

Notes: July 25, 2020

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: Summer of Faith Tour - Moshe

I shared this perspective when talking about trust / faith last Shabbat...

“Our faith is revealed through the framework of culture. We do not truly know what we can endure unless it is tested. It is tested by the time and the culture we reside in. Faith is not required in a vacuum, absent of trials and tribulation. Faith flourishes when tested. You don't know what the true capacity of your faith is until it is tested to its limits.

I did not do this last Shabbat but am going to do it today and that is look at two of the words in Hebrews 11:1 and their definitions.

This is from the Complete Jewish Study Bible translation...

Heb 11:1 Trusting is **being confident** of what we hope for, **convinced** about things we do not see.

Confident (translated as substance in KJV) is defined as...

state of feeling certain about the truth of something.

feeling or belief that one can rely on someone or something; firm trust.

Convinced (adjective) Not the verb to convince. (Translated as evidence in the KJV)

completely certain about something, firm in one's belief with regard to a particular cause or issue.

D'varim (Deuteronomy) is the oration of Moshe before he died. Moshe reviews the history of the 40 years of wandering through the desert, reviews the laws of Torah and gives rebuke so that the Jewish people will learn from their mistakes. Giving reproof right before one dies is often the most effective time to offer advice and correction; people are more inclined to pay attention and to take it to heart.

You may also consider D'varim, Moshe's final testimony, his closing argument towards Adonai's faithfulness.

You will later learn during Torah Study that D'varim is Moshe's swan song. A series of four speeches preparing this new generation in realizing the promise of Adonai and take possession of the land. Moshe will offer four distinct messages:

1. Introduction (D'varim 1 - 4)
2. Main Speech offering the substance of what they will need in order to thrive in the land (D'varim 5 - 26)
3. Admonition (D'varim 27 & 28)
4. Repentance (D'varim 29 & 30)

Then there is the conclusion comprising D'varim 31 – 34. A summation of the life of Moshe, A fitting tribute to Adonai in Moshe's final Psalm, Moshe's B'rucha over the tribes of the nation and finally his death thus bringing to an end, a conclusion the life and times of Isra'el's greatest leader not named Yeshua.

There is so much I could cover of Moshe's life to where, we would be here all year. Wait...we do cover Moshe's life during Torah study. From Exodus through Deuteronomy (42 parshot) Moshe is present. Aside from Yeshua for whom all Scripture is written about Him,

Luk 24:44 Yeshua said to them, "This is what I meant when I was still with you and told you that everything written about me in the Torah of Moshe, the Prophets and the Psalms had to be fulfilled."

There is no human, born of a woman covered in greater documented detail than that of Moshe.

- He was a prophet
- He was our teacher – Moshe Rebbenu

And yet, with all we know about Moshe, he couldn't have started without the faith of His parents. The writer of Hebrews includes this very important fact as part of their presentation of the great cloud of witnesses who persisted and persevered in their faith towards Adonai...

Heb 11:23 By trusting, the parents of Moshe hid him for three months after he was born, because they saw that he was a beautiful child, and they weren't afraid of the king's decree.

Amram and Yoch'aved (Exo 6:20), hid Moshe by placing him in a basket to float in the Nile, so that he wouldn't be killed according to Pharaoh's decree. In answer to their faith, Pharaoh's daughter found him there and raised him as her own son, even employing the child's own mother to nurse him (Exo 2:1-10).

Even though they could not raise him as their own, they trusted in Adonai to protect Moshe from the death decree imposed by Pharaoh. Their trust was rewarded when the person who found Moshe was none other than Pharaoh's daughter. Moshe's parents faith was further rewarded when Yoch'aved was able to nurse and raise her son, yet under the protection of Pharaoh, through his daughter.

We can't choose our parents and don't always have parents of such faith. My parents were wonderful but they were not immersed in faith towards Adonai. I was not raised in a home that feared Adonai and served Him. Yet, the pieces were there for later in my life when I would encounter Him and ultimately come to follow Him through the promise of His son Yeshua. They did not know it at the time, nor did I, but my Parents were preparing me for what I would come to believe. So, in a way, my parents were partially like Amram and Yoch'aved in that they protected their child Moshe and raised him for when the time would come that he would ultimately serve you.

So, you really can't talk about Moshe and His faith in Adonai without first talking about his parents.

The culture for which Moshe was ultimately raised would be a great influence upon his life. Ultimately, he was raised as an Egyptian, the son of Pharaoh's daughter. A part of the ruling family, thus having both power and privilege.

Stephen, in his testimony to the P'rushim conveyed...

Act 7:22 So Moshe was trained in all the wisdom of the Egyptians and became both a powerful speaker and a man of action.

He was raised in the culture of Egypt, which included all of their gods. Yet, there was something that dwelt deep within Moshe whereby he would deny every possible advantage Egypt could offer. Jewish tradition maintains that as the adopted child of Pharaoh's daughter he may even have been in line for the throne. But he also had knowledge of God's revelation and of his own identity as an Israelite, and **chose being mistreated along with God's people rather than enjoying** the perquisites of his position, until finally ([Exo 2:11-15](#)) he was forced to flee for his life.

The writer of Hebrews conveys a paradigm shifting moment in Moshe's life. A time when he would choose. It would be a very binary choice that he would even convey to the nation as they prepared to take possession of the land.

Deu 30:14 On the contrary, the word is very close to you - in your mouth, even in your heart; therefore, you can do it!

Deu 30:15 "Look! I am presenting you today with, on the one hand, life and good; and on the other, death and evil -

Deu 30:16 in that I am ordering you today to love Adonai your God, to follow his ways, and to obey his mitzvot, regulations and rulings ; for if you do, you will live and increase your numbers; and Adonai your God will bless you in the land you are entering in order to take possession of it.

Ultimately, Moshe would have to choose between life and death, good and evil. He was confronted with this decision just as his words as inspired by Adonai would be the means by which Adonai's creation would be confronted.

Heb 11:24 By trusting, Moshe, after he had grown up, refused to be called the son of Pharaoh's daughter.

Heb 11:25 He chose being mistreated along with God's people rather than enjoying the passing pleasures of sin.

Heb 11:26 He had come to regard abuse suffered on behalf of the Messiah as greater riches than the treasures of Egypt, for he kept his eyes fixed on the reward.

He chose life.

He chose what he could not see.

He refused to be part of the family that raised him. He refused their ways, their lifestyle...their culture.

What do we know about Moshe at this time? He had to flee for he had blood on his hands.

Exo 2:11 One day, when Moshe was a grown man, he went out to visit his kinsmen; and he watched them struggling at forced labor. He saw an Egyptian strike a Hebrew, one of his kinsmen.

Exo 2:12 He looked this way and that; and when he saw that no one was around, he killed the Egyptian and hid his body in the sand.

Exo 2:13 The next day, he went out and saw two Hebrew men fighting with each other. To the one in the wrong he said, "Why are you hitting your companion?"

Exo 2:14 He retorted, "Who appointed you ruler and judge over us? Do you intend to kill me the way you killed the Egyptian?" Moshe became frightened. "Clearly," he thought, "the matter has become known."

Exo 2:15 When Pharaoh heard of it, he tried to have Moshe put to death. But Moshe fled from Pharaoh to live in the land of Midyan. One day, as he was sitting by a well,

The writer of Hebrews conveys it was by trust that Moshe fled...

Heb 11:27 By trusting, he left Egypt, not fearing the king's anger; he persevered as one who sees the unseen.

Pharaoh could have easily pursued Moshe for his crime against an Egyptian, but didn't.

We would see Moshe come to Midyan and ultimately establish a life there. One could conclude this was the end of Moshe's story. Yet, it was only the beginning. Some forty years would pass and in the course of time, Adonai would pursue Moshe. The very one who's parents by faith protected him and by faith fled Egypt, only to be called by Adonai to return.

The God of Avraham, Yits'chak and Ya'akov were likely the furthest from his mind when His life of routine would forever change by something so out of the ordinary.

Exo 3:1 Now Moshe was tending the sheep of Yitro his father-in-law, the priest of Midyan. Leading the flock to the far side of the desert, he came to the mountain of God, to Horev.

Exo 3:2 The angel of Adonai appeared to him in a fire blazing from the middle of a bush. He looked and saw that although the bush was flaming with fire, yet the bush was not being burned up.

Exo 3:3 Moshe said, "I'm going to go over and see this amazing sight and find out why the bush isn't being burned up."

Adonai attracts our attention through that which is not ordinary. And yet, once He has your attention, He reveals Himself...

Within this passage we see the faith of Moshe when he decides to go and investigate. Though it may have been curiosity

Exo 3:4 When Adonai saw that he had gone over to see, God called to him from the middle of the bush, "Moshe! Moshe!" He answered, "Here I am."

Exo 3:5 He said, "Don't come any closer! Take your sandals off your feet, because the place where you are standing is holy ground.

Exo 3:6 I am the God of your father," he continued, "the God of Avraham, the God of Yitz'chak and the God of Ya'akov." Moshe covered his face, because he was afraid to look at God.

Then once He has your attention, He calls you to serve Him...

Exo 3:7 Adonai said, "I have seen how my people are being oppressed in Egypt and heard their cry for release from their slavemasters, because I know their pain.

Exo 3:8 I have come down to rescue them from the Egyptians and to bring them up out of that country to a good and spacious land, a land flowing with milk and honey, the place of the Kena`ani, Hitti, Emori, P'rizi, Hivi and Y'vusi.

Exo 3:9 Yes, the cry of the people of Isra'el has come to me, and I have seen how terribly the Egyptians oppress them.

Exo 3:10 Therefore, now, come; and I will send you to Pharaoh; so that you can lead my people, the descendants of Isra'el, out of Egypt."

Exo 3:11 Moshe said to God, "Who am I, that I should go to Pharaoh and lead the people of Isra'el out of Egypt?"

Exo 3:12 He replied, "I will surely be with you. Your sign that I have sent you will be that when you have led the people out of Egypt, you will worship God on this mountain."

A response that reveals our perception of ourselves being inadequate. - Who am I?

It can also reveal our fear as well, because Moshe would have a further dialog trying to dissuade Adonai to choose someone else...

Exo 4:1 Moshe replied, "But I'm certain they won't believe me, and they won't listen to what I say, because they'll say, 'Adonai did not appear to you.'"

Exo 4:9 But if they aren't persuaded even by both these signs and still won't listen to what you say, then take some water from the river, and pour it on the ground. The water you take from the river will turn into blood on the dry land."

Exo 4:10 Moshe said to Adonai, "Oh, Adonai, I'm a terrible speaker. I always have been, and I'm no better now, even after you've spoken to your servant! My words come slowly, my tongue moves slowly."

And so on.

Moshe's faith here was in its infancy.

Ultimately it would be through Adonai's actions and the fulfillment of His Word through Moshe that Moshe would become one of the pillars of faith we learn from.

Faith doesn't mean your life is perfect or that all your actions are without fault.

Faith is about trust.

Moshe trusted Adonai and the Words He would convey.

Heb 11:28 By trusting, he obeyed the requirements for the Pesach, including the smearing of the blood, so that the Destroyer of the firstborn would not touch the firstborn of Isra'el.

Heb 11:29 By trusting, they walked through the Red Sea as through dry land; when the Egyptians tried to do it, the sea swallowed them up.

He led them out of captivity through the Passover.

Num 12:7 But it isn't that way with my servant Moshe. He is the only one who is faithful in my entire household.

Moshe would stumble and Adonai would correct him. And in one case would admonish him, ultimately denying him the honor of leading the nation into the promise of the land for which he Moshe had led, taught and ultimately shepherded for forty years.

Yet still, Moshe through Scripture is identified as one of the most faithful to Adonai...

His Faith is compared to that of Yeshua...

Heb 3:2 He was faithful to God, who appointed him; just as "Moshe was faithful in all God's house."

Heb 3:3 But Yeshua deserves more honor than Moshe, just as the builder of the house deserves more honor than the house.

Heb 3:4 For every house is built by someone, but the one who built everything is God.

Heb 3:5 Also, Moshe was faithful in all God's house, as a servant giving witness to things God would divulge later.

Heb 3:6 But the Messiah, as Son, was faithful over God's house. And we are that house of his, provided we hold firmly to the courage and confidence inspired by what we hope for.

Who better to offer a proclamation of faith than the one deemed to be faithful.

After the Passover, Moshe proclaimed the following...

Exo 15:1 Then Moshe and the people of Isra'el sang this song to Adonai: "I will sing to Adonai, for he is highly exalted: the horse and its rider he threw in the sea.

Exo 15:2 Yah is my strength and my song, and he has become my salvation. This is my God: I will glorify him; my father's God: I will exalt him.

Exo 15:3 Adonai is a warrior; Adonai is his name.

Exo 15:4 Pharaoh's chariots and his army he hurled into the sea. His elite commanders were drowned in the Sea of Suf.

Exo 15:5 The deep waters covered them; they sank to the depths like a stone.

Exo 15:6 Your right hand, Adonai, is sublimely powerful; your right hand, Adonai, shatters the foe.

Exo 15:7 By your great majesty you bring down your enemies; you send out your wrath to consume them like stubble.

Exo 15:8 With a blast from your nostrils the waters piled up — the waters stood up like a wall, the depths of the sea became firm ground.

Exo 15:9 The enemy said, 'I will pursue and overtake, divide the spoil and gorge myself on them. I will draw my sword; my hand will destroy them.'

Exo 15:10 You blew with your wind, the sea covered them, they sank like lead in the mighty waters.

Exo 15:11 Who is like you, Adonai, among the mighty? Who is like you, sublime in holiness, awesome in praises,

working wonders?

Exo 15:12 You reached out with your right hand: the earth swallowed them.

Exo 15:13 In your love, you led the people you redeemed; in your strength, you guided them to your holy abode.

Exo 15:14 The peoples have heard, and they tremble; anguish takes hold of those living in P'lesheth;

Exo 15:15 then the chiefs of Edom are dismayed; trepidation seizes the heads of Mo'av; all those living in Kena'an are melted away.

Exo 15:16 Terror and dread fall on them; by the might of your arm they are still as stone until your people pass over, Adonai, till the people you purchased pass over.

Exo 15:17 You will bring them in and plant them on the mountain which is your heritage, the place, Adonai, that you made your abode, the sanctuary, Adonai, which your hands established.

Exo 15:18 Adonai will reign forever and ever.

Here is Moshe's proclamation of faith as his life winds down. It is a testimony that has been preserved and is a benchmark by which all believers can hold onto...

Deu 32:1 "Hear, oh heavens, as I speak! Listen, earth, to the words from my mouth!

Deu 32:2 May my teaching fall like rain. May my speech condense like dew, like light rain on blades of grass, or showers on growing plants.

Deu 32:3 "For I will proclaim the name of Adonai. Come, declare the greatness of our God!

Deu 32:4 The Rock! His work is perfect, for all his ways are just. A trustworthy God who does no wrong, he is righteous and straight.

Deu 32:5 "He is not corrupt; the defect is in his children, a crooked and perverted generation.

Deu 32:6 You foolish people, so lacking in wisdom, is this how you repay Adonai? He is your father, who made you his! It was he who formed and prepared you!

Deu 32:7 "Remember how the old days were; think of the years through all the ages. Ask your father — he will tell you; your leaders too — they will inform you.

How do you honor Him through your life?

What will your final words be of the God you serve?

Moshe is an individual just like us, flaws and all. He did not obtain perfection, yet that is not the goal. The goal is righteousness.

Moshe remained confident in the one whom he served until the day his life concluded.

Deu 34:1 Moshe ascended from the plains of Mo'av to Mount N'vo, to the summit of Pisgah, across from Yericho. There Adonai showed him all the land - Gil`ad as far as Dan,

Deu 34:2 all Naftali, the land of Efrayim and M'nasheh, the land of Y'hudah all the way to the sea beyond,

Deu 34:3 the Negev and the plain, including the valley where Yericho the City of Date-Palms is, as far away as Tzo`ar.

Deu 34:4 Adonai said to him, "This is the land concerning which I swore to Avraham, Yitz'chak and Ya`akov, 'I will give it to your descendants.' I have let you see it with your eyes, but you will not cross over there."

Deu 34:5 So Moshe, the servant of Adonai, died there in the land of Mo'av, as Adonai had said.

Deu 34:6 He was buried in the valley across from Beit-P`or in the land of Mo'av, but to this day no one knows where his grave is.

Deu 34:7 Moshe was 120 years old when he died, with eyes undimmed and vigor undiminished.

He endured until the end, that is until his service to Adonai was complete.

As the writer of Hebrews conveys...

Heb 11:27 By trusting, he left Egypt, not fearing the king's anger; **he persevered as one who sees the unseen.**

Heb 11:1 Trusting is being confident of what we hope for, convinced about things we do not see.

Heb 11:2 It was for this that Scripture attested the merit of the people of old.

Merit - the quality of being particularly good or worthy, especially so as to deserve praise or reward.

Adonai most certainly conveys Moshe's merit towards Him as an eternally testimony.

For he truly is a role model we can aspire towards.