

Notes: February 3, 2018

Start: 10 AM

Order of service:

1. Shabbot Shalom – Service Begins
2. Oh I Love American: *Prayer for America and it's Leadership*
3. Children's Song: *Man Cannot Live By Bread Alone*
4. Children's Lesson: *The Commandments are the Path. Yeshua is the Way*
5. Children's Blessing and Dismissal to Class
6. Welcome, Announcements, and Prayer
7. Matovu
8. Drash – *Where is God?*
9. Name of God For the Week: *Tseh-mahk - Branch*
10. Liturgy
11. Prayer
12. Worship in Music and Dance
13. Rabbi Stephen's Message: *Deconstructing Spiritual Isra'el Part 2*
14. Kiddush

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 – Part 2

Replacement theology teachings and writings **that Bible prophecy is allegorical and not literal** began in 2nd & 3rd Century. This error has led to 18 centuries of Jewish persecution, anti-Semitism, the Crusades, the Spanish Inquisition, pogroms, the Holocaust and today's BDS (boycott, divestment and sanctions) movement.

Today, **100 million church attendees in America, and 1 billion worldwide** do not know of the biblical significance of the State of Israel or the times that we live in.

Religious leaders are on a collision course with the God of Israel as they continue to call on Israel to leave what they identify as “the occupied land” and call on part of Jerusalem to be an Arab State. Ultimately attempting to diminish any relevance pertaining to the re-emergence of Israel as a nation on world maps and participating in world organizations such as the United Nations will not detract from its existence or impact on the world stage. Whether biblical or cultural, this sticking one's head in the sand to the reality of Israel will not diminish Israel's existence or the significance of the Jewish people and their impact on the world.

These leaders are supporting the establishment of an Arab State in the biblical land of Judea, Samaria and East Jerusalem.

This false teaching is putting Jews in Israel and the Middle East in harm's way. It also has not helped the tens of thousands of Christians also experiencing persecution throughout the Middle East.

They are not preparing their people for the coming days because of bad theology; they are also not sharing the Gospel.

European church leaders are leading the charge in the Boycott, Divestment, Sanctions (BDS) movement.

The World Council of Churches headquartered in Geneva, Switzerland, has called for boycotting goods made in Samaria and Judea.

Christianity barely exists in 28 European Union countries. Many countries have 5 percent or fewer Christians.

The anti-Semitic root that was dormant in the aftermath of the Holocaust because of guilt has surfaced once again throughout Europe and has even infiltrated churches.

Pope Francis continues to support an Arab State in Judea, Samaria and East Jerusalem. He needs to read the Bible's prophecies, especially Zechariah 12.

Pope Francis has met with Jordanian leader King Abdullah II and will — along with Turkey's president Erdogan on February 5 — call on President Trump to reverse his Jerusalem declarations.

During the most important time in Bible history, there is the least amount of interest in the church.

So, when we look at a verse such as Galatians 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!

And technically not the entire verse but four words - “the Israel of God” a false narrative has been created.

*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 and has replaced the Jews, the so-called "Old Israel," who are therefore now no longer God's people.*

However, neither this verse nor any other part of the New Covenant writings teaches this false and anti semitic doctrine. Last week I shared several verses in the New Covenant writings that speak to Adonai's current / eternal position towards Israel. A reminder...

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.*

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.

However, in order to understand the context of these four words, we must look at more than just these four words. We must look at other Scriptures to support this one verse and its intending meaning as conveyed by Sha'ul. Writers tend to repeat themselves when writing to different audiences.

“And as many as order their lives by this rule (standard).” *"As many as" means "all who" (see any lexicon); by context, the "all" Sha'ul has in mind are all those to whom are in Galatia, both Messianic Jews and Messianic Gentiles, who order their lives by the standard of being "a new creation"*

The New Creation comes from the prior verse...

Gal 6:15 *For neither being circumcised nor being uncircumcised matters; what matters is being a new creation.*

And is repeated from Galatians 5:6...

Gal 5:6 *When we are united with the Messiah Yeshua, neither being circumcised nor being uncircumcised matters; what matters is trusting faithfulness expressing itself through love.*

Now these two verses are what I would call clues to other relevant destinations in the Brith Hadoshah.

Circumcision and a New Creation...

Where have we seen these types of terms before?

How about 1 Corinthians 7:18 – 20:

1Co 7:18 *Was someone already circumcised when he was called? Then he should not try to remove the marks of his circumcision. Was someone uncircumcised when he was called? He shouldn't undergo b'rit-milah.*

1Co 7:19 *Being circumcised means nothing, and being uncircumcised means nothing; what does mean something is keeping God's commandments.*

1Co 7:20 *Each person should remain in the condition he was in when he was called.*

and Ephesians 2:11 – 15:

Eph 2:11 *Therefore, remember your former state: you Gentiles by birth — called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised —*

Eph 2:12 *at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying God's promise. You were in this world without hope and without God.*

Eph 2:13 *But now, you who were once far off have been brought near through the shedding of the Messiah's blood.*

Eph 2:14 *For he himself is our shalom — he has made us both one and has broken down the m'chitzah which divided us*

Eph 2:15 *by destroying in his own body the enmity occasioned by the Torah, with its commands set forth in the form of ordinances. He did this in order to create in union with himself from the two groups a single new humanity and thus make shalom,*

Two different Messianic Communities, similar messages pertaining to Gentile relationship with Adonai, through Yeshua.

What is this new creation Sha'ul is talking about?

Jew and Gentile coming together, comprising the body of Messiah, just as the foreigner who desired to reside in and with Israel as has been conveyed throughout Tanakh. Multiple provisions found in Torah for the foreigner desiring to reside with Israel. A notion, not commonly expressed, but that of Gentiles being part of Israel.

Nothing remarkable so far, but the word sequence is odd. One would have expected, "Shalom and mercy upon as many as order their lives by this rule...." Sha'ul places the phrase, "as many as order their lives by this rule," at the beginning so that he can maximize the impact of what follows, namely, an allusion to the the main synagogue prayer, the 'Amidah (Standing Prayer) or Shmoneh-Esreh (Eighteen Benedictions); it is the key to this verse.

The 'Amidah was then and is now the central element of synagogue worship. "Sim shalom" ("Grant peace") was definitely one of the 'Amidah prayers already in use in Yeshua's day; Abraham Millgram says it was part of the Temple liturgy, following immediately upon the priestly benediction of [Num 6:24-26](#) (Jewish Worship, Philadelphia: The Jewish Publication Society of America, 1971, pp. 74, 103).

Sha'ul's Messianic Jewish readers and the Judaizers would have spotted the allusion immediately. And many of his Gentile readers would have noticed it too, because as "God-fearers" they had spent much time in synagogues. (See [Act 13:16 Act 13:46-48; Act 14:1, Act 14:6-7](#) for the evidence that many of the Gentile believers in Galatia had already been "God-fearers"; see [Act 10:2 Act 13:16](#) on the term "God-fearers" itself.) Moreover, they probably continued using some of these prayers in their Messianic worship; if not, the Judaizers may have refreshed their memories.

We also see this type of wording in the Kadeesh, more specifically O-Seh Shalom:

May He Who makes peace in His high places

Make peace upon us and upon all Israel, and say amen.

The first sentence of "Sim shalom," the 'Amidah's final blessing:

"Put *shalom*, goodness and blessing, grace and kindness **and mercy upon us and upon all Israel**, your people."

[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!

By citing just these seven words from Sim Shalom, Sha'ul, with utmost economy, guides the reader's attention directly to the intended meaning of the verse. Further, his skill in wordplay is that of a virtuoso. He starts with the expected greeting, "*Shalom*" and skips to "**upon us**" (substituting "**them**" for "us"), thereby connecting the aforementioned greeting with the prayer, which becomes the new context.

Only with the words, "**and mercy**," does the reader realize that Sha'ul has pivoted from greeting to 'Amidah; but, with rabbinic brevity (see [Mat 2:6](#)) he does not quote the whole list of six blessings, just the first and last. I believe Sha'ul is utilizing something Yeshua did, when He would quote a verse, it was not meant to be the only thing you were to pay attention to, but rather, you were to bring the context of an entire passage of Scripture to mind.

Finally, the sequence of the words, "**Shalom upon them and mercy**," differs from that in the 'Amidah in order to preserve the integrity of the customary greeting, "*Shalom upon them*" ("*shalom aleihem*").

In the 'Amidah, "us" refers to the congregation reciting the prayer; they are part of "all Israel," but by saying, "and upon all Israel," they ask God to extend the requested blessing of peace beyond themselves to the entire people of God. (The prayers in the synagogue liturgy are typically not merely for oneself or one's friends, but for all God's people.) The congregation is not "all Israel," but it is included in all Israel. Likewise, in this verse, "**them**" refers to the Messianic Community in Galatia, which is included in (i.e., is a subset of), but not identical with, **the Israel of God**. By adding, "**and upon the Israel of God**," Sha'ul extends his prayer to other believers outside Galatia.

He does not quote the words "your people" from the 'Amidah, because it is unnecessary. As explained below, the word "Israel" itself already implies "God's people"; since Sha'ul is exercising "utmost economy," he has no need to belabor the obvious. Likewise, he does not have quote the word "all," because he is not focusing on whether the blessing should extend to "all" or only to "some" of God's Israel; without doubt he wished *shalom* and mercy upon *all* the Israel of God, whoever they are.

But *who* is God's Israel?

This is the question Sha'ul touches on by quoting from "Sim shalom" in such a way as to direct his readers' attention to a new application of the word "Israel," while stopping short of actually redefining it.

Israel. Before we can understand Sha'ul's purpose in changing the 'Amidah's "all Israel" to "the Israel of God," we must examine the crucial word "**Israel**." In Sha'ul's time this term was current only among those acquainted with Jewish writings, which means, for most practical purposes, that it was known only to Jews. Both Jewish and Gentile Greek-speakers said "*Ioudaioi*" when referring to the Jews (or "Judeans"; see [Joh 1:19](#)) as a geographic, ethnic, national, political or socio-religious entity. But Jews reserved the word "**Israel**" to refer to themselves as God's people, the people of promise, whereas Gentiles did not use the term "Israel" at all—just as today the world uses the term "falashas" (actually a derogatory word in Amharic) to refer to the Ethiopian Jews, but they call themselves "Beta Israel" ("house of Israel").

Thus **"Israel"** was Jewish jargon. The Judaizers exploited this fact in a crude appeal to the Gentiles' pride, so that their Gentile followers would think that by getting themselves circumcised they were joining God's fashionable elite, God's "in crowd." Therefore, as I see it, Sha'ul is teaching nothing at all here about what "the Israel of God" is. He is not defining it to be the Church, or the Jews, or some Jews and not others. Rather, he is using the word "Israel" as a synonym for "God's people," with "the Israel of God" being best defined as "those who are genuinely God's people,"

I shared a passage with you last week the further amplifies this image Sha'ul is conveying to his readers...

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.

Remember the context from last Shabbat...the united kingdom of Israel was in the process of being divided by Adonai, as a result of Shlomo's transgression of sacrificing to other gods. The kingdom would be divided into two, the north and the south.

"God's 'Israel,' so to speak," in contrast with the Judaizers who may in *some* sense be "Israel" but are not "of God," not *God's* Israel. As insistently as possible I call attention to this metaphorical aspect of Sha'ul's use of the word "Israel," to the fact that he is not teaching but inveighing. In a sense, then, I agree with Today's English Version (The Good News Bible), which translates the last half of this verse, "mercy be... with all God's people," and with the Living Bible, which has, "mercy ... upon those everywhere who are really God's own." But for the *Jewish New Testament* I would not want to omit the explicit reference to Israel or cloud the allusion to the *'Amidah*.

The entire momentum of Sha'ul's thought in the book of Galatians, moving towards a conclusion. (**Gal 6:11**), reaches its climax here. Even without a more precise definition for "the Israel of God," we may be certain that the central point of the verse is this:

"The Judaizers want you Gentiles to think you must get circumcised in order to become part of God's people (**Gal 5:3**). But I say that Gentiles have only to trust in and remain faithful to God and his Messiah; if you are doing this, then, without circumcision, you are already part of God's people; you are *already*, so to speak, included in God's 'Israel.' " Using the "most Jewish" language possible, the phraseology of the *'Amidah*, he demolishes the Judaizers' last point of persuasion-*finito!* The tone of **Gal 6:17** shows that Sha'ul is fully aware of his accomplishment; and since nothing more of substance needs to be said, **Gal 6:18** ends the letter.

Gal 6:17 *From now on, I don't want anyone to give me any more tsuris, because I have scars on my body to prove that I belong to Yeshua!*

Gal 6:18 The grace of our Lord Yeshua the Messiah be with your spirit, brothers. Amen.

The consequence of this wrong interpretation has been immeasurable pain for the Jews. Go down the list of atrocities inflicted upon the Jewish people and you need look no further. Its origin, ultimately erroneous teachings of Scripture, leading to a mob mentality and groupthink. The conclusion was reached that the Church is now the "New Israel" and the Jews, the so-called "Old Israel," no longer God's people. If the Jews are no longer God's people, isn't it appropriate to persecute them?

There are four reasons why this antisemitic conclusion is false and is not taught by this verse or any other: (1) the Greek grammar, (2) the Jewish background, (3) Sha'ul's purpose here, and (4) Sha'ul's teaching elsewhere.

(1) *Greek grammar*. The Greek grammar mitigates against translating this *kai* by "that is," because earlier in the verse the word "*kai*" appears twice where the context allows only the translation "and." It is unlikely that Sha'ul would use "*kai*" twice to mean "and" and once to mean "that is." The King James Version, the New Jerusalem Bible and the New American Standard Version correctly have "and."

(2) *Jewish background.* The Jewish background is Sha'ul's allusion to the '*Amidah*'. In the '*Amidah*' the phrase corresponding to "**and upon the Israel of God**" is "and on all Israel." The Hebrew particle "*ve-*" in the '*Amidah*' can only mean "and." Sha'ul would not use in the position where "and" appears in the Hebrew of the '*Amidah*' a Greek word which has "and" as one of its possible meanings while expecting his readers to understand "that is" instead.

(3) *Sha'ul's purpose here.* Sha'ul is not offering a didactic presentation. He is not offering a teaching. Sha'ul's purpose in the book of Galatians is polemic, a strong verbal attack against those who are imposing additional laws that even Adonai doesn't require. . He is destroying the arguments of the Judaizers, not teaching about the nature of Israel. This is clear from the fact that the word "Israel" appears only here in the whole book of Galatians. Thus whatever we learn in this verse about Israel is a byproduct, gleaned in passing and to be set alongside his reasoned discussion of the subject, which is found not in Galatians but in the book of Romans.

(4) *Sha'ul's teaching elsewhere.* In Romans, Sha'ul devotes three chapters to the subject of Israel (chapters 9-11). There all eleven instances of the word "Israel" refer to the Jewish people, never to the Church. The climax of his teaching is that "all Israel"-the Jewish people as a whole-"will be saved" ([Rom 11:26](#); the note there shows that "Israel" in that verse does not mean the Church). And his purpose in those chapters is to prove that God can be counted on to keep his promises, both to the Jewish people and to all believers in Yeshua-which is precisely the opposite of the theology that says the Jews are no longer God's people, no longer the people of promise.