

Notes: July 14, 2018

Start: 10 AM

Order of service:

1. Shabbat Shalom – Service Begins
2. Prayer for America and it's Leadership
3. Children's Song:
4. Children's Lesson:
5. Children's Blessing and Dismissal to Class
6. Welcome, Announcements, and Prayer
7. Matovu
8. Drash –
9. Name of God For the Week:
10. Liturgy
11. Prayer
12. Worship in Music and Dance
13. Rabbi Stephen's Message: *Beit Yeshua vs. Beit Hillel and Beit Shammai*
14. Kiddush

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: Know Your Audience

The last time we were together I talked about Defending What You Believe and in order to do so, you needed to first know what it was you believed before you could actual defend your belief.

This next step is not so much coming from a defensive perspective whereby people are asking you about your faith, but rather an offensive perspective whereby you are conveying your faith to others. Hopefully, you should already know what you believe, because you are conveying it now to others. Yet what you convey and how you convey it is not a “one size fits all” approach. Your message should be consistent, because your beliefs should be consistent. However, the method by how you transmit your beliefs will need to be based on your audience.

The first encounter between Adonai and Moshe was at the burning bush...

**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."

**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.

From this moment on, the phrase Adonai said to Moshe occurred 139 times in Torah, beginning with Exodus 4:4 and concluding with...

**Deu 32:48** That same day Adonai said to Moshe,

**Deu 32:49** "Go up into the `Avarim Range, to Mount N'vo, in the land of Mo'av across from Yericho; and look out over the land of Kena`an, which I am giving the people of Isra'el as a possession.

**Deu 32:50** On the mountain you are ascending you will die and be gathered to your people, just as Aharon your brother died on Mount Hor and was gathered to his people.

Adonai's approach with Moshe was consistent, because He knew His audience.

This is a rather unfair comparison, because we are talking about Adonai. He has a distinct advantage over all of us in that as our creator, He knew about us from before time began, knew us in our mother's womb...

**Psa 139:13** For you fashioned my inmost being, you knit me together in my mother's womb.

**Psa 139:14** I thank you because I am awesomely made, wonderfully; your works are wonders - I know this very well.

**Psa 139:15** My bones were not hidden from you when I was being made in secret, intricately woven in the depths of the earth.

**Psa 139:16** Your eyes could see me as an embryo, but in your book all my days were already written; my days had been shaped before any of them existed.

Keeping in mind, if Adonai, knew Moshe, He knows you as well.

So, this is something that we can't actually apply to our own lives, but there are other examples we can glean from.

Our best and greatest example is Yeshua. WDYD...What did Yeshua do!!!

The Gospels contain many examples of interaction between Yeshua and His audience, whether it was an audience of one in the form of a man being healed...

**Mat 8:1** After Yeshua had come down from the hill, large crowds followed him.

**Mat 8:2** Then a man afflicted with tzara`at came, kneeled down in front of him and said, "Sir, if you are willing, you can make me clean."

**Mat 8:3** Yeshua reached out his hand, touched him and said, "I am willing! Be cleansed!" And at once he was cleansed from his tzara`at.

**Mat 8:4** Then Yeshua said to him, "See that you tell no one; but as a testimony to the people, go and let the cohen examine you, and offer the sacrifice that Moshe commanded."

to a Torah teacher...

**Mat 8:18** When Yeshua saw the crowd around him, he gave orders to cross to the other side of the lake.

**Mat 8:19** A Torah-teacher approached and said to him, "Rabbi, I will follow you wherever you go."

**Mat 8:20** Yeshua said to him, "The foxes have holes, and the birds flying about have nests, but the Son of Man has no home of his own."

To his talmidim...

**Mat 8:21** Another of the talmidim said to him, "Sir, first let me go and bury my father."

**Mat 8:22** But Yeshua replied, "Follow me, and let the dead bury their own dead."

**Mat 8:23** He boarded the boat, and his talmidim followed.

And sometimes, it was Yeshua's deeds that made the statement...

**Mat 8:24** Then, without warning, a furious storm arose on the lake, so that waves were sweeping over the boat. But Yeshua was sleeping.

**Mat 8:25** So they came and roused him, saying, "Sir! Help! We're about to die!"

**Mat 8:26** He said to them, "Why are you afraid? So little trust you have!" Then he got up and rebuked the winds and the waves, and there was a dead calm.

**Mat 8:27** The men were astounded. They asked, "What kind of man is this, that even the winds and sea obey him?"

All different audiences, all different interactions.

Here is Yeshua's interaction with another Torah-teacher:

**Joh 3:1** There was a man among the P'rushim, named Nakdimon, who was a ruler of the Judeans.

**Joh 3:2** This man came to Yeshua by night and said to him, "Rabbi, we know it is from God that you have come as a teacher; for no one can do these miracles you perform unless God is with him."

**Joh 3:3** "Yes, indeed," Yeshua answered him, "I tell you that unless a person is born again from above, he cannot see the Kingdom of God."

**Joh 3:4** Nakdimon said to him, "How can a grown man be 'born'? Can he go back into his mother's womb and be born a second time?"

**Joh 3:5** Yeshua answered, "Yes, indeed, I tell you that unless a person is born from water and the Spirit, he cannot enter the Kingdom of God.

**Joh 3:6** What is born from the flesh is flesh, and what is born from the Spirit is spirit.

**Joh 3:7** **Stop being amazed at my telling you that you must be born again from above!**

**Joh 3:8** The wind blows where it wants to, and you hear its sound, but you don't know where it comes from or where it's going. That's how it is with everyone who has been born from the Spirit."

**Joh 3:9** Nakdimon replied, "How can this happen?"

**Joh 3:10** **Yeshua answered him, "You hold the office of teacher in Isra'el, and you don't know this?"**

**Joh 3:11** **Yes, indeed! I tell you that what we speak about, we know; and what we give evidence of, we have seen; but you people don't accept our evidence!**

**Joh 3:12** If you people don't believe me when I tell you about the things of the world, how will you believe me when I tell you about the things of heaven?

A very direct interaction between Yeshua and a leader among the P'rushim. An interaction where Yeshua was direct and to the point...you are a leader and you don't know this...

Then you have the interaction between Yeshua and the P'rushim in Matthew 23. The seven woes as they are known whereby Yeshua is extremely direct and critical of the leadership of the Prushim. There are many examples in the Gospels of Yeshua's interaction with the leadership of Judea.

When preaching to the crowds, Yeshua's approach was different than if He were talking with the religious leaders.

The sermon on the mount is a message given to the masses and a message for the masses...

**Mat 5:1** Seeing the crowds, Yeshua walked up the hill. After he sat down, his talmidim came to him, and he began to speak. This is what he taught them:

**Mat 5:3** "How blessed are the poor in spirit! for the Kingdom of Heaven is theirs.

**Mat 5:4** "How blessed are those who mourn! for they will be comforted.

**Mat 5:5** "How blessed are the meek! for they will inherit the Land!

**Mat 5:6** "How blessed are those who hunger and thirst for righteousness! for they will be filled.

**Mat 5:7** "How blessed are those who show mercy! for they will be shown mercy.

**Mat 5:8** "How blessed are the pure in heart! for they will see God.

**Mat 5:9** "How blessed are those who make peace! for they will be called sons of God.

**Mat 5:10** "How blessed are those who are persecuted because they pursue righteousness! for the Kingdom of Heaven is theirs.

**Mat 5:11** "How blessed you are when people insult you and persecute you and tell all kinds of vicious lies about you because you follow me!

**Mat 5:12** Rejoice, be glad, because your reward in heaven is great — they persecuted the prophets before you in the same way.

**Mat 5:13** "You are salt for the Land. But if salt becomes tasteless, how can it be made salty again? It is no longer good for anything except being thrown out for people to trample on.

**Mat 5:14** "You are light for the world. A town built on a hill cannot be hidden.

**Mat 5:15** Likewise, when people light a lamp, they don't cover it with a bowl but put it on a lampstand, so that it shines for everyone in the house.

**Mat 5:16** In the same way, let your light shine before people, so that they may see the good things you do and praise your Father in heaven.

Yeshua, with a consistent message about the Kingdom, yet an approach to conveying the message in a way that spoke to His audience at that moment.

In Acts 17, Sha'ul is presented with three different types of audiences.

The first is in the synagogue with three different types of people...

**Act 17:2** According to his usual practice, Sha'ul went in; and on three Shabbats he gave them drashes from the Tanakh,

**Act 17:3** explaining and proving that the Messiah had to suffer and rise again from the dead, and that "this Yeshua whom I am proclaiming to you is the Messiah."

**Act 17:4** Some of the Jews were persuaded and threw in their lot with Sha'ul and Sila, as did a great many of the Greek men who were "God-fearers," and not a few of the leading women.

**Act 17:5** But the unbelieving Jews grew jealous; so they got together some vicious men from the riffraff hanging around in the market square, collected a crowd and started a riot in the city. They attacked Jason's house, hoping to bring Sha'ul and Sila out to the mob.

Sha'ul, the greatest Messianic Rabbi we have known experienced rejection to his transmission of Adonai's message of Yeshua and the Kingdom. He did not bat 1.000 (a baseball term) He was not 100% in that everyone who heard, accepted and followed Yeshua. Yeshua conveys such a reality with the Parable of the Sower and the Seeds in Matthew 13.

Not everyone will receive what you say.

The second audience of note in Acts 17 were from Berea...

**Act 17:10** But as soon as night fell, the brothers sent Sha'ul and Sila off to Berea. As soon as they arrived, they went to the synagogue.

**Act 17:11** Now the people here were of nobler character than the ones in Thessalonica; they eagerly welcomed the message, checking the Tanakh every day to see if the things Sha'ul was saying were true.

**Act 17:12** Many of them came to trust, as did a number of prominent Greek women and not a few Greek men.

Some will not take your word for what you say, but will want to see it for themselves.

This is not a bad thing. If anything, it will also sharpen and strengthen you, because you will be asked about Scripture, thus having to defend what you believe. In order to do so, you must first know why you believe that these Scriptures are true and speak of Yeshua. To which I say to you in this mini drash, or should I say Adonai says to you...

**Pro 3:5** Trust in Adonai with all your heart; do not rely on your own understanding.

**Pro 3:6** In all your ways acknowledge him; then he will level your paths.

To where...

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

It is not by your own understanding or your own wisdom that you have come to this understanding, but through the power of Adonai, opening you up to see and therefore understand.

The third audience Sha'ul experienced is equally as challenging, if not more...

**Act 17:16** While Sha'ul was waiting for them in Athens, his spirit within him was disturbed at the sight of the city full of idols.

**Act 17:17** So he began holding discussions in the synagogue with the Jews and the "God-fearers," and in the market square every day with the people who happened to be there.

**Act 17:18** Also a group of Epicurean and Stoic philosophers started meeting with him. Some asked, "What is this babblers trying to say?" Others, because he proclaimed the Good News about Yeshua and the resurrection, said, "He sounds like a propagandist for foreign gods."

**Act 17:19** They took and brought him before the High Council, saying, "May we know what this new teaching is that you are presenting?"

**Act 17:20** Some of the things we are hearing from you strike us as strange, and we would like to know what they mean."

**Act 17:21** (All the Athenians and the foreigners living there used to spend their spare time talking or hearing about the latest intellectual fads.)

**Act 17:22** **Sha'ul stood up in the Council meeting and said, "Men of Athens: I see how very religious you are in every way!**

**Act 17:23** **For as I was walking around, looking at your shrines, I even found an altar which had been inscribed, 'To An Unknown God.' So, the one whom you are already worshipping in ignorance — this is the one I proclaim to you.**

**Act 17:24** "The God who made the universe and everything in it, and who is Lord of heaven and earth, does not live in man-made temples;

**Act 17:25** nor is he served by human hands, as if he lacked something; since it is he himself who gives life and breath and everything to everyone.

**Act 17:26** "From one man he made every nation living on the entire surface of the earth, and he fixed the limits of their territories and the periods when they would flourish.

**Act 17:27** God did this so that people would look for him and perhaps reach out and find him although in fact, he is not far from each one of us,

**Act 17:28** 'for in him we live and move and exist.' Indeed, as some of the poets among you have said, 'We are actually his children.'

**Act 17:29** So, since we are children of God, we shouldn't suppose that God's essence resembles gold, silver or stone shaped by human technique and imagination.

**Act 17:30** "In the past, God overlooked such ignorance; but now he is commanding all people everywhere to turn to him from their sins.

**Act 17:31** For he has set a Day when he will judge the inhabited world, and do it justly, by means of a man whom he has designated. And he has given public proof of it by resurrecting this man from the dead."

**Act 17:32** At the mention of a resurrection of dead people, some began to scoff; while others said, "We want to hear you again on this subject."

**Act 17:33** So Sha'ul left the meeting.

**Act 17:34** But some men stayed with him and came to trust, including the High Council member Dionysius; there was also a woman named Damaris; and others came to trust along with them.

You may encounter those that are religious or spiritual, yet are ignorant of Adonai's message. In such a case, you don't lead with Scripture, but you start where they are at, and lead them to where you are at. In all the time, praying that Adonai will open their eyes to what you are sharing.

You will come across many people during your time as a believer in Yeshua. Each with their own perspective, opinion and belief. You will not be able to use one universal method to reach everyone, but will need to be adaptive. You will need to assess your audience first before you can truly share the message of Messiah. With your first words being a prayer to Adonai, "Lord, may you have already opened their eyes to receive these words" Keeping in mind your prayer might be for a believer who does not know the fullness of Yeshua. There are many believers in this position.

Many of you have already experienced this with your revelation to other believers of attending a Messianic Jewish Synagogue.

So your audience will be the believer and the non-believer.