

Notes: January 4 2025

Start: 10 AM

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Life, Promise and Torah – A New Year

This is our first service of the new year 2025. The previous year that started with many challenges, such as the war in Israel, financial challenges and continued security threats. The year did not end the way it had started. The year ended with a different vibe in the air.

What comes in a new year?

This year there is a sense of Hope, Anticipation and Promise in the air.

We experience a new and hopeful mindset with the changing of the calendar.

A dynamic of Torah is that of Promise and thus where there is promise, there is hope.

Interestingly, the word used most frequently in the Tanakh and translated as Promise is not translated as Promise, that is in the present tense but in the past tense, promised.

[Exo 12:25](#) "When you come to the land which Adonai will give you, as he has promised, you are to observe this ceremony.

Thus conveying a promise that had been made and is alluded to in the future. Here, Adonai is reiterating a promise of land, first conveyed to Avraham and thus reaffirmed here as a promise having already been made in the past.

The Hebrew word is “dabar” or “davar” depending if you use bet or vet and offers one of those extensive lists conveying a complex word with multiple dynamics...

דָּבָר

dâbâr

*daw-bawr'*

From [H1696](#); a *word*; by implication a *matter* (as *spoken of*) of *thing*; adverbially a *cause*: - act, advice, affair, answer, X any such (thing), + because of, book, business, care, case, cause, certain rate, + chronicles, commandment, X commune (-ication), + concern [-ing], + confer, counsel, + dearth, decree, deed, X disease, due, duty, effect, + eloquent, errand, [evil favoured-] ness, + glory, + harm, hurt, + iniquity, + judgment,

language, + lying, manner, matter, message, [no] thing, oracle, X ought, X parts, + pertaining, + please, portion, + power, promise, provision, purpose, question, rate, reason, report, request, X (as hast) said, sake, saying, sentence, + sign, + so, some [uncleanness], somewhat to say, + song, speech, X spoken, talk, task, + that, X there done, thing (concerning), thought, + thus, tidings, what [-soever], + wherewith, which, word, work.

Devar is typically translated as “word” thus “word” conveys promise. Interesting...when someone gives their word they are in essence giving their promise.

This is no more prominent then B'midbar (Numbers) 23:19, though devar is not used here, the essence of devar is...

**Num 23:19** "God is not a human who lies or a mortal who changes his mind. When he says something, he will do it; when he makes a promise, he will fulfill it.

When Adonai gives His word, He will fulfill it, He will honor it, He will do it.

Promise in English can be either a verb or a noun.

As a verb...it is an action whereby one assure someone that one will definitely do, give, or arrange something; undertake or declare that something will happen.

As a noun it can be viewed in two ways...

- the quality of potential excellence

That is when someone shows potential, they show promise.

The second, is that of...

- a declaration or assurance that one will do a particular thing or that a particular thing will happen.

Adonai made a declaration to Avraham when He told him to leave his home...

**Gen 12:1** Now Adonai said to Avram, "Get yourself out of your country, away from your kinsmen and away from your father's house, and go to the land that I will show you.

**Gen 12:2** I will make of you a great nation, I will bless you, and I will make your name great; and you are to be a blessing.

**Gen 12:3** I will bless those who bless you, but I will curse anyone who curses you; and by you all the families of the earth will be blessed."

Adonai made a promise to Noah...

**Gen 8:20** Noah built an altar to Adonai. Then he took from every clean animal and every clean bird, and he offered burnt offerings on the altar.

**Gen 8:21** Adonai smelled the sweet aroma, and Adonai said in his heart, "I will never again curse the ground because of humankind, since the imaginings of a person's heart are evil from his youth; nor will I ever again destroy all living things, as I have done.

**Gen 8:22** So long as the earth exists, sowing time and harvest, cold and heat, summer and winter, and day and night will not cease."

To this day, Adonai has kept His promise made to Noach.

And Yet, Adonai's promises don't end with the person He is making them with. The promise Adonai made to Avraham extended to his descendants thus the promise is intended to continue.

This is true with Noach and affirms what I had just conveyed that to this day, Adonai has kept His promise...

**Gen 9:8** God spoke to Noach and his sons with him; he said,

**Gen 9:9** "As for me—I am herewith establishing my covenant with you, with your descendants after you,

**Gen 9:10** and with every living creature that is with you—the birds, the livestock and every wild animal with you, all going out of the ark, every animal on earth.

**Gen 9:11** I will establish my covenant with you that never again will all living beings be destroyed by the waters of a flood, and there will never again be a flood to destroy the earth."

and thus with Avraham...

**Gen 12:7** Adonai appeared to Avram and said, "To your descendants I will give this land." So he built an altar there to Adonai, who had appeared to him.

Adonai conveys to Avraham and refers to “your descendants” 12 times thus conveying, the promise, that is the covenant is not just made with Avraham but also with his descendants as well, for this is an important fact that further substantiates the nature of a promise when Adonai conveys what He will do.

In many aspects the promises made to the descendants of Avraham are not limited by time or even have a deadline. That is they are not time sensitive thus you cannot say that because a promise made by Adonai hasn't happened yet that doesn't mean it won't happen.

The nation would go 400+ years before the promise Adonai made to Avraham and his descendants would come to fruition, that being taking possession of the land Adonai had promised.

And let me share with you another promise that was made that would be revealed to the nation some 1300 years after it was first promised.

What occurred during these 1300 years?

The descendants of Avraham would take possession of the land, live in the land, desire a king to rule over them that would ultimately lead to a division of the nation into two, followed by expulsion from the land for the divided kingdom. The nation would be restored to their land, yet just as occurred with expulsion from the land they would fall under the authority of other nations and empires.

Yet prior to all of this occurring, Adonai spoke to Moshe...

**Deu 18:15** "Adonai will raise up for you a prophet like me from among yourselves, from your own kinsmen. You are to pay attention to him,

**Deu 18:16** just as when you were assembled at Horev and requested Adonai your God, 'Don't let me hear the voice of Adonai my God any more, or let me see this great fire ever again; if I do, I will die!'

**Deu 18:17** On that occasion Adonai said to me, 'They are right in what they are saying.

**Deu 18:18** I will raise up for them a prophet like you from among their kinsmen. I will put my words in his mouth, and he will tell them everything I order him.

**Deu 18:19** Whoever doesn't listen to my words, which he will speak in my name, will have to account for himself to me.

This is the promise of the Prophet who will be like Moshe whereby He was given the Words of Adonai to speak to the people.

Many Prophets would be anointed by Adonai to speak His Words to the people...from Isaiah to Nathan; Jeremiah to Elisha many would speak in the authority that had been granted them by Adonai. Yet, there would be one who would be different than all the Prophets. We witness this expectation as recorded in Yochanan's Gospel...

We read of a voice in the wilderness crying out, that of Yochanan the Immerser...

**Joh 1:19** Here is Yochanan's testimony: when the Judeans sent cohanim and L'vi'im from Yerushalayim to ask him, "Who are you?"

**Joh 1:20** he was very straightforward and stated clearly, "I am not the Messiah."

**Joh 1:21** "Then who are you?" they asked him. "Are you Eliyahu?" "No, I am not," he said. "Are you 'the prophet,' the one we're expecting?" "No," he replied.

**Joh 1:22** So they said to him, "Who are you?—so that we can give an answer to the people who sent us. What do you have to say about yourself?"

**Joh 1:23** He answered in the words of Yesha`yahu the prophet, "I am The voice of someone crying out: 'In the desert make the way of Adonai straight!' "

**Joh 1:24** Some of those who had been sent were P'rushim.

**Joh 1:25** They asked him, "If you are neither the Messiah nor Eliyahu nor 'the prophet,' then why are you immersing people?"

**Joh 1:26** To them Yochanan replied, "I am immersing people in water, but among you is standing someone whom you don't know.

**Joh 1:27** He is the one coming after me—I'm not good enough even to untie his sandal!"

**Joh 1:28** All this took place in Beit-Anyah, east of the Yarden, where Yochanan was immersing.

The people were wondering who Yochanan was. He was preaching the message of the Prophets of Israel...Repent and Return. Thus the people were wondering if He was Eliyahu who was promised to come before the Lord...

**Mal 3:23** Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai.

**Mal 3:24** He will turn the hearts of the fathers to the children and the hearts of the children to their fathers; otherwise I will come and strike the land with complete destruction." [*Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai.*]

Thus the message Yochanan was conveying was that of what Eliyahu would do. Likewise the aspect of "The Prophet" bearing no name and thus the inquiry of the people. For "The Prophet would be like Moshe. This expectation would not end with Yochanan for the people were still anticipating "The Prophet" for if Yochanan wasn't Him then He was still to come.

Later in Yochanan's account we read of Yeshua at Lake Kinneret where He is followed by large crowds of people for He has already caused a stir amongst the people. What would occur next would cause the people to speculate in the same manner they did with Yochanan the Immerser. It would not be what Yeshua said but

what He would do.

Many had gathered and their was concern for feeding all of them.

**Joh 6:4** Now the Judean festival of Pesach was coming up;

**Joh 6:5** so when Yeshua looked up and saw that a large crowd was approaching, he said to Philip, "Where will we be able to buy bread, so that these people can eat?"

For which Phillip would reply...

**Joh 6:7** Philip answered, "Half a year's wages wouldn't buy enough bread for them—each one would get only a bite!"

And thus Andrew would convey that there was a boy with some bread and fish, yet it wouldn't be enough to feed everyone there. Upon hearing this Yeshua spoke...

**Joh 6:10** Yeshua said, "Have the people sit down." There was a lot of grass there, so they sat down. The number of men was about five thousand.

**Joh 6:11** Then Yeshua took the loaves of bread, and, after making a b'rakhah, gave to all who were sitting there, and likewise with the fish, as much as they wanted.

**Joh 6:12** After they had eaten their fill, he told his talmidim, "Gather the leftover pieces, so that nothing gets wasted."

**Joh 6:13** They gathered them and filled twelve baskets with the pieces from the five barley loaves left by those who had eaten.

**Joh 6:14** **When the people saw the miracle he had performed, they said, "This has to be 'the prophet' who is supposed to come into the world."**

The people witnessed a miracle that offered only one possibility – The Prophet. Thus, the people would further seek Yeshua...

**Joh 6:24** Accordingly, when the crowd saw that neither Yeshua nor his talmidim were there, they themselves boarded the boats and made for K'far-Nachum in search of Yeshua.

**Joh 6:25** When they found him on the other side of the lake, they asked him, "Rabbi, when did you get here?"

Yeshua has been revealed and is going through the Gailee and is stirring the people through His Words and Actions. Yeshua had just fed 5,000 men, plus women and children to where when those that are seeking Him would find Him again...

**Joh 6:26** Yeshua answered, "Yes, indeed! I tell you, you're not looking for me because you saw miraculous signs, but because you ate the bread and had all you wanted!

For the people "hungered for another sign that they would believe...

**Joh 6:29** Yeshua answered, "Here's what the work of God is: to trust in the one he sent!"

**Joh 6:30** They said to him, "Nu, what miracle will you do for us, so that we may see it and trust you? What work can you perform?"

**Joh 6:31** Our fathers ate man in the desert—as it says in the Tanakh, 'He gave them bread from heaven to eat.'

**Joh 6:32** Yeshua said to them, "Yes, indeed! I tell you it wasn't Moshe who gave you the bread from heaven. But my Father is giving you the genuine bread from heaven;

**Joh 6:33** for God's bread is the one who comes down out of heaven and gives life to the world."

**Joh 6:34** They said to him, "Sir, give us this bread from now on."

**Joh 6:35** Yeshua answered, "I am the bread which is life! Whoever comes to me will never go hungry, and whoever trusts in me will never be thirsty.

**Joh 6:36** I told you that you have seen but still don't trust.

The people's desire and anticipation grew even more whereby we come to the time of Sukkot and specifically the last day, Hoshana Rabbah where Yeshua is in the midst of another powerful sermon at the Temple whereby He conveys...

**Joh 7:37** Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to me and drinking!

**Joh 7:38** Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!"

**Joh 7:39** (Now he said this about the Spirit, whom those who trusted in him were to receive later—the Spirit had not yet been given, because Yeshua had not yet been glorified.)

Whereby upon hearing these words the people again speculate...

**Joh 7:40** On hearing his words, some people in the crowd said, "Surely this man is 'the prophet' ";

**Joh 7:41** others said, "This is the Messiah." But others said, "How can the Messiah come from the Galil?

**Joh 7:42** Doesn't the Tanakh say that the Messiah is from the seed of David and comes from Beit-Lechem, the village where David lived?"

Interestingly, it is Yeshua's relation to the Bread of Life and Living Water, both related to Moshe that the people speculate as to The Prophet.

Thus, when we are talking promises made by Adonai we are not to use Human traits and characteristics to rationalize them or develop our own expectations, for Adonai has established an order by which the Promises He has made will come to fruition...

**2Pe 3:8** Moreover, dear friends, do not ignore this: with the Lord, one day is like a thousand years and a thousand years like one day

**2Pe 3:9** The Lord is not slow in keeping his promise, as some people think of slowness; on the contrary, he is patient with you; for it is not his purpose that anyone should be destroyed, but that everyone should turn from his sins.

**Gal 4:3** So it is with us—when we were "children" we were slaves to the elemental spirits of the universe;

**Gal 4:4** but when the appointed time arrived, God sent forth his Son. He was born from a woman, born into a culture in which legalistic perversion of the Torah was the norm,

**Gal 4:5** so that he might redeem those in subjection to this legalism and thus enable us to be made God's sons.

**Act 1:6** When they were together, they asked him, "Lord, are you at this time going to restore self-rule to

Isra'el?"

**Act 1:7** He answered, "You don't need to know the dates or the times; the Father has kept these under his own authority.

You are continuing to see Adonai's promises realized even today. We are in the midst of His preparation for the return of Messiah. He first came when the nation was under the authority of the Goyim and religious authority had perverted the ways of God.

Thus, today, we are seeing a perversion of His Word in the land whereby His acceptance is seen as heresy. Though the nation is under their own sovereignty, there will come a time when the nations will once again come against Israel to where this will be one aspect that will prompt His return.

Adonai remains faithful to His promises and to the People He has made the promises to. For this very faithfulness should be further reassurance to anyone who has placed their trust in Yeshua regardless of the troubles caused by or amplified by the Adversary for if Adonai has kept His promises to Israel then He will keep His promises to you as well.

For, if you have come to accept Yeshua, you have come to accept the promises He has made, to the Jew first but equally to the nations...

**Rom 1:16** For I am not ashamed of the Good News, since it is God's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile.

**Rom 1:17** For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust—as the Tanakh puts it, "But the person who is righteous will live his life by trust."

But be careful how you apply Adonai's promises for many do so in error, taking a verse out of its context and applying it to them as if Adonai has spoken it to them. Case in point...Jeremiah 29:11

**Jer 29:11** For I know what plans I have in mind for you,' says Adonai,'plans for well-being, not for bad things; so that you can have hope and a future.

Typically quoted independent of any context this verse is applied promises as if it has been Prophetically uttered within that situation. Yet, what is the actual context of this verse?

**Jer 29:10** "For here is what Adonai says: 'After Bavel's seventy years are over, I will remember you and fulfill my good promise to you by bringing you back to this place.

It is associated with Israel and the promises Adonai has made to the nation and ultimately for His purpose. Scripture is not a ouiji board whereby whatever you ask of it, it will respond. We must understand the Promises of Adonai in the context of how He gave them and thus understand how those promises apply to us, Jew and Gentile.

Thus, don't take lightly the Promises of Adonai for He does not lie and He does not change His mind. When He gives His Word – Devar, He does it.