

Torah Cycle – Studies in the Haftarah

Rabbin Deborah Brandt

Torah Reading – Bereshit/Genesis 1:1-6:8

Haftarah – Isayahu/Isaiah 42:5 to 43:11

Outline of This Week’s Parashah (Torah Portion):

- 1:1 In the Beginning and the Six Days of Creation
- 2:1 The Seventh Day Sabbath (Shabbat)
- 2:8 A Description of the Garden of Eden
- 2:15 YHVH Places Man in the Garden
- 2:21 The Creation of Woman
- 3:1 The Serpent Deceives Man to Sin
- 3:14 Man Is Punished for His Sin (Rebellion) Against YHVH
- 3:23 Man Is Banished From the Garden
- 4:1 Cain and Abel, Cain Murders Abel
- 4:17 Cain’s Descendants, Eve Gives Birth to Seth
- 5:1 The Genealogies of Man; the Ten Generations From Adam to Noah
- 6:1 The Pre-Flood World

CREATION AND ITS GOAL – Rabbi Russel Resnick

Parashat B’resheet, Genesis 1:1–6:8

A classic Jewish story tells of two men who fell into a dispute and agreed to bring the matter to their rabbi for judgment. The first one told his story and ended with the claim that the other owed him twenty pieces of silver. The rabbi said, “You know ... you’re right.” When the second told his story, he claimed that the first one owed *him* twenty pieces of silver. The rabbi responded, “You know ... you’re right!” The rabbi’s assistant called out, “Rabbi, they can’t both be right!” And the rabbi replied, “You know ... you’re right too!”

We begin our study of Torah with its very first word—*B’resheet* or “In the beginning”—which has been the subject of debate among Jewish interpreters for centuries. The great medieval commentator Rashi says of Genesis 1:1, “This verse says nothing but ‘Expound me!’” The medieval Jewish commentators were experts in Hebrew grammar, and Rashi begins his exposition with a grammatical

look at the first word, B'resheet. Other commentators over the following centuries will either agree or disagree with Rashi.

Let's listen in on this discussion. It will be worth the effort, because it reveals a unique aspect of Jewish interpretation that will expand our understanding of Scripture. Two different viewpoints may both have something vital to teach us.

The word b'resheet is in the construct form, used when one noun combines with another. It combines *b'* or "in" with *resheet*, meaning "first" or "beginning," so that it would normally mean "in the beginning of. . . ." Rashi says, "You have no instance of the word *resheet* in Scripture that is not attached to the word that follows it." Accepting this argument, one traditionally-oriented Jewish version translates the opening lines of Genesis:

In the beginning of God's creating the heavens and the earth—when the earth was astonishingly empty, with dark ness upon the surface of the deep, and the Divine Presence hovered upon the surface of the waters—God said, "Let there be light, and there was light."²

In contrast with Rashi, however, another leading medieval commentator, Ramban, points out two instances of *resheet* that are not in the construct form: Isaiah 46:10, "Declaring the end from *resheet*—the beginning," and Deuteronomy 33:21, "He provided *resheet*—the first part—for himself." Furthermore, Ramban says that the construct form is always used to connect one noun with another, but in Genesis 1, b'resheet connects with a verb. Therefore, he translates the opening words, "In the beginning, God created the heavens and the earth," signifying the Creation of all things out of nothing. He explains,

The Holy One, blessed be he, created all things from absolute non-existence. Now we have no expression in the sacred language for bringing forth something from nothing other than the word *Bara* [translated 'created' here].³

This discussion of b'resheet may seem a bit technical, but it shows that two opposing views can both teach us something. We might even end up like the rabbi in the story, saying "You're right" to two interpretations that seemed at first to oppose each other.

In this case, Genesis is telling us *both* that God created all things out of nothing, simply by his word, *and* that this creative process was a matter of bringing order to the original chaos. Creation is the miraculous coming-into-being of all things through the divine utterance, and also a battle with the disorder that was present almost from the first.

In this understanding, Creation is not an end in itself, but is; moving toward a goal—the completion of God's order and *shalom* (peace, wholeness). Indeed, the theme of Creation and its consummation underlies the entire Torah.

This theme also unlocks the meaning of our own lives. When God created humankind, he gave them a role in improving his Creation: "Then God blessed them, and God said to them, 'Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth' " (Genesis 1:28). Humans are to fill the earth that God has created, to subdue and rule it in a divine-human partnership.

² Scherman.

³ *Chavel, Genesis, 23.*

Thus, when God places Adam and Eve in the Garden, they are not to remain in innocent passivity. Rather, the Lord gives them real responsibility: “Then the LORD God took the man and put him in the Garden of Eden to tend and keep it” (Gen. 2:15). Human tending and keeping of the Garden will increase it, until the whole earth becomes a garden, and Creation reaches the fulfillment for which it was designed.¹

Overview of Torah Bereshit – Jeffrey Feinburg

We must ask ourselves how we arrived at the present. Scripture says we take our problems with us. Problems left unsolved (e.g. disobedience, sibling rivalry) are transmitted from generation to generation. These problems, recorded in Scripture from the earliest beginnings, explain our world today. For example, Yisra’el’s apparent blindness to “*give ear*” (**HA’AZINU**) to God’s way of glorifying Himself among the nations highlights this week’s Haftarah (Is. 42:5–43:10).

B’REISHEET (*in the beginning*), before time itself, God creates a perfect world with man as creation’s crown. But man disobeys God and eats of the fruit of the Tree of Knowledge to become like God. Now, man can discriminate good from evil. God foresees that man will not attain His predestined purposes, if he eats from the Tree of Life and lives in a fallen state forever. So God banishes Adam (*humankind*) from paradise in Gan Eden.

Sadly, Adam fails to enter Shabbat (*Sabbath*) rest with God. Man has not completed the work God has given him to do. Instead, Adam’s firstborn son, Kayin, walks an evil path. Sibling rivalry kindles raging jealousies, leading Kayin to kill his brother, Hevel. Whereas God curses the ground for Adam’s disobedience in Paradise, God curses Kayin for the murder of his brother! Kayin’s years are never recorded. In striking contrast, Shet’s line (God’s *appointed*) fathers children, and their ages are always recorded at fatherhood and at death. The one exception, Chanoch (*disciple*), fathers children, walks with God, and is taken before he dies!

In the tenth generation, **NOACH** (*Noah/rest*) will escape judgment and carry the hope that the fathers can be redeemed! Yeshua warns that the Days of Noach resemble the end of days. Today, people are busy pursuing material prosperity and entertainment apart from God. People say that they are “too busy” to enter into Shabbat rest. Scripture records these days as times when people are too distracted by life’s cares to rest or watch for the coming of Messiah (Mt. 24:37–39). Yet watch we must!

Moshe reminded us, HA’AZINU—give ear to God’s commands, leading to this, the blessing—V’ZOT HAB’RACHAH. So ends Deuteronomy and the yearly cycle of Torah reading. On Simchat Torah, we roll the scroll back to Genesis to begin anew in the beginning—B’REISHEET!

In B’REISHEET ...

The Key People include Adam, Chavah (*Eve*), Kayin (*Cain*), Hevel (*Abel*), Chanoch (*Enoch*), Lemech (*Lamech*), Shet (*Seth*), M’tushelach (*Methuselah*), and Noach (*Noah*).

The Scenes include the heavens and earth, Gan Eden (*the Garden of Eden/Paradise*), four rivers—the Pishon, Gichon (*Gihon*), Chidekel (*Tigris*), and F’rat (*Euphrates*), and the land of Nod, east of Eden.

¹ Resnik, R. (2006). *Creation to completion: A Guide to Life’s Journey From the Five Books of Moses* (3–5). Clarksville, MD: Messianic Jewish Publishers.

The Main Events include creation, the first Shabbat rest, man’s disobedience and the consequences, sons and sacrifices, sibling rivalry, the first murder, and man’s wickedness except for Noah.²

Isaiah (Person).

The prophet Isaiah, whose name means “the Lord saves,”³

Eighth-century (B.C.) prophet during the reigns of the Judean kings Uzziah, Jotham, Ahaz, and Hezekiah; author of the biblical Book of Isaiah (called Esaias in KJV NT). Isaiah was the son of Amoz (Is 1:1) and may have been King Amaziah’s brother. Growing up in Jerusalem, Isaiah received the best education the capital could supply. He was also deeply knowledgeable about people, and he became political and religious counselor of the nation. He had easy access to the monarchs and seems to have been the historiographer at the Judean court for several reigns (2 Chr 26:22; 32:32).⁴ Isaiah foretold the coming of the Messiah, the “peaceful prince,” and the ruler of God’s kingdom (11:1–11). He also depicted this Messiah as a suffering, obedient servant (53:3–12). Isaiah was preeminent among the prophets for the variety and grandeur of his imagery. His imagination produced forceful, brilliant figures of speech.

Isaiah prophesied during the last three decades of the northern kingdom of Israel. Because he lived in Jerusalem, in Judah, he made little direct reference to Israel. However, when that kingdom fell, Judah lay open to conquest by Assyria. Isaiah advised King Ahaz to avoid foreign entanglements and depend on God to protect his people. Ignoring that advice, Ahaz made an alliance with Assyria.⁵

Haftarah Introduction

Servant Song One: Isa 42:1–4 with Isa 42:5–9

The servant in Isa 42:1–4 (with Isa 42:5–9) is Israel, the corporate group (see Isa 41:8–9; 44:1–2; 44:21; and 45:4; especially Isa 43:10, where the plural “my servant” is used in reference to the servant of Isa 42). The servant’s primary actions in this section are:

- Glorifying Yahweh (Isa 42:1)—a sentiment echoed in Isa 49:3
- Being “a light to the nations” (Isa 42:1)—recalled in Isa 49:6
- Bring forth justice (Isa 42:1)—echoed in Isa 53:12

² Feinberg, J. E., Ph.D. (1998). *Walk Genesis!: In the beginning* (12–13). Clarksville, MD: Messianic Jewish Publishers.

³ Elwell, W. A., & Beitzel, B. J. (1988). *Baker encyclopedia of the Bible* (1047). Grand Rapids, MI: Baker Book House.

KJV The King James Version

NT New Testament

⁴ Elwell, W. A., & Beitzel, B. J. (1988). *Baker encyclopedia of the Bible* (1046). Grand Rapids, MI: Baker Book House.

⁵ Elwell, W. A., & Beitzel, B. J. (1988). *Baker encyclopedia of the Bible* (1046). Grand Rapids, MI: Baker Book House.

- Does not rebel against his suffering (Isa 42:2)—paralleled in Isa 53:6–7
- Agricultural analogies of “rising up” describe him (Isa 42:3, 6; 42:9)—also in Isa 49:6; 53:2; 53:12
- Is called “in [and because of] righteousness” (Isa 42:6)—echoed in Isa 52:13; 53:10–12

In Isaiah 43:10, a passage traditionally not considered part of the Servant Songs, the servant is equated with God’s will—similar to Isa 52:13 and Isa 53:12. These parallels seem to suggest that the servant in Isa 42 and 49 may be the same servant in terms of vocation, not necessarily in actuality.⁶

Isaiah uses the term *servant* in three different ways. One use of it is of the Messiah (42:1–4; 49:1–13; 52:13–53:12). The other two usages relate to Israel: at times he uses it of Israel the whole and at other times only of the Remnant of Israel. Examples of the latter use were discussed earlier in this chapter under Israel Future when discussing the remnant in the Tribulation (Isa. 41:8–20; 65:8–16).

As far as the nation as a whole, one example is Isaiah 42:18–43:13 which speaks of the coming deliverance from Babylon. The passage begins by declaring Israel’s spiritual blindness (vv. 18–22). Although Israel is the servant of Jehovah, yet she is blind (vv. 18–20) and for that reason Israel has become a plundered people (vv. 21–22). However, greater judgment is yet to come (vv. 23–25) for God will turn His servant over to the robbers because of all their sins. The passage then makes a promise of redemption (vv. 1–4). God is Israel’s Creator and so fully intends to redeem Israel (v. 1). No matter what water or fire the nation will experience, it will survive (v. 2). God is Israel’s Saviour (v. 3) and Israel is precious and honorable in the sight of God (v. 4). Isaiah then describes the final regathering (vv. 5–7) and it will be from the four corners of the earth. With all of this accomplished, Israel will be called upon to witness on God’s behalf (vv. 8–13). Israel is called to testify (v. 8) in spite of her blindness and the Gentiles are called upon to listen (v. 9). At that time Israel the chosen servant will understand who is God indeed (v. 10) and will testify to that truth before the Gentiles (vv. 11–13).

The servant motif is picked up again in Isaiah 44:1–5. Israel is again declared to be a chosen servant (v. 1), a servant formed by God (v. 2). For that reason the servant nation is destined for an outpouring of the Holy Spirit (v. 3), which will lead to Israel’s national salvation (v. 4–5).

It is because Israel is the servant of Jehovah that she is promised a national salvation in Isaiah 44:21–23. Israel’s servant status is still true although at this time she does not know the Lord (Isa. 45:4). For the same reason, Israel will be redeemed from Babylon (Isa. 48:20).⁷

⁶ Barry, J. D. (2016). Servant Songs. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema & W. Widder (Eds.), *The Lexham Bible Dictionary* (J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema & W. Widder, Ed.). Bellingham, WA: Lexham Press.

⁷ Fruchtenbaum, A. G. (1994). *Israelology: The missing link in systematic theology* (Rev. ed.) (824). Tustin, CA: Ariel Ministries.

The Lord's Chosen Servant⁸

Isa 42:1 Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isa 42:2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

Isa 42:3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

Isa 42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Haftarah Reading: Isaiah 42:5 – 43:11

Isa 42:5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

Isa 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

Isa 42:7 To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

Isa 42:8 I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

Isa 42:9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Isa 42:10 Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

Isa 42:11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Isa 42:12 Let them give glory unto the LORD, and declare his praise in the islands.

Isa 42:13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

Isa 42:14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once.

Isa 42:15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

Isa 42:16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

⁸ Cycles of Righteousness Notes Haftarah Studies – Brad Scott

Isa 42:17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

Israel's Failure to Hear and See

Isa 42:18 Hear, ye deaf; and look, ye blind, that ye may see.

Isa 42:19 Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD'S servant?

Isa 42:20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

Isa 42:21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable.

Isa 42:22 But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

Isa 42:23 Who among you will give ear to this? *who* will hearken and hear for the time to come?

Isa 42:24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

Isa 42:25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

Israel's Only Savior

Isa 43:1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

Isa 43:2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Isa 43:3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

Isa 43:4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men *for* thee, and people for thy life.

Isa 43:5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

Isa 43:6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

Isa 43:7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Isa 43:8 Bring forth the blind people that have eyes, and the deaf that have ears.

Isa 43:9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

Isa 43:10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall

there be after me.

Isa 43:11 I, *even* I, *am* the LORD; and beside me *there is* no saviour.

Isaiah 42: 5-7 Reflect Genesis 1 in the Torah Portion

Gen 1:1 In the beginning God created the heaven and the earth.

Gen 1:2 Now the earth was unformed and void, and darkness was upon the face of the deep; and **the spirit of God** hovered over the face of the waters. JPS

Spirit H7307

רוּחַ

rûach

roo'-akh

From H7306; *wind*; by resemblance *breath*, that is, a sensible (or even violent) exhalation; figuratively *life, anger, unsubstantiality*; by extension a *region* of the sky; by resemblance *spirit*, but only of a rational being (including its expression and functions): - air, anger, blast, breath, X cool, courage, mind, X quarter, X side, spirit ([-ual]), tempest, X vain, ([whirl-]) wind (-y).

Total KJV occurrences: 378

1Co 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1Co 2:10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

1Co 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. KJV

Gen 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

When the spirit of God is in you, God will walk with you.

Eze 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

Gal 5:16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Isaiah 42:6

Isa 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; KJV

Joh 10:27 My sheep hear my voice, and I know them, and they follow me:

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. KJV

Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Branch H5342

נֶצֶר

nêts'er

nay'-tser

From H5341 in the sense of *greenness* as a striking color; a *shoot*; figuratively, a *descendant*: - branch.

Total KJV occurrences: 4

Isa 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Preserved H5336

נֶצִירֹ

nâtsîyr

naw-tsere'

From H5341; properly *conservative*; but used passively, *delivered*: - preserved.

Total KJV occurrences: 1

Rom 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Rom 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Rom 11:21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

Rom 11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

Isaiah 42:7

Isa 42:7 To **open** the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

Open H6491

פָּקַח

pâqach

paw-kakh'

A primitive root; to *open* (the senses, especially the eyes); figuratively to *be observant*: - open.

Total KJV occurrences: 20

Luk 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luk 4:19 To preach the acceptable year of the Lord.

God would open the Spiritually blind so they can see.

Isaiah 42:18-19

Isa 42:18 Hear, ye deaf; and look, ye blind, that ye may see.

Isa 42:19 Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD'S servant?

Blind and deaf refer to Lost Tribes and Companions

Isa 42:16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Genesis 1:2-3

Matthew 13:10ff

Mat 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

Mat 13:11 He answered and said unto them, **Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

Mat 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Mat 13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

Mat 13:14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

Mat 13:15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

Mat 13:16 But blessed *are* your eyes, for they see: and your ears, for they hear.

Mat 13:17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

The Parable of the Sower Explained

Mat 13:18 Hear ye therefore the parable of the sower.

Mat 13:19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Mat 13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Mat 13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Mat 13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Mat 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Jeremiah 5 – Ref.

Isaiah 42:7, Isaiah 42:10-11, 20-22, 24

Isa 42:7 To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

Isa 42:10 Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

Isa 42:11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Isa 42:20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

Isa 42:21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable.

Isa 42:22 But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

Isa 42:24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

YHWH Is His Name

Isa 42:8 I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

YHWH, Name expresses His power to us (Sages)- Gen. 3:23-4:26, John 17

To glorify God is to obey God

Isa 42:9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Isa 43:5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

Isa 43:6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

Messiah will harvest His fruit in the end times.

Isa 42:10 Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

Isa 42:11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Isa 42:12 Let them give glory unto the LORD, and declare his praise in the islands.

Isa 42:13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall

cry, yea, roar; he shall prevail against his enemies.

Isa 42:14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once.

Isa 42:15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

The Diaspora – Those outside of Israel

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

2Pe 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

2Pe 3:5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

2Pe 3:6 Whereby the world that then was, being overflowed with water, perished:

Latter Day Redemption

Isa 42:16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

Rev 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

Rev 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

Rev 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

Genesis 4 – Able was a righteous one

Redemption from beginning to the end.

Isa 43:1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel,

Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

Isa 43:2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Isa 43:3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

Isa 43:4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

Isa 43:5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

Isa 43:6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

Isa 43:7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Isa 43:8 Bring forth the blind people that have eyes, and the deaf that have ears.

Isa 43:9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

Isa 43:10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

Ref: Noach 6: 8 – 18

The gathering – Pattern of Completion and Perfection, Fall and Restoration.

John 17

Apostolic Scriptures mention the word “Beginnings” 52x’s

Matthew 19:8

Mat 19:8 He saith unto them, **Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.**

Col 1:17 And he is before all things, and by him all things consist.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

2Co 11:1 Would to God ye could bear with me a little in *my* folly: and indeed bear with me.

2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds

should be corrupted from the simplicity that is in Christ.

Paul's concern regarding minds becoming corrupted as Eve's was corrupted by the Serpent.