

Notes: October 2, 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. Jeri - Drash
8. Praise and Worship Songs
9. Message
10. Aaronic Blessing
11. Kiddush
12. 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: Rosh Hashanah 2016

Over the past 8 weeks we have followed a path established thousands of years ago. That path being the Parshah – the Torah reading cycle and the incorporation of the Haftarah, a portion of Scripture taken from the Nevi'im, the Prophets.

For 8 weeks, we have been in the book of Deuteronomy, the last book of Torah.

Just as the constitution of the United States is identified as a living and breathing document based on the way it was constructed, three branches of government, each with checks and balances towards the other branches, yet each with its own distinct authority and responsibilities, the Book of Deuteronomy is a living breathing document in that it is in essence Israel's constitution and is just as relevant today as it was when Moshe was preparing this next generation.

Moshe is laying out the parameters by which the nation of Israel is to live by as they approach to do the following as conveyed by Deuteronomy 26:1:

Deu 26:1 "When you have come to the land Adonai your God is giving you as your inheritance, taken possession of it and settled there;

For 8 weeks we have been viewing and reviewing the messages assigned to each Torah portion from the Nevi'im, the Prophets. Yet it was only one Prophet we read. Each message came from Isaiah. At times I have referred to Isaiah as the Gospel of Isaiah. As the largest of any of the Prophet's writings it provides many insights that can be directly associated to Yeshua.

The first message – Isaiah chapter one laid out the vision of Adonai for Israel, a nation that was judged for its transgressions against Adonai, ultimately leading to expulsion from the land, would turn out not to be permanent because Adonai would ultimately restore them...

Isa 1:26 I will restore your judges as at first and your advisers as at the beginning. After that, you will be called the City of Righteousness, Faithful City.

Isa 1:27 Tziyon will be redeemed by justice; and those in her who repent, by righteousness.

This was a message that began, not at the beginning of Elul, a month identified as the month of t'shuvah, repentance. A time of restoring relationships and seeking forgiveness. The name of the month (spelled [Alef-Lamed-Vav-Lamed](#)) is said to be an acronym of "Ani l'dodi v'dodi li," "I am my Beloved's and my Beloved is mine," a quote from Song of Songs 6:3, where the Beloved is [G-d](#) and the "I" is the [Jewish people](#).

In Aramaic (the vernacular of the Jewish people at the time that the month names were adopted), the word "Elul" means "search," which is appropriate, because this is a time of year when we search our hearts.

Yet, we did not begin our journey in Elul, but this message of Isaiah and the beginning of Deuteronomy began on a rather precarious day in Jewish history. The day – Tisha B'av.

For two months, each week Jewish people around the world would read and study the same Parshah we have. Not to mention there is a growing interest among non-Jewish people who are following this same path. A path that has existed for over two thousand years is now extending outside of the Jewish people.

For two months, these messages of Isaiah have been discussed, yet in many cases outside of the context of Yeshua. Each week we have looked at Adonai's message through Isaiah to Israel and each week I showed you a relevance that relates to Yeshua,

Whether it be as the light of the world or the living water,

Isa 55:1 "All you who are thirsty, come to the water! You without money, come, buy, and eat! Yes, come! Buy wine and milk without money – it's free!

Joh 7:37 Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to me and drinking!"

Joh 7:38 Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!"

Joh 7:39 (Now he said this about the Spirit, whom those who trusted in him were to receive later – the Spirit had not yet been given, because Yeshua had not yet been glorified.)

Isa 60:1 "Arise, shine [*Yerushalayim*], for your light has come, the glory of Adonai has risen over you.

Joh 8:12 Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."

These messages were read throughout the Jewish world. Yet there still remains a blindness whereby they cannot see these realities.

Yet, that blindness is not permanent. Adonai is opening Jewish eyes everyday. To use a church term, Revival is breaking out among the Jewish people, whereby Adonai is doing as He has promised...

Deu 30:5 Adonai your God will bring you back into the land your ancestors possessed, and you will possess it; he will make you prosper there, and you will become even more numerous than your ancestors.

Deu 30:6 Then Adonai your God will circumcise your hearts and the hearts of your children, so that you will love Adonai your God with all your heart and all your being, and thus you will live.

All that is happening today is in essence preparation leading up to this day, Yom T'ruah, Rosh Hashanah as it is called today. Adonai's messages to Israel through Isaiah are intended to comfort, yet also to draw her back to Him. They are ultimately messages preparing a nation for the return of her King.

When we read of Yom T'ruah...

[Lev 23:23](#) Adonai said to Moshe,

[Lev 23:24](#) "Tell the people of Isra'el, 'In the seventh month, the first of the month is to be for you a day of complete rest for remembering, a holy convocation announced with blasts on the shofar.

A day of complete rest for remembering...

What is it we are to remember on this day?

Are we to remember the goodness of our God?

Are we to remember our transgressions towards our God?

We are not told specifically what we are to remember, but we are to remember. Given that it is 10 days prior to Yom Kippur, I would say we are to focus on both aspects with the ultimate destination being t'shuvah for any wrong doing we may have committed towards each other or towards Adonai our God.

A holy convocation announced with the blasts of the shofar...

An assembly of God's people for what reason?

In Scripture, what does the blast of a trumpet or shofar signify?

- A call to assemble

"Make two trumpets; make them of hammered silver. (chatsotrah) Use them for summoning the community and for sounding the call to break camp and move on." Numbers 10:2 – 4

Note: The Hebrew word for trumpet in this passage is not shofar (curved) but rather chatsotrah (straight metal trumpet).

- During the moadim (the appointed times)

"Also on your days of rejoicing, at your designated times and on Rosh-Hodesh, you are to sound the trumpets over your burnt offerings and over the sacrifices of your peace offerings; these will be your reminder before your God. I am ADONAI your God" Numbers 10:10

- A call for preparation for battle

"When you go to war in your land against an adversary who is oppressing you, you are to sound an alarm with the trumpets; then you will be remembered before ADONAI your God, and you will be saved from your enemies" Numbers 10:9

- Coronation of a King

"There Tzadok the cohen and Natan the prophet are to anoint him king over Isra'el. Sound the shofar and say, "Long live King Shlomo!" 1 Kings 1:34

- The Yovel

"You are to count seven Shabbats of years, seven times seven years, that is, forty-nine years. Then, on the tenth day of the seventh month, on Yom-Kippur, you are to sound a blast on the shofar; you are to sound the shofar all through your land; and you are to consecrate the fiftieth year, proclaiming freedom throughout the land to all its

inhabitants. It will be a yovel for you; you will return everyone to the land he owns, and everyone is to return to his family." Leviticus 25: 8 - 10

Why am I telling you this?

Scripture tells us that Yeshua's return will be announced through the blast of the shofar...

Mat 24:29 "But immediately following the trouble of those times, the sun will grow dark, the moon will stop shining, the stars will fall from the sky, and the powers in heaven will be shaken.

Mat 24:30 "Then the sign of the Son of Man will appear in the sky, all the tribes of the Land will mourn, and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory.

Mat 24:31 He will send out his angels with a great shofar; and they will gather together his chosen people from the four winds, from one end of heaven to the other.

And

1Th 4:13 Now, brothers, we want you to know the truth about those who have died; otherwise, you might become sad the way other people

1Th 4:14 do who have nothing to hope for. For since we believe that Yeshua died and rose again, we also believe that in the same way God, through Yeshua, will take with him those who have died.

1Th 4:15 When we say this, we base it on the Lord's own word: we who remain alive when the Lord comes will certainly not take precedence over those who have died.

1Th 4:16 For the Lord himself will come down from heaven with a rousing cry, with a call from one of the ruling angels, and with God's shofar; those who died united with the Messiah will be the first to rise;

1Th 4:17 then we who are left still alive will be caught up with them in the clouds to meet the Lord in the air; and thus we will always be with the Lord.

1Th 4:18 So encourage each other with these words.

These verses in no way, shape or form are talking about a common Church position, being "the rapture". These verses refer to Yeshua's return (aka – the resurrection) and not a false hope of an early exit for believers. Many don't realize that if Adonai protected Israel when they were living in Egypt at the time of the 10 plagues, the 10 judgments against Egypt, in the land of Goshen, then He will also protect believers as Adonai pours out His judgment on the world.

So, of the five potential reasons the shofar is sounded, which is the most likely reason?

All of them.

- It is a moad, an appointed time, a call to assemble.
- There will be a battle upon Yeshua's return, so we will be called to assemble for that also.
- Our King, currently in exile, meaning He has not yet established His throne in Yerushalayim will do so upon his return.
- And finally, it will be upon a Yovel, a year of Jubilee that He will return.

So as our expectation of Yeshua's return continues, let us be mindful that this expectation has been in existence since the moment He left...

Act 1:9 After saying this, he was taken up before their eyes; and a cloud hid him from their sight.

Act 1:10 As they were staring into the sky after him, suddenly they saw two men dressed in white standing next to them.

Act 1:11 The men said, "You Galileans! Why are you standing, staring into space? This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven."

We are talking nearly 2000 years of expectation.

Hence, it is through the Prophets, though they may be harsh in the words they convey from Adonai, so to do they offer hope. For without hope, there is no reason for t'shuvah.

One of the Haftarah selections associated with this time is Jeremiah 31:1 - 20

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.

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 merry-makers.

Adonai reaffirms His love towards His people.

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.' "

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!'

Further emphasizing it is Adonai who is circumcising the heart and therefore turning hearts back to Him.

And as He is turning the hearts of His people, it will ultimately be His people who prompt His return...

Mat 23:37 "Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused!

Mat 23:38 Look! God is abandoning your house to you, leaving it desolate.

Mat 23:39 For I tell you, from now on, you will not see me again until you say, 'Blessed is he who comes in the name of Adonai.' "

And a chapter later Jeremiah reiterates this passion Adonai has for His people...

Jer 32:37 'I will gather them out of all the countries where I drove them in my anger, fury and great wrath; and I will bring them back to this place and have them live here in safety.

Jer 32:38 They will be my people, and I will be their God.

Jer 32:39 I will give them singleness of heart and singleness of purpose, so that they will fear me forever — this will be for their own good and for the good of their children after them.

Jer 32:40 I will make with them an everlasting covenant not to turn away from them, but to do them good; I will put fear of me in their hearts, so that they will not leave me.

It will be this day Yeshua's return will further solidify this everlasting covenant and the impact of this covenant will be felt throughout the world. People grafted into the Commonwealth of Israel will witness all these things.

So, as we wait in anticipation for His return, let us not be idle in our deeds or hollow with our words, but let every action and every word be done with meaning and purpose.