

Notes: January 23 2016

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: Messianic Judaism - The Yoseph of Today

Genesis 37:14-16 Instruction to Yoseph

Gen 37:14 He said to him, "Go now, see whether things are going well with your brothers and with the sheep, and bring word back to me." So he sent him away from the Hevron Valley, and he went to Sh'khem,

Gen 37:15 where a man found him wandering around in the countryside. The man asked him, "What are you looking for?"

Gen 37:16 "I'm looking for my brothers," he answered. "Tell me, please, where are they pasturing the sheep?"

Yoseph was going to check on the welfare of his brothers. His father instructed him to "see whether things were going well"

We would come to learn through Torah, Yoseph would be God's ordained messenger and chosen to be Israel's deliver – God spoke in dreams to Yoseph, regarding destiny, not only his but that of his family as well. We would see that Yoseph was able to communicate where he would find favor with the Egyptians and the nations

typology of Messiah – rejected by his brothers, suffered for the preservation, future and well being of the chosen seed of promise.

How did Yoseph's brothers view him?

Gen 37:18 They spotted him in the distance, and before he had arrived where they were, they had already plotted to

kill him.

Gen 37:19 They said to each other, "Look, this dreamer is coming!

Gen 37:20 So come now, let's kill him and throw him into one of these water cisterns here. Then we'll say some wild animal devoured him. We'll see then what becomes of his dreams!"

We don't know whose idea it was to kill him, but it isn't something that you casually discuss. I don't believe they were using some sort of metaphor. "I hate him so much I feel like I could kill him." The language was much more direct.

To his brothers, he was an annoyance, a nagging irritation and delusional

We later see some calmer heads prevail...

Gen 37:21 But when Re'uven heard this, he saved him from being destroyed by them. He said, "We shouldn't take his life.

Gen 37:22 Don't shed blood," Re'uven added. "Throw him into this cistern here in the wilds, but don't lay hands on him yourselves." He intended to rescue him from them later and restore him to his father.

So, they really didn't hate him enough to actually kill him. If there were truly enough support to do so, we wouldn't be reading about this at all. So, they decided to sell him into slavery.

For an estimated 13 to 20 years, Yoseph bore the burden of being rejected by his family that he never stopped loving.

In his heart of hearts he likely believed all this time and would later affirm to his brothers that all that had happened was no accident, but it was intended and would ultimately bless and benefit his family. Telling his brothers...

Gen 45:5 But don't be sad that you sold me into slavery here or angry at yourselves, because it was God who sent me ahead of you to preserve life.

Gen 45:7 God sent me ahead of you to ensure that you will have descendants on earth and to save your lives in a great deliverance.

Gen 45:8 So it was not you who sent me here, but God; and he has made me a father to Pharaoh, lord of all his household and ruler over the whole land of Egypt.

God sent me ahead of you to ensure a remnant in the land and keep you alive for a great escape.

Yoseph's fruit of faith and patience, as a result of separation, rejection by his family is realized by a family of 70, ultimately becoming a great and mighty nation.

Many parallels are drawn between Yoseph and Yeshua. Let me draw you another parallel that is actually more current.

Consider who Yoseph is today...Messianic Judaism

Consider who Yoseph's brothers are today...The Jewish Community

To them we appear like Yoseph – they don't recognize us because they are seeing what the world has presented – a goyish Jesus. Like Yoseph, with his Egyptian appearance, position and influence, his brothers didn't recognize him.

Likewise, the Jewish community doesn't recognize us as their brother because to them they see an Egyptian with the appearance and face paint.

The brothers inability to recognize Yoseph is no different...

Jesus makes us look goyish. The perception of who He is makes us not look Jewish. We have accepted Him who is of the nations and not of the God of Avraham, Yitzchak and Ya'akov.

They cannot recognize us because Jesus doesn't makes us not look Jewish.

People look at what is outwardly conveyed while God looks at the heart.

Yoseph didn't look like a Hebrew – His brothers didn't recognize him

By his action, he demonstrated the greatest act of loyalty and love of the God of his fathers, recognizing the prophetic mantle he bore, that God sent him ahead to keep and preserve in order to bring fulfillment to the promises given long ago.

Once the brothers owned up to the sins of their past and the repentance came forth then there were tears of great joy that could be heard across the land and healed the hurts.

Once again that day will come where you will have a reconciliation of Messiah and His people and we shall weep upon one another.

Yoseph, was far more than the life giver for his own family, providing them with a place to reside during the famine. He was the source of redemption for all nations, as all would come to Egypt for sustenance

Jewish identity is getting harder and harder to identify.

What constitutes authentic Jewish expression?

You have the mainstream expression that is basically more secular the scriptural

You have the orthodox that is wrapped in traditions

Where does the God of Israel fit?

In many cases, The God of Israel doesn't fit. Pew Research' poll found that 30% convey no affiliation with any of the sects within Judaism. Likely, this number represents those who are secular, atheist or agnostic.

This report also conveyed the following...

When asked the question “Can a person be Jewish if they...

work on the Sabbath - 94%
are strongly critical of Israel - 89%
does not believe in God - 68%
believes Jesus is the Messiah - 34%

This is the opening paragraph from this study...

American Jews overwhelmingly say they are proud to be Jewish and have a strong sense of belonging to the Jewish people, according to a major new survey by the Pew Research Center. But the survey also suggests that Jewish identity is changing in America, where one-in-five Jews (22%) now describe themselves as having no religion.

And goes on to say...

The changing nature of Jewish identity stands out sharply when the survey's results are analyzed by generation. Fully 93% of Jews in the aging Greatest Generation identify as Jewish on the basis of religion (called “Jews by religion” in this report); just 7% describe themselves as having no religion (“Jews of no religion”). By contrast, among Jews in the youngest generation of U.S. adults – the Millennials – 68% identify as Jews by religion, while

32% describe themselves as having no religion and identify as Jewish on the basis of ancestry, ethnicity or culture.

This shift in Jewish self-identification reflects broader changes in the U.S. public. Americans as a whole – not just Jews – increasingly eschew any religious affiliation. Indeed, the share of U.S. Jews who say they have no religion (22%) is similar to the share of religious “nones” in the general public (20%), and religious disaffiliation is as common among all U.S. adults ages 18-29 as among Jewish Millennials (32% of each).

<http://www.pewforum.org/2013/10/01/jewish-american-beliefs-attitudes-culture-survey/>

Where does the God of Israel fit in a Jewish persons life?

Israel faces the a great threat of extinction

Israel looks for support from Jews around the world. Yet, they receive little support from their own people. If anything they receive more criticism than anything. American Jews have long since thrown Israel under the bus.

Israel, has long been crying out “brother where are you?”

7 – 8 million Jews living outside of Israel with the majority of that number living in America...

Only a response of silence. Many of their own people silent to the plight of Israel...echoing we are Americans, not Israelies. The same response that could be heard in the 1930s and 1940s as the rise in anti-semitism was engulfing all of Europe.

A majority of Jews were in favor of the Iranian deal?

How could so many fall prey to the trappings of such a phony deal that our president brokered and ultimately threatens Israel with genocide.

Where are the voices?

From Dennis Prager:

So then, in light of the deal's terrible defects, in light of the specific concerns of Jews and in light of the nearly universal opposition to the deal among Israeli Jews, why do half of America's Jews support it?

One answer, given by many American Jewish supporters of the deal, is that they back the deal precisely because they do care about Israel. And when American Jews with a record of strong support of Israel say this, I believe them.

But I do have a question: If the deal is good for Israel, why do only one in 10 Israelis support it? How can Jews living in Los Angeles or New York tell 90 percent of Israelis that they know better what's good for Israel? That's what Jews call chutzpah.

How can

Dennis Prager sites 3 reasons why the majority of American Jews support the Iran deal:

- 1) *They are loyal to President Obama,*
- 2) *They have an intense dislike of Israeli Prime Minister Benjamin Netanyahu,*
- 3) *They have an intense dislike of Republicans.*

<http://www.vox.com/2015/9/2/9247713/iran-american-jews>

While there is this perception viewed by many Christians regarding Jewish people of being the “People of the Book” the “Chosen People” and casting a false identity, in the words of Dennis Prager:

In addition, both Jews and non-Jews often forget that Israel is no longer important to an increasing number of

American Jews. Jews are the most left-wing ethnic and religious group in America -- in part because Jews are more secular than others and attend college in greater numbers -- and the more people embrace a left-wing view of the world the more hostile to Israel they are likely to become.

God has positioned Messianic Judaism in a similar position as Yoseph,

Standing in the gap, in the spirit of Yoseph, the Prophets, Elijah, the Maccabees.

We are to preserve and to forward God's redemptive message
to stand firm in the face of rising secularism and rising anti-semitism
to proclaim the faithfulness and fidelity of the God of Israel.

We have not bowed to Ba'al, but have found the Messiah.

Our people have no desire to accept Jesus who has the look and feel of a goy. Yoseph in his Egyptian garb.

Nor will there be a clamoring to "convert to Christianity"

We have gone ahead, counted the cost, known the discomforts in not being recognized, but our love is unquestionable.

We are pioneering another era of divine redemption for a great end time out pouring of the Ruach ha Kodesh

We are a faithful remnant established by God here to preserve and convey the greatest message there is to convey...Messiah has come to save his people and the nations from their sins. We know the identity of Messiah, we carry His testimony.

We are talking about...

- The Rabbi from Nazareth
- The Lion of the Tribe of Judah
- The Passover Lamb
- The King of the Jews

While others may be searching here and there - We have uncovered, discovered and recovered the greatest example of identity theft in the history of the world.

With such a grand discovery, the hope of the ages is with us, in order to convey this promise of Messiah for our people.

Let me ask you some questions for you to consider...

Why the establishment of Messianic Synagogues?

Why do we do what we do when it would be much easier to assimilate and just blend in with a majority of church goers. While the majority of us started in the church, as Jews who would discover our identity in relation to the Jewish Messiah, we didn't remain assimilated.

Why do we make ourselves vulnerable to criticism, ostracism and ridicule?

Why do we pursue a course that only represents a small number of people comprising the population? One might say puny.

Why do we bother with outreach?

Why do we do all these things?

Because we care about the preservation and salvation of our people. Preservation of an identity that fades to the point of extinction should we have continued down the path of assimilation. A heart for our people that is not trying to assimilate, but to restore...restore the Kingdom of Israel, with our King being Yeshua.

We care and we are driven by a passion to pursue and fulfill God's vast eternal redemptive purposes in our lives.

- The call must come from God,
- The fire in the belly must come from God
- The faithfulness to pursue God despite the cost of encounter, it must emanate from His Torah being written on our hearts and engraved in our conscience

In these ever increasing times of trouble, Israel's future is in peril, when the odds are against her and nations will come against her...who will stand with her?

We will be there to stand in the gap, through prayer, giving, encouraging and combating anti-semitism on every front.

If we don't stand in the gap, who will?

God stirred the waters in the 60s and 70s with this outpouring of His Ruach ha Kodesh, that has brought us to this point in time. Yet, there is more that is happening and We need to be present. We need to be paying attention.

Some of you have sent me information regarding Orthodox Rabbis in Israel who have in their own words...

After nearly two millennia of mutual hostility and alienation, we Orthodox Rabbis who lead communities, institutions and seminaries in Israel, the United States and Europe recognize the historic opportunity now before us. We seek to do the will of our Father in Heaven by accepting the hand offered to us by our Christian brothers and sisters. Jews and Christians must work together as partners to address the moral challenges of our era.

Having been signed by 25 Orthodox Rabbis originally is now supported by an additional 29. A total of 54 Orthodox Rabbis may not seem like a significant number, but to get 54 Jewish people of any sect to agree on anything having to do with Christianity I would consider to be a miracle, let alone recognizing that further discussion is warranted.

<http://cjcuc.com/site/2015/12/03/orthodox-rabbinic-statement-on-christianity/>

Israel Today wrote about this historic moment...stating:

“Jesus brought a double goodness to the world,” declare the group of well-known rabbis. “On the one hand he strengthened the Torah of Moses majestically... and not one of our Sages spoke out more emphatically concerning the immutability of the Torah,” and on the other hand “he removed idols from the nations.”

Saying that Jesus, even more than any other Jewish Sage, honored, strengthened and protected the “immutability of the Torah,” is an extraordinary acknowledgment. These leading rabbis are turning the tides of history by removing one of the main stumbling blocks in the path of a major Jewish reclamation of Jesus!

David Lazarus goes on to write...

Two thousand years of Christian Anti-Semitism, Crusades, Inquisitions and a Holocaust can not keep the Star of Bethlehem from rising again in Israel. This call by these distinguished rabbis to embrace Christians as “brothers and sisters” is no less a miracle. For Jews to accept Christians with such endearment, after so much misunderstanding and anti-Semitic ugliness, can only be understood as a divine work of heavenly grace, the likes of which I find unfathomable.

The Rabbis convey in their third point:

As did Maimonides and Yehudah Halevi, we acknowledge that Christianity is neither an accident nor an error, but the willed divine outcome and gift to the nations. In separating Judaism and Christianity, G-d willed a separation between partners with significant theological differences, not a separation between enemies.

This is no small hurdle to overcome, but if God is removing impediments, then there is nothing that is impossible.

There is still a recognized separation. Neither was this separation willed by God or supported by Scripture, yet I believe He allowed it in order to reveal His Glory and that of His Son's Glory to His people.

<http://www.israeltoday.co.il/NewsItem/tabid/178/nid/28027/Default.aspx>

Another significant thing happened recently. The Closing of Jews for Judaism in the East.

JEWS for Judaism East, the regional arm of the national organization that thwarts proselytizers targeting Jews for conversion and works to strengthen and preserve Jewish identity through education and counseling, closed its doors last month after 32 years.

Yet there is no white flag of surrender...

Guggenheim added that she and others on the board hope to start up Hatshuva, a resource with a similar mission but with a focus on Israel, where, she said, Messianic Jews and evangelical Christians are fiercely targeting lone soldiers in the Israel Defense Forces, the Russian immigrant community and young Jews.

Guggenheim. "People don't realize Messianic Jews are not even Jewish and they're raising their children in the Christian faith. ... We don't have to turn our backs on our loved ones [who have converted]. We always encourage to keep the door open; there is always a seat at the table. Otherwise, our loved ones will never reconsider their spiritual choices and come back to Judaism."

<http://www.jewishexponent.com/headlines/2016/01/jews-for-judaism-east-closes-after-32-years-cites-lack-of-interest>

One could ask, why the lack of interest?

Here we have witnessed to rather significant events occur within the Jewish community that are steps in the right direction, but I would not consider victories just yet.

We are not here to convert and assimilate into something, but as I stated earlier...

We are a faithful remnant established by God here to preserve and convey the greatest message there is to convey...Messiah has come to save his people and the nations from their sins. We know the identity of Messiah, we carry His testimony.

We are driven by the passion for redemptive results experienced by our people to where we will see...

Rom 11:25 For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won't imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Isra'el, until the Gentile world enters in its fullness;

Rom 11:26 and that it is in this way that all Isra'el will be saved. As the Tanakh says, "Out of Tziyon will come the Redeemer; he will turn away ungodliness from Ya`akov

Where God will remove all ungodliness from Israel and will redeem and restore our people.

This yearning to reach our people, I can only describe as one of a parent and a child. A parent's desire to do everything they can to provide their child with a better life than they had. That they will not struggle, but prosper. Yet when they see them struggling and ignore their parent's advise, grieves the parent to see their child struggle when there is no reason for them to struggle. We can say this about our Jewish brothers and sisters. This is the connection many Messianic Jewish leaders feel today as they have accepted this call to convey the message of Messiah.

This is the purpose of this congregation.

Jewish people who found the messiah are Israel's faithful remnant...

Rom 11:4 But what is God's answer to him? "I have kept for myself seven thousand men who have not knelt down to Ba`al."

Rom 11:5 It's the same way in the present age: there is a remnant, chosen by grace.

Hopefully, I have conveyed to you the challenges we face. If it were easy, as they say, everyone would be doing it. But as I have said previously, we are focusing on an extremely small percentage of the population, yet the impact that will be experienced by the nations will be extraordinary, greater than any revival of the past.