

Sermon Schedule:

Week 1: Run between the lines

Week 2: Stay between the lines

Week 3: Read between the lines

Week 4: Praise between the lines

Week 5: Fellowship between the lines

(Jan, Apr, July, Oct, Dec - 5 Sundays. Combined service with Port Orange.)

January

Week 1: Run between the lines

Gen. 47:28–50:26, 1 Kgs. 2:1–12, Jn. 13:1–19

Lead as a servant

<https://www.biblegateway.com/passage/?search=Gen.+47%3A28-50%3A26%2C+1+Kgs.+2%3A1-12%2C+Jn.+13%3A1-19+&version=NIV>

Week 2: Stay between the lines

Exo. 1:1–6:1, Isa. 27:6–28:13, 29:22–23, Mt. 2:1–12

Obey God and pick up the snake

<https://www.biblegateway.com/passage/?search=Exo.+1%3A1-6%3A1%2C+Isa.+27%3A6-28%3A13%2C+29%3A22-23%2C+Mt.+2%3A1-12+&version=NIV>

Week 3: Read between the lines

Exo. 6:2–9:35, Eze. 28:25–29:21, Lk. 11:14–22

<https://www.biblegateway.com/passage/?search=Exo.+6%3A2-9%3A35%2C+Eze.+28%3A25-29%3A21%2C+Lk.+11%3A14-22+&version=NIV>

AND AMRAM TOOK HIM JOCHEVED HIS FATHER'S SISTER TO WIFE (6:20)

Why did G-d agree that a great man such as Moses should be the product of a marriage which is destined to be forbidden? (After the giving of the Torah, marriage with one's aunt is regarded as incestuous). Because no man is appointed as an authority over the community unless there is something objectionable in his past, lest he lord over the community. (As was the case with King David, who was descendant from the legally questionable marriage of Boaz and Ruth). (Chizkuni)

AND AARON'S ROD SWALLOWED UP THEIR RODS (7:12)

G-d said: "If Aaron's serpent will swallow up the serpents of the Egyptians, there will be nothing remarkable in that, for serpents usually swallow each other. Therefore let it resume its original form and swallow up their serpents."

(Midrash Rabbah)

The Torah's "ways are ways of pleasantness, and all its paths are peace"

(Proverbs 3:17) — our task is to create light, not to battle darkness. Nevertheless, there are times when we are forced to resort to battle, when we must vanquish those who seek to vanquish us. Thus Moses, the gentle shepherd of Israel, and Aaron, the ultimate man of peace, find themselves in the role of "judge and chastiser of Pharaoh," crushing the might of Egypt and obliterating its icons and myths.

Therein lies the lesson to be derived from the fact that Aaron's rod swallowed the "serpents of the Egyptians" after it had reverted back to its original form, rather than as a serpent itself. For even when he wages war, the Jew is not a warrior. Even when he consumes the serpents of the enemy, he is not a serpent himself, spewing poison and hate. His instrument of vengeance is as devoid of vengeful feeling as a petrified rod, as cold to the rage of war as a lifeless stick.

(The Lubavitcher Rebbe)

Week 4: Praise between the lines

Exo. 10:1–13:16, Jer. 46:13–28, Jn. 19:31–37

<https://www.biblegateway.com/passage/?search=Exo.+10%3A1-13%3A16%2C+Jer.+46%3A13-28%2C+Jn.+19%3A31-37+%amp;version=NIV>

Week 5: Fellowship between the lines

Exo. 13:17–17:16, Jdg. 4:4–5:31, Mt. 14:22–33

February

Week 1: Run between the lines

Exo. 13:17–17:16, Jdg. 4:4–5:31, Mt. 14:22–33

From 'Who is this man?' To 'You are the Son of God'. Our journey between the lines includes discovery about who Jesus is. If it doesn't we are not running; we are stagnant.

<https://www.biblegateway.com/passage/?search=Exo.+13%3A17-17%3A16%2C+Jdg.+4%3A4-5%3A31%2C+Mt.+14%3A22-33&version=NIV>

Week 2: Stay between the lines

Exo. 18:1–20:23, Isa. 6:1–7:6, 9:5–6, Mt. 19:16–26

Staying between the lines means staying in the margins of our lives. Jethro has good advice. We cannot do it all and God commands us to rest.

<https://www.biblegateway.com/passage/?search=Exo.+18%3A1-20%3A23%2C+Isa.+6%3A1-7%3A6%2C+9%3A5-6%2C+Mt.+19%3A16-26+&version=NIV>

Week 3: Read between the lines

Exo. 21:1–24:18, 2 Kgs. 12:1–17, Mt. 17:22–27

'The Ear, The Awl and Loving your slavery'

<https://www.biblegateway.com/passage/?search=Exo.+21%3A1-24%3A18%2C+2+Kgs.+12%3A1-17%2C+Mt.+17%3A22-27+&version=NIV>

4 If the bondman has a Jewish wife and his master gives him a non-Jewish bond- woman for a wife, and she bears him sons or daughters, the woman and her children shall belong to her master, and when he leaves his master's service, he shall leave alone, i.e., without them, and return to his Jewish wife and family.

5 **But if**, in such a case, **the bondman** repeatedly **says, 'I am fond of my master, my non-Jewish wife and my non-Jewish children; I do not want to go free,'** 6 **then his master shall bring him to the court** that sold him **and they shall take him to the door.** The door must be standing upright, like **the doorpost. His mas- ter shall then pierce his right ear with an awl, and the bondman shall serve him until the next Jubilee year**, when he will go free whether he wants to or not.²³ He is given the relatively light punishment of having his ear pierced²⁴ since we give him the benefit of the doubt: he probably stole because of his abject poverty, and it is certainly natural that he should harbor affection for his wife and children, even though they are not Jewish. Nonetheless, his *right* ear is pierced, because the ear on his stronger side signifies proper use of the power of hearing.²⁵ He heard Me say 'You shall not steal!'²⁶ on Mount Sinai,

but he nonetheless went and stole, and is not embarrassed about it—as evidenced by the fact that he is in no hurry to be rid of the stigma of having been sold into slavery because of it. The ear is pierced against a door, which in turn must be standing upright like a doorpost, because the door and doorpost were witnesses, so to speak, to how I liberated the people from slavery in Egypt,²⁷ and this individual nonetheless chooses to prolong his slavery.”²⁸ Because the laws of the Hebrew bondman recall the Giving of the Torah, they are the first ones God gave after the Giving of the Torah. (Kehot Chumash)

- Gematria of the Awl - 400

And his master shall bore his ear through with an awl (21:6)

Why the ear? The ear that heard at Mount Sinai “For the children of Israel are My servants” — yet this person went and acquired a [human] master for himself—that ear should be pierced. (Rashi)

6 His master shall then pierce his ear with an awl: The person in question is a thief, who not only committed the crime but also subsequently squandered the money, leaving nothing with which to repay the person he robbed. Yet, God does not exempt even such a scoundrel from his obligation to abide by the Torah’s laws. He, too, was present at Mount Sinai, and was indelibly affected by hearing God’s voice. Precisely because of this fact, he is held accountable for any later disobedience, and therefore, despite the fact that it is normally forbidden to injure or harm another Jew, the court is instructed to pierce this person’s ear. (Chasidic Insights)

Week 4: Praise between the lines

Exo. 25:1–27:19, 1 Kgs. 5:26–6:13, Mk. 12:35–44

‘Praise for the widow’s offering’

<https://www.biblegateway.com/passage/?search=Exo.+25%3A1-27%3A19%2C+1+Kgs.+5%3A26-6%3A13%2C+Mk.+12%3A35-44+&version=NIV>

March

Week 1: Run between the lines

Exo. 27:20–30:10, 1 Sam. 15:2–34, Mk. 6:14–29

'Like John we run toward Heaven no matter how we will get there'. We run the race and we keep the faith.

<https://www.biblegateway.com/passage/?search=Exo.+27%3A20-30%3A10%2C+1+Sam.+15%3A2-34%2C+Mk.+6%3A14-29+&version=NIV>

Week 2: Stay between the lines

Exo. 30:11–34:35, Eze. 36:16–38, Jn. 11:47–56

When we stay between the lines God's Spirit gives us the supernatural ability to do what he has assigned us to do (Bezalel and Oholiab) - check the ages of these men

<https://www.biblegateway.com/passage/?search=Exo.+30%3A11-34%3A35%2C+Eze.+36%3A16-38%2C+Jn.+11%3A47-56&version=NIV>

Week 3: Read between the lines

Exo. 35:1–40:38, Eze. 45:16–46:18, Lk. 22:1–13

'Mirror, Mirror in the basin' (The women did not participate in the golden calf, but they DID have to give up their mirrors. Even today online 'beauty routine', 'skin care', makeup tutorials, contouring, etc)

<https://www.biblegateway.com/passage/?search=Exo.+35%3A1-40%3A38%2C+Eze.+45%3A16-46%3A18%2C+Lk.+22%3A1-13+&version=NIV>

Week 4: Praise between the lines

Lev. 1:1–5:26, Isa. 43:21–44:23, Mt. 5:23–30

We have reason to praise!

<https://www.biblegateway.com/passage/?search=Lev.+1%3A1-5%3A26%2C+Isa.+43%3A21-44%3A23%2C+Mt.+5%3A23-30+&version=NIV>

Isaiah 21

"Remember these things, Jacob, for you, Israel, are my servant. I have made you, you are my servant; Israel, I will not forget you. 22 I have swept away your offenses like a cloud, your sins like the morning mist. Return to me, for I have redeemed you." 23 Sing for joy, you heavens, for the Lord has done this; shout aloud, you earth beneath. Burst into song, you mountains, you forests and all your trees, for the Lord has redeemed Jacob, he displays his glory in Israel.

April

Week 1: Palm Sunday / Holy Week

Week 2: Resurrection Sunday

Week 3: Read between the lines

Lev. 9:1–11:47, 2 Sam. 6:1–7:17, Mt. 3:11–17

'The Divine Kiss' - Jesus at his death achieved the ultimate closeness to God by fully giving over to God's will and in that moment of holiness his death is not merely a 'punishment' but an act of self sacrifice and nullification that it atones for everyone's sin.

<https://www.biblegateway.com/passage/?search=Lev.+9%3A1-11%3A47%2C++2+Sam.+6%3A1-7%3A17%2C+Mt.+3%3A11-17&version=NIV>

<https://www.chabad.org/media/pdf/725/GQuX7256263.pdf>

Week 4: Praise between the lines

Lev. 12:1–15:33, Isa. 66:1–24, Mk. 9:40–50

A cup of cold water. (We praise and rejoice that in doing such a small act we are saying we belong to Jesus and we will receive a reward). Where can we hand out water?

<https://www.biblegateway.com/passage/?search=Lev.+12%3A1-15%3A33%2C+Isa.+66%3A1-24%2C+Mk.+9%3A40-50&version=NIV>

Week 5: Fellowship between the lines

Lev. 16:1–20:27, Amos 9:7–15, Mt. 15:10–20

<https://www.biblegateway.com/passage/?search=Lev.+16%3A1-20%3A27%2C+Amos+9%3A7-15%2C+Mt.+15%3A10-20&version=NIV>

May

Week 1: Run between the lines

Lev. 21:1–24:23, Eze. 44:15–31, Mt. 26:59–66; 26:64

Stay true when the witnesses are false

<https://www.biblegateway.com/passage/?search=Lev.+21%3A1-24%3A23%2C+Eze.+44%3A15-31%2C+Mt.+26%3A59-66%3B+26%3A64&version=NIV>

Week 2: Stay between the lines - Mother's Day

Week 3: Read between the lines

Exo. 19:1–20:23, Eze. 1:1–28, 3:12, Acts 2:1–21

The third day is the FIRST (most important) day. Abraham, Jesus... see below

<https://www.biblegateway.com/passage/?search=Exo.+19%3A1-20%3A23%2C+Eze.+1%3A1-28%2C+3%3A12%2C+Acts+2%3A1-21+&version=NIV>

AND THEY CAMPED IN THE DESERT (19:2)

In the ownerless wilderness was the Torah given to the people of Israel. For if it were given in the Land of Israel, the residents of the Land of Israel would say, 'It is ours'; and if it were given in some other place, the residents of that place would say, 'It is ours.' Therefore it was given in the wilderness, so that anyone who wishes to acquire it may acquire it.

(Mechilta DÍRashbi)

Why was the Torah given in the desert? To teach us that if a person does not surrender himself to it like the desert, he cannot merit the words of Torah. And to teach us that just as the desert is endless, so is the Torah without end.

(Pesikta DÍRav Kahana)

AND IT CAME TO PASS ON THE THIRD DAY (19:16)

(Mechilta DÍRashbi)

A Galilean scholar lectured before Rabbi Chisda: 'Blessed be the Merciful One who gave a three-fold Torah (consisting of Torah, Prophets and Scriptures) to a three-fold people (comprised of Kohanim, Levites and Israelites) through a third-born (Moses, the third child of Amram and Jocheved) on the third day in the third month.'

(Talmud, Shabbat 88a)

Week 4: Praise between the lines

Deut. 14:22–16:17, Hab. 3:1–19, Acts 2:21–42

Yet I will rejoice in the Lord!

<https://www.biblegateway.com/passage/?search=Deut.+14%3A22-16%3A17%2C+Hab.+3%3A1-19%2C+Acts+2%3A21-42&version=NIV>

Habakkuk's Prayer

3 A prayer of Habakkuk the prophet. On *shigionoth*.^[a]

2

Lord, I have heard of your fame;
I stand in awe of your deeds, Lord.
Repeat them in our day,
in our time make them known;
in wrath remember mercy.

17

Though the fig tree does not bud
and there are no grapes on the vines,
though the olive crop fails
and the fields produce no food,
though there are no sheep in the pen
and no cattle in the stalls,

18

yet I will rejoice in the Lord,
I will be joyful in God my Savior.

19

The Sovereign Lord is my strength;
he makes my feet like the feet of a deer,
he enables me to tread on the heights.

June

Week 1: Run between the lines

Num. 4:21–7:89, Jdg. 13:2–25, Lk. 1:11–20

Don't question the angel!

<https://www.biblegateway.com/passage/?search=Num.+4%3A21-7%3A89%2C+Jdg.+13%3A2-25%2C+Lk.+1%3A11-20&version=NIV>

Week 2: Stay between the lines

Num. 8:1–12:16, Zec. 2:14–4:7, Mt. 14:14–21

Avoid evil speech

<https://www.biblegateway.com/passage/?search=Num.+8%3A1-12%3A16%2C+Zec.+2%3A14-4%3A7%2C+Mt.+14%3A14-21&version=NIV>

Week 3: Read between the lines

Num. 13:1–15:41, Josh. 2:1–24, Mt. 10:1–14

God allows us to be wrong. (The spies were not God's idea)

<https://www.biblegateway.com/passage/?search=Num.+13%3A1-15%3A41%2C+Josh.+2%3A1-24%2C+Mt.+10%3A1-14&version=NIV>

SEND YOU MEN (NUMBERS 13:2)

"Send you" — as your mind dictates. I am not instructing you; if you so desire, send. For the people of Israel had come to Moses, saying "Let us send men before us", as it is written (Deuteronomy 1:22), "And you all approached me..."; and Moses consulted with G-d. Said G-d: I have said that it is a good land... By your life, I shall now give you the option to err... (Rashi; Talmud)

AND MOSES NAMED HOSEA... JOSHUA ("G-D SHALL SAVE") (13:16)

He prayed for him: May G-d save you from the counsel of the Spies. (Talmud, Sotah 34b; Rashi)

AND MOSES NAMED HOSEA... JOSHUA (13:16)

The letter yud, which had been removed from Sarai's name (when she was renamed "Sarah"—cf. Genesis 17:15), was soaring and flying before the Divine throne all those years, and saying before G-d: "Because I am the smallest of the letters, I was taken out of the righteous Sarah?" Until she was added to Joshua. (Midrash Rabbah)

David pleaded before G-d: "Sovereign of the Universe! Who can understand his errors?" G-d: "They are forgiven you." ... Implored David: "May my sin (i.e., the incident of Bathsheba) not be recorded in the Torah." Said G-d: "That is impossible. If the single letter yud I removed from Sarai continuously protested for many years until Joshua came and I added it to his name... how much more so a complete section in Torah!" (Talmud, Sanhedrin 107a)

Week 4: Praise between the lines

Num. 16:1–18:32, 1 Sam. 11:14–12:22, Mt. 26:13–24

For the sake of His great name!

<https://www.biblegateway.com/passage/?search=Num.+16%3A1-18%3A32%2C+1+Sam.+11%3A14-12%3A22%2C+Mt.+26%3A13-24+&version=NIV>

1 Samuel 12:**20** “Do not be afraid,” Samuel replied. “You have done all this evil; yet do not turn away from the Lord, but serve the Lord with all your heart. **21** Do not turn away after useless idols. They can do you no good, nor can they rescue you, because they are useless. **22** For the sake of his great name the Lord will not reject his people, because the Lord was pleased to make you his own.

July

Week 1: Run between the lines

Num. 19:1–25:9, Mic. 5:6–6:8, Mt. 21:1–11

Praise to the Humble King

<https://www.biblegateway.com/passage/?search=Num.+19%3A1-25%3A9%2C+Mic.+5%3A6-6%3A8%2C+Mt.+21%3A1-11&version=NIV>

Week 2: Stay between the lines

Num. 25:10–30:1, Jer. 1:1–2:3, Jn. 2:13–22

Change money; Don't Cheat (moneychangers)

<https://www.biblegateway.com/passage/?search=Num.+25%3A10-30%3A1%2C+Jer.+1%3A1-2%3A3%2C+Jn.+2%3A13-22&version=NIV>

Week 3: Read between the lines

Num. 30:2–36:13, Jer. 2:4–28, 3:4, Mk. 11:12–25

Finish what you started (Pinchas sent to war)

<https://www.biblegateway.com/passage/?search=Num.+30%3A2-36%3A13%2C+Jer.+2%3A4-28%2C+3%3A4%2C+Mk.+11%3A12-25&version=NIV>

And Moses spoke to the people, saying: "Arm from yourselves men for an army, to go **against Midian** and to take G-d's vengeance on Midian...."

And there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

And **Moses** sent them to the war, a thousand of every tribe, them and **Pinchas** the son of Elazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they **warred** against Midian, as G-d commanded Moses, and they slew all the males.

Also killed are the five kings of Midian (Evi, Rekem, Tzur, Hur and Reva) and the evil prophet **Balaam**. Not killed but captured were "all the women of Midian, and their little ones." Also taken is "the spoil of all their cattle, and all their flocks, and all their goods."

Upon their return, Moses, and Elazar the priest, and all the princes of the congregation, went out to meet them outside the camp.

Pinchas: And Moses sent... Pinchas the son of Elazar the priest (31:6)

Why did he send Pinchas? He said: "The one who began the mitzvah shall finish it." It was Pinchas who turned away G-d's wrath from Israel and smote the Midianite woman; let him finish the sacred task.

(Midrash Rabbah; Rashi)

warred: And they warred against Midian, as G-d commanded Moses (31:7)

When laying siege on a city to conquer it, we do not surround it from all four sides, but only from three sides, leaving a way to escape for anyone who wishes to flee for his life. As it is written: "And they warred against Midian, as G-d commanded Moses"; it has been handed down by tradition that this is what G-d had commanded him.
(Mishneh Torah, Laws of Kings and their Wars 6:7)

Balaam: Also Balaam the son of Beor they slew with the sword (31:8)

What was Balaam doing in Midian? Rabbi Jonathan said: He went to receive his reward for the twenty-four thousand Israelites whose destruction he had caused [by his advice to entice them with the daughters of Moab and Midian] ... This is what people say: "When the camel went to demand horns, they cut off the ears he had."
(Talmud, Sanhedrin 106a)

Week 4: Praise between the lines

Deut. 1:1–3:22, Isa. 1:1–27, Mt. 24:1–22

Praise for the cleansing blood!

<https://www.biblegateway.com/passage/?search=Deut.+1%3A1-3%3A22%2C+Isa.+1%3A1-27%2C+Mt.+24%3A1-22&version=NIV>

Isaiah 1: 18

"Come now, let us settle the matter,"
says the Lord.

"Though your sins are like scarlet,
they shall be as white as snow;
though they are red as crimson,
they shall be like wool.

Week 5: Fellowship between the lines

Deut. 3:23–7:11, Isa. 40:1–26, Lk. 3:2–15

What should we do?

<https://www.biblegateway.com/passage/?search=Deut.+3%3A23-7%3A11%2C+Isa.+40%3A1-26%2C+Lk.+3%3A2-15&version=NIV>

7 John said to the crowds coming out to be baptized by him, "You brood of vipers! Who warned you to flee from the coming wrath? **8** Produce fruit in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. **9** The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire." **10** "What should we do then?" the crowd asked.

11 John answered, "Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same." **12** Even tax collectors came to be baptized. "Teacher," they asked, "what should we do?"

13 "Don't collect any more than you are required to," he told them.

14 Then some soldiers asked him, "And what should we do?" He replied, "Don't extort money and don't accuse people falsely—be content with your pay." **15** The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah.

August

Week 1: Run between the lines

Deut. 7:12–11:25, Isa. 49:14–51:3, Mt. 16:13–20

Declare who Jesus is in the midst of a lost world

<https://www.biblegateway.com/passage/?search=Deut.+7%3A12-11%3A25%2C+Isa.+49%3A14-51%3A3%2C+Mt.+16%3A13-20&version=NIV>

Week 2: Stay between the lines

Deut. 11:26–16:17, Isa. 54:11–55:5, Jn. 6:35–51

There is blessing when we stay between the lines

<https://www.biblegateway.com/passage/?search=Deut.+11%3A26-16%3A17%2C+Isa.+54%3A11-55%3A5%2C+Jn.+6%3A35-51&version=NIV>

Invitation to the Thirsty

Isaiah 55

“Come, all you who are thirsty,

come to the waters;

and you who have no money,

come, buy and eat!

Come, buy wine and milk

without money and without cost.

2

Why spend money on what is not bread,

and your labor on what does not satisfy?

Listen, listen to me, and eat what is good,

and you will delight in the richest of fare.

3

Give ear and come to me;

listen, that you may live.

I will make an everlasting covenant with you,

my faithful love promised to David.

4

See, I have made him a witness to the peoples,

a ruler and commander of the peoples.

5

Surely you will summon nations you know not,

and nations you do not know will come running to you,

because of the Lord your God,

the Holy One of Israel,

for he has endowed you with splendor.”

Week 3: Read between the lines

Deut. 16:18–21:9, Isa. 51:12–52:12, Jn. 14:9–20

Don't accept bribes is what we usually say... don't OFFER bribes. See examples below. Try to be aware of your judgement being changed or clouded.

<https://www.biblegateway.com/passage/?search=Deut.+16%3A18-21%3A9%2C+Isa.+51%3A12-52%3A12%2C+Jn.+14%3A9-20+&version=NIV>

<https://w2.chabad.org/media/pdf/127763.pdf>

blinds: A case once came before Rabbi Abraham Joshua Heschel, the Rebbe of Apta (1755-1825), when he served as a rabbinical judge in the town of Kosbolov. While the case was underway, he suddenly felt inclined in favor of one of the litigants, though his initial leaning was against him. This sudden change roused his suspicion that something was amiss, and he ordered a halt to the proceedings. Upon investigation, he discovered that someone had slipped a packet of money into his coat. Said the Rebbe of Apta: Although I was totally unaware of the attempt to bribe me, my judgment was affected. How true are the words of the Torah that "bribery blinds the eyes of the wise" (Maayanah Shel Torah)

An impoverished widow once came to the *bet-din* (court-house) of the great sage Rabbi Yehoshua Kutner. Weeping bitter tears, she begged him to summon to the court a man she accused of having wronged her.

Rabbi Yehoshua summoned the man to appear before the court, but referred the case to another rabbi, refusing to preside over it himself. "The Torah forbids the taking of bribes," he explained. "Do you think that a bribe is only a gift of money? Tears can also be a bribe that 'blinds the eyes of the wise' -- especially the tears of a poor widow." (Maayanah Shel Torah)

Week 4: Praise between the lines

Deut. 21:10–25:19, Isa. 54:1–10, Mt. 24:29–42

Praise for the unfailing love!

<https://www.biblegateway.com/passage/?search=Deut.+21%3A10-25%3A19%2C+Isa.+54%3A1-10%2C+Mt.+24%3A29-42&version=NIV>

Isaiah 54

10 Though the mountains be shaken
and the hills be removed,
yet my unfailing love for you will not be shaken
nor my covenant of peace be removed,"
says the Lord, who has compassion on you.

September

Week 1: Run between the lines

Deut. 26:1–29:8, Isa. 60:1–22, Mt. 4:13–24

Leave everything and follow him

<https://www.biblegateway.com/passage/?search=Deut.+26%3A1-29%3A8%2C++Isa.+60%3A1-22%2C+Mt.+4%3A13-24+&version=NIV>

Matthew 4:18

As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. **19** "Come, follow me," Jesus said, "and I will send you out to fish for people." **20** At once they left their nets and followed him.

21 Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, **22** and immediately they left the boat and their father and followed him.

Week 2: Stay between the lines

Deut. 29:9–31:30, Isa. 61:10–63:9, Jn. 12:41–50

Staying between the lines keeps us out of judgement

<https://www.biblegateway.com/passage/?search=Deut.+29%3A9-31%3A30%2C+Isa.+61%3A10-63%3A9%2C+Jn.+12%3A41-50&version=NIV>

John 12

47 "If anyone hears my words but does not keep them, I do not judge that person. For I did not come to judge the world, but to save the world. **48** There is a judge for the one who rejects me and does not accept my words; the very words I have spoken will condemn them at the last day. **49** For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken. **50** I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say."

Week 3: Read between the lines

Gen. 21:1–34, 1 Sam. 1:1–2:10, Mt. 24:29–36

Here comes the sun (healing in its rays)

<https://www.biblegateway.com/passage/?search=Gen.+21%3A1-34%2C+1+Sam.+1%3A1-2%3A10%2C+Mt.+24%3A29-36&version=NIV>

AND G-D REVEALED HIMSELF TO HIM... AS HE SAT IN THE TENT DOOR IN THE HEAT OF THE DAY (18:1)

It was the third day from Abraham's circumcision, and G-d came to inquire after Abraham's health.

G-d drew the sun out of its sheath, so that the righteous one should not be troubled with wayfarers. Abraham sent Eliezer out [to seek travelers], but he found none. Said Abraham, "I do not believe you," and himself went out, and saw G-d standing at the door.
(Talmud, Bava Metzia 86b)

HE RAISED HIS EYES AND LOOKED, AND, LO, THREE MEN STOOD BY HIM (18:2)
Who were the three men? The angels Michael, Gabriel, and Raphael. Michael ("Who is like G-d?") came to bring the tidings to Sarah of Isaac's birth; Raphael ("Healing of G-d"), to heal Abraham; and Gabriel ("Might of G-d"), to overturn Sodom. But is it not written, "And there came the two angels to Sodom at evening"? Michael accompanied Gabriel to rescue Lot.
(Talmud, Bava Metzia 86b)

AND HE SAID: "MY LORD! IF NOW I HAVE FOUND FAVOR IN YOUR EYES, PASS NOT AWAY, I BEG YOU, FROM YOUR SERVANT. (18:4)

This verse has two meanings. One meaning is that Abraham is addressing the most prominent of the three guests, asking him and the others not to pass by his tent without availing themselves of his hospitality. Another meaning is that Abraham is addressing G-d, asking Him to stand by while he attends to his guests.

Said Rabbi Judah in the name of Rav: This is to teach us that taking in guests is greater than receiving the Divine Presence.

(Rashi on verse; Talmud, Shevuot 35b)

Week 4: Praise between the lines

Gen. 22:1–24, Jer. 31:1–19, Lk. 1:39–55

Praise for the substitute sacrifice

<https://www.biblegateway.com/passage/?search=Gen.+22%3A1-24%2C+Jer.+31%3A1-19%2C+Lk.+1%3A39-55&version=NIV>

October

Week 1: Run between the lines

Deut. 14:22–16:17, 1 Kgs. 8:54–66, Lk. 2:21–32

Your promise from God may take a lifetime (like Simeon) keep running

<https://www.biblegateway.com/passage/?search=Deut.+14%3A22-16%3A17%2C+1+Kgs.+8%3A54-66%2C+Lk.+2%3A21-32&version=NIV>

Week 2: Stay between the lines

Gen. 1:1–6:8, Isa. 42:5–43:10, Jn. 1:1–17

Watch out for that snake!

<https://www.biblegateway.com/passage/?search=Gen.+1%3A1-6%3A8%2C+Isa.+42%3A5-43%3A10%2C+Jn.+1%3A1-17&version=NIV>

Week 3: Read between the lines

Gen. 6:9–11:32, Isa. 54:1–55:5, Lk. 17:20–27

Pray for the ones who don't listen

<https://www.biblegateway.com/passage/?search=Gen.+6%3A9-11%3A32%2C+Isa.+54%3A1-55%3A5%2C+Lk.+17%3A20-27&version=NIV>

When G-d said to Noah, "The end of all flesh is come before Me," Noah said: "what will You do with me?" But he did not pray for mercy for the world, as Abraham would pray for the city of Sodom.. This is why the Flood is called "the waters of Noah" (Isaiah 54:9)—he is culpable for them, because he did not appeal for mercy on the world's behalf..

(Zohar)

Noah tried to save his generation by calling on them to repent. But the fact that he did not pray for them implies that, ultimately, it did not matter to him what became of them. Had he truly cared, he would not have sufficed with "doing his best" but would have implored the Almighty to repeal His decree of destruction—just as a person who's own life is in danger would never say, "Well, I did my best to save myself," and leave it at that, but would beseech G-d to help him.

In other words, Noah's involvement with others was limited to his sense of what he ought to do for them, as opposed to a true concern for their well- being. He understood the necessity to act for the sake of another, recognizing that to fail to do so is a defect in one's own character; but he fell short of transcending the self to care for others beyond the consideration of his own righteousness.

This also explains a curious aspect of Noah's efforts to reach out to his generation. When the Flood came, Noah and his family entered the ark—alone. His 120-year campaign yielded not a

single baal teshuvah (repentant)! Perhaps public relations was never Noah's strong point, but how are we to explain the fact that, in all this time, he failed to win over a single individual? But in order to influence others, one's motives must be pure; in the words of our sages, "Words that come from the heart, enter the heart." Deep down, a person will always sense whether you truly have his interests at heart or you're filling a need of your own by seeking to change him. If your work to enlighten your fellow stems from a desire to "do the right thing" but without really caring about the result, your call will be met with scant response. The echo of personal motive, be it the most laudable of personal motives, will be sensed, if only subconsciously, by the object of your efforts, and will ultimately put him off.
(The Lubavitcher Rebbe)

Week 4: Praise between the lines

Gen. 12:1–17:27, Isa. 40:27–41:16, Jn. 8:51–58

Our Savior is Eternal!

<https://www.biblegateway.com/passage/?search=Gen.+12%3A1-17%3A27%2C+Isa.+40%3A27-41%3A16%2C+Jn.+8%3A51-58&version=NIV>

John 8:51-58

51 Very truly I tell you, whoever obeys my word will never see death."

52 At this they exclaimed, "Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that whoever obeys your word will never taste death. **53** Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?" **54** Jesus replied, "If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me. **55** Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and obey his word. **56** Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad." **57** "You are not yet fifty years old," they said to him, "and you have seen Abraham!" **58** "Very truly I tell you," Jesus answered, "before Abraham was born, I am!"

Week 5: Fellowship between the lines

Gen. 18:1–22:24, 2 Kgs. 4:1–37, Lk. 17:28–37

We serve a God of resurrection!

<https://www.biblegateway.com/passage/?search=Gen.+18%3A1-22%3A24%2C+2+Kgs.+4%3A1-37%2C+Lk.+17%3A28-37+&version=NIV>

2 Kings 4

32 When Elisha reached the house, there was the boy lying dead on his couch. **33** He went in, shut the door on the two of them and prayed to the Lord. **34** Then he got on the bed and lay on the boy, mouth to mouth, eyes to eyes, hands to hands. As he stretched himself out on him, the boy's body grew warm. **35** Elisha turned away and walked back and forth in the room and then got on the bed and stretched out on him once more. The boy sneezed seven times and opened his eyes. **36** Elisha summoned Gehazi and said, "Call the Shunammite." And he did. When she came, he said, "Take your son." **37** She came in, fell at his feet and bowed to the ground. Then she took her son and went out.

November

Week 1: Money back guarantee

Week 2: Talents, give out \$5 and see what they can bring back at the end of the month

Week 3: Why we give

Week 4: Provision and faith, not prosperity gospel

Week 5: How did we do?

December

Week 1: Advent

Week 2: Advent

Week 3: Advent

Week 4: Advent

Week 5: Theme Reveal