

Opening Scripture Reading/Prayer:

Exodus 31:12-17

The Sabbath

¹² And the Lord said to Moses, ¹³ “You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you . . . ¹⁶ Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. ¹⁷ It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.’”

Isaiah 56

Salvation for Foreigners

¹ Thus says the LORD:
“Keep justice, and do righteousness,
for soon my salvation will come,
and my righteousness be revealed.
² Blessed is the man who does this,
and the son of man who holds it fast,
who keeps the Sabbath, not profaning it,
and keeps his hand from doing any evil.”
³ Let not the foreigner who has joined himself to the LORD say,
“The LORD will surely separate me from his people”;
and let not the eunuch say,
“Behold, I am a dry tree.”
⁴ For thus says the LORD:
“To the eunuchs who keep my Sabbaths,
who choose the things that please me
and hold fast my covenant,
⁵ I will give in my house and within my walls
a monument and a name
better than sons and daughters;
I will give them an everlasting name
that shall not be cut off.
⁶ “And the foreigners who join themselves to the LORD,
to minister to him, to love the name of the LORD,
and to be his servants,
everyone who keeps the Sabbath and does not profane it,
and holds fast my covenant—
⁷ these I will bring to my holy mountain,
and make them joyful in my house of prayer;
their burnt offerings and their sacrifices
will be accepted on my altar;
for my house shall be called a house of prayer
for all peoples.”
⁸ The Lord GOD,
who gathers the outcasts of Israel, declares,
“I will gather yet others to him
besides those already gathered.”

Isaiah 58:13-14

¹³ “If you turn back your foot from the Sabbath,
from doing your pleasure on my holy day,
and call the Sabbath a delight
and the holy day of the Lord honorable;
if you honor it, not going your own ways,
or seeking your own pleasure, or talking idly;
¹⁴ then you shall take delight in the Lord,
and I will make you ride on the heights of the earth;
I will feed you with the heritage of Jacob your father,
for the mouth of the Lord has spoken.”

Isaiah 66:22-23

²²“For as the new heavens and the new earth
that I make
shall remain before me, says the LORD,
so shall your offspring and your name remain.
²³From new moon to new moon,
and from Sabbath to Sabbath,
all flesh shall come to worship before me,
declares the LORD.

Ezekiel 20:20

*I am the LORD your God; walk in my statutes, and keep my
judgments, and do them; and keep my SABBATHS holy; and they shall
be a SIGN between me and you,
that ye may now that I am the LORD your God.*

Jesus Lord of the Sabbath

“For the **Son of Man is Lord of the Sabbath.**” **Matthew 12:8**

Shadows

Freedom from Human Rules

“Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths which are a shadow of what is to come but the **Body of the Messiah.**”

Colossians 2:16-17 (KJV)

Here, he is telling us that the **Appointed Times** (Feast Days) and the Sabbath are a **shadow of things to come**. A shadow is of the same image as what it is portraying. So, doesn't this imply these will be observed in the future kingdom? And note the text says that these commands **ARE** a **shadow of things to come**, **not** “were a shadow” or “used to be a shadow” of things to come. He then says, “**let no man judge you**” (in these things: new moon; Sabbath; feasts) ‘*but the Body of Messiah.*’ The word “is” has been added to the original text and did not appear in the Greek.

The Body of Messiah is to judge each other with regard to these things. A second witness to this can be found in the following verses:

“But now I have written to you not to keep company with anyone called ‘a brother,’ if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. For what have I to do with judging outsiders? Do you not judge, to pick out by separating, to be of opinion, to judge those who are inside? But Elohim judges those who are outside. And put away the wicked one from among you!” **1 Corinthians 5:11-13**

“not judge” - (*krínō* (2919): to distinguish (to approve what is correct and reject what is wrong - discern).

“to pick out”: choose.

“opinion”: decide.

“to judge”: “bringing to trail” - expressing severe disapproval of (someone or something), typically in a formal statement).

Let's Remember what God told the People to do before they got delivered out of Egypt, which we are reminded to do prior to Christ's 2nd Coming:

1. I Will Provide the Way Out and All the Way Into the Promise Land

Exodus 11:2 - Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.”

2. Know the Times

Exodus 12:1-17 - The Lord said to Moses and Aaron in the land of Egypt, “**This month shall be for you the beginning of months. It shall be the first month of the year for you.**

³Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household.

. . . ⁷“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it . . .

. . . ¹³The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

¹⁴“This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast . . .

. . . ¹⁷And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever.”

Word Study by Ryan Roberts of Key 2 Changes

Prophetic News:

"**Abrahamic Family House**": Prototype of Future End Time Prophecy that will be a Sign that we are in the the Final 7-years of the Return of the Messiah, and road marker that will set the stage for the Abomination of Desolation. - **READ MORE:**

<https://www.springsoflivingwateronline.org/israel-news--updates.html>

Reflective Scripture:

Opening Scripture Reflection:

Hosea Summary

The book of Hosea is a Narrative History and Prophetic Oracle. Hosea is the first book in the sections of Minor Prophets. They are called Minor Prophets not because their material is less important or insignificant, but because of the size of the book they wrote was shorter in length. The prophet Hosea wrote it at approximately 715 B.C. It records the events from 753-715 B.C. including the fall of the Northern Kingdom in 722. The key personalities are Hosea, Gomer, and their children.

Its purpose was to illustrate the spiritual adultery of Israel and God's boundless love for His sinful people. Hosea brings God's message to the wicked Northern Kingdom.

During this time, they are active in oppressing the poor in slavery and worshipping idols. God, because of His grace, sent another opportunity for Israel to repent and turn to Him. Shortly thereafter, the Northern Kingdom went into permanent captivity.

- In chapters 1-3, God gives Hosea instructions to marry an unfaithful woman and he obeys. His unfaithful wife Gomer leaves him and finds another man. Hosea is faithful; he finds her, redeems her and brings her back home to him. “*Then I said to her, ‘You shall stay with me for many days. You shall not play the harlot, nor shall you have a man; so I will also be toward you’*” (3:3).
- Chapters 4-14 Hosea describes how Israel has been unfaithful to God. God wants Israel to repent and turn from their wickedness. He wants to restore Israel however, they continue to disobey and follow their own ways. “*My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children*” (4:6).

<https://biblehub.com/summary/hosea/1.htm#:~:text=The%20book%20of%20Hosea%20is%20a%20Narrative%20History,prophet%20Hosea%20wrote%20it%20at%20ap proximately%20715%20B.C.>

Hosea 2:14-23

The LORD's Mercy on Israel

¹⁴“Therefore, behold, I will allure her,
and bring her into the wilderness,
and speak tenderly to her.

¹⁵And there I will give her her vineyards
and make the Valley of **Achor** (*trouble*) a door of hope.

And there she shall answer as in the days of her youth,
as at the time when she came out of the land of Egypt.
¹⁶“And in that day, declares the LORD, you will call me
‘My Husband,’ and no longer will you call me ‘My
Baal.’ ¹⁷ For I will remove the names of the Baals from her
mouth, and they shall be remembered by name no
more. ¹⁸ And I will make for them a covenant on that day
with the beasts of the field, the birds of the heavens, and the
creeping things of the ground. And I will abolish^[1] the bow,
the sword, and war from the land, and I will make you lie
down in safety. ¹⁹ And I will betroth you to me forever. I
will betroth you to me in righteousness and in justice, in
steadfast love and in mercy. ²⁰ I will betroth you to me in
faithfulness. And you shall know the LORD.
²¹“And in that day I will answer, declares the LORD,
I will answer the heavens,
and they shall answer the earth,
²² and the earth shall answer the grain, the wine, and the oil,
and they shall answer Jezreel,
²³ and I will sow her for myself in the land.
And I will have mercy on No Mercy,
and I will say to Not My People, ‘You are my people’;
and he shall say, ‘You are my God.’”

This Week:

Week 1 - BEREISHEET (In the Beginning)
Genesis 1:1–6:8; Isaiah 42:5–43:10; John 1:1–18

“In the beginning [Bereisheet] God [Elohim] created the heavens and the earth.” (Genesis 1:1)

Isn’t it wonderful to have a fresh start? To have an opportunity to begin again?

This is the precious gift we are given each year at the completion of the fall feasts with Simchat Torah (Rejoicing in the Torah), when we start our cycle of Parashiot (Torah study portions) all over again — from the beginning.

Weekly Torah portions adopt their names from the first unique Hebrew word that appears in the reading, instead of being given a name or title from a theme in the text.

Both this first Parasha in the yearly cycle of Torah readings and the first book of the Bible take their name from the first unique word in the text — **Bereisheet**, which means in the beginning.

In English, the book of Bereisheet is called Genesis.

Genesis 1 – Point #1

The Creation of the World

¹In the beginning, God created the heavens and the earth. ²The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.
³And God said, “Let there be light,” and there was light. ⁴And God saw that the light was good. And God separated the light from the darkness. ⁵God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

A Good Creation

The Reading “in the beginning” opens with a dramatic, awe-inspiring narrative of the creation of our world.

In as few as 31 verses and 469 words, Genesis describes how God takes confusion and emptiness and creates a perfect, delicate balance of order and beauty.

“The earth was *unformed* and *void, darkness* was on the face of the deep, and **the Spirit of God hovered over the surface of the water.” (Genesis 1:2)**

In this *Reading*, “*The Spirit of God*” (Ruach Elohim) hovers over the waters (mayim) as God separates the light from the darkness and land from the water. He creates vegetation and creatures — fish of the sea and birds of the air, as well as land animals.

Adonai looks at everything He has made and declares it good; however, He is not quite finished.

MessianicBible.com

AND THE SPIRIT OF G-D HOVERED ABOVE THE SURFACE OF THE WATERS (1:2)

“The spirit of G-d hovered” - this is the spirit of Moshiach.

(Midrash Rabbah)

John 1:1-18

The Word Became Flesh

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things were made through him, and without him was not anything made that was made. ⁴In him was life, and the life was the light of men. ⁵The light shines in the darkness, and the darkness has not overcome it.

⁶There was a man sent from God, whose name was John. ⁷He came as a witness, to bear witness about the light, that all might believe through him. ⁸He was not the light, but came to bear witness about the light.

⁹The true light, which gives light to everyone, was coming into the world. ¹⁰He was in the world, and the world was made through him, yet the world did not know him. ¹¹He came to his own, and his own people did not receive him. ¹²But to all who did receive him, who believed in his name, he gave the right to become children of God, ¹³who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

¹⁴And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. ¹⁵(John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”) ¹⁶For from his fullness we have all received, grace upon grace. ¹⁷For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸No one has ever seen God; the only God, who is at the Father’s side, he has made him known.

Genesis 1:14-19 – Point #2

¹⁴And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, ¹⁵and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷And God set them in the expanse of the heavens to give light on the earth, ¹⁸to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹And there was evening and there was morning, the fourth day.

Signs: 226. oth: a sign, a witness, a pledge (*signs, tokens* of changes of weather & times Genesis 1:14 . . .).

Seasons: 4150. moed: appointed time, place, or meeting (translations used: appointed feasts, appointed times, fixed festivals, set time, times appointed.)

Note: It is most probable that in Genesis 1:14 (P), where אֹתָם מִי, the reference is to the sacred seasons as fixed by moon’s appearance; and so also יַעֲשֶׂה יְרֵחַ לַמָּוֹד he made the moon for sacred seasons Psalms 104:19,

*“He made the moon to mark the seasons (the appointed times – Genesis 1:14);
the sun knows its time for setting.”*

Psalm 104:19

Strong’s Exhaustive Concordance

Or moled {mo-ade’}; or (feminine) moweadah (2 Chronicles 8:13) {mo-aw-daw’}; from ya’ad; properly, an appointment, i.e. A fixed time or season; conventionally (regularly) a year; an assembly (as convened for a definite purpose); also a signal (as appointed beforehand).

Note: It is here in Genesis 1:14, that we learn that God put the “*Redemption of Mankind*” in the signs and seasons (sun, moon, stars, and seasons), “*The Appointed Times*”, of his creation, Day 4, a number symbolizing “Rest & Refreshment”, before He had even created man, and even before man had even fallen, and needed God’s Redemption. God had a perfect plan and purpose He created from the beginning of time for the Redemption and Salvation of all things (Matthew 5:8, Ephesians 1:10). This also speaks of God being the Author and Finisher (Hebrews 12:2, John 1:1-4), the Beginning and the End (Revelation 22:13), and the focus and goal of our faith (Hebrews 12:2).

*“You hypocrites! You know how to interpret the appearance of earth and sky,
but why do you not know how to interpret the present time?”*

Luke 12:56

Leviticus 23:1-2

Feasts of the Lord

The Lord spoke to Moses, saying, “Speak to the people of Israel and say to them, These are the appointed feasts (an appointment) of the Lord that you shall proclaim (picture is of someone

grabbing someone by the shirt collar and shaking them awake) as holy convocations (rehearsals); they are my appointed feasts.”

Genesis 1:26-28 – Point #3

²⁶ Then God said, “Let **us** make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

²⁷ So God created man in his own image,
in the image of God he created him;
male and female he created them.

²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”

In **Genesis 1:26**, God says, “Let *us* make mankind in *our* image.” God wasn’t talking to Himself like a weirdo; He was creating man in the image of all three members of the Trinity, each of whom was present at creation.
<https://www.christianity.com/wiki/holy-spirit/is-the-holy-spirit-god.html>

If G-d desired mankind to comprised of both male and female, why did He not create them that way in the first place—as He did with the other animals?
Because if they were to be originally and intrinsically two, each would be trapped in the exclusivity of his or her identity. Their encounter would be a “relationship” at best, a war at worst. Neither would have it in them to transcend the individuality into which they were born. The two would remain two, however integrated. But neither did G-d desire man to be a singular being. As a single individual, man was without match, without challenge, and thus without potential for growth and creation. “It is not good that man be alone,” said the Creator; he requires a “helpmeet” and an “opposite”.
So G-d created them one, and then split them into two. Thus man searches for woman and woman yearns for man. Thus each has it within their power to reach within their splintered self and uncover their primordial oneness. Thus man and woman cleave to each other and become one.

(The Lubavitcher Rebbe)

Notice as well that humankind — both male and female — are created in the very image and likeness of God.

Hebrew uses the word **b'tzelmo** (תצלמו) in His image). The Hebrew root word **tzelem** (image) is used in modern Hebrew to mean taking a photograph or making a photocopy, and there is a very definite family resemblance between us and our Heavenly Abba (Dad).

“And God created man [**Adam אָדָם**] in His own image [**b'tzelmo**], in the image of God [**b'tzelem Elohim**] created He him; male [**zachar**] and female [**nikeivah**] He created them.” (*Genesis 1:27*)

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Genesis 2:1-3 – Point #4

The Seventh Day, God Rests

¹ Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³ So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

Jesus Lord of the Sabbath say, “Behold, I am a dry tree.” ⁴ **For thus says the Lord: “To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant, ⁵ I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off. ⁶ “And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant - ⁷ these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.” ⁸ The Lord God, who gathers the outcasts of Israel, declares, “I will gather yet others to him besides those already gathered.” **Isaiah 56:1-8****

Lawful to do good on the Sabbath

““So it is lawful to do good on the **Sabbath**.”” **Matthew 12:12**

Mark 3:4

Jesus Heals on the Sabbath

““Then Jesus asked them, ‘Which is lawful on the **Sabbath**: to do good or to do evil, to save life or to kill?’ But they remained silent.” **Mark 3:4**

Christ’s answer to this question, by way of appeal to themselves, and their own opinion and practice reads: “¹¹ He said to them, ‘Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out?’ ¹² Of how much more value is a man than a

sheep! So it is lawful to do good on the Sabbath,” Matthew 12:11-12. In case a *sheep* (though but one, of which the loss would not be very great) should fall into a pit on the sabbath day, *would they not lift it out?* No doubt they might do it, the fourth commandment allows it; they must do it, for a *merciful man regardeth the life of his beast*, and for their parts they would do it, rather than lose a sheep; does **Christ take care for sheep?** *Yes, he does*; he preserves and provides for both man and beast. But here he says it for our sakes (1 Corinthians 9:9-10), and hence argues, *How much then is a man better than a sheep?* Sheep are not only harmless but useful creatures and are prized and tended accordingly; yet a man is here preferred far before them. Note, Man, in respect of his being, is a great deal better, and more valuable, than the best of the brute creatures: man is a reasonable creature, capable of knowing, loving, and glorifying God, and therefore is better than a sheep. They do not consider this, who are more solicitous for the education, preservation, and supply of their horses and dogs than of God’s poor, or perhaps their own household.

Hence Christ infers a truth, which, even at first sight, appears very reasonable and good-natured; that *it is lawful to do well on the sabbath days*; they had asked, *is it lawful to hear?* (“And he said to them, *Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?*” But they were silent.” **Mark 3:4**) Christ proves it is lawful to *do well*, and let any one judge whether healing, as Christ healed, was not *doing well*. **Note**, *There are more ways of doing well upon sabbath days*, than by the duties of God’s immediate worship; *attending the sick, relieving the poor, helping those who are fallen into sudden distress, and call for speedy relief*; this is *doing good*: and this must be done from a principle of love and charity, with humility and self-denial, and a heavenly frame of spirit, and this is *doing well*, and it *shall be accepted*, *‘If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it.’* But they were silent.” **Genesis 4:7**.

Christ’s curing of the man, notwithstanding the offence which he foresaw the Pharisees would take at it, “*Then he said to the man, ‘Stretch out your hand.’ And the man stretched it out, and it was restored, healthy like the other,*” Matthew 12:13. Though they could not answer Christ’s arguments, they were resolved to persist in their prejudice and enmity; but Christ went on with his work notwithstanding. **Note**, *Duty is not to be left undone, nor opportunities of doing good neglected, for fear of giving offence*. Now the manner of the cure is observable; he said to the man, “*Stretch forth thy hand, exert thyself as well as thou canst;*” and he did so, *and it was restored whole*. This, as other cures Christ wrought, had a spiritual significancy. (1.) By nature our hands are withered, we are utterly unable of ourselves to doing anything that is good. (2.) It is Christ only, by the power of his grace, that cures us; he heals the withered hand by putting life into the dead soul, works in us both to will and to do. (3.) *In order to our cure, he commands us to stretch forth our hands, to improve our natural powers, and do as well as we can; to stretch them out in prayer to God, to stretch them out to lay hold on Christ by faith, to stretch them out in holy endeavours*. Now this man could not stretch forth his withered hand of himself, any more than the impotent man could arise and carry his bed, or Lazarus come forth out of his grave; yet Christ bid him do it. God’s commands to us to do the duty which of ourselves we are not able to do are no more absurd or unjust, than this command to the man with the withered hand, *to stretch it forth*; for with the command, there is a promise of grace which is given by the word. *Turn ye at my reproof, and I will pour out my Spirit*, Proverbs 1:23. Those who perish are as inexcusable as this man would have been, if he had not attempted to stretch forth his hand, and so had not been healed. But those who are saved have no more to boast of than this man had of contributing to his own cure, by stretching forth his hand, but are as much indebted to the power and grace of Christ as he was.

Matthew Henry’s Commentary – Chapter 12 - Verses 1-13

New Heaven Sabbath

“²²As the **new heavens** and the **new earth** that *I make will endure before me,*’ declares the LORD, ‘so will your name and descendants endure. ²³From **one New Moon to another** and from **one Sabbath to another**, all mankind will come and bow down before me,’ says the LORD.” **Isaiah 66:22-23**

A Sign & Covenant Forever

“¹²And the Lord said . . . “**Above all you shall keep my Sabbaths,**
for this is a sign between me and you throughout your generations,
that you may know that I, the Lord, sanctify you . . .

¹⁶Therefore . . . **keep the Sabbath, observing the Sabbath throughout (your) . . . generations, as a covenant forever.**

¹⁷**It is a sign forever between me and the people . . . that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.**” Exodus 31:12-18

Psalms 1

The Way of the Righteous and the Wicked

¹Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; ²but his delight is in the law of the Lord, and on his law he meditates day and night. ³He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that

he does, he prospers. ⁴The wicked are not so, but are like chaff that the wind drives away. ⁵Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; ⁶for the Lord knows the way of the righteous, but the way of the wicked will perish.

Genesis 2:15-17 – Point #5

¹⁵The Lord God took the man and put him in the garden of Eden to work it and keep it. ¹⁶And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die. ¹⁸Then the Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.”

helper (ezer (5828) – a help, helper) – assistance and support in times of hardship and distress; ally, protect, restrains, supporting.

The Problem of Loneliness

“And the LORD God said: ‘It is not good that the man should be alone; I will make him a help meet for him.’” (Genesis 2:18)

When Adonai placed man in Gan Eden (the Garden of Eden), He declared that it is not good for a man to be alone.

John 14:15-17

Jesus Promises the Holy Spirit

¹⁵“If you love me, you will keep my commandments. ¹⁶And I will ask the Father, and he will give you another **Helper**, to be with you forever, ¹⁷even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

John 14:25-26

²⁵“These things I have spoken to you while I am still with you. ²⁶But the **Helper**, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

John 15:26

²⁶“But when the **Helper** comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.

John 16:7

⁷Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the **Helper** will not come to you. But if I go, I will send him to you.

Helper (parakletos (3875) – an advocate, intercessor, a consoler, comforter, helper) – properly, a *legal advocate* who makes the right judgment-call because *close* enough to the situation. 3875 /paráklētos (“advocate, advisor-helper”) is the regular term in NT times of an *attorney* (lawyer) – i.e. someone *giving evidence that stands up in court*; and To lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom.

John 16:8

⁸And when he comes, he will convict the world concerning sin and righteousness and judgment.

convict (elegcho (1651) – to expose, convict, reprove) – properly, to *convince with solid, compelling evidence*, especially to expose (prove wrong, **connect**).

1 Corinthians 2:10-16

¹⁰these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. ¹¹For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. ¹²Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. ¹³And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. ¹⁴The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. ¹⁵The spiritual person judges all things, but is himself to be judged by no one. ¹⁶“For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.

He saw man's need for a helper, counterpart, and companion; therefore, God put Adam into a deep sleep and took from him a rib to create a suitable partner for him.

“And the LORD God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof. And the rib, which the LORD God had taken from the man, He made into a woman, and brought her unto the man.” (Genesis 2:21–22)

A second century Jewish sage, Dosetai ben Yaanai, wrote that it is natural for a man to woo a woman. Why? Because he seeks for that which he has lost (his rib).

In Hebrew, a man is called **ish** and a woman, **isha**, the feminine form of **ish**. **God uses this term when He woos Israel and promises a time when Israel will regard Him with fond affection, rather than stand at arm’s length from Him, viewing Him as a stern authority figure.**

“It will come about in that day,” declares the LORD, “That you will call Me **Ishi** (my Man) and will no longer call Me **Ba’ali** (my Master).” (Hosea 2:16)

God wants Israel to serve Him out of love — love like that of a woman for her husband. Likewise, His love for Israel is that of a devoted, tender husband.

Furthermore, God is utterly concerned with our intimate relationships — with Him and with one another. He wants our relationships to be borne of love and devotion, not relationships ruled through domination, control, manipulation, and coercion.

And because good relationships and preserving purity are so highly prized, Judaism has an effective method of finding mates for singles that is uncommon in the non-Jewish world.

The Jewish system of **shidduchim** (matchmaking) attempts to bring Jewish men and women together for the purpose of marriage. Creating a successful **shidduch** (arranged match) is considered a great **mitzvah** (good deed) in Judaism.

Although the verse describing Chavah (Eve) has often been translated as “helper” or “helpmate”, the word used for the role of a wife in Genesis 2:18 is **ezer kenegdo**, which literally means a helper against him.

The medieval Torah commentator Rashi comments on this text, saying: “If he [Adam] is worthy, [she will be] a help [ezer]. If he is not worthy [she will be] against him [kenegdo] for strife.”

The word **ezer** means a protector, a guard, an aid, and a help. So we can understand from this text that helping a husband doesn’t mean always agreeing. A woman was not created to be a yes person. **There are times when she must stand in opposition to her husband if he is planning something that is ungodly or unwise.**

We can look at the example of Haman’s wife in the book of Esther who tried to warn her husband that his attempts to destroy Mordechai would never succeed because he was of Jewish origin.

To his detriment, the anti-Semite Haman did not listen to his **ezer kenegdo**.

As well, being a wife does not mean that the woman is less important or inferior to her husband. After all, the **Ruach HaKodesh** (Holy Spirit) is also called **The Helper**. And while being the helper in Scripture connotes superiority, the addition of **kenegdo** to the word **ezer** reveals that the position of wife is a position of equality.

The Fall in the Garden

Sadly, due to a crafty serpent’s trickery, Eve sinned and Adam sinned soon after her; **humankind went from grace to disgrace in a single day!**

Adam blamed Eve, and Eve blamed the serpent, and men and women have been pointing the finger at one another ever since.

There, in the Garden, for the first time in human history, we see the emergence of shame. With shame came forth a fear of God’s wrath. In his utter humiliation, Adam hid among the trees, having become aware that he was naked.

From their utopian, sheltered, and innocent existence in the Garden of Eden, Adam and Eve were thrust into a cruel and unforgiving world of hardship and pain.

Being cast out of the Garden prevented them from eating from the Tree of Life in their fallen state. Doing so would have turned their temporary fallen state into an eternal fallen state.

The barred door of the Garden actually opened the door for redemption in the fullness of time.

How quickly the order and beauty of God's creation deteriorated into moral degeneracy, even to the point of brother murdering brother (Cain and Abel).

With humankind spiritually separated from God and deciding for themselves what was good and what was evil, only six chapters into the book of Bereisheet, mankind descended to such depths of evil, depravity and violence that God's heart is broken, and He regrets ever creating mankind.

The good news, however, is that **none of this came as a surprise to God**. Even before the foundations of the earth were laid, God had a plan for redemption. God sent His one and only Son, Yeshua, to pay the penalty for all of our sins.

"All inhabitants of the earth will worship the beast — all whose names have not been written in the Lamb's book of life, the Lamb who was slain from the creation of the world." (*Revelation 13:8*)

A New Beginning

"By the word [**davar**] of the LORD the heavens were made, their starry host by the breath of His mouth." (*Psalms 33:6*)

The New Covenant book of Yochanan (John) echoes the Creation story. The very first word of this book is the very same first word found in this Torah portion: Bereisheet (In the Beginning):

"In the beginning [**Bereisheet**] was the Word (**HaDavar**), and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made... And the Word became flesh and dwelt among us." (*John 1:1–3, 14*)

Yeshua was there at the beginning, and Yochanan describes Him as **the agent of creative power, the power that made everything** through the spoken word (**davar**).

It is also through Yeshua, who is called **HaDavar** (the Word), that we enter into a relationship with God and our true conversation with God begins.

When we accept Yeshua, HaDavar has a home in our hearts. This means we are born again and given a new beginning as a child of the Heavenly Father, the God of the Universe.

MessianicBible.com

Genesis 3:1-7

The Fall

¹Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?" ²And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, ³but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" ⁴But the serpent said to the woman, "You will not surely die. ⁵For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." ⁶So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise,^[s] she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷Then the eyes of both were opened, and they knew that they were naked.

Genesis 3:11-24

¹¹He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" ¹²The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." ¹³Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

¹⁴The Lord God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. ¹⁵I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel." ¹⁶To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring

forth children. Your desire shall be contrary to your husband, but he shall rule over you.”¹⁷ And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”²⁰ The man called his wife's name Eve, because she was the mother of all living. ²¹ And the Lord God made for Adam and for his wife garments of skins and clothed them. ²² Then the Lord God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—” ²³ therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. ²⁴ He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

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Revelation 22:14-15

¹⁴ Blessed are **those who wash their robes** (they that do his commandments), so that they may have the right to the tree of life and that they may enter the city by the gates. ¹⁵ Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.

“Where are you?” explained the Rebbe, “is G-d’s perpetual call to every man. Where are you in the world? What have you accomplished? You have been allotted a certain number of days, hours, and minutes in which to fulfill your mission in life. You have lived so many years and so many days—Rabbi Schneur Zalman spelled out the exact age of the minister—Where are you? What have you attained?”

(Told by Rabbi Yosef Yitzchak of Lubavitch)

AND G-D SAID: BEHOLD, THE MAN IS BECOME LIKE ONE OF US, KNOWING GOOD AND EVIL (3:22)

Freedom of choice has been granted to every man: if he desires to turn to the way of good and be righteous—he has that ability; and if he desires to turn to the way of evil and be wicked—he has that ability. This is what it says in the Torah, “Behold, the man is become unique, of himself knowing good and evil,” meaning: this species, man, has become unique in the world, and there is no other species similar to him in this matter—that he, on his own, from his own mind and thought, knows good and evil and does whichever he desires, and there is none that prevents him from doing either good or evil.

[Maimonides follows Onkelus’ rendition of the Hebrew words k’echad mimenu—commonly translated “like one of us”—to mean “unique, of him- self.”]

This concept is a fundamental principle and a pillar of the Torah and its commandments. As it is written (Deuteronomy 30:15): “See, I have set before you life and good, and death and evil”... For were G-d to decree that a person be righteous or wicked, or if there were to exist something in the essence of a person’s nature which would compel him toward a specific path, a specific conviction, a specific character trait or a specific deed...how could G-d command us through the prophets “do this” and “do not do this,” “improve your ways” and “do not follow your wickedness”...? What place would the entire Torah have? And by what measure of justice would G-d punish the wicked and reward the righteous...?

(Maimonides)

Evil, and freedom of choice, existed before Adam ate from the Tree of Knowledge. But then evil was something external from the person, and the two domains were completely separate. Man’s mission in life was to “work and keep the Garden”—to cultivate the good and keep out the bad. By eating from the Tree, man gained intimate knowledge (daat) of evil, ingesting it into himself and—man being a microcosm of creation—into his world. From that point on the two realms were confused, there being no evil without good and no good without evil. The task of man became the “work of refinement” (avo- dat habirurim)—to distinguish and separate good from evil and evil from good..

(Rabbi Schneur Zalman of Liadi)

Jesus exposes the pattern of steps in the commission of murder and their effect on an individual’s body, soul and spirit. Then He closes with instructions for the prevention of murder.

Murder is always premeditated. The steps in the process of committing a murder are always the same. In some cases the process happens extremely fast. In the courts these are usually described as “crimes of passion”. The murderer has very little time to consider the consequences of his actions. Therefore, the court is usually more

lenient in it's sentence. At other times the process develops slowly, giving the murderer time to consider his actions and repent of them. Because this individual continues, willfully and knowingly towards the course of action it is considered premeditated murder and is dealt with more harshly in the courts.

Even in the commission of a murder that is described as a "crime of passion" the individual has rehearsed the steps to committing the murder many times, but stopped short of actually committing it, as we shall see. In that sense it is premeditated. Let's look at the steps in the process that leads to murder. Jesus presents each of them in Matthew 5:22. Warning signs accompany each step in the process and are a result of the failure to overcome sin.

The first warning sign in the process is anger towards someone. According to James 4:1-3 it all starts in the body, a lust of the flesh. "What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures." The individual reasons that justify a person's anger are as varied as the hues of a rainbow. But it boils down to this, "I don't have what I want, therefore I have the right to be angry."

The second warning sign comes when the angry person demeans the other. Jesus used the term "Raca" which means "I spit on you" or "I despise you". The temptation comes through the lust of the eyes. It deals with the mind or soul. The angry person views himself in an exalted position or in one of greater importance than the other. Therefore he has the right to despise the other. James 4:6 and 10 speak to that issue. "Therefore it says, 'GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.'" "Humble yourselves in the presence of the Lord, and He will exalt you."

The third and final warning that precedes murder is when the angry, despising person accuses the other of being a fool. According to Scripture a fool is not just a silly person, but also one who says in his heart there is no God. The temptation to accuse or judge comes through the spirit and is called the pride of life. It is the sin of Satan, the accuser of the brethren. The angry, despising person takes on the role of God, being able to judge the hearts of men. Then as judge, he is able to execute a sentence. James 4:11-12 says, "Do not speak against one another, brethren. He who speaks against a brother, or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge of it. There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?"

A Journey with Jesus
Lesson 6: Subduing Anger

Genesis 4:2-7 – Point #6

² And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. ³ In the course of time Cain brought to the Lord an offering of the fruit of the ground, ⁴ and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, ⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. ⁶ The Lord said to Cain, "Why are you angry, and why has your face fallen? ⁷ If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it."

AND ABEL, HE ALSO BROUGHT OF THE FIRSLINGS OF HIS FLOCK AND OF THE FAT PARTS THEREOF; AND G-D PAID HEED TO ABEL AND TO HIS OFFERING (4:4)

By the same token, everything that is for the sake of G-d should be of the best and most beautiful. When one builds a house of prayer, it should be more beautiful than his own dwelling. When one feeds the hungry, he should feed him of the best and sweetest of his table. When one clothes the naked, he should clothe him with the finest of his clothes. Whenever one designates something for a holy purpose, he should sanctify the finest of his possessions; as it is writ- ten (Leviticus 3:16), "All the fat is to G-d."

(Maimonides)

Matthew 7:21-29 and Luke 6:46-49

Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And why do you call Me, 'Lord, Lord,' and do not do what I say? And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.' Everyone who comes to Me, and hears My words, and acts upon them, I will show you whom he is like: he is like a man building a house, who dug deep and laid a foundation upon the rock; and when a flood rose, the torrent burst against that house and could not shake it, because it had been well built. But the one who has heard, and has not acted accordingly, is like a man who built a house upon the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great." The result was that when Jesus had finished these words, the multitudes were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes.

Lawlessness. Living without law or in violation of the law. Although followers of Jesus Christ are not under the Law of Moses, they are still under law ... The Law of the Spirit of Christ.

The Command:

Beware of false prophets.

The Lesson:

With the giving of the Holy Spirit on the Day of Pentecost following Jesus' resurrection from the dead, power was given to the Church to prophesy and perform signs and wonders. However, it would provide an opportunity for false prophets and teachers to creep in unnoticed and destroy God's people from within. Jesus foresaw this time of deception and warned the disciples that in the last days false prophets would come and mislead many. Knowing that some would be able to both speak in His name and perform signs and wonders that would come to pass, Jesus instructed His disciples to use a third method to test the prophets and teachers: the test of character. "You will know them by their fruits" (Matthew 7:16, 20).

These false prophets are difficult to detect because they disguise themselves as members of Jesus' flock but inwardly they are ravenous wolves. From a previous lesson we discovered that dogs are those who have rejected God in their hearts and wolves are part of the canine family. The Apostle Paul spoke to the Church at Ephesus concerning these men (Acts 20:29-30). "I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them." Based on the book of Jude verse 11 it appears that the false prophets and teachers have three basic traits in common. Jude says, "For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah."

Cain, Balaam and Korah have several things in common with one another. Each of them intimately knew God, heard Him speak, and was placed in a position of prominence by God. They each worshipped God and made offerings to Him. However, none of them was content with God. Each was motivated by covetousness and wanted to override God authority by doing things their own way. And each of them was responsible for the death of God's people.

Cain was the first-born son of a man and woman. He knew the story of Adam and Eve's failure to obey God, their consequences, and the curse upon the land. And He knew of God's forgiveness and mercy towards his parents when God provided skins as a covering for their nakedness. Yet Cain tried to obtain God's favor by the works of his hands and the sweat of his brow when he brought an offering from the produce of land that God had cursed. God rejected Cain's offering but accepted his younger brother Abel's, who brought the first born of his flocks.

Abel honored God. He had respect for God's authority and trusted in His ways of doing things. He recognized God's favor was not obtained by man's effort but through his thankfulness for God's provision. Abel did not have to work by the sweat of his brow on the land that God had cursed to bring his offering. He had only to be thankful to God for his sheep. They provided Abel with food, drink, and clothing. Then, through no effort on Abel's part, the sheep multiplied naturally providing an offering to God and an increase in his wealth. Because Cain coveted his brother's favor he murder him.

The Way of Cain (desires of the flesh ... unholy living in the midst of the people of God)

1. Ungodly persons who turn the grace of our God into licentiousness (*The doing what one pleases without regard to the rights of God or others*).
2. They defile the flesh.
3. Caring for themselves.
4. They are worldly-minded, devoid of the Spirit.
5. Many will follow their sensuality, and because of them the way of the truth will be maligned.
6. They indulge the flesh in its corrupt desires.
7. They count it a pleasure to revel in the daytime.
8. They have eyes full of adultery and that never cease from sin.
9. They forsake the right way.
10. They entice by fleshly desires.

Genesis 5 – Point #7

²¹ When Enoch had lived 65 years, he fathered **Methuselah**. ²² Enoch walked with God after he fathered **Methuselah** 300 years and had other sons and daughters. ²³ Thus all the days of Enoch were 365 years. ²⁴ Enoch walked with God, and he was not, for God took him.

²⁵ When **Methuselah** had lived 187 years, he fathered Lamech. ²⁶ Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. ²⁷ Thus all the days of **Methuselah** were 969 years, and he died.

Matthew 24:36-51

No One Knows That Day and Hour

³⁶ "But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. ³⁷ For as were the days of **Noah**, so will be the coming of the Son of Man. ³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when **Noah** entered the ark, ³⁹ and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. ⁴⁰ Then two men will be in the field; one will be taken and one left. ⁴¹ Two women will be grinding at the mill; one will be taken and one left. ⁴² Therefore, stay awake, for you do not know on what day your Lord is coming. ⁴³ But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. ⁴⁴ Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

⁴⁵ "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? ⁴⁶ Blessed is that servant whom his master will find so doing when he comes. ⁴⁷ Truly, I say to you, he will

set him over all his possessions. ⁴⁸ But if that wicked servant says to himself, 'My master is delayed,' ⁴⁹ and begins to beat his fellow servants⁴⁸ and eats and drinks with drunkards, ⁵⁰ the master of that servant will come on a day when he does not expect him and at an hour he does not know ⁵¹ and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

so will be the coming (the sign): the sign that was given to Noah was the death of the Grand-Father Methuselah, meaning, "When He is Dead it shall be Sent".

Here is I. The covenant God made with and the commission he gave to the Messiah, *Isa. 42:5-7*, which are an exposition of *Isa. 42:1*; *Behold my servant, whom I uphold.*

<https://www.biblegateway.com/resources/matthew-henry/Isa.43.1-Isa.43.7>

Isaiah 42:5-43:10

⁵ Thus says God, the LORD,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people on it
and spirit to those who walk in it:
⁶ "I am the LORD; I have called you in righteousness;
I will take you by the hand and keep you;
**I will give you as a covenant for the people,
a light for the nations,**
⁷ **to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.**
⁸ I am the LORD; that is my name;
my glory I give to no other,
nor my praise to carved idols.
⁹ **Behold, the former things have come to pass,
and new things I now declare;
before they spring forth
I tell you of them."**

This "**new thing**" was not new, as God's people had already demonstrated a pattern of disobedience and the worship of idols, and in years past God has delivered them from their captors, but this time God's people will not respond to God's mercy in the same way, but rather a "**new**" way, in which only 1,000 answer the call of repentance and return back to the Land, as the Babylonians permit them, but the majority remain comfortable in their captivity, as their captors give them safe haven to practice their faith within their kingdom. The "**new thing**" here then is the fact that unlike deliverances past, when God delivers all of His people, in this scenario there will only be a remnant who will be delivered, because of the false security that God's people are experiencing from their captors.

Isaiah 42:10-11

Sing to the LORD a New Song
¹⁰ Sing to the LORD a new song,
his praise from the end of the earth,
you who go down to the sea, and all that fills it,
the coastlands and their inhabitants.
¹¹ Let the desert and its cities lift up their voice,
the **villages that Kedar** inhabits;
let the **habitants of Sela** sing for joy,
let them shout from the top of the mountains.

These lay east from Jerusalem, as the islands lay west, so that the gospel songs should be sung from the rising of the sun to the going down of the same. The whole Gentile world had been like an island, cut off from communication with God's church, and like a wilderness, uncultivated and bringing forth no fruit to God; but now the islands and the wilderness shall praise God.

<https://www.biblegateway.com/resources/matthew-henry/Isa.42.5-Isa.42.12>

Isaiah 42:12-17

¹² Let them give glory to the LORD,
and declare his praise in the coastlands.
¹³ **The LORD goes out like a mighty man,
like a man of war he stirs up his zeal;
he cries out, he shouts aloud,
he shows himself mighty against his foes.**
¹⁴ For a long time I have held my peace;
I have kept still and restrained myself;
now **I will cry out like a woman in labor;
I will gasp and pant.**
¹⁵ I will lay waste mountains and hills,
and dry up all their vegetation;
I will turn the rivers into islands,

and dry up the pools.

**16 And I will lead the blind
in a way that they do not know,
in paths that they have not known
I will guide them.
I will turn the darkness before them into light,
the rough places into level ground.
These are the things I do,
and I do not forsake them.**

¹⁷They are turned back and utterly put to shame,
who trust in carved idols,
who say to metal images,
“You are our gods.”

The prophet, having spoken by way of comfort and encouragement to the believing Jews who waited for the consolation of Israel, here turns to those among them who were unbelieving, for their conviction and humiliation.

Isaiah 42:18-25

Israel's Failure to Hear and See

¹⁸Hear, you deaf,
and look, you blind, that you may see!
¹⁹Who is blind but my servant,
or deaf as my messenger whom I send?
Who is blind as my dedicated one,
or blind as the servant of the LORD?
²⁰He sees many things, but does not observe them;
his ears are open, but he does not hear.
²¹**The LORD was pleased, for his righteousness' sake,
to magnify his law and make it glorious.**
²²But this is a people plundered and looted;
they are all of them trapped in holes
and hidden in prisons;
they have become plunder with none to rescue,
spoil with none to say, “Restore!”
²³**Who among you will give ear to this,
will attend and listen for the time to come?**
²⁴**Who gave up Jacob to the looter,
and Israel to the plunderers?
Was it not the LORD, against whom we have sinned,
in whose ways they would not walk,
and whose law they would not obey?**
²⁵**So he poured on him the heat of his anger
and the might of battle;
it set him on fire all around, but he did not understand;
it burned him up, but he did not take it to heart.**

It was there said that Jacob and Israel would not walk in God's ways, and that when he corrected them for their disobedience they were stubborn and laid it not to heart; and now one would think it should have followed that God would utterly abandon and destroy them; but no, the next words are, *But now, fear not, O Jacob! O Israel! I have redeemed thee, and thou art mine.* Though many among them were untractable and incorrigible, yet God would continue his love and care for his people, and the body of that nation should still be reserved for mercy. God's goodness takes occasion from man's badness to appear so much the more illustrious. *Where sin abounded, grace did much more abound (Rom. 5:20), and mercy rejoices against judgment, as having prevailed and carried the day, Jas. 2:13.*

<https://www.biblegateway.com/resources/matthew-henry/Isa.43.1-Isa.43.7>

Isaiah 43:1-7

Israel's Only Savior

¹**But now thus says the LORD,
he who created you, O Jacob,
he who formed you, O Israel:
“Fear not, for I have redeemed you;
I have called you by name, you are mine.”**
²**When you pass through the waters, I will be with you;
and through the rivers, they shall not overwhelm you;
when you walk through fire you shall not be burned,
and the flame shall not consume you.**
³**For I am the LORD your God,
the Holy One of Israel, your Savior.**
I give Egypt as your ransom,
Cush and Seba in exchange for you.
⁴**Because you are precious in my eyes,**

and honored, and I love you.

I give men in return for you,
peoples in exchange for your life.

⁵Fear not, for I am with you;

I will bring your offspring from the east,
and from the west I will gather you.

⁶I will say to the north, Give up,
and to the south, Do not withhold;

bring my sons from afar
and my daughters from the end of the earth,

**⁷everyone who is called by my name,
whom I created for my glory,
whom I formed and made.”**

God here challenges the worshippers of idols to produce such proofs of the divinity of their false gods as even this very instance (to go no further) of the redemption of the Jews out of Babylon furnished the people of Israel with, to prove that their God is the true and living God, and he only.

<https://www.biblegateway.com/resources/matthew-henry/Isa.43.1-Isa.43.7>

Isaiah 43:8-10

⁸Bring out the people who are blind, yet have eyes,
who are deaf, yet have ears!

⁹All the nations gather together,
and the peoples assemble.

Who among them can declare this,
and show us the former things?

Let them bring their witnesses to prove them right,
and let them hear and say, It is true.

¹⁰“You are my witnesses,” declares the LORD,
“and my servant whom I have chosen,

**that you may know and believe me
and understand that I am he.**

**Before me no god was formed,
nor shall there be any after me.**

Next Week:

**Week 2 - Parasha Noach (Noah / Rest)
Genesis 6:9–11:32; Isaiah 54:1–55:5; 1 Peter 3:8–22**