

Notes: January 17, 2026

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: The Danger In Not Gathering Together As A Kehilah

If you have been watching the news lately, you have likely heard the following word used.

Radical.

Other words include extreme and "alt" for alternative.

Each of these words convey a position that is removed from the norm, the center, the majority. We are seeing it on both sides of the aisle.

What is radical? Either acting radically or being a radical:

As an adjective:

(especially of change or action) relating to or affecting the fundamental nature of something; far-reaching or thorough.

advocating or based on thorough or complete political or social reform;

representing or supporting an extreme section of a political party.

As a noun:

a person who advocates thorough or complete political or social reform;

a member of a political party or part of a party pursuing such aims.

Keep in mind that we are not referring to a group of atoms behaving as a unit in a number of compounds.

There is this mindset amongst many believers that Yeshua was a rebel and was radical because He opposed the establishment. He confronted them as "an outsider"

From: **"Was Jesus A Radical?"** By Clark Bunch

"The simple answer is yes. Jesus was radical in his ministry and teachings. He questioned the rulers of the Jewish faith, he threw people out of the temple, he pronounced woe to the scribes and Pharisees, he performed healings and miracles on the Sabbath, his disciples did

not fast, and even ate without washing their hands. His whole Sermon on the Mount turned the Jewish traditions and laws seemingly upside down. The simple answer is that Jesus was a radical; however, I don't believe it's that simple."

<https://themasterstable.wordpress.com/2008/09/22/was-jesus-a-radical/>

These things that were mentioned by Clark Bunch are viewed by many believers as being radical to Judaism during Yeshua's time, yet He did challenge the leadership and traditions that had developed over time, He wasn't establishing "radical changes" in essence creating a "New Torah", but was teaching what Torah actually said.

He did correct the leadership of His time.

Based on our definitions, was Yeshua seeking thorough and complete reform. In other words was He saying "we need to start over?"

I don't believe He was radical in that sense for the simple reason He did not say, "I have come to replace Torah"

If He had said this, then we would be talking about thorough and complete reform to a system that was not working.

On the contrary, Yeshua said.

Mat 5:17 "Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete.

Yeshua didn't advocate complete reform through the creation of a new Torah, but to reform what had developed over centuries.

Ultimately, He came to reform our understanding, our actions.

He had to open our minds first in order for us to truly understand 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."

Luk 24:45 Then he opened their minds, so that they could understand the Tanakh,

During the time of Yeshua's ministry, He witnessed the results of...

Centuries of good Kings and bad Kings,

Centuries of good Cohens and bad Cohens

Centuries that comprised following after other gods as influenced by other nations leading to exile and return.

Yeshua's moad, His appointed time had already been planned long ago, according to Daniel, that upon the decree to rebuild Jerusalem, Yeshua would be revealed to the Jewish people and begin the reestablishment of the throne of David.

Dan 9:23 At the beginning of your prayers, an answer was given; and I have come to say what it is; because you are greatly loved. Therefore look into this answer, and understand the vision.

Dan 9:24 "Seventy weeks have been decreed for your people and for your holy city for putting an end to the transgression, for making an end of sin, for forgiving iniquity, for bringing in everlasting justice, for setting the seal on vision and prophet, and for anointing the Especially Holy Place.

This would be 70 weeks of years or 490 years...

Yet there is this saying "timing is everything"

How much more would this statement mean if we were to say "Adonai's timing is not just everything but is perfect"

This would further convey that Yeshua's time to bring forth the Kingdom of Adonai was not coincidental, but was planned.

A time where He would prepare His people through Yochanan the Immerser.

Joh 1:15 Yochanan witnessed concerning him when he cried out, "This is the man I was talking about when I said, 'The one coming after me has come to rank ahead of me, because he existed before me.'"

Joh 1:16 We have all received from his fullness, yes, grace upon grace.

Joh 1:17 For the Torah was given through Moshe; grace and truth came through Yeshua the Messiah.

The grace and truth found in Torah would come through Yeshua.

A time where He would be preparing the hearts of His people to receive this message that was already with them and found in Torah.

A time where the Prophets had warned Israel to turn from their ways that were drawing them away from Adonai and to return to Him.

The reform here doesn't involve changing the foundation which already existed but in essence changing the heart, mind and direction of the people.

Placing them on the right path.

Yeshua was radical in that His reform addressed what had developed, yet His reform did not violate any aspect of Torah as given by Adonai to Moshe.

He didn't break the Sabbath by healing people on it.

He didn't break the Sabbath by instructing His Talmadim to pick and eat.

He didn't violate Torah by having them eat without washing first.

The sermon on the mount was only radical in the sense that Yeshua revealed in plain, simple and direct language what was already there. What already existed yet had not been fully embraced, let alone understood. The essence of Adonai's heart, poured out in His instructions and given to Israel.

When you read the sermon on the mount in Matthew 5 – 7, the reform that Yeshua is conveying is returning to Adonai. A message that has resonated and been transmitted by the Prophets before and is now being conveyed by the final Prophet of Adonai, the one whom Moshe spoke of:

Deu 18:15 "Adonai will raise up for you a prophet like me from among yourselves, from your own kinsmen. You are to pay attention to him,

Deu 18:16 just as when you were assembled at Horev and requested Adonai your God, 'Don't let me hear the voice of Adonai my God any more, or let me see this great fire ever again; if I do, I will die!'

Deu 18:17 On that occasion Adonai said to me, 'They are right in what they are saying.

Deu 18:18 I will raise up for them a prophet like you from among their kinsmen. I will put my words in his mouth, and he will tell them everything I order him.

Deu 18:19 Whoever doesn't listen to my words, which he will speak in my name, will have to account for himself to me.

We are instructed to listen to His words which He will speak in the name, the authority of Adonai.

There would be no other Prophet from Adonai who would be sent.

I want you to keep this in mind considering everything that has been happening over the last few years.

The term "Radical" is being used quite frequently to describe a sect of Islam that wants to eliminate Israel and the Jewish people from the face of the earth. It is a sect that wants to eliminate America, identified as the great satan from the face of the earth.

They have waged Jihad, "a war or struggle against unbelievers " Unbelievers of their "radical ideology"

We are those unbelievers, we are the infidels for whom they have waged war against.

They are identified as "radical Islam"

Yet are they truly radical based on the definitions provide?

Are they truly looking to reform anything?

Are they advocating reform or are they trying to impose something?

A better term would be "extreme"

What is an extremist?

a person who holds extreme or fanatical political or religious views, especially one who resorts to or advocates extreme action.

Did Yeshua advocate extreme action?

They are looking to create what is know as a caliphate upon the entire world.

What is a caliphate?

A **caliphate** is an Islamic state. It's led by a **caliph**, who is a political and religious leader who is a successor (**caliph**) to the Islamic prophet Muhammad.

You see this in Iran, ISIS, Alkidah, Hesbolah

All are looking to create caliphate whereby the law of the state would be shariah law:

The term means "way" or "path"; it is the legal framework within which the public and some private aspects of life are regulated for those living in a legal system based on [Islam](#).

Here in is the problem...

Sharia deals with all aspects of day-to-day life, including [politics](#), [economics](#), [banking](#), [business](#) law, contract law, [sexuality](#), and social issues.

There is not a strictly codified uniform set of laws that can be called Sharia. It is more like a system of several laws, based on the [Qur'an](#), [Hadith](#) and centuries of debate, interpretation and [precedent](#).

Islamic shariah is not implemented in any country of the world, while most Muslim countries have their own laws & chosen only few of laws from Islamic shariah.

Yet the goal is Sharia for the world. In other words an Islamic world.

What radical or extremist Islam is attempting to do, is establish one order. Yet their order is disorder because they have no unified order.

Believe it or not, this will happen but not as is being intended by these Islamic states.

What is the opposite of order...chaos.

These sects of Islam are ultimately causing chaos.

How can order result from chaos?

It is similar to saying that the Big Bang – an explosion that established the universe and everything in it brought forth order as we understand it today. Everything created was the result of chaos becoming order. If anything chaos has never created order but has ultimately led to destruction.

There will be one order and one Kingdom, but it will not be through Ishmael, but through Yitzchak.

Zechariah says that every nation will come to worship the King of Israel, in Jerusalem at a Moad, an appointed time.

Even the Islamic nations will be instructed to do so.

It won't be Mohammed on the throne but Yeshua.

Our King is not radical.

Though in the eyes of many and weighed against the world's humanistic perspective He is viewed as radical

Our King is not extreme.

Though in the eyes of many and weighed against the world's humanistic perspective He is viewed as extreme

Our King is Righteous

Our King is Just.

Our King is Yeshua.

Given this time, it is vital that we pay attention to the writer of Hebrews when they say,

Heb 10:23 Let us continue holding fast to the hope we acknowledge, without wavering; for the One who made the promise is trustworthy.

Heb 10:24 And let us keep paying attention to one another, in order to spur each other on to love and good deeds,

Heb 10:25 not neglecting our own congregational meetings, as some have made a practice of doing, but, rather, encouraging each other. And let us do this all the more as you see the Day approaching.

This is a consistent mindset throughout the understanding what purpose of what Adonai established Israel to do...one nation with one message, being the light to the nations.

"Hillel said, 'Do not separate yourself from the community.' " (Avot 2:4)

Many believers not only neglect to meet regularly with a congregation of believers but suppose it unnecessary. This is a very serious mistake, indeed a heresy which endangers their salvation ([Joh 13:34-35](#); [1Jn 3:10-11](#), [1Jn 3:14](#), [1Jn 3:18](#); [1Jn 4:7-8](#)), because biblical religion is socially oriented.

The *Tanakh* speaks of the *kahal* (assembly) and the *'edah* (congregation), the New Testament of the *ekklêsia* (called-out community, "church") and the Body of the Messiah, and both of the people of God. These are not mystical ideas.

True, there is a worldwide spiritual unity of all believers throughout all time which transcends their physically gathering together.

But the emphasis in the *Tanakh* is on the common historical destiny of God's people and their need to treat each other with justice and mercy.

The New Testament is no less concerned with the group; it commands believers to love each other in real, practical ways and to build up the Body of the Messiah. This necessitates personal involvement, relationship, communication and working together for the Kingdom of God; and these are impossible challenges unless God's people meet together often.

In the last few decades, extreme forms of individualism have spawned in the secular world and have infected the Messianic Community ultimately producing efforts to discredit the importance of believers' meeting together.

"I'm spiritual"

"I believe in God but don't believe in organized religion"

Even to the point where we give reasons to justify why we don't go.

Unabashed selfishness, championed by writers such as Ayn Rand and Robert Ringgren (*Looking Out For #1*), have become an acceptable part of popular culture. As the emptiness of outward conformity was exposed by sociologists like David Riesman (*The Lonely Crowd*), its opposite number, self-preoccupation, took its place; drug abuse and the turn toward Eastern religions are symptoms of a greater issue.

First welcomed as a step toward consciousness-raising (Charles Reich, *The Greening of America*), such absorption with self was quickly recognized as escapist and destructive of the social fabric (Christopher Lasch, *The Culture of Narcissism*).

In addition to these influences from the secular world, believers often bring with them from their childhood a distaste for organized religion, which leads them to throw out the baby (fellowship, working together) with the bathwater (dead institutional forms, perfunctory attendance at meetings without genuine communion). Television preaching and home study materials further facilitate passive "blessing" without active involvement.

Thus many professed believers suppose that their personal tie to God is the only element of their religious life that matters.

However, without purposeful contact with other believers, fruitful work for the Kingdom soon ceases, prayer becomes dry, the world shrinks, not only social conscience but even social awareness succumbs, and the person quickly withdraws into a world of his own in which costless discipleship and cheap grace prevail.

A different but related perversion of true congregational meeting consists in moving from one *kehilah* (Hebrew, "congregation") to another without becoming committed to any. People who do this delude themselves if they suppose they are **not neglecting congregational meetings**, for one can neither become close to any one group nor work with other people toward a common goal.

All of this should be easy for Jewish believers to understand, since Judaism fosters a strong communal feeling that fits well with the exhortation of this verse.

Heb 10:26 For if we deliberately continue to sin after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

Heb 10:27 but only the terrifying prospect of Judgment, of raging fire that will consume the enemies.

Meaning, remaining in your former state or returning to your former state will end up in judgment.

Heb 10:28 Someone who disregards the Torah of Moshe is put to death without mercy on the word of two or three witnesses.

Heb 10:29 Think how much worse will be the punishment deserved by someone who has trampled underfoot the Son of God; who has treated as something common the blood of the covenant which made him holy; and who has insulted the Spirit, giver of God's grace!

Heb 10:30 For the One we know is the One who said, "Vengeance is my responsibility; I will repay," and then said, "Adonai will judge his people."

Heb 10:31 It is a terrifying thing to fall into the hands of the living God!

Heb 10:32 But remember the earlier days, when, after you had received the light, you endured a hard struggle with sufferings.

Heb 10:33 Sometimes you were publicly disgraced and persecuted, while at other times you stood loyally by those who were treated this way.

Heb 10:34 For you shared the sufferings of those who had been put in prison. Also when your possessions were seized, you accepted it gladly; since you knew that what you possessed was better and would last forever.

Heb 10:35 So don't throw away that courage of yours, which carries with it such a great reward.

Heb 10:36 For you need to hold out; so that, by having done what God wills, you may receive what he has promised.

Heb 10:37 For "There is so, so little time! The One coming will indeed come, he will not delay.

These words were spoken nearly 2000 year ago. So much time has passed to where there is even less time remaining. The writer is encouraging pursuit rather than stagnancy.

What happens to stagnant water?

It becomes infested with disease and smells terrible.

Heb 10:38 But the person who is righteous will live his life by trusting, and if he shrinks back, I will not be pleased with him."

Heb 10:39 However, we are not the kind who shrink back and are destroyed; on the contrary, we keep trusting and thus preserve our lives!

When you ignore or devalue the importance of gathering together as a congregation:

You are more susceptible to attacks from the enemy

Strength comes from above, but it also comes from like-minded believers. In other words, Iron sharpens Iron.

The world is becoming more and more hostile towards the body of Messiah. Even within the body, there are false teachings currently leading our fellow believers astray as we speak. It is vital to stay together and stay strong,