

Notes: August 25, 2018

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
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 Prophet Like Moshe

In last week's parshah Shoftim we read the following:

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.

A Prophet like Moshe

We know the Prophets, Isaiah, Jeremiah, Ezekiel, Samuel, Nathan, Eliyahu, etc... to be messengers for Adonai. They convey His Words to the people on His behalf. Malachi (Mal'akhi) means "my messenger" or "my angel" in Hebrew.

A Prophet ordained by Adonai was elevated by Adonai to speak to the people on His behalf. We see Adonai anoint one's to be His messengers from very early on. For Samuel, it was through a mother's prayer before she had even conceived where she promised that should she have a child, the child would serve Adonai.

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."

Then we have Jeremiah who began when he was a child...

Jer 1:5 "Before I formed you in the womb, I knew you; before you were born, I separated you for myself. I have appointed you to be a prophet to the nations."

Jer 1:6 I said, "Oh, Adonai Elohim, I don't even know how to speak! I'm just a child!"

Jer 1:7 But Adonai said to me, "Don't say, 'I'm just a child.'" "For you will go to whomever I send you, and you will speak whatever I order you."

Jer 1:8 Do not be afraid of them, for I am with you, says Adonai, to rescue you."

Jer 1:9 Then Adonai put out his hand and touched my mouth, and Adonai said to me, "There! I have put my words in your mouth."

From the womb he was chosen

Adonai put His words in his mouth.

We read of the account of Moshe in Exodus 2, whereby he is born, protected from the Pharaoh of Egypt's ruling to kill all the male children born to Hebrew slaves.

Exo 1:16 "When you attend the Hebrew women and see them giving birth," he said, "if it's a boy, kill him; but if it's a girl, let her live."

Exo 1:17 However, the midwives were God-fearing women, so they didn't do as the king of Egypt ordered but let the boys live.

Moshe was one of those boys, yet it doesn't say anything about a midwife assisting in the birth.

Moshe was protected by his mother until he could not be hidden any longer. You know the rest of the story regarding what we know of Moshe's life. He was raised by Pharaoh's daughter, became prominent in Egypt, killed an Egyptian...

Exo 2:13 The next day, he went out and saw two Hebrew men fighting with each other. To the one in the wrong he said, "Why are you hitting your companion?"

Exo 2:14 He retorted, "Who appointed you ruler and judge over us? Do you intend to kill me the way you killed the Egyptian?" Moshe became frightened. "Clearly," he thought, "the matter has become known."

Exo 2:15 When Pharaoh heard of it, he tried to have Moshe put to death...

I find the words spoken to Moshe by his kinsmen to be words that are both interesting and prophetic... "Who appointed you ruler and judge over us?" His own kinsmen prophesying about his future.

Who indeed!!!

For Moshe, it would be forty years after his fleeing from Egypt that he would encounter Adonai directly for the first time. Throughout His life, what little is recorded, we have seen Adonai's fingerprints all over him, yet up until this moment Moshe had not encountered Adonai.

Exo 3:2 The angel of Adonai appeared to him in a fire blazing from the middle of a bush. He looked and saw that although the bush was flaming with fire, yet the bush was not being burned up.

Exo 3:3 Moshe said, "I'm going to go over and see this amazing sight and find out why the bush isn't being burned up."

Exo 3:4 When Adonai saw that he had gone over to see, God called to him from the middle of the bush, "Moshe! Moshe!" He answered, "Here I am."

Exo 3:5 He said, "Don't come any closer! Take your sandals off your feet, because the place where you are standing is holy ground."

Exo 3:6 I am the God of your father," he continued, "the God of Avraham, the God of Yitz'chak and the God of Ya`akov." Moshe covered his face, because he was afraid to look at God.

Exo 3:7 Adonai said, "I have seen how my people are being oppressed in Egypt and heard their cry for release from their slavemasters, because I know their pain.

Moshe was set apart, protected, raised by an Egyptian woman, all to get to this moment in time.

Exo 3:10 Therefore, now, come; and I will send you to Pharaoh; so that you can lead my people, the descendants of Isra'el, out of Egypt."

Exo 3:11 Moshe said to God, "Who am I, that I should go to Pharaoh and lead the people of Isra'el out of Egypt?"

And yet the words spoken to Moshe many years ago would become a reality...

"Who appointed you ruler and judge over us?"

Adonai would appoint Moshe to be His representative and to be their judge.

Exo 18:13 The following day Moshe sat to settle disputes for the people, while the people stood around Moshe from morning till evening.

Exo 18:14 When Moshe's father-in-law saw all that he was doing to the people, he said, "What is this that you are doing to the people? Why do you sit there alone, with all the people standing around you from morning till evening?"

Exo 18:15 Moshe answered his father-in-law, "It's because the people come to me seeking God's guidance.

Exo 18:16 Whenever they have a dispute, it comes to me; I judge between one person and another, and I explain to them God's laws and teachings. "

What is the purpose of a judge as is conveyed here?

What does Adonai say...also from last week's Parshah...

Deu 16:18 "You are to appoint judges and officers for all your gates [*in the cities*] Adonai your God is giving you, tribe by tribe; and they are to judge the people with righteous judgment.

Deu 16:19 You are not to distort justice or show favoritism, and you are not to accept a bribe, for a gift blinds the eyes of the wise and twists the words of even the upright.

Deu 16:20 Justice, only justice, you must pursue; so that you will live and inherit the land Adonai your God is giving you.

The purpose of a judge is rule over the people's disputes and that you are to rule according to that which is just. Justice, only justice. A fair ruling. One that is not tainted by bias or influenced to favor one side over the other.

Moshe as a Prophet for Adonai should be obvious. He spoke on His behalf to the people of Israel...

Num 12:6 He said, "Listen to what I say: when there is a prophet among you, I, Adonai, make myself known to him in a vision, I speak with him in a dream.

Num 12:7 But it isn't that way with my servant Moshe. He is the only one who is faithful in my entire household.

Num 12:8 With him I speak face to face and clearly, not in riddles; he sees the image of Adonai. So why weren't you afraid to criticize my servant Moshe?"

Moshe isn't like all the other Prophets, by means of how Adonai spoke to them.

They all had His Word spoken to them but the relationship was different. It wasn't as direct as it was with Moshe. Yet, it didn't mean they were any less of being Adonai's Prophets, it just means that they were not a Prophet like Moshe.

Some would say Deuteronomy 18:15

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,

Is speaking of Joshua, who was raised up directly after Moshe, guided the people and judged the people in what would later become identified as "the seat of Moshe"

Mat 23:2 "The Torah-teachers and the P'rushim," he said, "sit in the seat of Moshe.

Some would say it would be Samuel. He was the last of the Judges, prior to Israel wanting and receiving a King, first in the man of Sha'ul and later David.

Yet if either of these were true, why, centuries later would you have people clamoring for "the Prophet"

We see this urgent desire manifest itself and referenced on three separate occasions in Yochanan's gospel...

Yochanan the Immerser was in the Yarden, immersing people and proclaiming the Kingdom of Heaven is near, repent and return to Adonai. To which Yochanan's message and actions sparked people to question...

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."

If you are not 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.

Then the people would continue to probe Yochanan for answers...

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!"

Messiah – the anointed one, for which there are several dynamics to what this means.

Eliyahu, the one who was caught up to heaven and had never seen death, for which the expectation of His return is incorporated into our Passover Seder.

The Prophet,

After Yeshua had fed 5000, you have speculation occur,

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."

Feeding five thousand people with two fish and five loaves of bread, it is understandable to speculate.

The Prophet is supposed to come into the world. Indicating, it hasn't happened yet. The expectation not only still exists but has intensified...

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?"

What were His Words...

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.)

A season we will be entering next month.

Consider this message part of your preparation for the season that is already upon us. I will talk more about the month of Elul next week.

Some will say, Yeshua did not come to judge, using this verse,

Joh 3:17 For God did not send the Son into the world to judge the world, but rather so that through him, the world might be saved.

And yet He certainly acted as a judge, not of the world, but of His people.

He spoke with authority, even as a youth...

Luk 2:46 On the third day they found him — he was sitting in the Temple court among the rabbis, not only listening to them but questioning what they said;

Luk 2:47 and everyone who heard him was astonished at his insight and his responses.

To where at least 18 years later would begin His mission to prepare the Jewish people for the Kingdom of Adonai. Doing all that had been prophesied in Scripture for which even Yochanan the Immerser asked...

Mat 11:2 Meanwhile, Yochanan the Immerser, who had been put in prison, heard what the Messiah had been doing; so he sent a message to him through his talmidim,

Mat 11:3 asking, "Are you the one who is to come, or should we look for someone else?"

To which, Yeshua responded, conveying the very things identified by the Prophet Yesha'yahu to Yochanan...

Mat 11:4 Yeshua answered, "Go and tell Yochanan what you are hearing and seeing —

Mat 11:5 the blind are seeing again, the lame are walking, people with tzara`at are being cleansed, the deaf are hearing, the dead are being raised, the Good News is being told to the poor —

Mat 11:6 and how blessed is anyone not offended by me!"

The tikkun of the people is happening.

The restoration of the people is happening.

This restoration would include addressing those who lead the people...

Mat 23:23 "Woe to you hypocritical Torah-teachers and P'rushim! You pay your tithes of mint, dill and cumin; but you have neglected the weightier matters of the Torah — justice, mercy, trust. These are the things you should have attended to — without neglecting the others!"

Yet, it wasn't the world He was judging but the people of Israel with the intent of preparing them for the Kingdom of Adonai.

He did come to judge His people, not to condemn but, through justice and His mercy, cause them to return to Adonai.

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