

Notes: February 25, 2017

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: I Will Give People Rest – Jew and Gentile

Last week, Jeri shared with you from deep within her heart her struggles and the insight Adonai had revealed to her. Several of you had shared with her your own experiences.

As I was considering my sermon, last night when we were setting up, these verses came to me.

Mat 11:28 "Come to me, all of you who are struggling and burdened, and I will give you rest.

This verse specifically.

Mat 11:29 Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls.

Mat 11:30 For my yoke is easy, and my burden is light."

My initial reaction, is "OK", now where do I go from here?

Then, later that night, as I was printing off some literature, I read these verses...

Jer 31:2 (31:1) Here is what Adonai says: "The people escaping the sword found favor in the desert – I have brought Isra'el to its rest."

Jer 31:3 (31:2) From a distance Adonai appeared to me, *[saying,]* "I love you with an everlasting love; this is why in my grace I draw you to me.

Within this literature are the following words from Rabbi Nadler:

“ God chose Israel by His sovereign love, and by this love He keeps Israel. Likewise, He chooses you and keeps you by

that same love.”

“To God, love is a personal matter. The Hebrew word for “loved” is ahav – a deep desire which reflects God's heart”

Yet there is a verse prior,

Jer 31:1 (30:25) "When that time comes," says Adonai, "I will be God of all the clans of Isra'el, and they will be my people."

This is not a new proclamation, but rather one of restoration. Adonai has not stopped being God to the 10 northern tribes of Israel, but rather they have stopped being His people. Ultimately, Adonai is saying I will restore this relationship.

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Jer 31:3 (31:2) From a distance Adonai appeared to me, [*saying,*] "I love you with an everlasting love; this is why in my grace I draw you to me.

What Adonai continues to do for Israel, He says He will do for the world, everyone else in addition to Israel...

Joh 3:16 "For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.

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.

Joh 3:18 Those who trust in him are not judged; those who do not trust have been judged already, in that they have not trusted in the one who is God's only and unique Son.

Yeshua, speaking to Nicodemus, conveys an aspect of us that is seen throughout Israel's history, yet, Adonai painstakingly goes beyond the limits of our mind and persistently strives to restore Israel to the relationship He first desired to bring them to...

Jer 31:4 (31:3) Once again, I will build you; you will be rebuilt, virgin of Isra'el. Once again, equipped with your tambourines, you will go out and dance with the merrymakers.

Jer 31:5 (31:4) Once again, you will plant vineyards on the hills of Shomron, and those doing the planting will have the use of its fruit.

Once again...meaning just as I have done previously, I am doing again...

Jer 31:6 (31:5) For a day will come when the watchmen on Mount Efrayim will call, 'Come, let's go up to Tziyon, to Adonai our God.' "

Mount Efrayim, in Samaria. Mount Tzion in Judah.

To where the woman at the well asked Yeshua

Joh 4:9 The woman from Shomron said to him, "How is it that you, a Jew, ask for water from me, a woman of Shomron?" (For Jews don't associate with people from Shomron.)

To where she asked Him about worshipping Adonai...the God of Avraham, Yitzchak and Ya'akov...

Joh 4:19 "Sir, I can see that you are a prophet," the woman replied.

Joh 4:20 "Our fathers worshipped on this mountain, but you people say that the place where one has to worship is in Yerushalayim."

Joh 4:21 Yeshua said, "Lady, believe me, the time is coming when you will worship the Father neither on this

mountain nor in Yerushalayim.

Joh 4:22 You people don't know what you are worshipping; we worship what we do know, because salvation comes from the Jews.

Joh 4:23 But the time is coming — indeed, it's here now — when the true worshippers will worship the Father spiritually and truly, for these are the kind of people the Father wants worshipping him.

A time where Adonai is regathering Israel and as such, gathering the nations as well...

So, if Adonai is **not** reaching His hand out to Israel as He has promised, how can you expect Him to bring the nations?

You can't!!!

Because, if He didn't reach out to Israel, as conveyed throughout Scripture, then Adonai isn't who He says He is. Yet, Rabbi Sha'ul, through his writings to the Roman community, conveys several times “To the Jew first, but also to the goyim (the nations)”

What He continues to do for the Jewish people, He is doing for everyone else also.

Jer 31:7 (31:6) For here is what Adonai says: "Sing with joy for Ya`akov! shout for the chief of the nations! Proclaim your praise, and say: 'Adonai! You have saved your people, the remnant of Isra'el!"

Jer 31:8 (31:7) Look! I am bringing them from the land in the north, gathering them from the far ends of the earth; among them are the blind and lame, women with children, women in labor, all together, a vast throng returning here.

Jer 31:9 (31:8) They will come weeping and praying as I bring them back. I will lead them by streams of water on smooth paths, so that they won't stumble. For I am a father to Isra'el, and Efrayim is my firstborn son."

Jer 31:10 (31:9) Nations, hear the word of Adonai! Proclaim it in the coast lands far away. Say: "He who scattered Isra'el is gathering him, guarding him like a shepherd his flock."

Jer 31:11 (31:10) For Adonai has ransomed Ya`akov, redeemed him from hands too strong for him.

Jer 31:12 (31:11) They will come and sing on the heights of Tziyon, streaming to the goodness of Adonai, to the grain, the wine, the olive oil, and the young of the flock and the herd. They themselves will be like a well-watered garden, never to languish again.

These verses further convey what I am saying. Adonai has not forgotten about Israel and the Jewish people, but through the Prophet Jeremiah, proclaims this truth to the nations.

Jer 31:13 (31:12) "Then the virgin will dance for joy, young men and old men together; for I will turn their mourning into joy, comfort and gladden them after their sorrow.

Jer 31:14 (31:13) I will give the cohanim their fill of rich food, and my people will be satisfied with my bounty," says Adonai.

There will be rejoicing upon what Adonai will do.

Jer 31:15 (31:14) This is what Adonai says: "A voice is heard in Ramah, lamenting and bitter weeping. It is Rachel weeping for her children, refusing to be comforted for her children, because they are no longer alive."

Rachel, weeping for her children is an image conveyed through Jeremiah, speaking of Efrayim, son of Yoseph, whom Ya'akov adopted in Genesis 48:5 – 6, and as such Jeremiah conveys Rachel, the wife of Ya'akov and the mother of Yoseph, is the recognized mother of Efrayim through Ya'akov's adoption.

Jer 31:16 (31:15) This is what Adonai says: "Stop your weeping, and dry your eyes, for your work will be rewarded," says Adonai. "They will return from the enemy's land;

Jer 31:17 (31:16) so there is hope for your future," says Adonai. "Your children will return to their own territory.

Know that if Adonai has made this promise to the Jewish people, then know the promises you heard Yeshua make regarding rest and restoration are just as true.

It is vitally important to remember that Adonai has not forsaken Israel, for if He had, then the words written in your bibles would mean nothing.

Jer 31:18 (31:17) "I hear Efrayim bemoaning himself: 'You disciplined me, and I took your discipline like a young ox not used to a yoke. Let me return, and I will return, for you are Adonai, my God.'

Jer 31:19 (31:18) Yes, I turned away; but later I repented. When I had been made to understand, I struck my thigh in shame and remorse, bearing the weight of the disgrace acquired when I was young.'

Jer 31:20 (31:19) "Isn't Efrayim my very dear son, a child who delights me so? I speak about him all the time, I can't help but recall him to mind. In sum, I deeply yearn for him; I will surely show him favor," says Adonai.

Jer 31:21 (31:20) Set up road signs, erect guideposts, pay attention to the highway, the path on which you traveled. Come back, virgin Isra'el, come back to these cities of yours!

Jer 31:22 (31:21) How long will you hesitate, you unruly daughter? For Adonai has created something new on earth: a woman with the strengths of a man.

Jer 31:23 (31:22) Here is what Adonai-Tzva'ot, the God of Isra'el, says: "This expression will be used again in the land of Y'hudah and its cities after I have returned their exiles: 'May Adonai bless you, home of justice, holy mountain!'

Jer 31:24 (31:23) In it will live together Y'hudah and all its cities, the farmer and those who lead the flocks.

Jer 31:25 (31:24) For I have satisfied the weary and filled the needs of all in distress."

Jer 31:26 (31:25) At this point I woke up and looked around, but I had enjoyed my sleep.

Jer 31:27 (31:26) "Here, the days are coming," says Adonai, "when I will sow the house of Isra'el and the house of Y'hudah with the seed of humans and the seed of animals.

Jer 31:28 (31:27) At that time, just as I used to watch over them with the intent to uproot, break down, overthrow, destroy and do harm; so then I will watch over them to build and plant," says Adonai.

Jer 31:29 (31:28) "When those days come they will no longer say, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.'

Jer 31:30 (31:29) Rather, each will die for his own sin; every one who eats sour grapes, his own teeth will be set on edge.

Adonai restoring a divided Kingdom.

Jer 31:31 (31:30) "Here, the days are coming," says Adonai, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah.

Jer 31:32 (31:31) It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonai.

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.

Jer 31:34 (31:33) No longer will any of them teach his fellow community member or his brother, 'Know Adonai'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more."

And establish a New Covenant with this divided Kingdom, thus further establishing Adonai's power to restore the nation.

Jer 31:35 (31:34) This is what Adonai says, who gives the sun as light for the day, who ordained the laws for the moon and stars to provide light for the night, who stirs up the sea until its waves roar — Adonai-Tzva'ot is his name:

Jer 31:36 (31:35) "If these laws leave my presence," says Adonai, "then the offspring of Isra'el will stop being a nation in my presence forever."

Jer 31:37 (31:36) This is what Adonai says: "If the sky above can be measured and the foundations of the earth be fathomed, then I will reject all the offspring of Isra'el for all that they have done," says Adonai.

Jer 31:38 (31:37) "Look, the days are coming," says Adonai, "when the city will be rebuilt for Adonai from the Tower of Hanan'el to the Corner Gate.

With everything that I have shared about Adonai's restorative intentions to Israel, a nation divided into two kingdoms, I want to look at the parable of the prodigal son...

To where the prodigal son returns home...Luke 15:11 - 32

Some take the older son to be "the Jews" and the younger "the Gentiles," but context makes it more reasonable to think of the older son as anyone who supposes God owes him something, and the younger as anyone who knows he has sinned and therefore throws himself on God's mercy, accepting Yeshua as his only hope for salvation and forgiveness.

Yet, I want to look at this from another perspective.

The older son is indeed the Jews, but I would make the distinction as to Judea, the Southern Kingdom.

The younger son is in essence the Northern Kingdom of Israel – who first turn away from Adonai, desiring to do things their own way, ignoring their Father's instruction and grace.

Luk 15:11 Again Yeshua said, "A man had two sons.

Luk 15:12 The younger of them said to his father, 'Father, give me the share of the estate that will be mine.' So the father divided the property between them.

Luk 15:13 As soon as he could convert his share into cash, the younger son left home and went off to a distant country, where he squandered his money in reckless living.

Luk 15:14 But after he had spent it all, a severe famine arose throughout that country, and he began to feel the pinch.

Luk 15:15 "So he went and attached himself to one of the citizens of that country, who sent him into his fields to feed pigs.

Luk 15:16 He longed to fill his stomach with the carob pods the pigs were eating, but no one gave him any.

Luk 15:17 "At last he came to his senses and said, 'Any number of my father's hired workers have food to spare; and here I am, starving to death!

Luk 15:18 I'm going to get up and go back to my father and say to him, "Father, I have sinned against Heaven and against you;

Luk 15:19 I am no longer worthy to be called your son; treat me like one of your hired workers." '

To the point where Israel repents and returns

Jer 31:9 (31:8) They will come weeping and praying as I bring them back. I will lead them by streams of water on smooth paths, so that they won't stumble. For I am a father to Isra'el, and Efrayim is my firstborn son."

We see this partially realized upon the dispersion of the Northern tribes whereby a remnant turned to Adonai -

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.

And therefore those who chose to return and serve Adonai, they became part of Judea and would become the remnant that would again return to the land as Adonai restores the Jewish people to the land.

Luk 15:20 So he got up and started back to his father. "But while he was still a long way off, his father saw him and

was moved with pity. He ran and threw his arms around him and kissed him warmly.

Luk 15:21 His son said to him, 'Father, I have sinned against Heaven and against you; I am no longer worthy to be called your son —'

Luk 15:22 but his father said to his slaves, 'Quick, bring out a robe, the best one, and put it on him; and put a ring on his finger and shoes on his feet;

Luk 15:23 and bring the calf that has been fattened up, and kill it. Let's eat and have a celebration!

Luk 15:24 For this son of mine was dead, but now he's alive again! He was lost, but now he has been found!' And they began celebrating.

Luk 15:25 "Now his older son was in the field. As he came close to the house, he heard music and dancing.

Luk 15:26 So he called one of the servants and asked, 'What's going on?'

Luk 15:27 The servant told him, 'Your brother has come back, and your father has slaughtered the calf that was fattened up, because he has gotten him back safe and sound.'

Luk 15:28 But the older son became angry and refused to go inside. "So his father came out and pleaded with him.

Luk 15:29 'Look,' the son answered, 'I have worked for you all these years, and I have never disobeyed your orders.

But you have never even given me a young goat, so that I could celebrate with my friends.

Luk 15:30 Yet this son of yours comes, who squandered your property with prostitutes, and for him you slaughter the fattened calf!'

Luk 15:31 'Son, you are always with me,' said the father, 'and everything I have is yours.

Luk 15:32 We had to celebrate and rejoice, because this brother of yours was dead but has come back to life — he was lost but has been found.' "

Hopefully you have seen the parallels between Jeremiah 31.

The younger son's returning

The younger son's repentance

The father's desire to reconcile with his son

We see this throughout Jeremiah 31 specifically and the Prophets in general.

None of this negates Adonai's message of the Gospel going to the nations, but further emboldens it, in that if He does not offer restoration to the Jewish people first, how could he offer it to the nations. If this were the case then you could make a case for replacement theology. But you can't, because Adonai is faithful to His Word, which is His promise to His people.

I have included the beginning of Luke 15 to further convey context in relation to whom Yeshua was speaking to.

The tax collectors were likely those similar to Matthew, a Jew, yet a tax collector. They were likely Jews in this gathering because the P'rushim and Torah teachers were in the same gathering, grumbling about these people. There is no further reference that would convey anyone other than Jews being at this gathering.

Luk 15:1 The tax-collectors and sinners kept gathering around to hear Yeshua,

Luk 15:2 and the P'rushim and Torah-teachers kept grumbling. "This fellow," they said, "welcomes sinners — he even eats with them!"

Luk 15:3 So he told them this parable:

Luk 15:4 "If one of you has a hundred sheep and loses one of them, doesn't he leave the other ninety-nine in the desert and go after the lost one until he finds it?

Luk 15:5 When he does find it, he joyfully hoists it onto his shoulders;

Luk 15:6 and when he gets home, he calls his friends and neighbors together and says, 'Come, celebrate with me, because I have found my lost sheep!' (Ezekiel 34)

Luk 15:7 I tell you that in the same way, there will be more joy in heaven over one sinner who turns to God from his sins than over ninety-nine righteous people who have no need to repent.

Luk 15:8 "Another example: what woman, if she has ten drachmas and loses one of these valuable coins, won't light a lamp, sweep the house and search all over until she finds it?

Luk 15:9 And when she does find it, she calls her friends and neighbors together and says, 'Come, celebrate with me, because I have found the drachma I lost.'

Luk 15:10 In the same way, I tell you, there is joy among God's angels when one sinner repents."