

Notes: November 19, 2016

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tov
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Jeri - Drash
8. Praise and Worship Songs
9. Message
10. Aaronic Blessing
11. Kiddush
12. Oneg

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: A New Thing – Part 1 (JL)

How often have you heard Believers say, God is doing a new thing among His Believers? The "new thing" they refer to may be called a revival, an outpouring, a visitation, or a move of God.

Yet very often, this "new thing" of God dies out quickly. And once it has faded, it can't be found again. In this way, it proves not to be a move of God at all. In fact, sociologists have tracked many of these so-called visitations. They've discovered that the average span of such an event is about five years.

Personally, I believe God is doing a new "old" thing among His Believers today who are hungry for His truth within Messianic Judaism. This great work of the Ruach can't be found in a single location. It's happening worldwide. And you don't have to travel far to behold it. Indeed, God's "new thing" may be as close as the Believer sitting next to you.

There is a biblical principle that governs any true move of God. We find this principle at work again and again, and it has proven true throughout the centuries. The principle is this: God will not begin a new thing in His Believing Body until he does away with the old. As Yeshua put it, he won't put new wine into old wine skins.

Why is this so? It's because God has a controversy with the old thing found among many believing bodies. You see, with every new work he raises up, only a few generations pass before apathy and hypocrisy begin to creep in. Soon God's people become idolaters, with hearts bent toward backsliding. And, eventually, God chooses to bypass the old work. He forsakes it completely before he introduces the new.

This principle was first introduced at Shiloh. During the time of the Judges, God established a holy work in that city. Shiloh was where Adonai's sanctuary stood, the center of all religious activity in Israel. The name Shiloh itself means "that which is Adonai's." This speaks of things that represent God and reveal his nature and character. Shiloh was the place where God spoke to his people. It was also where Samuel heard God's voice, and where Adonai revealed his will to him.

However, Eli was the high priest at Shiloh, and his two sons were priests in the sanctuary. Eli's sons were lazy and sensual, and were totally consumed by self-interest and Eli did nothing to correct them. During their ministry, they allowed gross sin to enter into God's house. And over time, Shiloh became corrupted. Soon God's people were filled

with covetousness, adultery and hypocrisy.

Finally, Adonai stopped speaking at Shiloh. He told Samuel, in essence, "Shiloh has become so defiled, it no longer represents who I am. This house is no longer mine. And I won't put up with it anymore. I'm finished with it." So Adonai lifted his presence from the sanctuary. And he wrote "Ichabod" above the door, meaning, "The glory of Adonai has departed."

At that point, Shiloh was dead, beyond redeeming. There was no hope of reviving past glory, no hope of reformation. God was saying, "I've turned Shiloh over to the flesh, and I'm moving on. I'm about to raise up a totally new house."

What sort of condition must a people come to for Adonai to remove his presence from them? Consider the scene at Shiloh: for years, no one had stood in the gap in that society. Nobody humbled themselves, crying out in repentance, "Adonai, don't depart from us."

Instead, God saw only a people who were hardened to truth. These people observed all the religious rituals and said all the right things, but their hearts weren't in any of it. All their works were of flesh. And the priesthood was beyond redemption. The high priest Eli had grown totally blind to his own backsliding. He and his wicked sons had to go.

So Adonai did away with the old completely. And, once again, he raised up a new thing. After this, the temple in Jerusalem became known as "Adonai's house." And for a season, God spoke to his people there. The house was filled with prayer, God's Word was preached, and the people made sacrifices according to God's commandment. The temple at Jerusalem represented who God was, and he manifested his presence there. In fact, on one occasion, his glory filled the temple so powerfully that the priests were unable to minister.

Yet eventually, that ministry also fell into decay. Corruption set in among the people once more. And the temple at Jerusalem no longer represented God.

This cycle has marked the history of God's people. It takes only a few generations for a new work of God to degenerate into apathy and hypocrisy. Why is this? Almost always, it happens because those in the ministry become flesh-driven. The red-hot passion that birthed the work begins to fade. And over time, the ministry becomes a human institution. Lifeless routine sets in. The once-prayerful leaders now rely on organization and fleshly skill to keep the work going.

At one time, these same leaders trusted God wholly, and he spoke to them. But at some point, they abandoned their servanthood for politics. And now, instead of ministering, they compete for power, prestige and numbers. Sadly, their ministry has become a faded memory of what God once accomplished in their midst, in his power and in truth.

Adonai responded to this kind of compromise in Jeremiah's time. He sent the prophet to the temple gate to proclaim a devastating word: "Here is what Adonai-Tzva'ot, the God of Israel says: Improve your ways and actions, and I will let you stay in this place. (Jeremiah 7:3). He was saying, in other words: This work has grown corrupt, and now death is at the door. But there is still time to save it. I don't want to walk away from it. I want to stay with you and move in your midst. But for that to happen, you have to repent. You must return to your first love.

Then Adonai adds, Don't rely on that deceitful slogan, The temple of Adonai, the temple of Adonai – these buildings are the temple of Adonai. (7:4). God had heard the people crying, Adonai can't destroy this temple. It's his everlasting house. It's our history, our entrenched tradition. Look at all these majestic buildings. They stand as God's witness to a heathen world. He'll never abandon what he has established here.

But Adonai responded, "What about your defilements? What about your rampant adultery? You swear falsely. You bow to idols. And you've turned my house into a den of robbers. I sent prophets to warn you, but you wouldn't listen. I spoke to you, but you wouldn't hear. I called out to you, but you wouldn't answer.

Now God instructed them, Go to the place in Shiloh that used to be mine that used to bear my name, and see what I did to it because of the wickedness of my people Israel. (7:12). He was urging, Come, all you rabbis, pastors, shepherds and priests. Get out your Bibles, and see for yourselves the way I work. Look back to my house at Shiloh. I established that body and set my name on it. But the people refused my prophets. And they trusted in their own ways instead. So I cast away the old completely.

Now I'm about to do it again. You're just like Shiloh. You've allowed sin and corruption in my house. You've become so degenerate in your ways, you no longer represent me. Look around: who is standing in the gap? Who is crying out with a repentant heart? I see apathy and compromise. My Word clearly warns that I lifted my presence from Shiloh. And now I'm going to walk away from you. I'm about to remove my glory from your midst."

I will do to the house that bears my name, on which you rely, and to the place I gave you and your ancestors, what I did to Shiloh; and I will drive you out of my presence, just as I drove out all your kinsmen, all the descendants of Efrayim." (7:14-15). Once again, God was saying, The old thing is over, finished. You no longer represent me. I will

now have a people who represent me to the world as I truly am.

Adonai ended with this declaration: So you, Jeremiah don't pray for this people! Don't cry, pray or intercede on their behalf with me; because I won't listen to you. (7:16). He was saying, "Don't bother praying for this old work. It's dead and gone, beyond all hope of reviving.

Meanwhile, the old work would drag on. Crowds would still come to the temple to observe their dead rituals. Shepherds would still rob the poor, adulterers would sin at will, and people would drift into idolatry. Each day, the old work would grow increasingly dry and weak. Why, you ask? God's presence was no longer in it.

Let me ask you: is what you see going on in the body today representative of who Yeshua is? Consider all the denominations and movements, everything associated with Messiah's name. Is what we're seeing truly the church triumphant, the spotless bride of Messiah? Does it reveal to a lost world the very nature of God? Is this the best that God's Ruach can produce in these last days?

Or, has the modern-day visible body become the old thing as was found in Shiloh? Has it become defiled, teetering on the very brink? In short, before Yeshua returns will God abandon what has become corrupt, and raise up a final, glorious Body of Believers, a faithful remnant?

Yes, I believe he will. Isaiah tells us, "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them" (Isaiah 42:9).

The Body of Believers today started with a glory no other generation had seen. It began with t'shuvah – repentance and returning to God. Its corporate life was marked by evangelism, a spirit of sacrifice, even martyrdom.

This wonderful beginning now reflects God's words to Jeremiah: But I planted you as a choice vine of seed fully tested and true. How did you degenerate into a wild vine for me? (2:21). God was saying, "I grafted you right. You were mine, bearing my name and nature. But now you've turned degenerate."

What caused this degeneration in the Body of Believers? It always has been, and will continue to be, idolatry. God is speaking of idolatry when he says to Jeremiah, "My people have changed their glory for that which doth not profit" (2:11). Idolatry desolated Shiloh, it desolated the temple, and it has defiled the Body of Believers today.

In Ezekiel 14, certain elders came to the prophet to inquire of Adonai. They wanted to know, "What is God saying to his people today?" But Adonai told Ezekiel, These men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them? He was saying, in other words: They've come here as if they're truly seeking me. But they're hiding wicked idols in their hearts. Why should I answer them?

Most Believers teaching today identify an idol as anything that comes between God's people and himself. It's that which draws us away from him. Yet that's only a partial description of idolatry. After all, the elders who approached Ezekiel weren't kept away by their idols.

Idolatry has to do with a much deeper heart issue. The truth is, idolatry can run rampant in God's house but remain totally unseen. That's what Adonai meant when he said these elders had a "stumbling block of their iniquity before their face" (Ezekiel 14:3). The stumbling block is any doctrine that justifies an idol, and blinds God's people to their sin.

That's exactly what has happened in the believing world today. The number-one idol among God's people isn't adultery, pornography or alcohol. It's a much more powerful lust. What is this idol? It's a driving ambition for success. And it even has a doctrine to justify it.

The idolatry of being successful describes many in God's house today. These people are upright, morally clean, full of good works. But they've set up an idol of ambition in their hearts, and they can't be shaken from it.

Tragically, this was the same driving spirit behind Baal and Molech: to prosper and be successful. And today this spirit has polluted the gospel of Messiah worldwide. It presents itself as a spirit of blessing, but it's a perversion of the blessing that God intends for his people. And it's shipwrecking the faith of millions.

This spirit also smacks of postmodernism. One of the tenets of postmodernism is that the community bestows on you your purpose and worth. Simply put, your success and acceptance are measured by the world's standards. As a result, many Believers measure their self-worth by their career, their possessions, their paycheck.

Now postmodern theology is creeping into the believing bodies leadership. Rabbis, Pastors, Priests, and evangelists are buying the lie that their peers determine how successful they are. This is why success in God's Body and His work has come to mean having massive attendance, large buildings and a fat budget. And it's why Rabbi's and ministers are compelled to drive themselves and their congregations to achieve these things.

I tell you, this isn't the bride that Messiah is coming back for. This postmodern, materialistic, flesh-driven institution has grown old and corrupt. And it's in the throes of death even now.

Many Believers all over the world are beginning to sense this. They're fed up with the old thing, with its bickering and denominational infighting. They want nothing to do with it. They've rejected the drive for bigness and notoriety. Instead, they're turning back to the centrality of Messiah, back to seeking God, back to hungering for truth. And they sense a fresh new work in the air.

What is the new thing that God is doing?

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

God is about to do a new thing. And this new work will be so glorious, it's going to cause his people to praise him like never before: "Sing unto the Lord a new song, and his praise from the end of the earth, you that go down to the sea, and all that is therein; the isles, and the inhabitants thereof" (42:10). God is telling us, "Let all my people worldwide sing my praises. Let me hear a new song from the sailors at sea, from people in every nation, from all the lands of the earth."

We know that in these last days, the adversary is coming down to earth in a fierce rage (see Revelation 12:12). He's full of great wrath because he knows his time is short. And he's going to send forth a flood of iniquity on the Body of Believers. But God declares, "Let my people know the Lion of Judah is coming down, with all the power of heaven. The Redeemer is coming to Zion!"

Don't think for a minute that God will allow the adversary to take control of his True Remnant Body of Believers and ravage his children. The gates of hell will not prevail against Messiah's body. And I believe Adonai is on his way to Zion right now to visit his people, to open blind eyes.

Just as he did with Sodom, Adonai is coming to purge. And this time of purging will begin with his Believing Body. Right now, Adonai is beginning to burn up the chaff in his house. And he's going to do a new thing. Scripture tells us, "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" (Isaiah 42:13).

Why is Yeshua coming with such a mighty roar? And what will he be crying? He's going to cry out in jealousy over his people. You see, Adonai is in a jealous state over his Believers right now. And here is his jealous cry: "I have for a long time held my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once" (42:14).

What does this mean? Why would Yeshua cry like a woman in travail? Adonai is telling us he's about to give birth to something new. While the adversary is on the rampage, deceiving multitudes, God is telling his people, "A new, holy thing is being birthed under the adversary's nose. This is one body of believers he can't deceive. It is the prevailing body that's without spot or wrinkle."

Up to now, Adonai has been silent. He has restrained his anger while false doctrines, false prophets, and wolves in sheep's clothing have shipwrecked multitudes in Messiah's body. But now God is letting his voice be known. He's telling us:

Shepherds have turned my house into a den of iniquity. Yet I have held my peace. Materialistic preachers have corrupted my body all over the world with abominable doctrines. Yet I have kept still. I've been silent while mega-churches have removed my laws and precepts from their congregations. I've restrained myself as complacent shepherds have allowed comedians and entertainers to bring lightness and frivolity into my holy house.

"But no more! Now I'm stirred up. And I'm coming down to my house, to clean it up before I return for my bride. Be warned, I am coming to you with a holy jealousy. And I'm going to destroy all these false doctrines. I will bankrupt every robber and thief who has filled my pulpits. I'll dry up all their sources and cause their rivers of money to run dry.

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.... They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, You are our gods" (Isaiah 42:15, 17).

Beloved, this is the new thing God is doing in his body. He's saying, "I will destroy and devour every ministry that's of flesh, hype and materialism. And I'm going to raise up shepherds after my own heart, faithful servants who know me. I will destroy all false gospels, and confuse and put to shame every false teacher.

Yet I won't forsake those sincere people who were deluded by false doctrines. Now they're going to hear my pure gospel. When they do, they'll repent and be ashamed of the shallow, frivolous gospel that led them astray. I'm going to lead them into truth.

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" (42:16).

What an incredible promise. We see now why Isaiah prophesies, Let the wilderness and the cities thereof lift up their voice...let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto Adonai, and declare his praise in the islands (42:11-12).

God is demanding a new thing right now. He's calling his people once again to forsake every idol and make their habitation the Rock. I urge you, be ready to obey his cry: Let the inhabitants of the Rock sing!

A New Thing – Part 2 (SL)

Jeri used the word "Ichabod" in her portion, meaning "The glory of Adonai has departed."

Another way to look at this term is one of being barren. The absence of Adonai's glory has left the place barren. I bring this up because I want to talk with you about three women, who in each, Adonai did a new thing within their lives. Yet, in each of their circumstances is revealed an important characteristic both of the woman and of Adonai. When we look at them further, we see how Adonai did a new thing in their lives and ultimately how they responded.

Each woman had not given birth, her womb had not yet opened. Yet, when it was opened, the power of Adonai came forth and was revealed.

In this week's Parshah, we see Avraham being visited by Adonai and two angels.

Gen 18:1 Adonai appeared to Avraham by the oaks of Mamre as he sat at the entrance to the tent during the heat of the day.

Gen 18:2 He raised his eyes and looked, and there in front of him stood three men. On seeing them, he ran from the tent door to meet them, prostrated himself on the ground,

Gen 18:3 and said, "My lord, if I have found favor in your sight, please don't leave your servant.

During His visit, Adonai asked...

Gen 18:9 They said to him, "Where is Sarah your wife?" He said, "There, in the tent."

Gen 18:10 He said, "I will certainly return to you around this time next year, and Sarah your wife will have a son." Sarah heard him from the entrance of the tent, behind him.

In this instance, Adonai spoke. "He said..."

Adonai did a new thing in Sarah's life by simply speaking. The power of Adonai's Word cannot truly be measured. It defies human wisdom and understanding.

Yet, we either take for granted Adonai's promises or we don't truly trust Him as can be seen in Sarah's response.

Gen 18:11 Avraham and Sarah were old, advanced in years; Sarah was past the age of childbearing.

Gen 18:12 So Sarah laughed to herself, thinking, "I am old, and so is my lord; am I to have pleasure again?"

You can see by her response that she is having trouble believing what Adonai said. I am old. I am barren. Nothing is going to change. It has been so many years.

Her laughter was like a laughter of disbelief - "yeah right, next year I'm going to have my own child." "If you believe that, I have some land in the Sinai desert to sell you."

Gen 18:13 Adonai said to Avraham, "Why did Sarah laugh and ask, 'Am I really going to bear a child when I am so old?'"

Gen 18:14 Is anything too hard for Adonai? At the time set for it, at this season next year, I will return to you; and Sarah will have a son."

Gen 18:15 Sarah denied it, saying, "I didn't either laugh," because she was afraid. He said, "Not so — you did laugh."

Regardless of all of Sarah's maneuverings and misgivings, One year later we see this happen:

Gen 21:1 Adonai remembered Sarah as he had said, and Adonai did for Sarah what he had promised.

Gen 21:2 Sarah conceived and bore Avraham a son in his old age, at the very time God had said to him.

Gen 21:3 Avraham called his son, born to him, whom Sarah bore to him, Yitz'chak.

Gen 21:4 Avraham circumcised his son Yitz'chak when he was eight days old, as God had ordered him to do.

Gen 21:5 Avraham was one hundred years old when his son Yitz'chak [*laughter*] was born to him.

Gen 21:6 Sarah said, "God has given me good reason to laugh; now everyone who hears about it will laugh with me."

Gen 21:7 And she said, "Who would have said to Avraham that Sarah would nurse children? Nevertheless, I have borne him a son in his old age!"

Adonai spoke and it happened.

The story of our second woman is found in the book of Sh'mu'el.

1Sa 1:1 There was a man from Ramatayim-Tzofim, in the hills of Efrayim, whose name was Elkanah the son of Yerocham, the son of Elihu, the son of Tochu, the son of Tzuf, from Efrat.

1Sa 1:2 He had two wives, one named Hannah and the other P'ninah. P'ninah had children, but Hannah had no children.

This is the story of Hannah. Many of you are likely familiar with her story.

1Sa 1:4 One day, when Elkanah was sacrificing, he gave a portion of the sacrifice to his wife P'ninah and portions to each of her sons and daughters;

1Sa 1:5 but to Hannah he gave a double portion, because he loved Hannah, even though Adonai had kept her from having children.

Hannah was continually taunted and ridiculed by her "rival" P'ninah. A constant "thorn in her side" continually reminding her that she was barren. A belief that you have not found favor with Adonai. Yet, with Sarah and what we will see with Hannah, this was not the case at all.

Elkanah, her husband I believed loved Hannah even more than P'ninah, based on what we just read in verse 5, where He would always give her a double portion when they went to offer Adonai's sacrifice.

So, for starters, don't let a preconceived thought or someone else's preconception determine your relationship with Adonai.

Yet, for Hannah, this constant ridiculing was having an impact...

1Sa 1:10 In deep depression she prayed to Adonai and cried.

In her deepest valley, she prayed...

1Sa 1:11 Then she took a vow; she said, "Adonai-Tzva'ot, if you will notice how humiliated your servant is, if you will remember me and not forget your servant but will give your servant a male child, then I will give him to Adonai for as long as he lives; and no razor will ever come on his head."

Unlike Sarah, who had become resolved to the idea that she would remain barren and does not appear that she approached Adonai about it, Hannah not only prayed to Adonai, but made a vow as well.

1Sa 1:12 She prayed for a long time before Adonai; and as she did so, `Eli was watching her mouth.

1Sa 1:13 Hannah was speaking in her heart — her lips moved, but her voice could not be heard — so `Eli thought she was drunk.

1Sa 1:14 `Eli said to her, "How long are you going to stay drunk? Stop drinking your wine!"

1Sa 1:15 But Hannah answered, "No, my lord, I am a very unhappy woman. I have not drunk either wine or other strong liquor; rather, I've been pouring out my soul before Adonai.

1Sa 1:16 Don't think of your servant as a worthless woman; because I have been speaking from the depth of my distress and anger."

Did Hannah wallow or did she walk?

It doesn't appear that Hannah remained obsessed with her situation or the ridicule of her rival.

1Sa 1:17 Then `Eli replied, "Go in peace. May the God of Isra'el grant what you have asked of him."

1Sa 1:18 She replied, "May your servant find favor in your sight." So the woman went on her way, and she ate, and her face was no longer sad.

She had released this burden and placed it upon Adonai. And what did she do...

1Sa 1:19 They got up early in the morning and worshipped before Adonai, then returned and came to their house in Ramah. Elkanah had sexual relations with Hannah his wife, and Adonai remembered her.

1Sa 1:20 She conceived; and in due time she gave birth to a son, whom she named Sh'mu'el [*"Sh'mu'el" is derived from shem El, "name of God," but sounds like sha'ul me'el, "asked from God."*], "because I asked Adonai for him."

What was Hannah's prayer?

"If you will remember me and not forget your servant and give your servant a male child"

Adonai remembered her.

After Adonai had remembered her with a male child,

1Sa 2:1 Then Hannah prayed; she said: "My heart exults in Adonai! My dignity has been restored by Adonai! I can gloat over my enemies, because of my joy at your saving me.

1Sa 2:2 "No one is as holy as Adonai, because there is none to compare with you, no rock like our God.

1Sa 2:3 "Stop your proud boasting! Don't let arrogance come from your mouth! For Adonai is a God of knowledge, and he appraises actions.

1Sa 2:4 The bows of the mighty are broken, while the feeble are armed with strength.

1Sa 2:5 The well-fed hire themselves for bread, while those who were hungry hunger no more. The barren woman has borne seven, while the mother of many wastes away.

1Sa 2:6 "Adonai kills and makes alive; he brings down to the grave, and he brings up.

1Sa 2:7 Adonai makes poor, and he makes rich; he humbles, and he exalts.

1Sa 2:8 He raises the poor from the dust, lifts up the needy from the trash pile; he gives them a place with leaders and assigns them seats of honor. For the earth's pillars belong to Adonai; on them he has placed the world.

1Sa 2:9 He will guard the steps of his faithful, but the wicked will be silenced in darkness. For it is not by strength that a person prevails —

1Sa 2:10 those who fight Adonai will be shattered; he will thunder against them in heaven — Adonai will judge the ends of the earth. He will strengthen his king and enhance the power of his anointed."

What happened here?

Adonai listened and it happened.

The name Shiloh itself means "that which is Adonai's.

Our third woman should be of no real surprise. It is Miryam.

Luk 1:26 In the sixth month, the angel Gavri'el was sent by God to a city in the Galil called Natzeret,

Luk 1:27 to a virgin engaged to a man named Yosef, of the house of David; the virgin's name was Miryam.

Luk 1:28 Approaching her, the angel said, "Shalom, favored lady! Adonai is with you!"

Adonai saw Miryam. Even though it doesn't say so in the verses, He had to see her in order to find favor in her. Even if it went back to Miryam' mother's womb .

Yet, Miryam's response was quite different than that of Sarah or Hannah. At first she was fearful, not knowing what all this truly meant...

Luk 1:29 She was deeply troubled by his words and wondered what kind of greeting this might be.

Luk 1:30 The angel said to her, "Don't be afraid, Miryam, for you have found favor with God.

Luk 1:31 Look! You will become pregnant, you will give birth to a son, and you are to name him Yeshua.

Luk 1:32 He will be great, he will be called Son of Ha`Elyon. Adonai, God, will give him the throne of his forefather David;

Luk 1:33 and he will rule the House of Ya`akov forever — there will be no end to his Kingdom."

Luk 1:34 "How can this be," asked Miryam of the angel, "since I am a virgin?"

Luk 1:35 The angel answered her, "The Ruach HaKodesh will come over you, the power of Ha`Elyon will cover you. Therefore the holy child born to you will be called the Son of God.

Luk 1:36 "You have a relative, Elisheva, who is an old woman; and everyone says she is barren. But she has conceived a son and is six months pregnant!

Luk 1:37 For with God, nothing is impossible."

Adonai saw, and it happened.

The name Shiloh itself means "that which is Adonai's.

Are you Shiloh?

Are you Adonai's?

Are you complacent and resolved like Sarah?

Are you broken like Hannah?

Are you afraid like Miryam?

Which ever one you may be, does not mean that your done or that Adonai is done with you.

When Adonai does something new, it is His doing, and therefore no valid reason should exist that it should ever die out. There is no reason it should expire. Yet, the problem isn't with Adonai, it is with His creation, having been corrupted by the adversary. Yet, we have the power of Adonai to overcome this corruption.

Adonai is moving and moving profoundly.

He Speaks!

He Hears!

He Sees!