

Notes: February 1, 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: Where There is a Mission, There Is A Message – Part 1

Over the past three Shabbats I have shared with you your purpose as believers. You are to be messengers and when required warriors.

In addition, I conveyed to you, being the work of the Potter, an image and likeness of the Potter and as such, possessing the qualities of the Creator.

In establishing who you are and what your mission is, I have unpacked the details of that mission. Over the previous two Shabbats, I have shared with you the first aspect of the mission, reaching the Jewish people, and last Shabbat I shared with you the second aspect, the role of the Goyim, Gentiles, the Nations...for which is to come together, alongside the Jewish people.

Now that we have defined those who are part of the mission, we can now look at the message of the mission. What are we intended to convey as messengers and warriors of Adonai's mission?

Every Mission has a message.

World War II's message was to defeat oppression and fascism, tyranny.

The Civil Rights movement was to convey what was ultimately the message of Dr. King – don't judge me by the color of my skin, but rather the content of my character. It was a message for equality and against racism. Some 56 years since Dr. King's "I have a dream" speech, we as a culture have reverted backwards.

The 1619 Project, an initiative from the New York Times is most certainly a mission that has an intentional message with a specific outcome intended.

Since its publication in August, the 1619 Project has been adopted in more than 3,500 classrooms in all 50 states, according to the [2019 annual report](#) of the Pulitzer Center, which has partnered with the Times on the project. Five school systems, including [Chicago](#) and Washington, D.C., have adopted it district-wide. It is mostly being used as supplemental, optional classroom teaching material. By and large, school systems are adopting the project by administrative fiat, not through a public textbook review process.

Even as it is being embraced by schools, the project is facing strong pushback from some leading scholars who say it presents a false version of American history. They dispute The New York Times' claim that America's true founding date is not 1776, the year the colonies declared independence from Great Britain, but 1619, when 20 to 30 enslaved Africans were brought to Jamestown, Va., leading to the creation of a "slavocracy" whose legacy of racism and oppression has been encoded in the nation's DNA and hidden in plain sight.

Nikole Hannah-Jones, lead writer of Project 1619 has spoken extensively about the 1619 Project in recent months. As the project's chief ambassador, Hannah-Jones, has taken to Twitter to explain and defend it against detractors, as well as to challenge their motives and question their credentials.

On a national speaking tour, Hannah-Jones has elaborated on the project's intent and how it should be understood. Her message consistently aims to connect past to present, tracing a moral complicity that she says white America refuses to recognize.

"If you read the whole project, I don't think you can come away from it without understanding the project is an argument for reparations," she told the [Chicago Tribune](#) in October.

"Slaves Waiting for Sale: Richmond, Virginia" (paint on sketch of 1853): "A great debt is owed and it's time for this country to pay," says the 1619 Project's lead author.

Eyre Crowe/Wikimedia

On the [Karen Hunter talk program in December](#), Hannah-Jones expounded on that theme.

*"You cannot read the entire magazine and not come away understanding that a great debt is owed and it's time for this country to pay," she said. "When my editor asks me, like, what's your ultimate goal for the project, **my ultimate goal is that there'll be a reparations bill passed.**"*

Instead of telling readers it is presenting a controversial view of history, endorsed by a minority of historians, the national newspaper of record declares in the opening pages of the 1619 Project: "It is finally time to tell our story truthfully."

There is most certainly a message for this mission – to transform our understanding of history as we know it. We have seen this type of mission before, that of rewriting history with Holocaust denial.

https://www.realclearinvestigations.com/articles/2020/01/31/disputed_ny_times_1619_project_is_already_shaping_kids_minds_on_race_bias_122192.html

<https://www.nationalreview.com/2020/01/the-misunderstood-clarence-thomas/>

A mission has an intent and the message for the mission is to have an impact for the mission to be successful. Looking back at our examples, the first two, WWII and the Civil Rights movement of the 60s were both

transformative to our culture. The impact is still felt today. The third example I provided is too soon to tell.

So, now that I have provided you with some examples and parameters of messages for other missions how would the message for the mission of Messiah be presented?

Let's look at the man who is on the mission and the message he conveyed. I am speaking of Sha'ul.

Act 13:2 One time when they were worshipping the Lord and fasting, the Ruach HaKodesh said to them, "Set aside for me Bar-Nabba and Sha'ul for the work to which I have called them."

Act 13:3 After fasting and praying, they placed their hands on them and sent them off.

Act 13:4 So these two, after they had been sent out by the Ruach HaKodesh, went down to Seleucia and from there sailed to Cyprus.

Act 13:5 After landing in Salamis, they began proclaiming the word of God in the synagogues, with Yochanan (Mark) as an assistant;

Here we see him going forth after Adonai's call to the mission. Sha'ul's initial call happened years prior on the road to Damascus. Adonai revealed to Hananyah what Sha'ul's mission would ultimately be.

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 13:5 After landing in Salamis, they began proclaiming the word of God in the synagogues, with Yochanan (Mark) as an assistant;

Act 13:6 and thus they made their way throughout the whole island. They ended up in Paphos, where they found a Jewish sorcerer and pseudo-prophet named Bar-Yeshua.

Proclaiming the Word of God in the synagogues.

Interesting, isn't the Word of God already in the synagogues? Isn't Torah and the Prophets read every Shabbat in the synagogue. If this is the case why was there a need to proclaim the word of God?

On this initial mission Sha'ul and Bar-Nabba encountered some opposition...

Act 13:7 He had attached himself to the governor, Sergius Paulus, who was an intelligent man. Now the governor had called for Bar-Nabba and Sha'ul and was anxious to hear the message about God;

Act 13:8 but the sorcerer Elymas (for that is how his name is translated) opposed them, doing his best to turn the governor away from the faith.

What can we learn here? When on a mission that is intended to transform people, there will be obstacles. This obstacle did not discourage Sha'ul. He in essence pressed on...

Act 13:9 Then Sha'ul, also known as Paul, filled with the Ruach HaKodesh, stared straight at him and said,

Act 13:10 "You son of Satan, full of fraud and evil! You enemy of everything good! Won't you ever stop making crooked the straight paths of the Lord?"

Act 13:11 So now, look! The hand of the Lord is upon you; and for a while you will be blind, unable to see the sun." Immediately mist and darkness came over Elymas; and he groped about, trying to find someone to lead him by the hand.

Act 13:12 Then, on seeing what had happened, the governor trusted, astounded by the teaching about the Lord.

What was the message conveyed here by Sha'ul that caused the governor to trust?

Ultimately, it was the power of the Lord through Sha'ul that caused the governor to trust.

And yet, there really wasn't much said about the message of the mission was there. If this is where the book of Acts was to end, we would be left ill equipped to truly proceed. Good thing Acts didn't end here, nor what it documents regarding Sha'ul...

Act 13:13 Having set sail from Paphos, Sha'ul and his companions arrived at Perga in Pamphylia. There Yochanan left them and returned to Yerushalayim,

Act 13:14 but the others went on from Perga to Pisidian Antioch, and on Shabbat they went into the synagogue and sat down.

Act 13:15 After the reading from the Torah and from the Prophets, the synagogue leaders sent them a message, "Brothers, if any of you has a word of exhortation for the people, speak!"

Remember, just a few minutes ago I had asked, why does the Word of God need to be proclaimed in the synagogue if it is already there and read every Shabbat.

Just because it is there, doesn't mean that it is fully understood.

Act 13:16 So Sha'ul stood, motioned with his hand, and said: "Men of Isra'el and God-fearers, listen!

Act 13:17 The God of this people Isra'el chose our fathers. He made the people great during the time when they were living as aliens in Egypt and with a stretched-out arm he led them out of that land.

Act 13:18 For some forty years he took care of them in the desert,

Act 13:19 and after he had destroyed seven nations in the land of Kena`an he gave their land to his people as an inheritance.

Act 13:20 All this took about 450 years. After that, he gave them judges, down to the prophet Sh'mu'el.

Act 13:21 Then they asked for a king, and God gave them Sha'ul Ben-Kish, a man from the tribe of Binyamin. After forty years,

Act 13:22 God removed him and raised up David as king for them, making his approval known with these words, 'I found David Ben-Yishai to be a man after my own heart; he will do everything I want.'

Sha'ul is likely speaking regarding what was read on that Shabbat, not coming with his own agenda, but responding to what was already in the air. The readings from Torah and the Prophets. I don't believe Sha'ul would have changed the topic so abruptly, but would have utilised what was already on the minds of the people there. There is nothing earth shaking about what Sha'ul has said so far, but rather foundational.

Here is where the rubber would come to meet the road...

Here is where Sha'ul takes the foundation of what is already on the minds of the people and thus begins to expand upon it. From David, Israel's King after Adonai's own heart Sha'ul would bring together two seemingly unrelated individuals and connect them.

Act 13:23 "In keeping with his promise, God has brought to Isra'el from this man's descendants a deliverer, Yeshua.

Act 13:24 Now before the coming of Yeshua, Yochanan proclaimed to all the people of Isra'el an immersion in connection with turning to God from sin.

Act 13:25 But as Yochanan was ending his work, he said, 'Who do you suppose I am? Well — I'm not! But after me is coming someone, the sandals of whose feet I am unworthy to untie.'

Having established a foundation, followed by the point of the message, introducing Yeshua, Sha'ul will now expand further...

Act 13:26 "Brothers! — sons of Avraham and those among you who are 'God-fearers'! It is to us that the message of this deliverance has been sent!

Act 13:27 For the people living in Yerushalayim and their leaders did not recognize who Yeshua was or understand the message of the Prophets read every Shabbat, so they fulfilled that message by condemning him.

Sha'ul goes back to the message of the Prophets. He really isn't sharing anything different or new, but is expanding upon what is already known, yet is providing a connection between Yeshua and the message of the Prophets.

Act 13:28 They could not find any legitimate ground for a death sentence; nevertheless they asked Pilate to have him executed;

Act 13:29 and when they had carried out all the things written about him, he was taken down from the stake and placed in a tomb.

Act 13:30 "But God raised him from the dead!

What could possibly go through the minds of the people listening to this unbelievable news. Someone raised from the dead. And yet, Sha'ul doesn't stop there but continues with even more "earth shaking" news...

Act 13:31 He appeared for many days to those who had come up with him from the Galil to Yerushalayim; and they are now his witnesses to the people.

Act 13:32 "As for us, we are bringing you the Good News that what God promised to the fathers,

Act 13:33 he has fulfilled for us the children in raising up Yeshua, as indeed it is written in the second Psalm, 'You are my Son; today I have become your Father.'

What is Sha'ul actually referencing here, but is quoting a verse from Psalm 2. The message He is conveying about Yeshua is foundationally associated with the Word of God.

Israel is a prophetic nation and people. Sha'ul is further establishing this truth through Yeshua, the ultimate conclusion of all Prophecy.

What questions could be running through the minds now...resurrection from the dead??? Sha'ul e

Act 13:34 And as for his raising him up from the dead, to return to decay no more, he said, 'I will give the holy and trustworthy things of David to you.'

Act 13:35 This is explained elsewhere: 'You will not let your Holy One see decay.'

Act 13:36 For David did indeed serve God's purposes in his own generation; but after that, he died, was buried with his fathers and did see decay.

Act 13:37 However, the one God raised up did not see decay.

Act 13:38 "Therefore, brothers, let it be known to you that through this man is proclaimed forgiveness of sins!

Act 13:39 That is, God clears everyone who puts his trust in this man, even in regard to all the things concerning which you could not be cleared by the Torah of Moshe.

Sha'ul's sermon in the synagogue of Pisidian Antioch illustrates how he went about presenting the Gospel to Jews. As with Stephen's speech ([Act 7:2-53](#)), the appeal is through the history of God's dealings with the people of Israel. But notice who was also in the synagogue – God-fearers. These are Gentiles, not Jews who have attached themselves to the Jewish people and their God just as Ruth did.

Sha'ul presents Yeshua as the "Son of David"; a term everyone (every Jew) understood to mean the

Messiah (see [Mat 1:1](#)). Where the lineage of Yeshua found in Matthew 1, conveys a connection to David.

Proclaiming the Word of God, Torah and the Prophets, is vital in that without it there is no foundation to build upon.

Next Shabbat, we will continue to delve into the message that comes from the Prophets in that it is foundational.