

Notes: December 8, 2018

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: *Kingdom Communications*

This past week we “laid to rest” our 41st President of the United States – George H.W. Bush. From lying in state in the Capitol rotunda to services at the National Cathedral in Washington and St. Martin's Church in Houston, much memorializing and eulogizing was done. He was remembered more fondly than he was treated when President. Two things that stood out for me and were influential in preparing this sermon were:

1. His thousand points of light campaign

The term was used by George H.W. Bush in his speech accepting the presidential nomination at the [1988 Republican National Convention](#) in [New Orleans, Louisiana](#). Written for Bush by [Peggy Noonan](#) and [Craig R. Smith](#), the address likened America's clubs and volunteer organizations to "a brilliant diversity spread like stars, like a thousand points of light in a broad and peaceful sky."[\[2\]](#)

Bush reprised the phrase near the end of his speech, affirming that he would "keep America moving forward, always forward—for a better America, for an endless enduring dream and a thousand points of light."[\[2\]](#)

An emphasis he made throughout his presidency is actually an indirect proclamation of his faith. He was ultimately speaking about communities and individuals in those communities with the

essence of the Gospel message and doing the work of the Gospel...

He repeated the phrase in his inaugural address on January 20, 1989:

I have spoken of a thousand points of light, of all the community organizations that are spread like stars throughout the Nation, doing good. We will work hand in hand, encouraging, sometimes leading, sometimes being led, rewarding. We will work on this in the White House, in the Cabinet agencies. I will go to the people and the programs that are the brighter points of light, and I will ask every member of my government to become involved. The old ideas are new again because they are not old, they are timeless: duty, sacrifice, commitment, and a patriotism that finds its expression in taking part and pitching in.^[3]

https://en.wikipedia.org/wiki/Thousand_points_of_light

2. His regret that he was not more vocal about his faith when he was president.

We learned from the exhaustive coverage of Bush 41's passing that he was devout in faith yet was not demonstrative in expressing his faith while in office. This didn't mean he was void of his faith, but merely, looking back in hindsight didn't communicate it in the manner he believed he should have done.

Which brings me to the point of my message, that of communications. More specifically Kingdom Communications. During the service in Washington, Jenna Bush Hager, 41's granddaughter read portions of Revelation 21, communicating the destination where her grandfather would reside. A picture of the Kingdom.

She was communicating about the Kingdom. This is something we are all supposed to do as representatives, talmidim, followers of our King Yeshua. This is one means, communicating about the Kingdom.

Yet, there is another means of communicating that is equally important, if not more so. It is a communications that keeps us connected to the Kingdom.

It is a communications that strengthens us for the Kingdom, in order that we may with confidence communicate about the Kingdom.

This means of communications is prayer.

Yeshua set a standard for this level of communications, in order that you be effective. He first conveyed what not to do...

Mat 6:5 "When you pray, don't be like the hypocrites, who love to pray standing in the synagogues and on street corners, so that people can see them. Yes! I tell you, they have their reward already!

Mat 6:6 But you, when you pray, go into your room, close the door, and pray to your Father in secret. Your Father, who sees what is done in secret, will reward you.

He further conveys, don't do what the pagans do when they pray. "if some is good, more

must be better”

Mat 6:7 "And when you pray, don't babble on and on like the pagans, who think God will hear them better if they talk a lot.

What Yeshua is saying about prayer is something that was ultimately found in the culture of His time.

Compare the Mishna:

"Rabbi Shim'on said, '... When you pray, do not make your prayer fixed [repetitive, mechanical], but [appeal for] mercy and supplication before the Omnipresent, blessed be he.' " (Avot 2:13)

Likewise the Gemara:

"When you address the Holy One, blessed be he, let your words be few." (B'rakhot 61a)

Yet, when we look at verse 6,

Mat 6:6 But you, when you pray, go into your room, close the door, and pray to your Father in secret. Your Father, who sees what is done in secret, will reward you.

And this idea of he will reward you. The first thing that comes to mind is a “list for santa” It is in essence a wish list of everything we want and desire. Yet, it misses the mark.

Later on in Matthew 6, Yeshua conveys not to worry about the things you need to live...

Mat 6:25 "Therefore, I tell you, don't worry about your life — what you will eat or drink; or about your body — what you will wear. Isn't life more than food and the body more than clothing?

If there is a “therefore” then there must be something before. This conclusion Yeshua draws in relation to our lives and the needs we have immediately comes after this verse...

Mat 6:24 No one can be slave to two masters; for he will either hate the first and love the second, or scorn the second and be loyal to the first. You can't be a slave to both God and money.

Listen to me closely.

I am not saying don't every pray for these things, in other words communicating your burdens in prayer to our Father, but do not let them consume the majority of your prayers.

But consider verse 8...

Mat 6:8 Don't be like them, because your Father knows what you need before you ask him.

When if you look at it in the entire context of Matthew 6, it is reiterated again in verse 32...

Mat 6:32 For it is the pagans who set their hearts on all these things. Your heavenly Father knows you need them all.

Your Father knows, even before you ask.

Consider the parallel of Yeshua addressing the P'rushim about tithing...

Mat 23:23 "Woe to you hypocritical Torah-teachers and P'rushim! You pay your tithes of mint, dill and cumin; but you have neglected the weightier matters of the Torah — justice, mercy, trust. These are the things you should have attended to — without neglecting the others!

Don't neglect the weightier matters when you pray.

In first-century Judaism, there were two main approaches to prayer: the public prayer of Temple and synagogue, and private prayer. Public prayer was formal; the style was highly elaborate and deferential, conducted in a series of benedictions in Hebrew. In contrast, private prayer was informal, direct, uttered in the vernacular, and a way of praying that all could use; it did not require, as it were, any professional expertise or training. Rabbi Joseph Heinemann suggests that Yeshua's teaching on prayer reflected this private tradition:

Many scholars have noted parallels between the Lord's Prayer and Kaddish (a hymn of praise and common synagogue prayer). Jewish scholar Joseph Heinemann (81–92) argues that Yeshua shows himself committed to the tradition of Jewish private prayer. As a Torah-observant Jew, Yeshua faithfully attended Temple and synagogue. He was not teaching against public prayer, but rather stressing the need for intimacy with God. Even in public prayer, there can be intimacy with God if there is kavanah: a faith-filled focus on the Holy One.

Yet when we look further into these verses this is not just a random collection of thoughts Yeshua has put together, but rather a guideline for establishing this intimate connection with Adonai the Father.

These verses include what is widely known as the Lord's Prayer, since it was taught by the Lord Yeshua. All of its elements may be found in the Judaism of Yeshua's day, so in this sense it is not original with him; but it is properly revered for its beauty and economy.

Its first words, **Our Father in heaven** (*Avinu sh'baShamayim*), open many Hebrew prayers.

Mat 6:9 You, therefore, pray like this: 'Our Father in heaven! May your Name be kept holy.

The next two lines recall the first portion of the synagogue prayer known as the *Kaddish*, which says, "Magnified and sanctified (*Yitgadal v'yitkadash*) be his great name throughout the world which he has created according to his will, and may he establish his Kingdom in your lifetime...."

Notice the plural phrasing for these next two verses...

Mat 6:11 Give us the food we need today.

Mat 6:12 Forgive us what we have done wrong, as we too have forgiven those who have wronged us.

- "Give us ... forgive... lead us" - is characteristically Jewish, focussing on the group rather than the isolated individual.

Mat 6:13 And do not lead us into hard testing, but keep us safe from the Evil One. *[The latter half of verse 13 is not found in the oldest manuscripts.]* For kingship, power and glory are yours forever. Amen.'

The Evil One. The Greek may also be translated simply, "evil," in the sense of "bad things that happen." The Talmud (Kiddushin 81a) reports that "Whenever Rabbi Chiyya ben-Abba fell on his face [in prayer] he used to say, 'May the Merciful One save us from the Tempter.'"

[For kingship, power and glory are yours forever. Amen.] This doxology echoes [1Ch 29:11](#). The oldest New Testament manuscripts lack it, hence the brackets. Roman Catholics do not include it when reciting the Lord's Prayer; Protestants do. On "Amen" see [Mat 5:18](#); here it signals an expected congregational response.

Mat 6:10 May your Kingdom come, your will be done on earth as in heaven.

Prior to prayer, Yeshua conveys another important element that further communicates about the Adonai's Kingdom dynamic...

Tzedakah...

Mat 6:1 "Be careful not to parade your acts of tzedakah in front of people in order to be seen by them! If you do, you have no reward from your Father in heaven.

Mat 6:2 So, when you do tzedakah, don't announce it with trumpets to win people's praise, like the hypocrites in the synagogues and on the streets. Yes! I tell you, they have their reward already!

Mat 6:3 But you, when you do tzedakah, don't even let your left hand know what your right hand is doing.

Mat 6:4 Then your tzedakah will be in secret; and your Father, who sees what you do in secret, will reward you.

Tzedakah, Hebrew for "righteousness," but in a Jewish context "doing *tzedakah*" means "giving to charity, doing acts of mercy." This is reflected in the Greek text: in [Mat 6:1](#) the Greek word used means "righteousness," but in [Mat 6:2-4](#) a different Greek word is used which means "kind deeds, alms, charitable giving." In other words, the work of the Kingdom.

The will of Adonai being done on earth. Our expression of being Kingdom minded as is the prayer Yeshua instructs us to follow.

I am further reminded of another past President with a message that is Kingdom minded. President Reagan conveyed this message of the shining city on a hill was coined by John Winthrop, but was likely inspired by Matthew 5:13 - 14

Mat 5:13 "You are salt for the Land. But if salt becomes tasteless, how can it be made salty again? It is no longer good for anything except being thrown out for people to trample on.

Mat 5:14 "You are light for the world. A town built on a hill cannot be hidden.

Jewish believers are **salt**, a seasoning and a preservative, **for the Land** of Israel (see [Mat 5:5](#)), that is, for the Jewish people, and **light for the world**, for the Gentiles, as taught in [Isa 49:6](#). God established a "covenant of salt" ([Num 18:19](#)), which is applied to King David and his descendants-that is, to the Messiah-in [2Ch 13:5](#).

The Jewish believers in the Messiah, then, are the righteous remnant (Ro 11), for whose sake God preserves Israel and the world. For more on salt, see [Luk 14:34-35](#), [Col 4:5-6](#). Sometimes Israeli Messianic Jews feel they are not part of the "real" Jewish community in the Land. But the reason Messianic Jews are here is to be the righteous remnant, for whose sake God preserves the nation of Israel. This motivates us to keep on trusting God, trying to realize the Messianic Jewish vision and proclaiming Yeshua to our people.

<https://www.youtube.com/watch?v=c32G868tor0>

President Reagan may have been talking about America, but this message is a Kingdom message when you truly think about it. Just as true today as it was 30 years ago when he concluded this message.

Let your communications out to the people and above to **Our Father in heaven** (*Avinu sh'baShammayim*), be one that is Kingdom minded, Kingdom centered and Kingdom