of Tarshish will come first,

## To bring your sons from afar,

Their silver and their gold with them,

For the name of the LORD your God,

And for the Holy One of Israel because He has glorified you.



## Honest in English

**Genesis 42:18** Then on the third day he said to them, "Do this, and you will live, for I fear God. **19** If you are **peaceable**, let one brother of you be confined in the jail, but you yourselves go, and carry away the purchase of your grain allowance, NETS

## Being accused as spies

Obadiah 7 "All the men allied with you

Will send you forth to the border,

And the men at **peace** with you

Will deceive you and overpower you.

They who eat your bread

Will set an ambush for you.

(There is no understanding in him.). NETS

Jeremiah 38:22 'Then behold, all of the women who have been left in the palace of the king of Judah are going to be brought out to the officers of the king of Babylon; and those women will say,

"Your **close** friends

Have misled and overpowered you;

While your feet were sunk in the mire,

They turned back." NETS



21 And each said to his brother, Yes, **indeed**, for we are in fault concerning our brother, when we disregarded the anguish of his soul, when he besought us, and we hearkened not to him; and therefore has this affliction come upon us.

**Alas** Hebrew *aval* apparently has this meaning also in 2 Samuel 14:5 and 2 Kings 4:14. The Targums understood it as having asseverative force, "assuredly."

we are being punished Hebrew *ashem* can mean both guilt and its consequent punishment, the two being inseparable in Israelite thought. In this moment of common adversity, their long-smoldering, tortured consciences erupt.

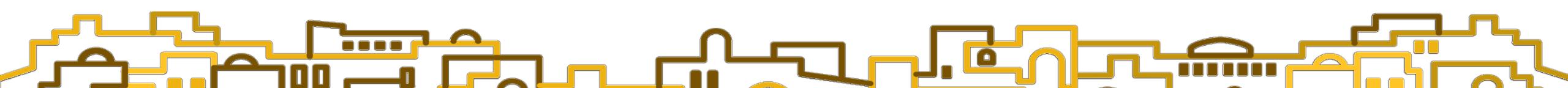
Nahum M. Sarna, *Genesis*, <u>The JPS Torah Commentary</u>. Accordance electronic ed. (Philadelphia: Jewish Publication Society, 1989), 295.



24 And Joseph turned away from them, and wept; and again he came to them, and spoke to them; and he took Symeon from them, and bound him before their eyes.

- 1 Punishment for past actions: Joseph may have sought to punish Simeon specifically for his role in the brothers' ill-treatment of him, particularly for being the one who suggested killing him and throwing him into the pit.
- 2 To separate Simeon and Levi: Joseph may have been concerned about the potentially destructive partnership between Simeon and Levi, given their violent history together (as seen in the incident with the city of Shechem in Genesis 34). By separating them, Joseph could reduce the likelihood of them conspiring against him or harming the Egyptians.

Logos



28 And he said to his brethren, My money has been restored to me, and behold this is in my sack. And their heart was wonder-struck, and they were troubled, saying one to another, What is this that God has done to us?

The unexpected find engenders a sense of foreboding. They know they must return to Egypt, both to secure further supplies and to obtain the release of their imprisoned brother.

What is this... Conveys the sense of being completely at the mercy of fate.



Is 50:10 Who is among you that fears the LORD,

That obeys the voice of His servant,

That walks in darkness and has no light?

Let him trust in the name of the LORD and rely on his God.

The people who obey identify themselves with the Servant's own attitude and so express their reverential fear of God. This fear is not one that makes people hide but draws them to God in faith with obedience. (Emphasis mine)



## Trust in God Vs Self Reliance

He who obey's is to trust in the name of Jehovah, that firmest and surest of all grounds of trust, and to stay himself upon his God, who cannot forsake or deceive him. He is to believe (Isa. 7:9; 28:16; Hab. 2:4) in God and the word of salvation, for שם betach and נשען nishan are terms applied to that fiducia fidei which is the essence of faith.

Isaiah exhorted the Servant's followers—those who fear the LORD and obey His Word, but who are in the dark (i.e., living in difficult times when the Servant was rejected, v. 6)—to walk by faith, trusting in the ... LORD. If they insist on walking by their own light they will suffer the fate of those who reject Him.

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), 1:1105.

C. F. Keil and Delitzsch F., *Commentary on the Old Testament*, Accordance electronic ed. (Peabody: Hendrickson Publishers, 1996), paragraph 26831.



Isaiah 51:1 "Listen to me, you who pursue righteousness, Who seek the LORD:

Look to the rock from which you were hewn

And to the quarry from which you were dug.

Here the LORD is speaking to those who pursue righteousness (cf. Matt. 5:6) and seek Him. The believing remnant in Israel is to think back on their background. The rock from which they were cut, figuratively speaking, is explained in verse 2 as Abraham and Sarah, the "founders" of the nation. God made him many, that is, gave the patriarch many descendants as He had promised (Gen. 12:2; 15:5; 17:6; 22:17).

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), 1:1105.



- 2 "Look to Abraham your father And to Sarah who gave birth to you in pain; When he was but **one** I called him, Then I blessed him and multiplied him."
- Indeed, the LORD will comfort Zion;
  He will comfort all her waste places.
  And her wilderness He will make like Eden,
  And her desert like the garden of the LORD;
  Joy and gladness will be found in her,
  Thanksgiving and sound of a melody.

**alone** — translate, "I called him when he was but one" (Ezekiel 33:24). The argument is: the same God who had so blessed "one" individual, as to become a mighty nation (Genesis 12:1; 22:7), can also increase and bless the small remnant of Israel, both that left in the Babylonish captivity, and that left in the present and latter days (Zechariah 14:2); "the residue" (Isaiah 13:8, 9).

Robert Jamieson, A. R. Fausset, and David Brown, <u>A Commentary, Critical and Explanatory on the Whole Bible</u>, 1871, Accordance electronic ed. (Altamonte Springs: OakTree Software, 1996), paragraph 11755.



Isaiah 51:4 "Pay attention to Me, O My people,

And give ear to Me, O My nation;

For a **law** will go forth from Me,

And I will set My justice for a light of the peoples.

5 "My righteousness is near, My salvation has gone forth, And My arms will judge the peoples; The coastlands will wait for Me,

And for My arm they will wait expectantly.

God's Law will be known (cf. 2:3) and justice and righteousness will be established for the nations and the islands by His arm. The heavens and the earth will pass away (vanish like smoke and wear out like a garment; cf. Heb. 1:11), but the Lord's work (salvation) and standards (righteousness) will continue forever (Isa. 51:8). Therefore, knowing this fact, the remnant **with God's Law** (v. 4) **within them** and eternal hope before them, should take courage and not be disheartened by their enemies' insults.

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), 1:1105.



7 "Listen to Me, you who know **righteousness**, A people in whose heart is My law; Do not fear the <u>reproach</u> of man, Nor be dismayed at their revilings.

לֶּבֶּק (צֵּדֶק (צֵּדֶק (צַדֶּק (צַדֶּק tzdq) tzedeq **Noun** common masculine singular absolute **righteousness, Zedek** H6664 righteousness TWOT

**κρίσιν** krisin κρίσις (κρίνω) krisis (krinō) **Noun** feminine singular accusative (common) **(f) judgment, decision, legal case**; **meaning.** Thayer

8 "For the moth will eat them like a garment, And the grub will eat them like wool. But My righteousness will be forever, And My salvation to all generations."

Isaiah draws a close link between righteousness and the law of God, for the law publishes God's right way for the human race. The heart is where God's law should be (cf. Dt 30:14), and the new covenant pledges that it will be written there (Jer 31:31-34). The prophet assumes that **the righteous in the land will experience antagonism from the wicked**. Like the visible universe, the wicked will perish. The only abiding realities in God's new order are his own righteousness and salvation.

Kenneth L. Barker and John R. Kohlenberger, eds. Zondervan NIV Bible Commentary. Accordance electronic ed. (Grand Rapids: Zondervan, 1994), paragraph 17245.



Isaiah 51:9 Awake, awake, put on strength, O arm of the LORD; Awake as in the days of old, the generations of long ago. Was it not You who cut Rahab in pieces, Who pierced the dragon? 10 Was it not You who dried up the sea, The waters of the great deep; Who made the depths of the sea a pathway For the redeemed to cross over? 11 So the ransomed of the LORD will return And come with joyful shouting to Zion, And everlasting joy will be on their heads. They will obtain gladness and joy, And sorrow and sighing will flee away.

As surely as God redeemed Israel out of Egypt, He shall redeem them from Babylon, both the literal in the age following, and mystical in the last ages (Revelation 18:20, 21). There shall be a second exodus (Isaiah 11:11-16; 27:12, 13).

**singing** — image from the custom of singing on a journey when a caravan is passing along the extended plains in the East. everlasting joy — ( $\underline{\text{Jude 1:24}}$ ). sorrow . . . flee away — ( $\underline{\text{Revelation 21:4}}$ ).

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 11763.



14 "The exile will soon be set free, and will not die in the dungeon, nor will his bread be lacking. 15 "For I am the LORD your God, who stirs up the sea and its waves roar (the LORD of hosts is His name). 16 "I have put My words in your mouth and have covered you with the shadow of My hand, to establish the heavens, to found the earth, and to say to Zion, 'You are My people.'"

**captive exile** — literally, one bowed down as a captive. The scene is primarily Babylon, and the time near the close of the captivity. Secondarily, and antitypically, **the mystical Babylon**, **the last enemy of Israel**, in which they have long suffered, but from which they are to be gloriously delivered.

Addressed to Israel, embodied in "the servant of Jehovah" (<u>Isaiah 42:1</u>), Messiah, its ideal and representative Head, through whom the elect remnant is to be restored.

**put my words in thy mouth** — true of Israel, the depository of true religion, but fully realized only in Israel's Head and antitype.

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 11769.



Isaiah 51:17 Rouse yourself! Rouse yourself! Arise, O Jerusalem, You who have drunk from the LORD'S hand the cup of His anger; The chalice of reeling you have drained to the dregs. 18 There is none to guide her among all the sons she has borne, Nor is there one to take her by the hand among all the sons she has reared. 19 These two things have befallen you; Who will mourn for you? The devastation and destruction, famine and sword; How shall I comfort you? 20 Your sons have fainted, They lie helpless at the head of every street, Like an antelope in a net, Full of the wrath of the LORD, The rebuke of your God.

**Awake, awake**, stand up, O Jerusalem, etc. — (<u>Isaiah 52:1</u>). drunk — Jehovah's wrath is compared to an intoxicating draught because it confounds the sufferer under it, and makes him fall ("poured out without mixture"; rather, "the pure wine juice mixed with intoxicating drugs").

**of trembling** — which produced trembling or intoxication. wrung . . . out — drained the last drop out; the dregs were the sediments from various substances, as honey, dates, and drugs, put into the wine to increase the strength and sweetness.

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 11771.



**Isaiah 51:21** Therefore, please hear this, you afflicted, Who are drunk, but not with wine: **22** Thus says your Lord, the LORD, even your God Who contends for His people, "Behold, I have taken out of your hand the cup of reeling, The chalice of My anger; **You will never drink it again**.

"I will put it into the hand of your tormentors, Who have said to you, 'Lie down that we may walk over you.' You have even made your back like the ground And like the street for those who walk over it."

The remnant (or the prophet) had asked God to awaken (be alert; cf. v. 9) and do something. Now God asked Jerusalem to be awake (cf. 52:1) because He is doing something—their calamity was coming to an end. In their exile the Jerusalemites had drunk (i.e., experienced; cf. v. 21) God's wrath fully—all the way to the bottom of the cup (cf. v. 22). In the terrible destruction of Jerusalem many young men (sons) had died (v. 18). Ruin ... destruction, famine, and sword spoke of the awful plight of the city (v. 19). The destruction was so terrible that the city experienced double calamities. Young men, objects of God's wrath, had been killed (cf. v. 20) in Jerusalem's streets.

Holocaust?

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), 1:1106.



**Isaiah 52:1** Awake, awake, Clothe yourself in your strength, O Zion; Clothe yourself in your beautiful garments, O Jerusalem, the holy city; For the uncircumcised and the unclean Will no longer come into you.

2 Shake yourself from the dust, rise up, O captive Jerusalem; Loose yourself from the chains around your neck, O captive daughter of Zion.

Jerusalem was to awake not only because her exile was almost ended (v. 1) but also because she would be **freshly adorned with new clothes**, that is, she would be rebuilt. Jerusalem's pagan conquerors—the uncircumcised and defiled—would never again invade and pollute the holy city (cf. 48:2). This no doubt refers to the time when the Messiah will establish God's kingdom on earth, for only then will pagans never again trample the city. To shake off ... dust means to stop mourning (dust on one's head was a sign of mourning, Job 2:12). Jerusalem will be freed from her chains, never again to be enslaved. She had been sold because of her sins (cf. Isa. 50:1) but now she would be redeemed (גָּצֶּל, "to purchase out of slavery"). However, God did not have to buy them. He will graciously bring them back to Him and they will pay nothing.

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), 1:1106.



**Isaiah 52:3** For thus says the LORD, "You were sold for nothing and you will be redeemed without money." **4** For thus says the Lord GOD, "My people went down at the first into Egypt to reside there; then the Assyrian oppressed them without cause. **5** "Now therefore, what do I have here," declares the LORD, "seeing that My people have been taken away without cause?" Again the LORD declares, "Those who rule over them howl, and My name is continually blasphemed all day long. **6** "Therefore My people shall know My name; therefore in that day I am the one who is speaking, 'Here I am.'"

For whether Jehovah show Himself to Israel as the Righteous One or as the Gracious One, as a Judge or as a Redeemer, He always acts as the Absolute One, exalted above all earthly affairs, having no need to receive anything, but able to give everything. He receives no recompense, and gives none. Whether punishing or redeeming, He always guards His people's honour, proving Himself in the one case to be all-sufficient, and in the other almighty, but acting in both cases freely from Himself.

C. F. Keil and Delitzsch F., Commentary on the Old Testament, Accordance electronic ed. (Peabody: Hendrickson Publishers, 1996), paragraph 26846.



**Isaiah 52:7** How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, "Your God reigns!" **8** Listen! Your watchmen lift up their voices, They shout joyfully together; For they will see with their own eyes When the LORD restores Zion.

The prophet exulted in the good news to be proclaimed when the time of blessing (spoken of in <u>51:17-52:6</u>) will begin. Though Israel experienced great joy at the return from Babylon in 536 B.C., the joy Isaiah wrote about in <u>52:7-8</u> will be when Israel's Messiah returns to Zion to reign. His reign will be one of peace.

## Trust in God Vs Self Reliance

Prov 3:5 Trust in the LORD with all your heart And do not lean on your own understanding.

3:5-6. To trust in the LORD wholeheartedly means one should not rely (lean) on his understanding, for human insights are never enough. God's ways are incomprehensible (lsa. 55:8-9; Rom. 11:33-34); yet He is trustworthy. All the wisdom a person may acquire can never replace the need for full trust in God's superior ways. Heart in Hebrew refers to one's emotions (Prov. 12:25; 13:12; 14:10, 13) but more often to his intellect (such as understanding, 10:8; discernment, 15:14; reflection, 15:28), or will (5:12).

As a person trusts in the Lord and acknowledges Him (this is not a nod of recognition but an intimate knowledge of God) in all his ways (cf. all your heart, 3:5), he finds that God makes his paths straight. This means more than guidance; it means God removes the obstacles, making a smooth path or way of life, or perhaps better, bringing one to the appointed goal. (On ways and paths, cf. v. 17 and see comments on 2:13, 15.) Proverbs teaches that those who follow wisdom have an easier, less problematic life (e.g., 3:10, 16, 24-25).

Sid S. Buzzell, *Proverbs* \*(The Bible Knowledge Commentary; eds. John F. Walvoord and Roy B. Zuck; Accordance electronic ed. 2 vols.; Wheaton: Victor Books, 1985), 1:911.



## Trust in God Vs Self Reliance

The word בְּטַח (betakh, "trust") is used in the OT in (1) literal physical sense: to physically lean upon something for support and (2) figurative sense: to rely upon someone or something for help or protection (BDB 105 s.v. ו בְּטַח; HALOT 120 s.v. I בְּטַח). The verb is often used with false securities, people trusting in things that prove to be worthless. But here the object of the secure trust is the LORD who is a reliable object of confidence.

13 sn The "heart" functions as a metonymy of subject encompassing mind, emotions and will (BDB 524 s.v. 2 בב).

14 th Heb "do not lean." The verb שָׁעַן (sha an, "to lean; to rely") is used in (1) literal physical sense of leaning upon something for support and (2) figurative sense of relying upon someone or something for help or protection (BDB 1043 s.v.). Here it functions figuratively (hypocatastasis: implied comparison); relying on one's own understanding is compared to leaning on something that is unreliable for support (e.g., Isa 10:20).

W. Hall Harris, eds. *The NET Bible Notes*. 2nd ed. (Nashville: Thomas Nelson, 2019), paragraph 42211.



## Trust in God Vs Self Reliance

In 1 Samuel 13, we see that King Saul overstepped his boundaries and got out of order when he offered a sacrifice to God. Offering this sacrifice was not for King Saul to do but was a task given to Samuel, a prophet. In this chapter, King Saul offered the sacrifice because Samuel had not yet arrived, but Samuel came as soon as he had finished presenting the burnt offering.

Another time, Saul was disobedient on the battlefield. He did not destroy the enemy as commanded by God, which resulted in God rejecting Saul as king and ultimately anointing David as the next King of Israel.

King Saul's issue is that he stopped being humble, relied on what He thought was best, and failed to listen to God's command. Self-reliance causes us to go it alone, which is not what God wants. As our Father, He wants to shield and protect us, but we must be willing to obey.

Logos



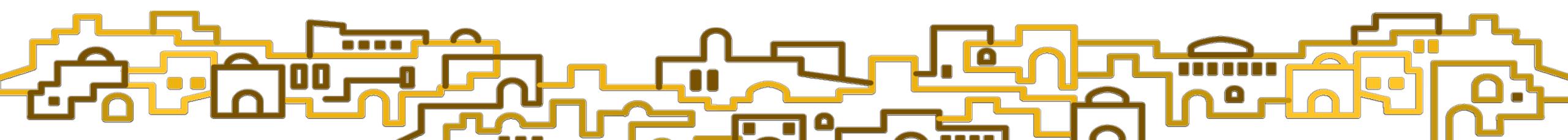
# Trust in hou SHI REFINER

Isaiah 50:7 For the Lord GOD helps Me, Therefore, I am not disgraced; Therefore, I have set My face like flint, And I know that I will not be ashamed.

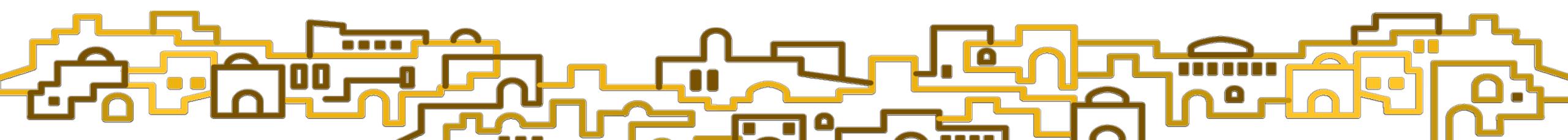


### The Avinu Prayer

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



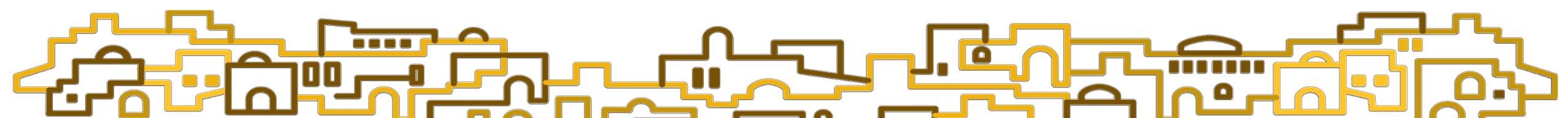
Our Father in Heaven May Your Name be sanctified Our Father in Heaven May Your Kingdom be blessed Your will shall be done in Heaven and on earth Give us our bread continually Forgive us the debt of our sins As we forgive the debt Of those who sin against us Do not bring us into the hands of a test And 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,
And be gracious to you;
YHWH lift up His countenance on you,
And give you peace.'

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



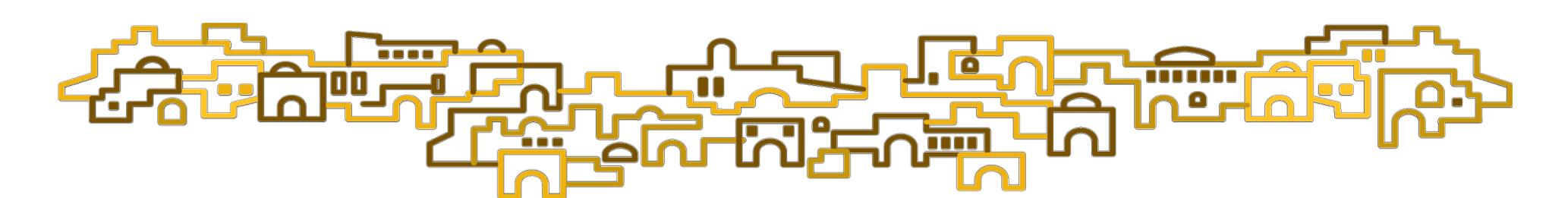
### The Berakhah HaGafen

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)



#### THE HA MOTZI

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)

