

Notes: September 5, 2015

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. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. 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: Guard Your Mind

As a believer in Yeshua you have a whole host of things inundating you to where you must discern - is it of Adonai or isn't it.

Is everything “kosher”?

Do I need to be concerned with what I consume in the manner of information?

One mind set, is if it is from Scripture it is from God and therefore it is good. If that were truly the case, then we wouldn't need to be instructed on rightly dividing the Word of Adonai...

2Ti 2:15 Do all you can to present yourself to God as someone worthy of his approval, as a worker with no need to be ashamed, because he deals straightforwardly with the Word of the Truth.

Or be warned against false prophets and teachers...

2Pe 2:1 But among the people there were also false prophets, just as there will be false teachers among you. Under false pretenses they will introduce destructive heresies, even denying the Master who bought them, and thus bring on themselves swift destruction.

2Pe 2:2 Many will follow their debaucheries; and because of them, the true Way will be maligned.

2Pe 2:3 In their greed they will exploit you with fabricated stories. Their punishment, decreed long ago, is not idle; their destruction is not asleep!

Just because a book, pamphlet or teaching is based on Scripture doesn't mean it is kosher.

Adonai provides prophets and teachers who are not meant to lead you astray but to draw you closer to Him.

Adonai provides you with His Word to live by, yet does not leave you as an orphan to go it alone. For this you have His Spirit to guide you.

Yet within His Word there are aspects and nuances that go beyond just any piece of "literature"

It is dynamic in ways that no human can write.

It is inspired by Adonai and documented by humans as directed by the Ruach.

You can't just read it as a novel..."oh, that was a good book" "it certainly did have a lot of sub plots"

You can't just use it as a text book to learn from. There are methods to gaining the wisdom of Adonai's Word and applying it to your life.

I am going to go over

Hermeneutics: deals with the method of interpretation of the text of Scripture

Yet when looking at this Jewish book there is also a method of Jewish origin and comprises four elements:

(1) *P'shat* ("simple")-the plain, literal sense of the text, more or less what modern scholars mean by "grammatical-historical exegesis," which looks to the grammar of the language and the historical setting as background for deciding what a passage means. Modern scholars often consider grammatical-historical exegesis the only valid way to deal with a text; pastors who use other approaches in their sermons usually feel defensive about it before academics. But the rabbis had three other modes of interpreting Scripture, and their validity should not be excluded in advance but related to the validity of their implied presuppositions.

(2) *Remez* ("hint")-wherein a word, phrase or other element in the text hints at a truth not conveyed by the *p'shat*. The implied presupposition is that God can hint at things of which the Bible writers themselves were unaware.

(3) *Drash* or *midrash* ("search")-an allegorical or homiletical application of a text. This is a species of eisegesis-reading one's own thoughts into the text-as opposed to exegesis, which is extracting from the text what it actually says. The implied assumption is that the words of Scripture can legitimately become grist for the mill of human intellect, which God can guide to truths not directly related to the text at all.

(4) *Sod* ("secret")-a mystical or hidden meaning arrived at by operating on the numerical values of the Hebrew letters, noting unusual spellings, transposing letters, and the like. For example, two words, the numerical equivalents of whose letters add up to the same amount, are good candidates for revealing a secret through what Arthur Koestler in his book on the inventive mind called "bisociation of ideas." The implied presupposition is that God invests meaning in the minutest details of Scripture, even the individual letters.

The presuppositions underlying *remez*, *drash* and *sod* obviously express God's omnipotence, but they also express his love for humanity, in the sense that he chooses out of love to use extraordinary means for reaching people's hearts and minds. At the same time, it is easy to see how *remez*, *drash* and *sod* can be abused, since they all allow, indeed require, subjective interpretation; and this explains why scholars, who deal with the objective world, hesitate to use them.

These four methods of working a text are remembered by the Hebrew word "*PaRDeS*," an acronym formed from the initials; it means "orchard" or "garden."

So when we look at applying these four Jewish methods of understanding Scripture, the first is the easiest but can also be challenging if we enter with a mindset of there has to be more to this verse than it reads. Sometimes we over think what God is conveying and the plain text is the plain text, nothing more and nothing less.

So when we look at a passage such as Matthew 2:15:

Mat 2:15 where he stayed until Herod died. This happened in order to fulfill what Adonai had said through the prophet, "Out of Egypt I called my son."

What is Mattityahu doing here? Some allege he is misusing Scripture, twisting the meaning of what Hosea wrote from its context in order to apply it to Yeshua.

Hos 11:1 "When Isra'el was a child, I loved him; and out of Egypt I called my son."

Such an accusation stands only if Mattityahu is dealing with the *p'shat*. For there is no question that the *p'shat* of Hosea 11:1 applies to the nation of Israel and not to Yeshua.

Some think Mattityahu is using the *drash* approach, making a *midrash* in which he reads the Messiah into a verse dealing with Israel. Many rabbis used the same procedure; Mattityahu's readers would not have found it objectionable.

Nevertheless, I believe Mattityahu is not doing eisegesis but giving us a *remez*, a hint of a very deep truth.

Israel is called God's son as far back as Exodus 4:22. The Messiah is presented as God's son a few verses earlier in (Matthew 1:18 - 25), reflecting *Tanakh* passages such as Isaiah 9:5-6, Psalm 2:7 and Proverbs 30:4. Thus the Son equals the son: the Messiah is equated with, is one with, the nation of Israel. This is the deep truth Mattityahu is hinting at by calling Yeshua's flight to Egypt a "fulfillment" of Hosea 11:1.

This fact, that the Messiah Yeshua stands for and is intimately identified with his people Israel, is an extremely important corporate aspect of the Gospel generally neglected in the individualistically oriented Western world. The individual who trusts Yeshua becomes united with him and is "immersed" into all that Yeshua is, including his death and resurrection-so that his sinful propensities are regarded as dead, and his new nature, empowered by the Holy Spirit, is regarded as alive.

Likewise, just as this intimate identification with the Messiah holds for the individual, so the Messiah similarly identifies with and embodies national, corporate Israel. Indeed it is only because Yeshua identifies himself with the Jewish people, national Israel, the "olive tree" into which Gentile Christians have been "grafted" (Romans 11:17-24), that he can plausibly identify with the Messianic Community, as "head of the Body" (Ephesians 1:10, 1:22, 4:15, 5:23; Colossians 1:18, 2:19) and "cornerstone" of the building (below at Matthew 21:42, Mark 12:10, Acts 4:11).

Modern readers of the Bible, by using "grammatical-historical exegesis," ignore all modes of interpretation except the *p'shat*, discounting them as eisegesis. This is in reaction to the tendency of the Church Fathers in the second through eighth centuries to over-allegorize, an error which probably resulted from their misunderstanding the limitations of, and therefore misusing, the other three rabbinic approaches to texts.

But the New Testament is a Jewish book, written by Jews in a Jewish context; and the first-century Jewish context included all four ways of handling texts. Mattityahu knew perfectly well that Hosea was not referring to Yeshua, to a Messiah, or even to any individual. Yet he also sensed that because Yeshua in a profound yet recondite way embodies Israel, his coming from Egypt re-enacted in a spiritually significant way the Exodus of the Jewish people. Since *remez* and *p'shat* have different presuppositions one should expect fulfillment of a prophecy by *remez* to be different from literal fulfillment. At 1:23 and 2:6 the plain, literal sense of the text, the *p'shat*, suffices to show how the prophecies are fulfilled, but here it does not.

The phrase, "**what Adonai had said through the prophet**," takes our attention off the prophet himself and puts it on God who spoke through him. It lets the reader understand that *Adonai* might have been saying more than what the prophet himself understood when he wrote. It prepares him for the possibility that behind Hosea's *p'shat* was God's *remez* to be revealed in its time and lends credibility to the "*PaRDeS*" mode of interpretation.

So, when we look at a verse such as John 1:29

Joh 1:29 The next day, Yochanan saw Yeshua coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!"

Based on the four methods, which one is Yochanan using?

I believe there are two here...

One is remez. Yochanan is most certainly hinting at a truth that hasn't yet been conveyed. The hint is directed towards Yeshua as being from God.

The second is sod – Yochanan is making a statement and applying the appearance of Yeshua to being a lamb that has come from Adonai and take away the world's sin?

How would someone from Israel take away the sin of the world?

This mystery is wrapped in the Moadim and revealed through Yeshua.

A much deeper meaning and understanding than what is primarily conveyed about Passover. This depth comprises a bondage similar to what Israel was under when in Egypt and yet through the blood of a lamb, they were protected from the final plague that fell upon Egyptian's first born – death. It would be the blood of a lamb that would deliver Israel from another bondage – the bondage of sin.

Israel is the only nation called by Adonai to be His Priests. It would be the Cohen who would perform the sacrifices on the altar to make atonement for the people.

Likewise, it would be Israel that intercedes for the nations.

Dr. David Cooper composed “Rules for Interpretation” in 1947 - <http://www.biblicalresearch.info/page7.html>

There are quite a few of them, however, I want to focus on four of them. I have provided a link in my notes whereby you can view the entire document.

- The first rule of interpretation is to DISCOVER THE AUTHOR THE PEOPLE ADDRESSED AND THE LIFE AND TIMES OF THE PEOPLE INVOLVED IN A GIVEN CASE.

I convey this premise to you all the time, whether during my sermon or during Torah study.

Who is the author.

Who are the people being addressed – who is it written to?

What is the context of the culture at the time of this interaction?

This should be nothing new to you.

- The second rule of interpretation is to DISCOVER THE FACTS AND TRUTHS PRESENTED IN A GIVEN PASSAGE AND NOTE THE EXACT WORDING OF THE TEXT.

What is going on at the time of the writing

For instance, what is going on at the time Jeremiah is writing Lamentations?

The facts will provide greater and deeper understanding of the heart and mindset of God at the time.

Jeremiah was weeping over the destruction of Jerusalem and the fall of the people. What Jeremiah conveyed was directly from Adonai and therefore was God's heart, or in this case broken heart.

- The third rule of interpretation is as follows: WHEN THE PLAIN SENSE OF SCRIPTURE MAKES COMMON SENSE, SEEK NO OTHER SENSE; THEREFORE, TAKE EVERY WORD AT ITS PRIMARY, ORDINARY, USUAL, LITERAL MEANING UNLESS THE FACTS OF THE IMMEDIATE CONTEXT, STUDIED IN THE LIGHT OF RELATED PASSAGES AND AXIOMATIC AND FUNDAMENTAL TRUTHS INDICATE CLEARLY OTHERWISE.

I had mentioned the three other dynamics in Jewish examination of Scripture – remez, drash and sod.

Many tend to gravitate to these three, more so than relying on the p'shat. Usually because we are captivated by the unknown, the mystery of something never before seen or heard.

Yet, when Scripture says what it says and it makes sense, there may be no additional meaning to uncover.

- The fourth rule of interpretation is THE LAW OF FIRST MENTION. The meaning of the law of First Mention: The Law of First Mention may be said to be the principle that requires one to go to that portion of the Scriptures where a doctrine is mentioned for the first time and to study the first occurrence of the same in order to get the fundamental inherent meaning of that doctrine.

Example: New Covenant Theology

New Covenant Theology is understood as...

***New Covenant Theology** (or **NCT**) is a Christian theological position teaching that the Old Testament Laws have been canceled with Jesus crucifixion, and replaced with the Law of Christ of the New Covenant. It shares similarities with, and yet is distinct from, Dispensationalism and Covenant Theology and attempts to eliminate the perceived weak points of the two. Some New Covenant theologians, however, understand some of the Old Covenant laws as re-instituted under the New Covenant.*

Its premise is based on Hebrews 8:8 – 10:

Heb 8:8 For God does not find fault with the people when he says, " 'See! The days are coming,' says Adonai, 'when I will establish over the house of Isra'el and over the house of Y'hudah a new covenant.

Heb 8:9 " 'It will not be like the covenant which I made with their fathers on the day when I took them by their hand and led them forth out of the land of Egypt; because they, for their part, did not remain faithful to my covenant; so I, for my part, stopped concerning myself with them,' says Adonai.

Heb 8:10 " 'For this is the covenant which I will make with the house of Isra'el after those days,' says Adonai: 'I will put my Torah in their minds and write it on their hearts; I will be their God, and they will be my people.

Yet this is neither the complete context of this verse nor the first time it is mentioned. The complete quote is verses 8 through 10 and is originally found in Jeremiah 31:31 – 34

So, why have I gone through all of this with you?

It is important that you “Guard Your Minds”

In relation to the Shemitah...

Deu 15:9 Guard yourself against allowing your heart to entertain the mean-spirited thought that because the seventh year, the year of sh'mittah is at hand, you would be stingy toward your needy brother and not give him anything; for then he may cry out to Adonai against you, and it will be your sin.

This is a time when we are searching ourselves in order for Adonai to help us remove all that hinders us from drawing truly closer to Him.

Deu 23:9 (23:10) "When you are in camp, at war with your enemies, you are to guard yourself against anything bad. We are at war with Adonai's enemy...and as He instructed Israel when they were at war against their enemy, be guarded against anything bad.

You need to be more aware of the enemy of Adonai in that he is more cunning, more devious, more powerful than any enemy you will ever face.

In the words of David...

1Ch 29:18 Adonai, God of Avraham, Yitz'chak and Isra'el our ancestors, guard forever the inclinations of the thoughts in the hearts of your people; direct their hearts to you;

1Ch 29:19 and give to Shlomo my son wholeheartedness to obey your mitzvot, instructions and rules, to do all these things, and to build the palace for which I have made provision."

Or how about the words of Solomon...

Pro 4:23 Above everything else, guard your heart; for it is the source of life's consequences.

Pro 7:1 My son, keep my words, store up my commands with you.

Pro 7:2 Obey my commands, and live; guard my teaching like the pupil of your eye.

Pro 7:3 Bind them on your fingers; write them on the tablet of your heart.

Ultimately, just because something is promoted as being a Messianic teaching doesn't mean it is kosher. We have divisions in the Messianic Jewish movement just as others have division. There is one organization that instructs on Messianic Gerut (conversion), not in relation to accepting Yeshua but in obtaining / establishing a Jewish identity.

You have people and organizations who identify themselves as being Messianic. However, what they convey and who we are are not the same thing.

To the point that when people ask me about a certain person or ministry or tell me that they are studying a certain text or teacher I know if they are on the right path or not.

It is important that you guard your minds and protect it. Your mind is the battle ground for where all of your spiritual warfare is waged.

In speaking of the coming of the Day of the Lord, Kefa concluded his letter...

2Pe 3:17 But you, dear friends, since you know this in advance, guard yourselves; so that you will not be led away by the errors of the wicked and fall from your own secure position.

2Pe 3:18 And keep growing in grace and knowledge of our Lord and Deliverer, Yeshua the Messiah. To him be the glory, both now and forever! Amen.

And know that you are not alone in this...

Psa 121:1 *[A song of ascents:]* If I raise my eyes to the hills, from where will my help come?

Psa 121:2 My help comes from Adonai, the maker of heaven and earth.

Psa 121:3 He will not let your foot slip - your guardian is not asleep.

Psa 121:4 No, the guardian of Isra'el never slumbers or sleeps.

Psa 121:5 Adonai is your guardian; at your right hand Adonai provides you with shade -

Psa 121:6 the sun can't strike you during the day or even the moon at night.

Psa 121:7 Adonai will guard you against all harm; he will guard your life.

Psa 121:8 Adonai will guard your coming and going from now on and forever.