

Notes: Shabbat – April 27, 2013

Start: 10 am

Order of Service:

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

Introduction: Jewish Mindset

At the time of Messiah, children were taught in a much different way than they are today.

From as early as 5 years of age, male children began learning Torah specifically, and the oral traditions. Their studies also included the Kituvim and Nive'em of the Tenach as well.

We read in the Sh'ma every day:

Deu 6:7 and you are to teach them carefully to your children. You are to talk about them when you sit at home, when you are traveling on the road, when you lie down and when you get up.

By the time they were 13, they were fully immersed in the knowledge of Adonai and the traditions.

When we see Yeshua at the Temple as a young boy, on his way to adulthood, which in the Jewish mindset is what we call the age of accountability, He offered exceptional insight to those with whom He would talk.

Luk 2:46 On the third day they found him — he was sitting in the Temple court among the rabbis, not only listening to them but questioning what they said;

Luk 2:47 and everyone who heard him was astonished at his insight and his responses.

Yeshua was 12 and yet not only listened to the Rabbi's but asked questions.

It is when you are able to comprehend scripture and ask questions that you become fully accountable to the Torah of Adonai.

We can surmise that from the earlier instruction in Deuteronomy 6:7, that His parents either trained Him or he was part of a local Yishevah where the local Rabbi would teach the children.

Either way, Yeshua and other children received a much different training than is taught today.

Today, twitter, text...we shorten things up into memory verses and cute stories...

Back then, they were taught to memorize scripture, not one verse, but entire passages. This was necessary because they did not have their own personal scriptures.

The way in which they were taught was similar to how a search engine works. You type in a phrase and it brings up all relevant results. Likewise, when a verse was spoken, the entire passage or in this case Psalm would come to mind.

We find this throughout the New covenant writings, where verses are quoted, yet the mindset of today only focuses on what was spoken and not what is brought to mind.

As an example, let's use a prayer that we recite every Shabbat as an example:

Ma Tovu: It is a compilation of 5 scriptures, brought together as a prayer and recited at the beginning of a synagogue service. It was actually recited upon entering the synagogue.

There are no records indicating when Ma Tovu was first compiled and recited.

The first verse is from Numbers 24:5

Num 24:5 "How lovely are your tents, Ya`akov; your encampments, Isra'el!

Today, many would let this scripture stand by itself, without understanding the context behind it.

What do we know about Numbers 24?

We actually need to go back to chapter 22, where we first encounter Balak, king of the Emorites who enlists the services of Bil'am, a prophet to invoke curses upon Israel.

A student would likely look at this verse and recount the entire experience as well as what happened in relation to this one verse:

Num 24:1 When Bil`am saw that it pleased Adonai to bless Isra'el, he didn't go, as at the other times, to make use of divination, but looked out toward the desert.

Num 24:2 Bil`am raised his eyes and saw Isra'el encamped tribe by tribe. Then the Spirit of God came upon him,

Num 24:3 and he made his pronouncement: "This is the speech of Bil`am, son of B`or; the speech of the man whose eyes have been opened;

Num 24:4 the speech of him who hears God's words; who sees what Shaddai sees, who has fallen, yet has open eyes:

Num 24:5 "How lovely are your tents, Ya`akov; your encampments, Isra'el!

Num 24:6 They spread out like valleys, like gardens by the riverside, like succulent aloes planted by Adonai, like cedar trees next to the water.

Num 24:7 "Water will flow from their branches, their seed will have water aplenty. Their king will be higher than Agag and his kingdom lifted high.

Num 24:8 God, who brought them out of Egypt, gives them the strength of a wild ox. They will devour the nations opposing them, break their bones, pierce them with their arrows.

Num 24:9 "When they lie down they crouch like a lion, or like a lioness — who dares to rouse it? Blessed be all who bless you! Cursed be all who curse you!"

Without having a broader picture in our minds regarding verse 5, we miss so much.

We see that the Spirit of Adonai came upon Bil'am..a gentile, false prophet who was hired to curse Israel, yet Adonai would change his words that would express the beauty of Israel's habitation and he predicts that Israel will be victorious over its enemies.

Psalm 5:8

Psa 5:7 But I can enter your house because of your great grace and love; I will bow down toward your holy temple in reverence for you.

Attached to this verse is a greater prayer from David.

Psa 5:1 *[For the leader. On wind instruments. A psalm of David:]* Give ear to my words, Adonai, consider my inmost thoughts.

Psa 5:2 Listen to my cry for help, my king and my God, for I pray to you.

Psa 5:3 Adonai, in the morning you will hear my voice; in the morning I lay my needs before you and wait expectantly.

Psa 5:4 For you are not a God who takes pleasure in wickedness; evil cannot remain with you.

Psa 5:5 Those who brag cannot stand before your eyes, you hate all who do evil,

Psa 5:6 you destroy those who tell lies, Adonai detests men of blood and deceivers.

Psa 5:7 But I can enter your house because of your great grace and love; I will bow down toward your holy temple in reverence for you.

Psa 5:8 Lead me, Adonai, in your righteousness because of those lying in wait for me; make your way straight before me.

Psa 5:9 For in their mouths there is nothing sincere, within them are calamities, their throats are open tombs, they flatter with their tongues.

Psa 5:10 God, declare them guilty! Let them fall through their own intrigues, For their many crimes, throw them down; since they have rebelled against you.

Psa 5:11 But let all who take refuge in you rejoice, let them forever shout for joy! Shelter them; and they will be glad, those who love your name.

Psa 5:12 For you, Adonai, bless the righteous; you surround them with favor like a shield.

Psalm 26:8

We see another incredible prayer by David:

Psa 26:1 *[By David:]* Vindicate me, Adonai, for I have lived a blameless life; unwaveringly I trust in Adonai.

Psa 26:2 Examine me, Adonai, test me, search my mind and heart.

Psa 26:3 For your grace is there before my eyes, and I live my life by your truth.

Psa 26:4 I have not sat with worthless folks, I won't consort with hypocrites,

Psa 26:5 I hate the company of evildoers, I will not sit with the wicked.

Psa 26:6 I will wash my hands in innocence and walk around your altar, Adonai,

Psa 26:7 lifting my voice in thanks and proclaiming all your wonders.

Psa 26:8 Adonai, I love the house where you live, the place where your glory abides.

Psa 26:9 Don't include me with sinners or my life with the bloodthirsty.

Psa 26:10 In their hands are evil schemes; their right hands are full of bribes.

Psa 26:11 As for me, I will live a blameless life. Redeem me and show me favor.

Psa 26:12 My feet are planted on level ground; in the assemblies I will bless Adonai.

The Ma Tovv prayer closes out with Psalm 69:14

Psa 69:14 As for me, Adonai, let my prayer to you come at an acceptable time; In your great grace, God, answer me with the truth of your salvation.

One thing that I haven't mentioned until now is how a Psalm is structured.

With the majority of Psalms, the writer announces the subject at the very beginning. Without knowing that, you lose the entire context of the Psalm when only looking at a verse that is part of a greater writing.

Psa 69:1 *[For the leader. Set to "Lilies." By David:]* Save me, God! For the water threatens my life.

The first section (1 – 13) paints of a portrait of a desperate man. He feels that he is facing death, surrounded by enemies (too many to count), guilty of his own shortcomings and possibly misleading those who follow him. He is a religious enthusiast, alienated from friends and family, the butt of ridicule and contempt. Is there any wonder he seeks deliverance!

The second section (14 – 29) expands the picture (recalling both the water threat and the abuse), but also focuses on his hopes and prayers. Concerning the repeated themes, he is heartbroken and totally alone, and the abuse reaches terrible proportions of poison and torturous drink, and even if the terms are metaphoric or hyperbolic, they do reflect the extreme degree of antagonistic behavior toward him. His prayers and hopes, so poignantly stated in verses 14–20, become, following further references to his tormentors, calls for vengeance. (See below for the nature of this “vengeance.”)

None of this prepares the reader for the third section (30 – 37) of thanksgiving, reassurance, and prayer for the country (for which “deliverance” is now sought). This third section tends to reframe all that came before, for the speaker is now seen as acting in desperate times (“captives,” destroyed cities), with marked concern for the poor and humble.

When looking at a couple of verses from this Psalm, in relation to what has been revealed through the New Covenant writings, we see so much more...

Quoting 69:9

Psa 69:9 because zeal for your house is eating me up, and on me are falling the insults of those insulting you.

Joh 2:14 In the Temple grounds he found those who were selling cattle, sheep and pigeons, and others who were sitting at tables exchanging money.

Joh 2:15 He made a whip from cords and drove them all out of the Temple grounds, the sheep and cattle as well. He knocked over the money-changers' tables, scattering their coins;

Joh 2:16 and to the pigeon-sellers he said, "Get these things out of here! How dare you turn my Father's house into a market?"

Joh 2:17 (His talmidim later recalled that the Tanakh says, "Zeal for your house will devour me.")

Rom 15:3 For even the Messiah did not please himself; rather, as the Tanakh says, 'The insults of those insulting you fell on me.'

Rom 15:4 For everything written in the past was written to teach us, so that with the encouragement of the Tanakh we might patiently hold on to our hope.

Quoting 69:14

Psa 69:14 As for me, Adonai, let my prayer to you come at an acceptable time; In your great grace, God, answer me with the truth of your salvation.

This verse is recited in every traditional synagogue throughout the world, continually asking the question.

“Answer me with the truth of your salvation!”

What was the subject of Psalm 69 in verse 1?

“Save me”

For which we already have an answer. It is therefore our responsibility to answer that question to those who ask.