

Notes: August 29, 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. Kiddish
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, Rebekah, Rachel and Leah.*

Introduction: Summer of Faith Tour - Sha'ul and Y'hudah from K'riot

I continue to share 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.

Each Shabbat since we have started our tour I have reiterated our foundational verse with definitions for the the words of this verse.

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.

Today, I want to take a bit of a different journey than we have in past weeks. In past weeks we have looked at the people and their faith in Adonai. How they may have struggled at times but through the journey not only further

established their faith in Adonai but strengthened their trust in Him through their journey. Today is different in that the two individuals we are going to look at had faith in a system or cause yet really didn't have faith in Adonai. They thought they were going to be on the right side of history because of the cause they supported, concluding it was in line with Adonai. Yet, Scripture will reveal that not to be the case.

Two of the more prominent movements in Y'hudah at the time of Yeshua were that of the Zealots and that of the P'rushim, the Pharisees. One was political while the other was religious. Interesting, the two things were told to avoid with talking with people at a party...politics and religion.

Y'hudah from K'riot was considered to be a Zealot. Their "cause" was to overthrow the Romans and regain control of Y'hudah.

Zealot. The Zealots were the "Jewish Liberation Front" of their day, actively opposing Roman occupation. Their provocations led in 66 C.E. to open rebellion, which was crushed by the Romans with enormous loss of life, destruction of the Temple in 70, and mass suicide of the last holdouts at Matzada in 73 to avoid being captured and enslaved by the Roman army.

Y'hudah from K'riot is known to English-speakers as Judas Iscariot. "Iscariot" is probably not a surname but a rendering into Greek of Hebrew *ish-K'riot*, "a man of K'riot," a town some twenty miles south of Jerusalem.

Throughout the Gospels we read of Y'hudah as "the one who betrayed" an identifier for the reader as the Gospels are looking back, having information and understanding that is already known, but, the events have not yet transpired. This might be considered a type of forshadowing in that the author is revealing information that has not yet transpired. Specifically, Y'hudah is a traitor to Yeshua.

In referencing the 12 talmidim in Matthew's Gospel, he records Y'hudah this way...

Mat 10:4 Shim'on the Zealot, and Y'hudah from K'riot, who betrayed him.

We see Y'hudah with Yeshua being recorded on several occasions.

Mat 26:14 Then one of the Twelve, the one called Y'hudah from K'riot, went to the head cohanim

Mat 26:15 and said, "What are you willing to give me if I turn Yeshua over to you?" They counted out thirty silver coins and gave them to Y'hudah.

Mat 26:16 From then on he looked for a good opportunity to betray him.

Scripture is rather ligh on Y'hudah's motive and intent. Yeshua identified him as one belonging to the Adversary as we see in Luke's account of what transpired regarding "the set-up" of Yeshua...

Luk 22:3 At this point the Adversary went into Y'hudah from K'riot, who was one of the Twelve.

Luk 22:4 He approached the head cohanim and the Temple guard and discussed with them how he might turn Yeshua over to them.

Luk 22:5 They were pleased and offered to pay him money.

Luk 22:6 He agreed and began looking for a good opportunity to betray Yeshua without the people's knowledge.

What do we know?

We know the Adversary is behind this.

I have heard potential motives of Y'hudah included...

- “the betrayal and arrest of Yeshua would prompt Him to take action in overthrowing the Romans”

As a Zealot, you can see this scenario making sense in that it was the primary focus of the Zealot movement in Judeah. Was Y'hudah's faith in the movement greater than his faith in Yeshua? Did the Adversary use this faith Y'hudah had in the movement?

All speculation aside, the stage was now set for Yeshua to be handed over to the Romans. It would be done on the evening of Yeshua's final seder meal for Passover.

Joh 13:21 After saying this, Yeshua, in deep anguish of spirit, declared, "Yes, indeed! I tell you that one of you will betray me."

Joh 13:22 The talmidim stared at one another, totally mystified—whom could he mean?

Joh 13:23 One of his talmidim, the one Yeshua particularly loved, was reclining close beside him.

Joh 13:24 So Shim'on Kefa motioned to him and said, "Ask which one he's talking about."

Joh 13:25 Leaning against Yeshua's chest, he asked Yeshua, "Lord, who is it?"

Joh 13:26 Yeshua answered, "It's the one to whom I give this piece of matzah after I dip it in the dish." So he dipped the piece of matzah and gave it to Y'hudah Ben-Shim'on from K'riot.

Joh 13:27 As soon as Y'hudah took the piece of matzah, the Adversary went into him. "What you are doing, do quickly!" Yeshua said to him.

It would be after the seder meal we would see the plan Y'hudah had conspired to enact with the cohenim...

Luk 22:47 While he was still speaking, a crowd of people arrived, with the man called Y'hudah (one of the Twelve!) leading them. He came up to Yeshua to kiss him,

Luk 22:48 but Yeshua said to him, "Y'hudah, are you betraying the Son of Man with a kiss?"

Luk 22:49 When his followers saw what was going to happen, they said, "Lord, should we use our swords?"

Luk 22:50 One of them struck at the slave of the cohen hagadol and cut off his right ear.

Luk 22:51 But Yeshua answered, "Just let me do this," and, touching the man's ear, he healed him.

Luk 22:52 Then Yeshua said to the head cohanim, the officers of the Temple guard and the elders who had come to seize him, "So you came out just as you would to the leader of a rebellion, with swords and clubs?"

Arrested in darkness by those whom He had seen at the Temple on a regular basis, identified by the one who betrayed Him with a kiss, the betrayal was now complete.

According to Scripture, specifically the Prophet Zechariah we see Yeshua's betrayal being prophecied...

Zec 11:12 I said to them, "If it seems good to you, give me my wages; if not, don't." So they weighed out my wages, thirty silver [*shekels, that is, twelve ounces*].

Zec 11:13 Concerning that "princely sum" at which they valued me, Adonai said, "Throw it into the treasury!" So I took the thirty silver [*shekels*] and threw them into the treasury in the house of Adonai.

The second verse revolves around Y'hudah's attempt to undo what has already been done by what we might call today “voiding the transaction” through his attempt to return the money he received for his part.

Mat 27:3 When Y'hudah, who had betrayed him, saw that Yeshua had been condemned, he was seized with remorse and returned the thirty silver coins to the head cohanim and elders,

Mat 27:4 saying, "I sinned in betraying an innocent man to death." "What is that to us?" they answered. "That's your problem."

Mat 27:5 Hurling the pieces of silver into the sanctuary, he left; then he went off and hanged himself.

Mat 27:6 The head cohanim took the silver coins and said, "It is prohibited to put this into the Temple treasury, because it is blood money."

Mat 27:7 So they decided to use it to buy the potter's field as a cemetery for foreigners.

Mat 27:8 This is how it came to be called the Field of Blood, a name it still bears.

Mat 27:9 Then what Yirmeyahu the prophet spoke was fulfilled, "And they took the thirty silver coins, which was the price the people of Isra'el had agreed to pay for him,

(alluding to Yirmeyahu 32:6 – 9 yet refers to the passage in Zechariah)

So we have a man who likely had more faith in the movement than in the one he actually followed. The Adversary most certainly was able to use this to what he considered his advantage, yet there is nothing beyond the knowledge and understanding of Adonai. The Prophets foretold of this betrayal.

Sha'ul, another zealot of sorts, yet his zeal was for the religious structure of Y'hudah.

Sha'ul's entry into the narrative of Adonai takes place at the time Stephen is stoned for blasphemy...

Act 7:57 At this, they began yelling at the top of their voices, so that they wouldn't have to hear him; and with one accord, they rushed at him,

Act 7:58 threw him outside the city and began stoning him. And the witnesses laid down their coats at the feet of a young man named Sha'ul.

Act 7:59 As they were stoning him, Stephen called out to God, "Lord Yeshua! Receive my spirit!"

Act 7:60 Then he kneeled down and shouted out, "Lord! Don't hold this sin against them!" With that, he died;

For which Sha'ul had approved of...

Act 8:1 and Sha'ul gave his approval to his murder. Starting with that day, there arose intense persecution against the Messianic Community in Yerushalayim; all but the emissaries were scattered throughout the regions of Y'hudah and Shomron.

Act 8:2 Some godly men buried Stephen and mourned him deeply.

Act 8:3 But Sha'ul set out to destroy the Messianic Community—entering house after house, he dragged off both men and women and handed them over to be put in prison.

It might have been considered a righteous judgment from the perspective of the P'rushim and their understanding, yet as we will see, it was not based on Adonai's understanding.

A man, fully confident in his position, Sha'ul believed he was doing the work of Adonai, looking to snuff out another faction within Judeah. He would continue his efforts with zeal, yet was it the right zeal?

Act 9:1 Meanwhile, Sha'ul, still breathing murderous threats against the Lord's talmidim, went to the cohen hagadol

Act 9:2 and asked him for letters to the synagogues in Dammesek, authorizing him to arrest any people he might find, whether men or women, who belonged to "the Way," and bring them back to Yerushalayim.

Sha'ul was a major player in looking to eradicate the Way of Yeshua by arresting anyone who belonged to this radical

movement, a threat to the Cohen's authority and that of the P'rushim. A threat they believed would have been extinguished upon the death of Yeshua. However, years later, Yeshua's followers have only become more numerous and have not gone away. A similar warning was conveyed by a great Cohen of influence...

Act 5:34 But one of the members of the Sanhedrin rose to his feet, a Parush named Gamli'el, a teacher of the Torah highly respected by all the people. He ordered the men put outside for a little while

Act 5:35 and then addressed the court: "Men of Isra'el, take care what you do to these people.

Act 5:36 Some time ago, there was a rebellion under Todah, who claimed to be somebody special; and a number of men, maybe four hundred, rallied behind him. But upon his being put to death, his whole following was broken up and came to nothing.

Act 5:37 After this, Y'hudah HaG'lili led another uprising, back at the time of the enrollment for the Roman tax; and he got some people to defect to him. But he was killed, and all his followers were scattered.

Act 5:38 So in the present case, my advice to you is not to interfere with these people, but to leave them alone. For if this idea or this movement has a human origin, it will collapse.

Act 5:39 But if it is from God, you will not be able to stop them; you might even find yourselves fighting God!" They heeded his advice.

Interestingly, the one who gave this advice was also the one for whom Sha'ul would learn under. Upon Sha'ul's return to Yerushalayim (Jerusalem) and subsequent arrest he reveals the following:

Act 22:3 "I am a Jew, born in Tarsus of Cilicia, but brought up in this city and trained at the feet of Gamli'el in every detail of the Torah of our forefathers. I was a zealot for God, as all of you are today.

Throughout his writings, Sha'ul offers a rather honest assessment of his life prior to an experience I have yet to share with you. You will see, based on his own assessment of himself, he was passionate about that which he believed.

I have included full observations that contrast his prior life to that of who he is now at the time of his writings.

Rom 10:1 Brothers, my heart's deepest desire and my prayer to God for Isra'el is for their salvation;

Rom 10:2 for I can testify to their zeal for God. But it is not based on correct understanding;

Rom 10:3 for, since they are unaware of God's way of making people righteous and instead seek to set up their own, they have not submitted themselves to God's way of making people righteous.

Rom 10:4 For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts.

He had zeal, but it was not a correct zeal. His zeal for what he thought was Adonai was not. It was more for the system than for Adonai.

Gal 1:13 For you have heard about my former way of life in [*traditional*] Judaism—how I did my best to persecute God's Messianic Community and destroy it;

Gal 1:14 and how, since I was more of a zealot for the traditions handed down by my forefathers than most Jews my age, I advanced in [*traditional*] Judaism more rapidly than they did.

Sha'ul's perspective didn't lack pride as he wrote to the Philippians...

Php 3:3 For it is we who are the Circumcised, we who worship by the Spirit of God and make our boast in the Messiah Yeshua! We do not put confidence in human qualifications,

Php 3:4 even though I certainly have grounds for putting confidence in such things. If anyone else thinks he has grounds for putting confidence in human qualifications, I have better grounds:

Php 3:5 b'rit-milah on the eighth day, by birth belonging to the people of Isra'el, from the tribe of Binyamin, a Hebrew-speaker, with Hebrew-speaking parents, in regard to the Torah, a Parush,

Php 3:6 in regard to zeal, a persecutor of the Messianic Community, in regard to the righteousness demanded by legalism, blameless.

As a p'rush, he was blameless, doing what he considered to be righteous was anything but righteous from Adonai's perspective.

1Ti 1:13 even though I used to be a man who blasphemed and persecuted and was arrogant! But I received mercy because I had acted in unbelief, not understanding what I was doing.

You have a benchmark of where Sha'ul was as a p'rush, as a pharisee. For him to share with us where he was, what he thought is a treasure of insight because when we see the transformation, one can conclude only one thing...

Adonai moved a mountain that day and thy mountain's name is Sha'ul. We had started in Acts 9:1 – 2 earlier...let's pick up where we left off...

Act 9:3 He was on the road and nearing Dammesek, when suddenly a light from heaven flashed all around him.

Act 9:4 Falling to the ground, he heard a voice saying to him, "Sha'ul! Sha'ul! Why do you keep persecuting me?"

Act 9:5 "Sir, who are you?" he asked. "I am Yeshua, and you are persecuting me.

Act 9:6 But get up, and go into the city, and you will be told what you have to do."

Act 9:7 The men traveling with him stood speechless, hearing the voice but seeing no one.

Adonai, in the name of Yeshua would get Sha'ul's attention in a rather remarkable way. Blinding him. Causing him to be blinded and thus helpless. He would need others to help him.

Act 9:8 They helped Sha'ul get up off the ground; but when he opened his eyes, he could see nothing. So, leading him by the hand, they brought him into Dammesek.

Act 9:9 For three days he remained unable to see, and he neither ate nor drank.

Did someone enter your life prior to you being a believer and was instrumental in your journey to Yeshua?

It happened to Sha'ul...

Act 9:10 There was a talmid in Dammesek, Hananyah by name; and in a vision the Lord said to him, "Hananyah!" He said, "Here I am, Lord."

Act 9:11 The Lord said to him, "Get up and go to Straight Street, to Y'hudah's house; and ask for a man from Tarsus named Sha'ul; for he is praying,

Act 9:12 and in a vision he has seen a man named Hananyah coming in and placing his hands on him to restore his sight."

Act 9:13 But Hananyah answered, "Lord, many have told me about this man, how much harm he has done to your people in Yerushalayim;

Act 9:14 and here he has a warrant from the head cohanim to arrest everyone who calls on your name."

Act 9:15 But the Lord said to him, "Go, because this man is my chosen instrument to carry my name to the Goyim, even to their kings, and to the sons of Isra'el as well.

Act 9:16 For I myself will show him how much he will have to suffer on account of my name."

Hananyah, a faithful servant goes and does as instructed, even considering who he is going to see. A man whose hands are stained with the blood of Yeshua's followers. He may not have thrown the stones but he had his hand in authorizing their deaths. This was not lost to Hananyah, yet it is revealed to him the plan for Sha'ul's life.

Act 9:17 So Hananyah left and went into the house. Placing his hands on him, he said, "Brother Sha'ul, the Lord—Yeshua, the one who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Ruach HaKodesh."

Act 9:18 In that moment, something like scales fell away from Sha'ul's eyes; and he could see again. He got up and was immersed;

Act 9:19 then he ate some food and regained his strength. Sha'ul spent some days with the talmidim in Dammeseq,

Act 9:20 and immediately he began proclaiming in the synagogues that Yeshua is the Son of God.

Continuing on his thoughts to the Galatians, Sha'ul writes...

Gal 1:15 But when God, who picked me out before I was born and called me by his grace, chose

Gal 1:16 to reveal his Son to me, so that I might announce him to the Gentiles, I did not consult anyone;

Gal 1:17 and I did not go up to Yerushalayim to see those who were emissaries before me. Instead, I immediately went off to Arabia and afterwards returned to Dammeseq.

Gal 1:18 Not until three years later did I go up to Yerushalayim to make Kefa's acquaintance, and I stayed with him for two weeks,

Gal 1:19 but I did not see any of the other emissaries except Ya`akov the Lord's brother.

Continuing on his thoughts to Timothy, Sha'ul writes...

1Ti 1:14 Our Lord's grace overflowed to me with trust and love that come through the Messiah Yeshua.

1Ti 1:15 So here is a statement you can trust, one that fully deserves to be accepted: the Messiah came into the world to save sinners, and I'm the number one sinner!

1Ti 1:16 But this is precisely why I received mercy—so that in me, as the number one sinner, Yeshua the Messiah might demonstrate how very patient he is, as an example to those who would later come to trust in him and thereby have eternal life.

There is an entire story of who Sha'ul would become after his Damascus road experience. A transformational, paradigm shifting moment that did not merely change him but would impact the world from generation to generation.

How would you like a testimony like that!!!

Do not envy that which is someone else's. You have a magnificent testimony that is unique to you. No one else. Appreciate where you are now in relation to where you once were. Don't take your journey for granted but embrace all that you have experienced and look upon it as wisdom building, faith fortifying and trust confirming.

So, we have two men who had enormous faith in their movements, yet one was destroyed while the other was transformed. The power was not in their movements or their perceived ideology, but in the one who offers. True power comes from trusting in the one

Have you ever heard people defensively convey I believe in God but not in "organized" or "institutional" religion and therefore don't attend a congregation? Or have you heard this justification – "I'm spiritual"

These people were hurt by the institution, the ideology. They may have put more faith in the system than in the one whom the system is to focus. Don't lose your focus. The structure is established by Adonai not by man as Sha'ul

came to realize. So to bring our Shabbat full circle, consider the words you heard and sang...

“I choose to listen and believe the voice of truth”

Sha'ul heard it...

Do you hear it?