

Notes: Shabbat – August 30, 2014

Start: 10 am

Order of Service:

Meet and Greet
Introduction (if new people)
Announcements
Open in Prayer for service
Ma Tov
Praise and Worship Songs
Liturgy – Sh'ma
Message
Kaddash - Time of Prayer
Aaronic Blessing
Kiddush
Oneg

Introduction: First Redeemer and Last Redeemer

Some have asked me how do you prepare, how do you study...

This week I was reading one of the several books I have going at once – Return of the Kosher Pig and I got to a passage that discussed Messiah as a Divine Redeemer and specifically a verse Rabbi Shapira referenced:

Joh 5:46 For if you really believed Moshe, you would believe me; because it was about me that he wrote.

This verse started the wheels turning.

Just how much of a connection is there between Moshe and Messiah?

Then I read this weeks Parashah and my direction for this week was confirmed...we read:

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.

Moshe is revered by the Jewish people:

He is known as Moshe Rebbanu – Moses our Teacher

There is none greater than He.

That is until Yeshua...

As I began to formulate a message I am intrigued by numbers.

Moshe's name is referenced 79 times in the New Covenant writings.

38 times in the Gospels alone.

This prompted more thought.

What were the expectations of the people who were waiting for Messiah and why was Moshe referenced so many times?

In the Gospels, Yeshua refers to Himself as the second Moshe, just as Sha'ul refers to Him as the second Adam to Timothy.

If you are the second, then you are aligning yourself to the first.

To understand this way of thinking, you must put yourself in the sandals of the people whose life was the scriptures. So much so to the point when you read...

Joh 1:45 Philip found Natan'el and told him, "We've found the one that Moshe wrote about in the Torah, also the Prophets — it's Yeshua Ben-Yosef from Natzeret!"

They were immersed in Torah and the Prophets from a very early age.

During the time of Roman oppression, expectations were extraordinarily high for the appearance of a redeemer who just as Moshe had done in Egypt, this redeemer would do against the Roman empire.

The Jewish sages say that Moshe is the first redeemer but is also the last redeemer.

What did they mean by this statement?

When we look at Moshe we see:

1. Moshe, who is known as the giver of Torah, would become the prototype of identity in characteristics for the ultimate and final redeemer.

Mal 4:4 (3:22) "Remember the Torah of Moshe my servant, which I enjoined on him at Horev, laws and rulings for all Isra'el.

The first redeemer brought Israel the Torah from Adonai, while the last redeemer will bring a renewed Torah that will be written on our hearts as proclaimed by Jeremiah:

Jer 31:33 (31:32) "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.

So when we get to verse 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,

"You are to pay attention to him" is translated from the Hebrew word – tishma'on which is usually translated as hearken and means to listen and obey.

The root Tishma'on is Sh'ma, meaning the same thing to hear and obey.

You are to listen to Him and obey His instructions.

Messiah is to be a parallel image to Moshe.

Moshe brought forth redemption to Israel through miracles

Messiah will bring greater miracles with greater redemption

The Midrash from Ecclesiastes Rabbah 1:9 makes this point.

“And the pig (hazir); why is his name called pig?”

And the hazir (Pig) will return the kingdom to his proper owner

Hazir is derived from the word hazar meaning “to return”.

In the future he will return the kingdom to his proper owner...Says Rabbi Berechiah in the name of Rabbi Yitzchak, as the first redeemer so is the last redeemer. What is stated of the first redeemer? “And Moshe took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt” (Exodus 4:20) and also stated of the last redeemer, “your king cometh unto thee, he is triumphant, and victorious, lowly and riding upon an ass, even upon a colt, the foal of an ass.” (Zechariah 9:9) From the first redeemer he brought the manna as it is stated, “Behold I will cause to rain bread from heaven for you” (Exodus 16:4) So is the last redeemer, as it is stated, “May he be as a rich cornfield in the land upon the top of the mountains (Psalm 72:16). Of the first redeemer it is said, “and he sat down by a well (Exodus 2:15), but the last redeemer will be the source of the water, as it is stated, “And all the brooks of Judah shall flow with waters; and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim” (Joel 4:18)

In this midrash, the Rabbis discuss three aspects that relate the first redeemer to the last redeemer.

1. Riding upon a donkey
2. Bringing bread from heaven
3. Bringing up water from the well

Within this discussion there is the following statement:

“The great remez (clue) is that the Messiah will return the Kingdom of God to its proper owner”

1. The Last Redeemer will be riding upon an donkey just like the first redeemer

In its simplest understanding from a Jewish perspective the donkey represents the world system.

When we look at other examples:

Avraham in Genesis 22:3

Gen 22:3 Avraham got up early in the morning, saddled his donkey, and took two of his young men with him, together with Yitz'chak his son. He cut the wood for the burnt offering, departed and went toward the place God had told him about.

Even though Avraham didn't ride the donkey, it carried the wood for the burnt offering. Avraham was to be tested with the sacrifice of his son. The test was not just of his faith, but to see if Avraham would rise above his own desires and will and above the physical world.

Two conflicting elements residing in us...our soul and our body.

To be above the donkey means to have a higher concentration and perfect control of our fleshly desires.

So, how does this relate to Moshe...

Exo 4:20 So Moshe took his wife and sons, put them on a donkey, and started out for Egypt. Moshe took God's staff in his hand.

In this case Moshe puts his own desires aside, namely his wife and children in order to go back to Egypt, thus connecting Moshe to the spiritual world rather than the physical world as he takes on the role of redeemer for Israel.

In a similar manner we see the same thing of Messiah, first prophesied in Zechariah 9:9

Zec 9:9 Rejoice with all your heart, daughter of Tziyon! Shout out loud, daughter of Yerushalayim! Look! Your king is coming to you. He is righteous, and he is victorious. Yet he is humble — he's riding on a donkey, yes, on a lowly donkey's colt.

Hopefully this will help you understand this passage.

He set aside all that he had to come to earth in order to redeem His own creation, thus conveying spiritual elevation of a servant that would be greater than that of even Moshe.

While Moshe did reach the point of spiritual elevation in a moment in time, he was susceptible to the world, his flesh and his own desires.

Yeshua would consistently and completely overcome these shortcomings.

2. Bringing Bread from heaven

Yeshua compared Himself to Moshe who gave bread to the Sons of Israel

Joh 6:32 Yeshua said to them, "Yes, indeed! I tell you it wasn't Moshe who gave you the bread from heaven. But my Father is giving you the genuine bread from heaven;

Joh 6:33 for God's bread is the one who comes down out of heaven and gives life to the world."

Exo 16:4 Adonai said to Moshe, "Here, I will cause bread to rain down from heaven for you. The people are to go out and gather a day's ration every day. By this I will test whether they will observe my Torah or not.

This bread represents not only life, but also the power of a resurrection. Without food we would die.

In the case of the first redeemer, it is understood that because of Moshe's faithfulness, Israel received bread from the earth, yet it was Adonai who provided it.

The last redeemer is the one who represents the connection between heaven and earth.

3. Bringing up water from the well

Joh 4:13 Yeshua answered, "Everyone who drinks this water will get thirsty again,

Joh 4:14 but whoever drinks the water I will give him will never be thirsty again! On the contrary, the water I give him will become a spring of water inside him, welling up into eternal life!"

The well represents the source of life as it is filled with water. If you were at the picnic last week you hopefully remember the passage in Genesis 2:

Gen 2:4 Here is the history of the heavens and the earth when they were created. On the day when Adonai, God, made earth and heaven,

Gen 2:5 there was as yet no wild bush on the earth, and no wild plant had as yet sprung up; for Adonai, God, had not caused it to rain on the earth, and there was no one to cultivate the ground.

There was yet no life because there was no water.

You hopefully also remember the correlation between water and the Ruach ha Kodesh that is seen throughout scripture.

Adonai is the only owner of the water and therefore the only authority over life...

Pro 30:4 Who has gone up to heaven and come down? Who has cupped the wind in the palms of his hands? Who has wrapped up the waters in his cloak? Who established all the ends of the earth? What is his name, and what is his son's name? Surely you know!

Psa 36:7 How precious, God, is your grace! People take refuge in the shadow of your wings,

Psa 36:8 they feast on the rich bounty of your house, and you have them drink from the stream of your delights.

Psa 36:9 For with you is the fountain of life; in your light we see light.

Moshe the first redeemer brought forth water from the rock in order to sustain Israel in the desert. But it was Adonai who gave the instruction through His authority.

Yeshua, the final redeemer will deliver the message of salvation – as the true owner of life itself from where the river of living water originates...

Joh 4:10 Yeshua answered her, "If you knew God's gift, that is, who it is saying to you, 'Give me a drink of water,' then you would have asked him; and he would have given you living water."

Joh 4:11 She said to him, "Sir, you don't have a bucket, and the well is deep; so where do you get this 'living water'?"

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.)

In proclaiming these words, Yeshua declared Himself to be the promised Messiah who is the giver of life.

Everything I have mentioned can be seen as a promise...

Rev 7:14 "Sir," I answered, "you know." Then he told me, "These are the people who have come out of the Great Persecution. They have washed their robes and made them white with the blood of the Lamb.

Rev 7:15 That is why they are before God's throne. "Day and night they serve him in his Temple; and the One who sits on the throne will put his Sh'khinah upon them.

Rev 7:16 "They will never again be hungry, they will never again be thirsty, the sun will not beat down on them, nor will any burning heat.

Rev 7:17 "For the Lamb at the center of the throne will shepherd them, will lead them to springs of living water, and God will wipe every tear from their eyes."

Targum were spoken Aramaic paraphrases, explanations, and expansions of the Jewish scriptures dating back to just before the common era.

Targum Yerushalmi states:

"A prophet will the Lord your God raise up to you from the midst of you, of your brethren like me from the Holy Spirit, to him you shall harken.

This is a reference to Deuteronomy 18:18, yet in the Targum Holy Spirit is added.

The last redeemer will be raised up to you through the Holy Spirit. The origin of Messiah is not only earthly but also heavenly at the same time.

This is prior to Yeshua, yet it sounds like something from the Gospels.

Some have stated the redeemer being spoken of as Joshua or Jeremiah. However,

"The term "I will raise" comes from the Hebrew yakim and speaks of the creation or the formation of the last redeemer. There is no man created or formed from the Holy Spirit who is purely human. However, Scripture clearly states that His formation is from Adonai. It is clear that Messiah will be raised by Adonai supernaturally." (beyond human effort) Yeshua was conceived in a manner that was supernatural. The combination of Miryam's seed and the Ruach ha Kodesh conceived Yeshua. This is in direct contrast to the "natural" manner of conception – the seed of a woman and the seed of a man.

Verse 18 is a confirmation of this passage.

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.

In closing, I want to share Hebrews 3:

The writer of Hebrews relates Moshe the first redeemer to Yeshua the last redeemer...

Heb 3:1 Therefore, brothers whom God has set apart, who share in the call from heaven, think carefully about Yeshua, whom we acknowledge publicly as God's emissary and as cohen gadol.

Heb 3:2 He was faithful to God, who appointed him; just as "Moshe was faithful in all God's house."

Heb 3:3 But Yeshua deserves more honor than Moshe, just as the builder of the house deserves more honor than the house.

Heb 3:4 For every house is built by someone, but the one who built everything is God.

Heb 3:5 Also, Moshe was faithful in all God's house, as a servant giving witness to things God would divulge later.

Heb 3:6 But the Messiah, as Son, was faithful over God's house. And we are that house of his, provided we hold firmly to the courage and confidence inspired by what we hope for.

Heb 3:7 Therefore, as the Ruach HaKodesh says, "Today, if you hear God's voice,

Heb 3:8 don't harden your hearts, as you did in the Bitter Quarrel on that day in the Wilderness when you put God to the test.

Parallels between Moshe and Yeshua:

Moshe born under the Egyptian empire	Yeshua born under the Roman empire
Pharaoh gave the command to kill all the Jewish male babies – When Moshe was born, his parents hid him and saved his life	King Herod gave the command to kill every Jewish male baby under the age of two - Yeshua's parents hid Him in Egypt.
Moshe was placed in an ark / basket as a baby	Yeshua was placed in a manger as a baby
Moshe was raised by Pharaoh who was not his biological father	Yeshua was raised by Yoseph who was not His biological father.
Moshe was initially rejected and criticized by his own people	Yeshua was rejected and despised by His own people during His first coming
Moshe was the giver of Torah to Israel	Yeshua affirms Torah by stating that those who sit in the "Seat of Moshe" whatever they tell you, you are to do. In addition, Yeshua gives a renewed Torah

Yeshua's superiority to Moshe:

Moshe was from the tribe of Levi	Yeshua was the cohen ha Gadol – the High Priest
Moshe was a shepherd in Midian	Yeshua declared that He is "The Good Shepherd"
Moshe came to his brothers in Egypt to release them from slavery	Yeshua released us from the slavery of sin
Moshe gave the tablets written on stone	Yeshua gave Torah that is written on the tablets of our heart
Moshe prayed for all Israel and even for his enemies as he wanted them to be blotted out for their sins	Yeshua prayed for His enemies so that they could inherit the Kingdom of God

Some source material and quotes obtained from "Return of the Kosher Pig" by Rabbi Itzhak Shapira