

Notes: January 27, 2018

Start: 10 AM

Order of service:

1. Shabbat Shalom – Service Begins
2. I Am Proud To Be An American: *Prayer for America and it's Leadership*
3. Children's Song: *Give Your Burdens and Cares to the Lord*
4. Children's Lesson: *The Purpose of the Ten Commandments*
5. Children's Blessing and Dismissal to Class
6. Welcome, Announcements, and Prayer
7. Matovu
8. Drash – *Rev. Robert Henry – Life on Four Levels*
9. Name of God For the Week: *Eh-lo-hey-hehm – Their God*
10. Liturgy
11. Prayer
12. Worship in Music and Dance
13. Rabbi Stephen's Message: *Deconstructing Spiritual Israel*
14. Kiddush
15. Oneg: *Prepared by Oneg Team 4*
16. Torah Parsha Study: *Beshalach בְּשַׁלַּח – Sh'mot (Exodus) 13:17-17:16*
17. Next week's Parsha: *Yitro – S'mot (Exodus) 18:1 – 20:23*

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: Deconstructing Spiritual Israel

Replacement theology, uses the concept of a “spiritual Israel” differently than is conveyed in Scripture. Replacement theology essentially teaches that the church has replaced Israel in God’s plan and that the many promises God made to Israel are fulfilled in the Church instead—Old Testament prophecies are allegorized in order to make them applicable to the church.

Verses such as Galatians 3:26 – 29 and Galatians 6:16 are used to further substantiate this false premise that the church has replaced Israel and is now the new / spiritual Israel. Next week, I will look at these verses in greater detail and context, because there is a great deal that Sha'ul packs into these few verses that are part of his overall message to believers in Galatia.

For this week, I want to lay a foundation, in terms of just how replacement theology is conveyed.

Example 1 of its misapplication

Revelation 7,

**Rev 7:2** I saw another angel coming up from the east with a seal from the living God, and he shouted to the four angels who had been given power to harm the land and the sea,

**Rev 7:3** "Do not harm the land or the sea or the trees until we have sealed the servants of our God on their foreheads!"

**Rev 7:4** I heard how many were sealed — 144,000 from every tribe of the people of Isra'el:

**Rev 7:5** From the tribe of Y'hudah 12,000 were sealed, from the tribe of Re'uven 12,000, from the tribe of Gad 12,000,

**Rev 7:6** from the tribe of Asher 12,000, from the tribe of Naftali 12,000, from the tribe of M'nasheh 12,000,

**Rev 7:7** from the tribe of Shim'on 12,000, from the tribe of Levi 12,000, from the tribe of Yissakhar 12,000,

**Rev 7:8** from the tribe of Z'vulun 12,000, from the tribe of Yosef 12,000, from the tribe of Binyamin 12,000.

Here is a scenario that is used in explaining these verses:

We are told this distinctive group is comprised of 12,000 from each of the 12 tribes of Israel.

Because the 10 northern tribes of Israel were conquered by the Assyrians and dispersed hundreds of years prior to the birth of Yeshua, it is unlikely these verses are talking about 12,000 leaders from literal ancient Hebrew tribes. Frequently, the names used in Revelation have a symbolic meaning. Therefore, the 144,000 will be comprised of believers in Messiah from around the world.

Now, when looking at this scenario, first the conclusion is sort of using Scripture to support their premise. But, if I were a teacher and graded their work, they would not receive a grade, but rather an incomplete. They did not fully and exhaustively research their premise.

The northern tribes were dispersed into the world as we read beginning in 1 Kings 11 where the Kingdom of Israel would be divided as a result of Solomon's transgression

**1Ki 11:11** So Adonai said to Shlomo, "Since this is what has been in your mind, and you haven't kept my covenant and my regulations which I ordered you to obey, I will tear the kingdom from you and give it to your servant.

And then there was a second dispersion into Babylon, whereby the Southern Tribes were judged for their transgression. Yet this judgment was not a final, "I am done with you" judgment, but rather "a time out" judgment.

For 22 chapters, Yirmeyahu (Jeremiah) lays out the case for Adonai against Judea, revealing their apostasy towards Him. (Chapter 2 - 23)

For 6 chapters, Yirmeyahu (Jeremiah) reveals the judgment from Adonai against Judea that is to come.

**Jer 29:4** "Here is what Adonai-Tzva'ot, the God of Isra'el, says to all those in exile, whom I have caused to be carried off captive from Yerushalayim to Bavel:

But that it will be for a time and then the nation will be restored to the land.

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

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

On a tangent, what is Adonai's plan for the Jewish people?

They are still to be His representative to the nations, being a light.

They are still to bring forth Messiah – the first time.

Adonai's salvation will start in Jerusalem and spread to the rest of the world.

Adonai was not done with us then and is not done with us now.

We read in Ezra and Nehemiah that some would return to Israel, but many would remain in the diaspora.

So, what's missing from this scenario?

Assumptions are made but not verified.

The belief is that once Adonai judged the northern tribes and there is no record of them returning after their judgment as with the southern tribes that they are gone, lost, don't exist anymore.

Yet I can tell you as fact, according to Scripture this is false.

The civil war that was not, between the northern tribes and the southern tribes as a result of Solomon's transgression is recorded in 2 Chronicles 11:

**2Ch 11:1** When Rechav`am arrived in Yerushalayim, he assembled the house of Y'hudah and Binyamin, 180,000 select soldiers, to fight Isra'el and bring the rulership back to Rechav`am.

**2Ch 11:2** But this word of Adonai came to Sh'ma`yah the man of God:

**2Ch 11:3** "Speak to Rechav`am the son of Shlomo, king of Y'hudah, and to all Isra'el in Y'hudah and Binyamin; tell them

**2Ch 11:4** that this is what Adonai says: 'You are not to go up and fight your brothers! Every man is to go back home, because this is my doing.' " They paid attention to the words of Adonai and turned back from attacking Yarov`am.

**2Ch 11:5** Rechav`am lived in Yerushalayim and built cities for defense in Y'hudah —

**2Ch 11:6** he built Beit-Lechem, `Eitam, T'koa,

**2Ch 11:7** Beit-Tzur, Sokho, `Adulam,

**2Ch 11:8** Gat, Mareshah, Zif,

**2Ch 11:9** Adorayim, Lakhish, `Azekah,

**2Ch 11:10** Tzor`ah, Ayalon and Hevron; these are fortified cities in Y'hudah and Binyamin.

**2Ch 11:11** He fortified the strongholds, appointed captains in charge of them and supplied them with food, olive oil and wine.

**2Ch 11:12** In every city he put shields and spears, making them very strong. Y'hudah and Binyamin stuck with him.

**2Ch 11:13** The cohanim and L'vi'im from wherever they lived throughout all Isra'el made themselves available to Rechav`am.

**2Ch 11:14** The L'vi'im left their pasture lands and property and came to Y'hudah and Yerushalayim; since Yarov`am and his sons had thrown them out, not allowing them to function as cohanim for Adonai,

**2Ch 11:15** and had appointed for himself cohanim for the high places and for the images of goat-demons and calves that he had made.

**2Ch 11:16** Those from all the tribes of Isra'el who had set their hearts on seeking Adonai, the God of Isra'el, followed them to Yerushalayim to sacrifice to Adonai, the God of their fathers.

**2Ch 11:17** For three years they strengthened the kingdom of Y'hudah and made Rechav`am the son of Shlomo strong, because for three years they followed the way of life of David and Shlomo.

What can we conclude from this account?

Residing in the southern Kingdom, even though it only list Yhudah, Binyamin and the L'vi'im, were members from each of the northern tribes. Therefore, Judea comprised a representation from every tribe.

As such, when they returned from Babylon,

**Ezr 6:16** The people of Isra'el, the cohanim, the L'vi'im and the other people from the exile joyfully dedicated this house of God.

**Ezr 6:17** At the dedication of this house of God they offered 100 young bulls, 200 rams, 400 lambs, and, as a sin offering for all Isra'el, twelve male goats, corresponding to the number of the tribes of Isra'el.

**Ezr 6:18** Then they installed the cohanim in their divisions and the L'vi'im in their orders for the service of God in Yerushalayim, as written in the book of Moshe.

**Ezr 6:21** The people of Isra'el who had returned from the exile and all those who had renounced the filthy practices of the nations living in the land in order to seek Adonai the God of Isra'el, ate *[the Pesach lamb]*

**Ezr 6:22** and joyfully kept the feast of matzah for seven days; for Adonai had filled them with joy by turning the heart of the king of Ashur toward them, so that he assisted them in the work of the house of God, the God of Isra'el.

**Rev 7:9** After this, I looked; and there before me was a huge crowd, too large for anyone to count, from every nation, tribe, people and language. They were standing in front of the throne and in front of the Lamb, dressed in white robes and holding palm branches in their hands;

Then you must ask yourself are there Scriptures that dispel the notion of the church replaced Israel?

Absolutely!!!

**Rom 11:1** "In that case, I say, isn't it that God has repudiated his people?" Heaven forbid! For I myself am a son of Isra'el, from the seed of Avraham, of the tribe of Binyamin.

**Rom 11:2** God has not repudiated his people, whom he chose in advance. Or don't you know what the Tanakh says about Eliyahu? He pleads with God against Isra'el,

**Rom 11:3** "Adonai, they have killed your prophets and torn down your altars, and I'm the only one left, and now they want to kill me too!"

**Rom 11:4** But what is God's answer to him? "I have kept for myself seven thousand men who have not knelt down to Ba`al."

**Rom 11:5** It's the same way in the present age: there is a remnant, chosen by grace.

**Rom 9:1** I am speaking the truth — as one who belongs to the Messiah, I do not lie; and also bearing witness is my conscience, governed by the Ruach HaKodesh:

**Rom 9:2** my grief is so great, the pain in my heart so constant,

**Rom 9:3** that I could wish myself actually under God's curse and separated from the Messiah, if it would help my brothers, my own flesh and blood,

**Rom 9:4** the people of Isra'el! They were made God's children, the Sh'khinah has been with them, the covenants are theirs, likewise the giving of the Torah, the Temple service and the promises;

**Rom 9:5** the Patriarchs are theirs; and from them, as far as his physical descent is concerned, came the Messiah, who is over all. Praised be Adonai for ever! Amen.

**Jas 1:1** From: Ya`akov, a slave of God and of the Lord Yeshua the Messiah To: The Twelve Tribes in the Diaspora: Shalom!

We have gone through the book of Acts and more specifically the first 9 chapters, in that they are the beginning of the Gospel being spread, to the Jew first and also to the nations. Beginning in Jerusalem...

**Act 1:8** But you will receive power when the Ruach HaKodesh comes upon you; you will be my witnesses both in Yerushalayim and in all Y'hudah and Shomron, indeed to the ends of the earth!"

Replacement theology presents major theological problems in many ways. Whether it be in relation to how we are to live according to God's Word; what we are to do, or required to do and who is required to do it; how we are to honor and worship Adonai...

Replacement theology creates another narrative "a different gospel" that though Scripture is used to justify this position, the context being used to support it, is far removed from Scriptures correct context.

Scripture says that God has not forgotten or changed His promises to Israel. Teaching that promotes a “spiritual Israel,” in the sense that the Church is the focus of God’s prophetic promises for Israel, is not biblically valid.

So, next week, when we look at a passage such as Galatian 6:16:

**Gal 6:16** And as many as order their lives by this rule, shalom upon them and mercy, and upon the Isra'el of God!

This controversial verse, with its expression, unique in the New Covenant writings, "**the Israel of God**," has been misinterpreted as teaching what Replacement theology wrongly claims, namely, that the Church is the New Israel which has replaced the Jews, the so-called "Old Israel," who are therefore now no longer God's people. But neither this verse nor any other part of the New Covenant writings teaches this false and anti semitic doctrine. Nor, does it teach, as has been proposed (perhaps in reaction), the contrary doctrine that the phrase refers only to Jews and that "Israel" can never mean Gentiles. To discover what it does teach, we must examine its Jewish background, the use of the word "Israel" in Sha'ul's time, and Sha'ul's purpose at this point in his letter. But we begin at the beginning.

This is where we will continue next Shabbat.