

Notes: November 30 2019

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovu
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. 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: “*Yeshua – The Epitome of Israel*”

Epitome - a person or thing that is a perfect example of a particular quality or type.

Gen 12:2 I will make of you a great nation, I will bless you, and I will make your name great; and you are to be a blessing.

I will make you a gadol goy is the Hebrew.

Great = Gadol

What does Adonai mean by “I will make you a great nation”?

To mean great in number the Hebrew word is “rab”

רב

rab

rab

By contraction from [H7231](#); *abundant* (in quantity, size, age, number, rank, quality): - (in) abound (-

undance, -ant, -antly), captain, elder, enough, exceedingly, full, great (-ly, man, one), increase, long (enough, [time]), (do, have) many (-ifold, things, a time), ([ship-]) master, mighty, more, (too, very) much, multiply (-tude), officer, often [-times], plenteous, populous, prince, process [of time], suffice (-ient).

Additionally, we see the word

We see the word “great” used in the New Covenant writings to identify great as in quantity...

Rev 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

The Greek word used here is polos...

πολύς, πολλός

polus polos

pol-oos'

Including the forms from the alternate “pollos”; (singular) *much* (in any respect) or (plural) *many*; neuter (singular) as adverb *largely*; neuter (plural) as adverb or noun *often, mostly, largely*: - abundant, + altogether, common, + far (passed, spent), (+ be of a) great (age, deal, -ly, while), long, many, much, oft (-en [-times]), plenteous, sore, straitly. Compare [G4118](#), [G4119](#).

So, both rab in Hebrew and polos in Greek means great in number not stature as gadol is presented.

So, from Avraham, Adonai will make a great nation, not in number but in stature, responsibility, purpose,

The same word used in identifying the High Priest, Cohen Ha Gadol, is the same word used to identify the nation that would come through Avraham...a Gadol Goy.

Cohen Ha Gadol, does not mean great in number, in that there is only one High Priest, but rather great in stature, position, responsibility.

For starters, in that there is only one High Priest, there is only one nation created by Adonai through a covenant.

This alone would be sufficient in calling Isra'el a gadol Goy, but it isn't.

Isra'el has been established and set apart by Adonai, in many ways, which I have shared with you in the past...

Adonai calls Isra'el,

His first born:

[Exo 4:22](#) Then you are to tell Pharaoh: 'Adonai says, "Isra'el is my firstborn son.

His people:

[Exo 6:7](#) I will take you as my people, and I will be your God. Then you will know that I am Adonai your God, who freed you from the forced labor of the Egyptians.

His own unique treasure:

Deu 7:6 For you are a people set apart as holy for Adonai your God. Adonai your God has chosen you out of all the peoples on the face of the earth to be his own unique treasure.

His bride:

Jer 2:2 "Go and shout in the ears of Yerushalayim that this is what Adonai says: 'I remember your devotion when you were young; how, as a bride, you loved me; how you followed me through the desert, through a land not sown.

I have shared all of these with you in past sermons, yet there must still be more to not just this identity, but the responsibility associated with this identity and the giftings Adonai ultimately gave to this nation of people who by no means then or now are great in number.

The word used in Hebrew for Responsibility is

"Achrayut" is usually translated as "responsibility," though its connotations are subtly different. It is widely used across the Jewish world.

In the Orthodox communities, "achrayus" is employed colloquially as the religious responsibility you have to improve or rectify a given situation.

In modern Hebrew, "achrayut" is a much-used word in political and military circles, denoting the responsibility of commanders for the successes and costs of their decisions.

However, the respective roots of "responsibility" and "achrayut" illustrate their different connotations.

"Responsibility," as the word suggests, is the extent to which you have to respond, answer or account for your decisions and actions.

"Achrayut" comes from the Hebrew word "acher," meaning "other." It refers to your moral commitment to the other in a given situation - not just to answer to the other for your actions, but also to make the other's needs and concerns your own.

So, Isra'el has been given an achrayut to the nations. To make the needs and concerns of the nations their own.

A challenging aspect when those that you have become responsible for are the very ones who either want nothing to do with you or want you to be no more.

This is the reality Isra'el is faced with today and at any time in the past.

<https://www.thejc.com/judaism/jewish-words/achrayut-1.5772>

[Rabbi Yehonasan Gefen](#) writes the following for Aish as pertaining to Parshah Be-Shalach (Exodus 13:17-17:16)...

The word, 'responsibility' sometimes arouses negative connotations in people - it is difficult and even uncomfortable to have to assume responsibility. Accordingly, a person may be content to avoid positions of achrayut throughout his life in his quest to avoid uncomfortable situations. However, it seems that a desire to avoid responsibility does not accord with the Torah outlook in this area.

In contrast to the negative view of responsibility, the Torah views taking responsibility as highly empowering; Rav Chaim Shmuelevitz writes about this in his description of the significance of the Tribe of Judah's first steps into the sea, "at that time the tribe of Judah felt personally responsible for all of Israel and that he (Judah) should do what was incumbent upon him - because of this feeling, he became greater than all of Israel, and was filled with a strength and power to cross the sea as if it was completely dry, it was through this that Judah merited to be King." (2) By taking responsibility for others, Judah inherited the most important role among the Jewish people. We see from here a crucial idea: Responsibility can often be seen as a burden, something which restricts us and forces us to do things that we do not want to do. The actions of Judah show us exactly the opposite is true. It was his trait of taking responsibility, for himself, his family and his nation, that enabled him to reach such exalted heights. As Rav Shmuelevitz says, at the very moment that he accepted "what was incumbent upon him", it was then that he rose to a whole new level. The same is true for each person, if he stands up and takes responsibility for himself and his people, then he too can attain heights that he never thought possible.

<https://www.aish.com/tp/i/gl/187713381.html>

So, when responsibility is given, such as Adonai has given to Isra'el, if accepted, it can bring an individual or a nation to new heights never thought to be possible.

And yet, responsibility is a two way street. Adonai has a responsibility. Not in the same way whereby He would attain new heights, in that He is the Most High. No, His responsibility to us is His Word. The Covenants He has made are His responsibility. His faithfulness to us is His responsibility. He continues to live up to His responsibility

Please don't misunderstand me here, the covenants are also our responsibility as well, but on our end we can attain new heights in our relationship to Adonai through Yeshua.

Rom 9:4 the people of Isra'el! They were made God's children, the Sh'khinah has been with them, the covenants are theirs, likewise the giving of the Torah, the Temple service and the promises;

Rom 9:5 the Patriarchs are theirs; and from them, as far as his physical descent is concerned, came the Messiah, who is over all. Praised be Adonai for ever! Amen.

So, who is Yeshua in relation to Isra'el?

Just as Adonai displayed His power to the nation, Yeshua is displaying His power through the nation.

Adonai, through the Exodus displayed His power and authority to the nations. He revealed to a generation who did not know Him who He was. Many generations had passed from the time of the Patriarchs, who knew Adonai, yet at this time, the Exodus, Adonai makes Himself known to the nation of Isra'el, and to the nation of Egypt. Other nations would hear of Adonai and thus He would become known for what He did to a nation Egypt and for a nation Israel.

Yeshua is revealing to a nation, divided because of disobedience, the responsibility of this nation. The responsibility placed upon them by Adonai. Just as the covenants and calling of Adonai are irrevocable, so to the responsibility.

Ultimately, Yeshua will show us how to live in that responsibility.

He must first correct our path...

He shows us that He is not here to replace that which already exists, but rather to establish our right understanding in what already exists...

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.

Not just complete that which is yet to be completed, meaning the prophetic, but also to complete our understanding. When we truly look at what He has said, he really isn't saying anything new or different. He is operating within the framework that already exists. He cannot make perfect for that which is already perfect, the Word of Adonai, but He can draw us to the perfection of the Word of Adonai through Him.

Adonai had established Isra'el to be a light to the nations...

Isa 49:5 So now Adonai says — he formed me in the womb to be his servant, to bring Ya`akov back to him, to have Isra'el gathered to him, so that I will be honored in the sight of Adonai, my God having become my strength —

Isa 49:6 he has said, "It is not enough that you are merely my servant to raise up the tribes of Ya`akov and restore the offspring of Isra'el. I will also make you a light to the nations, so my salvation can spread to the ends of the earth."

These verses not only speak of the nation, but of the epitome of the nation, Yeshua to be that light. The nation will emanate and illuminate the light of the one who is emanating the source of that light...

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."

Isa 42:1 "Here is my servant, whom I support, my chosen one, in whom I take pleasure. I have put my Spirit on him; he will bring justice to the Goyim.

Isa 42:2 He will not cry or shout; no one will hear his voice in the streets.

Isa 42:3 He will not snap off a broken reed or snuff out a smoldering wick. He will bring forth justice according to truth;

Isa 42:4 he will not weaken or be crushed until he has established justice on the earth, and the coastlands wait for his Torah."

Isa 42:5 Thus says God, Adonai, who created the heavens and spread them out, who stretched out the earth and all that grows from it, who gives breath to the people on it and spirit to those who walk on it:

Isa 42:6 "I, Adonai, called you righteously, I took hold of you by the hand, I shaped you and made you a covenant for the people, to be a light for the Goyim,

Isa 42:7 so that you can open blind eyes, free the prisoners from confinement, those living in darkness from the dungeon.

In these verses we see the convergence of the singular and the plural...the individual and the nation. Yeshua and Isra'el. When we speak of one, we must also speak of both, because both Yeshua and Isra'el are forever linked and are not to be separated.

Whereby the words of Yeshua spoken to Sha'ul speak volumes...

2Co 12:8 Three times I begged the Lord to take this thing away from me;

2Co 12:9 but he told me, "**My grace is enough for you, for my power is brought to perfection in weakness.**" Therefore, I am very happy to boast about my weaknesses, in order that the Messiah's power will rest upon me.

It is not through Isra'el's means or might by which the power of Adonai goes forth. Yet, in their weakness, our weakness, the power of Adonai as displayed through Yeshua goes forth.

Isa 60:1 "Arise, shine [*Yerushalayim*], for your light has come, the glory of Adonai has risen over you.
Isa 60:2 For although darkness covers the earth and thick darkness the peoples; on you Adonai will rise; over you will be seen his glory.
Isa 60:3 Nations will go toward your light and kings toward your shining splendor.

It is through Yeshua, the light of a nation, the light of the world as the epitome, the perfect representation of a people called according to the Name of Adonai the reality of, the fulfillment of a promise to make Isra'el a great nation. Adonai is restoring the light to the nation and you are His witnesses to what is happening. As such, your *Achrayut*, *your responsibility as His witnesses is to eliminate the light of His message.*