

*El Shaddai Ministries welcomes  
you to your Sabbath*

פָּרַשַׁת לֵךְ-לְךָ

Lech Lecha  
“Go Forth”

Genesis 12:1-17:27  
Isaiah 40:27-41:16  
John 8:51-58



Pastor Mark Biltz

Office:  
1231 Fryar Ave.  
Sumner, WA 98390  
253-862-8010  
M-TH: 9:30AM-4PM PT  
Friday: 9:30AM-2PM PT

**Announcements**

- Tuesday Prayer and Worship starting at 1:00 p.m. at ESM Office.
- Thursday Manna Time at 10:00 a.m. at ESM Office.
- Saturday – Torah Club Join us on Shabbat for FFOZ Torah Club which will be following The service. Due to Service hours changing starting November 4<sup>th</sup>, a new time will be posted soon.
- October 28 This Saturday Torah Club is cancelled in honor of the memorial For Gail Cornelius and will be rescheduled.
- October 28 Join us for the Memorial for Gail Cornelius at 12:45 P.M. following the service.
- November 4 New service Schedule begins.

**New Service Times**

<p>9:00 am - 9:15am <i>Opening Prayer Announcements</i></p> <p>9:15am - 10:00am <i>Teaching</i></p> <p>10:00am - 10:15am <i>Break</i></p> <p>10:15am - 10:30am <i>Worship</i></p> <p>10:30am - 11:15am <i>Teaching</i></p>	<p>11:45am -12:00pm <i>Opening Prayer Announcements</i></p> <p>12:00pm - 12:45pm <i>Teaching</i></p> <p>12:45pm - 1:00pm <i>Break</i></p> <p>1:00pm - 1:15am <i>Worship</i></p> <p>1:15pm - 2:00pm <i>Teaching</i></p>
<p>11:15am - 11:45am <i>Transition</i></p>	

New Calendars & USB’s New Calendars and new USB’s are here!

Date:

Prayer Request:

Complete the following if you wish to be contacted.

Name:

Phone Number:

Please email your request to: [prayer@esm.us](mailto:prayer@esm.us) or place it in an offering box.

## Genesis Chapter 12

א. וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֲרָאֶךָ:

1. And the Lord had said to Abram, Get out from your country, and from your family, and from your father's house, to a land that I will show you;

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י. וַיְהִי רָעַב בְּאֶרֶץ וַיֵּרֶד אַבְרָם מִצְרַיִם לְגֹר שָׁם כִּי-כָבֵד הָרָעַב בְּאֶרֶץ:

10. And there was a famine in the land; and Abram went down to Egypt to sojourn there; for the famine was severe in the land.

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יא. וַיְהִי כַּאֲשֶׁר הִקְרִיב לָבוֹא מִצְרַיִם וַיֹּאמֶר אֶל-שָׂרַי אִשְׁתּוֹ הִנֵּה-נָא יָדַעְתִּי כִּי אִשָּׁה יִפְת-מְרָאָה אַתָּה:

11. And it came to pass, when he came near to enter to Egypt, that he said to Sarai his wife, Behold now, I know that you are a pretty woman to look upon;

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יב. וְהָיָה כִּי-יֵרְאוּ אֹתְךָ הַמִּצְרַיִם וַאֲמָרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ אֹתִי וְאִתְּךָ יַחֲיוּ:

12. Therefore it shall come to pass, when the Egyptians shall see you, that they shall say, This is his wife; and they will kill me, but you they will keep alive.

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יג. אֲמַרְי-נָא אַחֲתִי אַתְּ לְמַעַן יִיטַב-לִי בְּעַבְדוֹרְךָ וְחַיְתָה נַפְשִׁי בְּגִלְלֶךָ:

13. Say, I beg you, that you are my sister; that it may be well with me for your sake; and my soul shall live because of you.

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יד. וַיְהִי כַּבּוֹא אַבְרָם מִצְרַיִם וַיֵּרְאוּ הַמִּצְרַיִם אֶת-הָאִשָּׁה כִּי-יָפָה הוּא מְאֹד:

14. And it came to pass, that, when Abram came to Egypt, the Egyptians saw the woman that she was very pretty.

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טו. וַיֵּרְאוּ אֹתָהּ שָׂרֵי פְרַעְוֹה וַיְהַלְלוּ אֹתָהּ אֶל-פְּרַעְוֹה וַתִּקַּח הָאִשָּׁה בֵּית פְּרַעְוֹה:

15. The princes of Pharaoh also saw her, and praised her to Pharaoh; and the woman was taken to Pharaoh's palace.

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טז. וַלְאֲבָרָם הֵיטִיב בְּעַבְדוּרָה וַיְהִי-לוֹ צֹאן-וּבָקָר וַחֲמֹרִים וְעֶבְדִּים וְשִׁפְחֹת וְאַתְנַת וְגַמְלִים:

16. And he treated Abram well for her sake; and he had sheep, and oxen, and male asses, and menservants, and maidservants, and female asses, and camels.

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יז. וַיִּנְגַע יְהוָה אֶת-פַּרְעֹה וְנָגְעִים גְּדֹלִים וְאֶת-בֵּיתוֹ עַל-דְּבַר שְׂרֵי אִשְׁתֵּי אַבְרָם:

17. And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

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יח. וַיִּקְרָא פַרְעֹה לְאַבְרָם וַיֹּאמֶר מֵה-זֹאת עָשִׂיתָ לִּי לָמָּה לֹא-הִגַּדְתָּ לִּי כִּי אִשְׁתְּךָ הוּא:

18. And Pharaoh called Abram, and said, What is this that you have done to me? Why did you not tell me that she was your wife?

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יט. לָמָּה אָמַרְתָּ אַחֲתִי הוּא וְאַקַּח אֹתָהּ לִּי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קַח וְלֵךְ:

19. Why did you say, She is my sister? so I might have taken her for my wife; now therefore behold your wife, take her, and go your way.

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כ. וַיִּצְוּ עָלָיו פַּרְעֹה אַנְשֵׁים וַיִּשְׁלְחוּ אֹתוֹ וְאֶת-אִשְׁתּוֹ וְאֶת-כָּל-אֲשֶׁר-לוֹ:

20. And Pharaoh commanded his men concerning him; and they sent him away, and his wife, and all that he had.

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## בראשית פרק יג Genesis Chapter 13

א. וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל-אֲשֶׁר-לוֹ וְלוֹט עַמּוֹ הַנְּגֻבָה:

1. And Abram went up from Egypt, he, and his wife, and all that he had, and Lot with him, to the Negev.

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ב. וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנָה בַּכֶּסֶף וּבַזָּהָב:

2. And Abram was very rich in cattle, in silver, and in gold.

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י. וַיִּשָּׂא-לוֹט אֶת-עֵינָיו וַיִּרְא אֶת-כָּל-כֶּפֶר הַיַּרְדֵּן כִּי כָלָה מִשְׁקָה לְפָנָי שַׁחַת יְהוָה אֶת-סֹדֶם וְאֶת-עֹמֶרָה כִּגְזַיְהוָה כְּאֶרֶץ מִצְרַיִם בְּאֶכָה צֶעַר:

10. And Lot lifted up his eyes, and saw the valley of the Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord, like the land of Egypt, as you come to Zoar.

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בראשית פרק יד  
Genesis Chapter 14

א. ויהי בימי אמרפל מלך-שנער אריזך מלך אלסר כדרלעמר מלך עילם ותדעל מלך גוים:

1. And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

ב. עשו מלחמה את-ברע מלך סדם ואת-ברשע מלך עמרה שנאב מלך אדמה ושמאבר מלך (צבויים) [צבויים] ומלך בלע היא-צער:

2. That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Belah, which is Zoar.

ג. כל-אלה חברו אל-עמק השדים הוא ים המלח:

3. All these joined forces together in the valley of Siddim, which is the Sea of Salt.

ה. ובארבע עשרה שנה בא כדרלעמר והמלכים אשר אתו ויכו את-רפאים בעשתרת קרנים ואת-הזוזים בהם ואת האימים בשוה קריתים:

5. And in the fourteenth year came Chedorlaomer, and the kings who were with him, and defeated the Raphaim in Ashteroth-Karnaim, and the Zuzim in Ham, and the Emim in Shaveh-Kiriatayim,

י. ועמק השדים בארת בארת חמר וינסו מלך-סדם ועמרה ויפלו-שמה והנשאים הרה נסו:

10. And the valley of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and fell there; and those who remained fled to the mountain.

יא. ויקחו את-כל-רכש סדם ועמרה ואת-כל-אכלם וילכו:

11. And they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way.

יד. וישמע אברם כי נשבה אחיו ויבק את-חניכיו ילידי ביתו שמנה עשר ושלוש מאות וירדף עד-דן:

14. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them to Dan.

טו. וַיַּחֲלֶק עֲלֵיהֶם לַיְלָה הוּא וְעַבְדָּיו וַיַּכֵּם וַיִּרְדְּפֵם עַד-חֹבָבָה אֲשֶׁר מִשְׁמָאל לְדַמָּשֶׁק:

15. And he divided himself against them, he and his servants, by night, and defeated them, and pursued them to Hobah, which is on the left side of Damascus.

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טז. וַיָּשֶׁב אֶת כָּל-הָרֶכֶשׁ וְגַם אֶת-לוֹט אָחִיו וַיִּרְכְּשׁוּ הַשִּׁיב וְגַם אֶת-הַנְּשִׁים וְאֶת-הָעָם:

16. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

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יז. וַיֵּצֵא מֶלֶךְ-סֹדֶם לִקְרָאתוֹ אַחֲרֵי שׁוּבוֹ מֵהַכּוֹת אֶת-כְּדֻרְלַעְמֹר וְאֶת-הַמְּלָכִים אֲשֶׁר אִתּוֹ אֶל-עַמְקַ שְׁוֵה הוּא עַמְקַ הַמְּלָךְ:

17. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings who were with him, at the valley of Shaveh, which is the king's valley.

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יח. וּמֶלֶכִי-צָדֵק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וַיַּיֵּן וְהוּא כֹהֵן לְאֵל עֲלִיּוֹן:

18. And Melchizedek king of Shalem brought forth bread and wine; and he was the priest of the Most High God.

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יט. וַיְבָרְכֵהוּ וַיֹּאמֶר בָּרוּךְ אַבְרָם לְאֵל עֲלִיּוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:

19. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth;

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כ. וּבָרוּךְ אֵל עֲלִיּוֹן אֲשֶׁר-מָגַן צָרֶיךָ בְּיַדְךָ וַיִּתֶּן-לוֹ מֵעֵשֶׂר מִכָּל:

20. And blessed be God the Most High, who has delivered your enemies into your hand. And he gave him a tenth of all.

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כא. וַיֹּאמֶר מֶלֶךְ-סֹדֶם אֶל-אַבְרָם תֵּן-לִי הַנַּפְשׁ וְהָרֶכֶשׁ קַח-לָךְ:

21. And the king of Sodom said to Abram, Give me the persons, and take the goods for yourself.

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## Genesis Chapter 15

א. אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר-יְהוָה אֶל-אַבְרָם בַּמַּחֲזָה לֵאמֹר אֶל-תִּירָא אַבְרָם אֲנֹכִי מִגֵּן לְךָ שְׂכָרְךָ הַרְבֵּה מְאֹד:

1. After these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram; I am your shield, and your reward will be great.

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ה. וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הִבֵּט-נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אִם-תּוּכַל לְסַפֵּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זְרַעְךָ:

5. And he brought him outside, and said, Look now toward heaven, and count the stars, if you are able to count them; and he said to him, So shall your seed be.

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ו. וַהֲאֵמֵן בִּיהוָה וַיַּחֲשְׁבֶהָ לוֹ צְדָקָה:

6. And he believed in the Lord; and he counted it to him for righteousness.

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ז. וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לָתֵת לְךָ אֶת-הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ:

7. And he said to him, I am the Lord who brought you out of Ur of the Chaldeans, to give you this land to inherit it.

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ח. וַיֹּאמֶר אֲדֹנָי יְהוִה בָּמָה אֵדַע כִּי אִירְשֶׁנָּה:

8. And he said, Lord God, how shall I know that I shall inherit it?

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יב. וַיְהִי הַשֶּׁמֶשׁ לָבוֹא וַתְּרַדְמָה נִפְלָה עַל-אַבְרָם וַהֲנִה אֵימָה חֲשֹׁכָה גְדֹלָה נִפְלֶת עָלָיו:

12. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a fear of great darkness fell upon him.

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יז. וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְעֹלְטָה הָיָה וַהֲנִה תַנּוּר עֹשֵׂן וְלֶפֶיד אֵשׁ אֲשֶׁר עָבַר בֵּין הַגְּזָרִים הָאֵלֶּה:

17. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning torch that passed between those pieces.

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בראשית פרק טז  
Genesis Chapter 16

א. וְשָׂרַי אִשְׁתּוֹ אֲבָרָם לֹא יָלְדָה לוֹ וְלֹהָ שִׁפְחָה מִצְרִית וְשִׁמָּה הָגָר:

1. Now Sarai Abram's wife bore him no children; and she had a maid servant, an Egyptian, whose name was Hagar.

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יא. וַיֹּאמֶר לָהּ מֵלֵאדָּי יְהוָה הִנֵּה הָרָה וְיִלְדֶת בֵּן וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל כִּי-שָׁמַע יְהוָה אֶל-עֲנִידָהּ:

11. And the angel of the Lord said to her, Behold, you are with child, and shall bear a son, and shall call his name Ishmael; because the Lord has heard your affliction.

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יב. וְהוּא יִהְיֶה פָּרָא אָדָם יָדוֹ בְּכָל יוֹד כָּל בּוֹ וְעַל-פָּנָיו כָּל-אָחָיו יִשָּׁכֵן:

12. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall live in the presence of all his brothers.

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טו. וַתֵּלֶד הָגָר לְאֲבָרָם בֵּן וַיִּקְרָא אֲבָרָם שֵׁם-בְּנוֹ אֲשֶׁר-יָלְדָהּ הָגָר יִשְׁמָעֵאל:

15. And Hagar bore Abram a son; and Abram called his son's name, whom Hagar bore, Ishmael.

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בראשית פרק יז  
Genesis Chapter 17

א. וַיְהִי אֲבָרָם בֶּן-תְּשַׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֵּרָא יְהוָה אֶל-אֲבָרָם וַיֹּאמֶר אֵלָיו אֲנִי-אֵל שְׂדֵי הַתְּהַלְוֹת לְפָנָי וְהָיָה תָמִים:

1. And when Abram was ninety nine years old, the Lord appeared to Abram, and said to him, I am the Almighty God; walk before me, and be perfect.

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ב. וְאֶתְנֶנָּה בְרִיתִי בֵינִי וּבֵינֶךָ וְאַרְבָּה אוֹתְךָ בְּמֵאד מְאֹד:

2. And I will make my covenant between me and you, and will multiply you exceedingly.

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ה. וְלֹא-יִקְרָא עוֹד אֶת-שְׁמֶךָ אֲבָרָם וְהָיָה שְׁמֶךָ אֲבְרָהָם כִּי אֲב-הַמּוֹן גּוֹיִם נִתְתִּיד:

5. Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you.

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יט. וַיֹּאמֶר אֱלֹהִים אֲבֹל שָׂרָה אֲשַׁתְּךָ יִלְדֶת לְךָ בֵּן וְקָרָאתָ אֶת-שְׁמוֹ יִצְחָק וְהִקְמַתִי אֶת-  
בְּרִיתִי אִתּוֹ לְבְרִית עוֹלָם לְזִרְעוֹ אַחֲרָיו:

19. And God said, Sarah your wife shall bear you a son indeed; and you shall call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

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כ. וְלִישְׁמַעֵאל שָׁמַעְתִּיךָ הִנֵּה בֵּרַכְתִּי אֹתוֹ וְהִפְרִיתִי אֹתוֹ וְהִרְבִּיתִי אֹתוֹ בְּמֵאד מְאֹד שָׁנִים-  
עָשָׂר נָשִׂאִם יוֹלִיד וּנְתַתִּיו לְגוֹי גָּדוֹל:

20. And as for Ishmael, I have heard you; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he father, and I will make him a great nation.

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**Notice** before you read this topic!

Some readers may find parts of this subject embarrassing. Others, may feel a sense of discomfort facing an unorthodox depiction of God as it manifests from the Hebrew tongue. We had to weigh whether to succumb to the 'political correctness' line and censor this entry, or submit to the sense of truthfulness and share it here after all. We promise you, there isn't any feminist or other hidden agendas here, just adherence to the pure rays of knowledge only Hebrew can radiate. As always, use your judgment whether you can 'live' with it, or simply skip this topic.

All Hebrew nouns have genders. Every noun is predetermined to be either masculine or feminine. We presented a crash course on this subject with the topic 'Shekinah.' The sound of a noun usually discloses its gender. Feminine nouns normally end with the sound 'ah' or with '...et.' So, you can tell that 'To•rah' תּוֹרָה and 'me•no•rah' מְנוֹרָה (candelabra or lamp), for example, are feminine nouns because they both end with 'ah.' Likewise, 'a•tze•ret' עֲצֻרַת (assembly), or 'Ki•ne•ret' כִּנְרֵת (the Sea of Galilee), are also feminine nouns because they end with '...et.' All other endings of nouns indicate that the noun (name, in our case) is masculine. So far so good.

Our premise is that God is the Entity Who created the world and all living, and that He has chosen to give us His Book in Hebrew, His tongue.

Now let's go further. Rule: all Hebrew body parts that come in pairs (or more than 2) are feminine nouns. Hands, ears, legs, knees, shins, fingers, teeth, and more, are all feminine nouns. All, except for one pair - breasts! Breasts, the most feminine paired organ in the human body happens to be a masculine noun. If you ask why it is so, we'll thank you for your excellent question, but the true answer is that nobody has an educated, intelligent answer for this unusual oddity. This is an internal Hebrew paradox. Perhaps something with a very deep meaning that extends far beyond the boundaries of our limited I.Q.

One of God's most important names, El Shaddai, presents the same challenge!

'Sha•ddai' in Hebrew is the word for breasts, human's nourishment organs. Every English Bible translates El Shaddai as 'The Almighty.' 'The Almighty' is a great name for God, but it has nothing to do with El Shaddai.

It was superimposed and forced on innocent Bible readers, probably just out of innocent ignorance!

El Shaddai appears 12 times in the Bible, 10 in the Old Testament and twice in the New Testament. Twelve is also the number of the offspring of Israel (Jacob is Israel). Let's keep for now this number of Israel's offspring as a coincidence.

If you check the first three references to El Shaddai in the Bible, you'll be more than surprised. The fourth verse below is even more amazing. These are the three cases when God speaks in first person. Each verse is about **fertility** and the name Shaddai is stressed. Here is how El Shaddai is connected with fruitfulness: *'May God Almighty [El Shaddai] bless you and make you fruitful and increase your numbers...'* Gen. 28:3; *'I am God Almighty [El Shaddai]: be fruitful and increase in number;'* Gen. 35:11; *'By the Almighty [El Shaddai] who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts [shadayim] and of the womb [racham]:'* Gen. 49:25.

Yes, we all know God as the **Father**, but is it possible that we overlooked an extra dimension of a nourishing, motherly presence in the Creator? Can we point at one fact that contradicts this notion, or is it our long settled traditional thinking that makes us feel discomfort with these solid biblical verses?

One more point to ponder: whereas 'shaddai' breasts (the letters: Sheen, Dalet, Yood) represent human's and other mammal's nourishment, the rest of God's creatures are nourished from the field. Want to guess how field is spelled in Hebrew? Field is 'sa•deh' שָׂדֵה, and it is spelled, as you see, with Sheen, Dalet, and Hey. Almost identical to the word breasts. In fact the first two letters of the word שָׂדֵה, mean breast in singular. The last letter ה, is one of God's names. Do you now see the world's nourishment attributes in the word 'sa•deh' שָׂדֵה?

If you combine the last letter of the two words, 'Shaddai' and 'Sa•deh' (the only difference between the two), Yood י from 'Shaddai' and Hey ה from 'Sadeh,' you get God's better known Name: 'Yah' יְהוָה.

And if you still feel that this is all just coincidence, we won't hold it against you if you resort to the safe, unembarrassing translation: 'The Almighty.'

